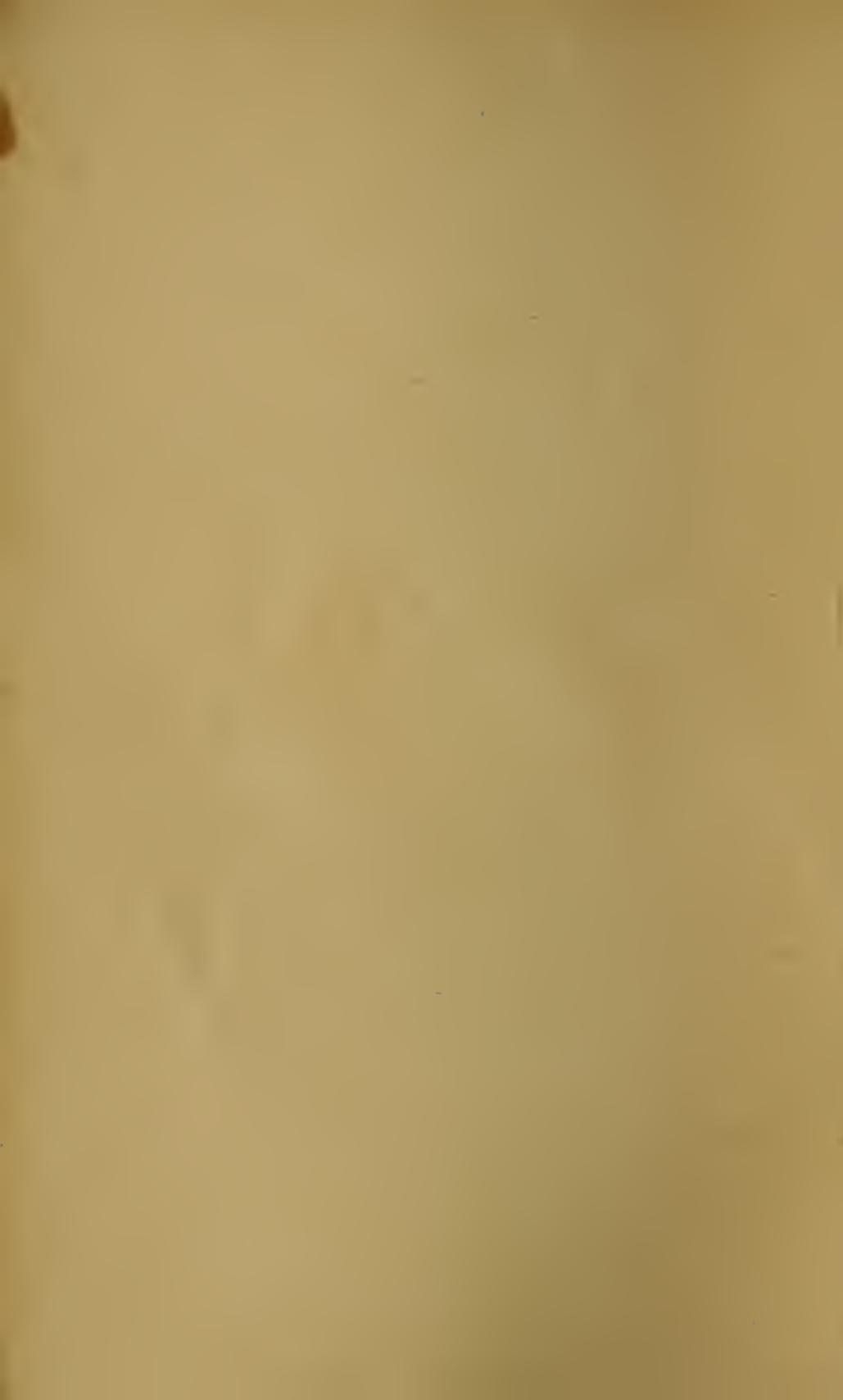
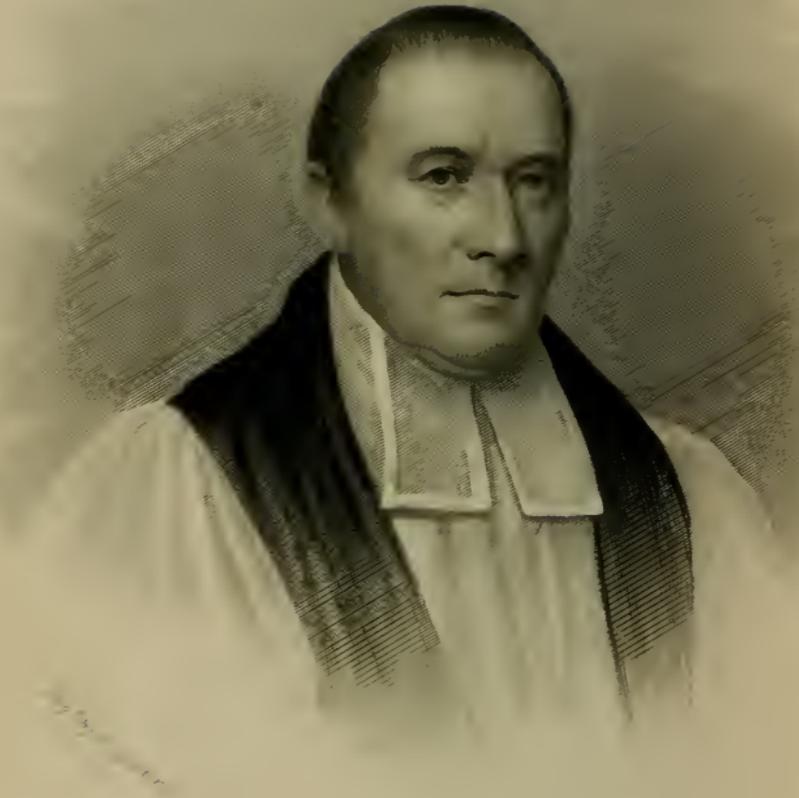


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By
P. M. ...





John Broes

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L I F E

OF

B I S H O P C R O E S ,

Of New Jersey.

BY

JOHN N. NORTON,

RECTOR OF ASCENSION CHURCH, FRANKFORT, KY.,

AUTHOR OF "ROCKFORD PARISH;" "SHORT SERMONS;" "LIFE OF
BISHOP WAINWRIGHT," ETC.

~~~~~  
"We cherish a lively remembrance of the sound principles, the primitive piety,  
the official fidelity, and the many estimable traits of character which commended  
the late Bishop of New Jersey to the confidence of all true friends of the Church."—  
*Resolutions of Clergy of New York on death of Bishop Croes.*  
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1859.

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OF

NEW JERSEY.

TO
THE REVEREND GEORGE Y. MOREHOUSE,
RECTOR OF ST. ANDREW'S CHURCH, MOUNT HOLLY,
AND TO
THE REVEREND CLARKSON DUNN,
LATE RECTOR OF CHRIST CHURCH, NEWTON, SUSSEX, N. J.,
WHO WERE
Both Ordained by Bishop Croes,
AND
WHO ENJOYED FOR YEARS
HIS CONFIDENCE AND AFFECTION,
THIS
Humble Tribute
TO A GOOD MAN'S WORTH
IS
RESPECTFULLY INSCRIBED.

“Not having the opportunity of being confirmed at that age in which I had an ecclesiastical right to receive it, I was determined not to be without it, and therefore went and received Confirmation, even since I became a Methodist preacher. Ycs, I was confirmed in the Collegiate Church at Bristol, in the year 1782, by that very holy man, Dr. Lewis Bagot, then Bishop of that see, and afterwards Bishop of Norwich. You see now, my good sister, both from my teaching and practice, what I think of the rite of Confirmation.”—*Adam Clarke's Autobiography*, pp. 669, 670.

“We believe in the doctrine of the *Apostolic succession*; we hold that no man has a right to preach the Gospel and administer the Sacraments, who has not been Episcopally ordained.”—*Rev. George M. Randall, D.D.*

P R E F A C E.

THE writer had so often heard a very dear parishioner speak of Bishop Croes as she knew him in her girlhood, when she enjoyed the benefit of his instructions at school, and received his blessing in Confirmation, that he began to collect materials for this memoir, with the full persuasion that he would be found to have been kind, and amiable, and good. He has also discovered, while examining the great variety of documents which have been laid before him, that the Bishop possessed abilities of a high order, and that he performed a most important service for the Church. He went hand-in-hand with those who organized the great institutions of the Church—the Missionary Society, the General Theological Seminary, and the Sunday School Union; and was prompt to aid in every good work.

The author is under special obligations to the Rev. Robert B. Croes, the youngest son of the good Bishop, for his kindness in selecting from his father's papers such as would be most useful, and for other valuable assistance.

July, 1858.

Now clothe me in mine armor,
Ye fathers of the host,
And give my hand the banner
Of the dove-like Holy Ghost;
While swells around the war-song
Of my Redeemer King,
And all the warrior-anthems
That the noble armies sing.

Oh, glorious is the warfare,
And the trumpet-cry shall sound,
Not sweeter to the victors,
Than the vanquished heathen round;
Messiah's armies ever,
To their foemen faint in strife,
Bend down the laden branches
Of the healing tree of life.

Yet, Saviour, not with boasting
Would I gird me for the fight,
And take Thy yoke upon me,
Though so easy and so light!
Who putteth on his harness,
And striveth for a crown,
Oh, let him never glory
Till he lays his armor down.

Coxe's Halloween.

CONTENTS.

Chapter First.

PAGE

- Self-made men—The first Bishop of New Jersey an example of this class—Birth—Humble parentage—Selling rusks—Fondness for study—Perseverance—State of the country—Breaking out of the Revolution—The young soldier—What the people of Newark endured—Various military services—Expedition to Sussex County—Dr. Chandler's letter 13

Chapter Second.

- The wild region of Sussex—The court-house—Two visits with a long interval between—A soldier under two very different commanders—What Militant means—Old Continental money—Mr. Croes's parents—Their piety—The old man's will—Jacob's visit to New Orleans—A curious letter—The King of Spain not a favorite—How New Orleans was regarded by strangers—The covenant and the fast days—Mr. Croes engages in the business of instruction—Thoroughness and discipline—What good judges said of him in this capacity..... 23

Chapter Third.

- High aims—The young teacher corresponds with Princeton students—Ashbel Green—College secrets—Whig and Cleosopic societies—Rittenhouse's wonderful orrery—Hours of study—Zadock Squier—A grand public exhibition—The Rival Queens and the Mock Doctor—The praises which the performers were overpowered with—"Dear, good Mr. Smith"—A Congressman's visit to Nassau Hall—Bad singing 32

Chapter Fourth.

- Hopes not yet realized—Rumors about love and matrimony—Removal of Congress to Princeton—The cause of it—Facetious remarks—Fondness for newspaper writing—The Newark Satirists—Congressmen in no haste to remove—Young striplings in divinity—Pushing onward—Serious impressions—Resolution to study for the ministry—Marriage—Journey for health and observation—Letters of recommendation—Dr. McWhorter and Judge Boudinot—Visit to Swedesborough, and a repetition of it—Lay reading 41

Chapter Fifth.

- Visit to Bishop White—Interview with Dr. Collin, the Swedish minister—Influenza at Swedesborough—God's holy keeping—

	PAGE
Bishop White's kindness and encouragement—Mr. Croes's apprehensions—Lay reading—Dr. Collin and the Swedish churches—Swedesborough given up to Mr. Croes—The town in 1784 - Poor health, but still at work—A regular call—An old-time document preserved	50
Chapter Sixth.	
Ordination—Theological studies in early days—Scarceness of books—Thoughtfulness of English friends—Stackhouse and Burnet—State of affairs at Swedesborough—Two classes of clergymen, both most important in their way—A delicate and difficult task—An unfinished church and a small congregation—Mr. Croes ordained priest—Successful labors—First appearance in the New Jersey Convention—The Convention of 1793—A complimentary address to the Governor, and his reply ...	61
Chapter Seventh.	
Dr. Collin's interest in his former charge—Correspondence with Mr. Croes—Unpleasant differences—Advantages of express companies—Afflictions—True view of religion—"Wandering stars"—Great matters and small—Sickly season in Philadelphia—Magnolia seeds—Yellow fever among horses - Fine apples—Cholera, an old disease—Marriage by magistrates opposed—The wisdom of serving God	70
Chapter Eighth.	
The Convention at Amboy—The future Bishop of Virginia occupies a seat—Opening sermon—The treasurer giving security—Efforts to raise missionary funds—The day of small things—Mr. Croes appointed treasurer—Convention of 1797—Mr. Croes elected a delegate to the General Convention—Well-deserved honors—Proposal to elect a Bishop for New Jersey—Special Convention—Dr. Ogden chosen—Signing his testimonials.....	77
Chapter Ninth.	
Another General Convention—Mr. Croes a delegate for the first time—The great Council not a large body—Mr. Croes proposes a canon—Important matters arranged in New Jersey—Methodist chapel in Dutchtown—Dr. Collin's manly course—The yellow fever—Clergymen fleeing from danger—Bishop White—General Convention of 1799—Dr. Ogden's testimonials presented—A long and unpleasant affair—Dr. Ogden's case fully stated	84
Chapter Tenth.	
Death of General Washington—His interest in the Church—Mr. Croes's funeral discourse - Mr. Stockton's letter—An amusing circumstance - Society of Cincinnati—Its origin and objects—Writing an oration to order - The ladies not to be overlooked—The important document furnished and sent off—Tidings from it—A delicate way of rewarding the author	98

Chapter Eleventh.

PAGE

Twelve years' labor—Call to New Brunswick—Declines—Dr. Collin's advice for security of Church property—Unsettled condition of political affairs—Second call to New Brunswick—Mr. Croes concludes to go—An old-time call preserved—Dr. Collin's anxiety—A long journey in wagons—Gratifying testimonial from the vestry at Swedesborough—Arrival at New Brunswick—Letter from Dr. Stratton 108

Chapter Twelfth.

The old Dutch town of Brunswick—Antique gables—Battered walls of the church—More hard work for Mr. Croes—St. Peter's, Spotswood—Small salary—Letter from Mr. Hobart—Mr. Croes once more a teacher of youth—Queen's College—What he did for that institution, and so little said about it—Teaches in Miss Hay's Seminary—Wide-spread influence—Mr. Feltus's honorable tribute to Mr. Croes—Interesting letter 117

Chapter Thirteenth.

Small number of clergy—Numerous calls to remove to other places—Mr. Croes's family—Two sons in the ministry—John Croes, Jr.—Brief outline of his career—Letters from his father—Ambition as a student—Impaired health and low spirits—The work of God's Spirit in the heart—Just views of repentance—Unnatural dejection—Too much on the dark side—Graduates with honor—A pedestrian tour to Wheeling, Virginia—Ordination 128

Chapter Fourteenth.

A higher position gained—Well-deserved compliment from Columbia College—Light and shade—Death of his son William—Beautiful letter—Chosen Bishop of Connecticut—This appointment declined—Important action in New Jersey—Dr. Croes elected Bishop—Consecration—The nature of his Episcopal labors—Pleasant reminiscences—The old parish of St. Andrew's, Amwell—Efforts made to save the "remnant" 136

Chapter Fifteenth.

First settlement of New Jersey—Origin of the name—Quakers and Anabaptists—Head-quarters of Quakerism—Disputes about points of faith—Looking for the Church and finding it—Mr. Keith and Mr. Talbot—The Church planted at Burlington—Building of St. Mary's Church, and the first service in it—Elizabethtown—The Rev. Mr. Brooke—His laborious work—Mr. Vaughan, another worthy missionary—Piscataway—The faithful laborer prospered 150

Chapter Sixteenth.

PAGE

Trying to keep within reasonable limits—Service at Piscataway—A good layman opens his house for worship—Mr. Vaughan's long and useful labors—Perth Amboy and the Rev. Mr. Pertbuck—Town Hall at Burlington—The Rev. John Brooke—His usefulness and sudden death—His successor—Liberality of the people—Early missionaries at New Brunswick—Twelve swamps—The Rev. Samuel Seabury—What might be said of other places—A noble missionary society—Mr. Croes's efforts for extension of the Church..... 165

Chapter Seventeenth.

Honor paid to a champion of the Church—Mr. Chandler a catechist at Elizabethtown—Mr. Seabury's recommendation—Missionary labors—Difficulty about Mr. Whitefield—Revolutionary War—No ordinary man—Efforts to secure Bishops for the American Church—Controversy—Indian tribes—Dr. Chandler retires to England—A high honor declined—What St. John's Parish suffered—The Rev. Abraham Beach—Dr. Chandler's return—His death—Reputation—Dr. Wharton..... 173

Chapter Eighteenth.

Continuation of the narrative—First charge to the clergy—Three new Bishops—The Church advancing west of the mountains—General Theological Seminary—Interest in its welfare—Sermon at General Convention—Another bereavement—Sunday School Union—Episcopal services in the Diocese of New York—Second charge—Convention at Swedesborough—Failing health—Faint, yet pursuing..... 181

Chapter Nineteenth.

A bird's-eye view of a long and laborious work—Old prejudices—The few strongholds—An act passed, but little accomplished—Beginning of better days in 1823—The battle-ground of the Revolution—The Bishop's report in 1824—Hope for the future—Convention of 1826—St. John's Church, Salem—"The sparrow hath found her an house"—Temple restored from its ruins—Dr. Rudd—Brief sketch of his life—The Gospel Messenger—Death—Funeral address..... 190

Chapter Twentieth.

Bishop Croes's last hours—Great peace—No lingering doubts—The funeral—Large assemblage of sympathizing friends—Service at the church—Meeting of the clergy—Character—Benevolence—Economical habits—Manner of reading the service—Lending a white pocket-handkerchief—Setting tunes in church—Publications—Anecdotes—Conclusion..... 198

L I F E
OF
B I S H O P C R O E S .

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Chapter First.

SELF-MADE MEN—THE FIRST BISHOP OF NEW JERSEY AN EXAMPLE OF THIS CLASS—BIRTH—HUMBLE PARENTAGE—SELLING RUSK—FONDNESS FOR STUDY—PERSEVERANCE—STATE OF THE COUNTRY—BREAKING OUT OF THE REVOLUTION—THE YOUNG SOLDIER—WHAT THE PEOPLE OF NEWARK ENDURED—VARIOUS MILITARY SERVICES—EXPEDITION TO SUSSEX COUNTY—DR. CHANDLER'S LETTER.

T has often been remarked, how large a proportion of those who have been prominent characters in Church and State, have been born in poverty, and have fought their way through opposing difficulties to the important position to which their worth and abilities entitled them.

The first Bishop of New Jersey belonged to

this class, and the writer fondly hopes that many a promising youth who reads these pages may be animated by his example to set a high mark for himself, and earnestly strive, by God's grace, to reach it.

JOHN CROES was born at Elizabethtown,\* New Jersey, on the 1st of June, 1762. He was a son of Jacob and Charlotte C. Croes. The father was a native of Poland, but received what education he had in Holland. This was by no means extensive, but quite enough to enable him to pass through life respectably and well. The name was originally Kruitiz; but in Holland it was spelled Croes, and pronounced *Croose*.

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\* "Elizabethtown was then, as it is now, a village containing an unusual proportion of polite families. It had been the residence of the Governor and other officials of the Province. The vicinity is a level, red-soiled, unattractive region; but a little river flows through it, emptying, at a point one mile from the village, into Staten Island Sound, which is a part of the intricate system of waters that affords so many beautiful highways to the city of New York."—*Parton's Life of Burr*, p. 51.

Charlotte Christiana Reigart was born in Germany. She and Mr. Croes emigrated in the same vessel to America, married, and settled in Elizabethtown, New Jersey. They were in very humble circumstances, and labored most industriously for a support. It is generally believed that Mr. Croes was a saddler, and his wife, in order to render her husband all the assistance in her power, opened a small bakery.

One of John's employments when a boy was to carry around for sale the excellent rusk which his mother had made. It is gratifying to know that this stripling, whose early advantages were so few, but whose every action showed him to be worthy of advancement, was afterwards elevated by God to the highest office of His Church.

John was always fond of reading, and desired most anxiously to receive an education. The humble circumstances of his parents might have seemed almost an insuperable

obstacle in his way, but the same indomitable perseverance which enabled Benjamin Franklin to triumph over every difficulty, prompted him to make the most of his time, and to allow nothing to turn him aside from his noble purpose. My readers must bear in mind that at the time of which I am now speaking, the American Colonies were under the government of Great Britain. France and England had been engaged in a bloody war, and the year after John Croes' birth, when peace was made between the two countries, the whole of Canada was given up to the English.

Some time before the war of the Revolution began, his father moved to Newark, New Jersey, and in 1778, although he was but sixteen years of age, John was called out to do military duty in the cause of Independence.\*

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\* When he was called into service, although he could doubtless read manuscripts, he had never learned to write. His first lesson in chirography was given by a drummer, who used the drum-head for parchment, and a

During the continuance of the contest, British, Republicans, and Hessians were alternately billeted upon the people of Newark. The town then contained about one thousand inhabitants. "When Washington fled towards the Delaware, in November, 1776, his army (three thousand in number) encamped there from the 22d to the 28th. On that day Cornwallis entered the town with a pur-

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piece of charcoal for a pen. A long time after the termination of the war he encountered his old friend the writing-master, at a public-house where he had stopped while travelling towards Swedesborough. He found him in extreme poverty, and singing patriotic songs for a trifling consideration. He gave him a suit of clothes which he himself had lately received as a gift, took him along to Swedesborough, and made him his assistant-teacher. The one had some knowledge of the theory of music; the other, of its practice. Between the two a department for singing was established, which in those parts was a novelty, and it became quite popular. Years rolled by, and in the progress of events our drummer, who had studied law, was made *Secretary of State* for the commonwealth, while the sergeant had made such improvement in penmanship, that he was recognized as the Bishop who had the pen of an accomplished writer.—R. B. C.

suing force. Both armies were quartered upon the inhabitants. Cornwallis left a strong guard there, which remained until after the battle of Princeton. Foraging parties and plunderers kept the inhabitants in a state of continual alarm.”\*

Young Croes belonged to the regiment commanded by Colonel Philip Van Courtlandt. During the month of June, 1778, the company of which he was the orderly sergeant remained the greater part of the time at Newark. On one occasion they were called to Elizabethtown Point, and there put on board of a vessel for the purpose of taking to New Brunswick, on the Raritan River, a number of boats which were lying in Staten Island Sound. This was only a few days after the memorable battle of Monmouth, and the object of the expedition was to assist General Washington in crossing with his

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\* Lossing's Field-Book of the Revolution, Vol. I., p. 305.

troops at Inian's Ferry, there being no bridge at New Brunswick. In passing down the sound the American troops were attacked by the British, who had possession of Staten Island, and they were at last obliged to take shelter in Rahway Creek, where they landed, and then marched back to Newark. When his first term of service had expired, young Croes joined a company which was formed at Newark, under the command of Captain Nathaniel Camp, and was appointed orderly sergeant and quarter-master. About this time the Legislature of New Jersey passed an act to raise by enlistment three companies of *Year's men*, as they were called, to guard the river and sound from Newark to Amboy.

He was engaged in one of these under Captain Robert Neil and Lieutenant Minturn, and was appointed a recruiting sergeant; and was stationed at Newark in January, 1780.

On the night of the 25th of that month a party of five hundred of the enemy crossed over from New York to Newark on the ice, burned the Academy, and would no doubt have destroyed the town had they not become alarmed by the light of a conflagration at Elizabethtown, and made good their escape. It afterwards turned out that the blaze which had so terrified them was occasioned by the burning of the Presbyterian house of worship, which had been set on fire by another party of the enemy, and thus the two expeditions of the British defeated their own purposes.

When Captain Neil resigned his command, Captain Gillim was appointed to succeed him. In the summer of 1781 an additional regiment was called out for three months from the whole State, and this was joined by the companies of Year's men just referred to. Young Croes was appointed serjeant-major of the whole, under Lieutenant-Colonel Ely.

Besides the regular services in which he was employed, between 1778 and 1781, he was repeatedly engaged in volunteer expeditions in various parts of New Jersey, and on all occasions he acquitted himself as became a good soldier. In one of these he went to the new county of Sussex, in the north-western part of the State, and slept in the court-house. The Rev. Dr. Chandler, writing, in 1770, from Elizabethtown, which he said was about fifty miles from the new county, mentioned that with the exception of one corner which was included in Frazer's Mission, "it was a perfect wilderness in the time of the last war. There were, indeed, a few straggling settlers in the neighborhood of the river Delaware, which divides it from Pennsylvania; but some of them were killed, and the rest driven away by the savages. Those that were driven off have since returned, and many new settlers have since been added, and the number of families now in the county is about

1,500: of these there are fifty families belonging to the Church, exclusively of those which are in Mr. Frazer's Mission; and they frequently assemble together in private houses on Sundays, where and when the Liturgy is read."\* Dr. Chandler goes on to relate, that while ignorant and fanatical preachers of various denominations were travelling about in this destitute region, no clergyman of the Church had ever been seen there.

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\* The whole letter may be found in Clarke's History of St. John's Church, Elizabethtown, p. 143-4, and is well worth reading.



## Chapter Second.

THE WILD REGION OF SUSSEX—THE COURT-HOUSE—TWO VISITS WITH A LONG INTERVAL BETWEEN—A SOLDIER UNDER VERY DIFFERENT COMMANDERS—WHAT MILITANT MEANS—OLD CONTINENTAL MONEY—MR. CROES'S PARENTS—THEIR PIETY—THE OLD MAN'S WILL—JACOB'S VISIT TO NEW ORLEANS—A CURIOUS LETTER—THE KING OF SPAIN NOT A FAVORITE—HOW NEW ORLEANS WAS REGARDED BY STRANGERS—THE COVENANT AND THE FAST DAYS—MR. CROES ENGAGES IN THE BUSINESS OF INSTRUCTION—THOROUGHNESS AND DISCIPLINE—WHAT GOOD JUDGES SAID OF HIM IN THIS CAPACITY.

T the close of the last chapter we were speaking of a military expedition which young Croes once made into the wild region of Sussex.

In the early part of the Revolutionary War that county was still exposed to the depredations of the Indians. The historian Gordon informs us, that while the British were in possession of New York

city and Stony Point, it was necessary for the American forces at West Point and Philadelphia to hold communication with one another by the way of the northern district of New Jersey, and it is possible that Sussex Court House, in which our young soldier slept, lay in one of the routes.

It does not appear that Mr. Croes visited this part of the State again until 1808, when he set out in a very different capacity, and on an embassy far more glorious. According to his report to the New Jersey Convention,\* he went as a soldier of the Cross, to preach the unsearchable riches of Christ. He speaks of having administered Baptism to twenty-three infants, in St. James' Church, Knowlton, and the Holy Communion to twenty persons; of preaching in "the church at the Log-Jail," and of various other services.

What must have been the emotions of Mr.

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\* Journal of Convention for 1809, p. 8 and 9.

Croes upon revisiting, after the lapse of thirty years, the half-civilized country which he had assisted in his early days in protecting from the aggression of the foe, and in the "Church militant" proclaiming peace on earth and good-will to men!

My younger readers may perhaps require to be told that the term *militant* is applied to the Church on earth as engaged in a warfare with the world, sin, and the devil, in distinction from the Church *triumphant* in heaven. Circumstances have led me thus to anticipate some things which properly belong to a much later period of the history.

I have somewhere among my curiosities a specimen of the old paper money with which our soldiers were paid during the Revolution. It was a poor substitute for gold and silver, but it was perhaps the best which could be done at the time.\*

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\* A fac-simile of one of these bills may be seen in Loring's Field-Book of the Revolution, Vol. I., p. 534.

In February, 1780, a paper dollar was estimated at a penny, continental money, but worth little or nothing at any time between 1778 and 1781 ; and as foraging parties and plunderers kept the inhabitants of Newark in a state of continual alarm, it is difficult to conceive how Mr. Croes managed to support himself.\*

We have been carried on so rapidly by the military episode in our narrative, that some things have been necessarily omitted which are both interesting and important. Mr. Croes's parents were humble-minded, devout Christians, who trained up their children in the fear of the Lord. It is thought that they had once been Lutherans, but on their removal to Newark they became members of Trinity Church, of which the Rev. Uzal Ogden (whom we shall have occasion to mention again hereafter) was rector.

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\* "The year 1780 opened upon a famishing camp."—*Irving's Life of Washington*, IV., 2, 3.

In making his will, the father, having nothing to bequeath to his children but his advice and blessing, began thus: "Silver and gold have I none; but such as I have, give I you." As another evidence of the simple, trusting piety of Bishop Croes's father, it is worth recording, that in the year 1797 he wrote to John, that he had received a letter from his second son Jacob, saying that he was about to start for New Orleans. It appears that Jacob was living in West Liberty, in Virginia, where he was engaged in mercantile pursuits.

New Orleans had the reputation of being a very vile place, and what rendered it worse than all, in the eyes of old Mr. Croes, was the fact that it was situated within the dominions of the king of Spain, a monarch for whom he entertained a strong dislike. He dreaded lest Jacob should be obliged to take the oath of allegiance to this abhorred potentate, and he actually trembled for his safety.

He knew not, he wrote, where to fly for relief, but "to the Orphan Court at the City of the New Jerusalem," where Emanuel was attorney-general; his "old and only Friend," his "true Advocate," whose promise he had, that he would never leave him nor forsake him. The letter from Jacob, announcing his proposed departure, was received on Thursday in Passion Week. The good old man resolved to "covenant" with his Saviour on three fast days; first on Good Friday; the second at "Trinitatis" (by which he probably meant the Friday before Trinity Sunday); and the third on the Friday before the seventh Sunday after Trinity.

He goes on to remark, that when these three days of fasting and prayer were ended, his heart was so strengthened that, like the three companions of Daniel, he could say, "either to Nebuchadnezzar, king of Babylon, or to Diabolus, king of Spain, and all combined infernals together, the God whom we

serve can relieve us, not only out of your hands, O ye kings, but even out of hell itself; this is my firm belief, because He has never forsaken that man who on His help relied.”

However we may be tempted to smile at the quaint phraseology of this letter, no one can question the sincere piety of its venerable author. Would to God that there were more of this unswerving faith among us!

At the close of the Revolutionary War, Mr. Croes engaged in teaching in Newark, an employment for which he was admirably qualified.\* The thoroughness and accuracy which he had acquired himself, by long and careful study, he endeavored to impart to those entrusted to his care.

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\* For some time he assisted the Rev. Dr. McWhorter, who had, like many others, suffered during the war, and was obliged to resort to the business of teaching. On meeting his young friend after their separation, he said, “Well, John, I am glad to find that the war hath not spoiled thee.”

He was a rigid disciplinarian, as might be expected from one who had lived so long in the camp. The school hours were generally from nine to twelve, and from two to five.

On Wednesdays and Saturdays he kept the boys in until they had finished the exercise of *English reading*, which sometimes occupied two hours! Being a good reader himself, he spared no pains to make his pupils such. Instead of shrinking from his studies in any way, Mr. Croes discharged them most conscientiously.

The Hon. Geo. Reed, of Delaware, who at one time had a son under his care in New Brunswick, remarks, in a letter to the faithful instructor, September 9th, 1805: "I am assured, sir, that the correctness of your plan of education, and the strict attention with which it is conducted, must contribute in an eminent degree to promote the progress of your pupils, and give the seminary over which you preside a character that is not

surpassed by any on the continent." Dr. McWhorter said of him: "He possesses the gift of government in a high degree; he governs a school in such a manner as to acquire the esteem and affection of boys, without undue rigor or extreme severity."



## Chapter Third.

HIGH AIMS — THE YOUNG TEACHER CORRESPONDS WITH PRINCETON STUDENTS — ASHBEL GREEN — COLLEGE SECRETS — WHIG AND PHILOSOPHIC SOCIETIES — A GRAND PUBLIC EXHIBITION — THE RIVAL QUEENS, AND THE MOCK DOCTOR — THE PRAISES WHICH THE PERFORMERS WERE OVERPOWERED WITH — “DEAR, GOOD MR. SMITH” — A CONGRESSMAN’S VISIT TO NASSAU HALL — BAD SINGING.



ALTHOUGH Mr. Croes was so well fitted for a teacher, it must be remembered that he had not enjoyed the benefits of a collegiate education, his straitened circumstances rendering this quite beyond his power. This, however, had only made him the more persevering in his efforts to acquire, by his own unaided study, that knowledge which others with larger means were enabled more easily to gain.

While the young man was teaching at Newark, he corresponded with several students of Princeton College, whose letters have been carefully preserved. He seems to have been extremely fond of treasuring up such mementoes of his friends, and the writer of this memoir will be greatly indebted to this habit for many interesting particulars.

I have just untied one of these old, time-stained bundles, and the first epistle which attracts attention is from Ashbel Green, who many years afterwards was President of Nassau Hall, and a celebrated Presbyterian divine.\*

It is dated, "Nassau Hall, Princeton, May 21st, 1782." The writer of the letter was then in his twentieth year, and Mr. Croes, his correspondent, had just reached the same age.

"DEAR SIR—According to promise I shall

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\* For a brief sketch of his life, see Duyckinck's *Cyclopedia of American Literature*, Vol. I., p. 274.

now give you some of the curiosities of this renowned source of literature, and, in the first place, I can assure you that I am not one inch the taller, nor, that I know of, one whit the better, for my admittance to Nassau Hall. It would have moved your pity to see how I was embarrassed at the first recitation; in truth, I never was so nonplused in my life. And this, sir, as far as I can learn, has been the common misfortune of every member.

“There are a number of college secrets which might gratify a curious mind to be acquainted with; but a tell-tale is, of all characters in the world, most despised among *us* literary gentlemen; so you must excuse my silence upon these topics. But among those which are lawful to be mentioned, you may reckon the moral conduct of the students, which, as it gives me pain every time I think of it, I shall say no more than that I heartily wish it was otherwise.

“There are two societies in college, by the names of the Whig and Cliosophic societies. Into the former of these I have the promise of an admission to-morrow evening. But what is the business or laws of these societies I am as yet ignorant, further than that no secrets are to be divulged upon any consideration upon pain of expulsion. The rooms where the societies meet are in the fourth story, and are fitted up and furnished at public expense. In the front of the college is the Hall, a room about half as large as Newark meeting-house. Here every member and resident of the college is obliged to attend prayers, morning and evening, at five o'clock. Here, likewise, is erected a stage, upon which all the orations and declamations are spoken.

“Those of the Freshman's class, whose names are first in an alphabetical order, speak first. Those of the Sophomore class in the same manner, and so on through the

several classes, till all have spoken. The hours of study are from five till seven, from nine till twelve, and from two till five; in which time no member of the college is allowed to be out of his room more than ten minutes at a time. We recite but once in a day, which is in the morning, immediately after the ringing of the nine-o'clock bell.

“Among the curiosities I must not forget to mention the orrery, which is the greatest curiosity of the place. This machine was constructed by the famous Rittenhouse, of Philadelphia, and has but one equal in the world, which was made by the same person. By turning a small crank on one side of this machine, a person standing on the other may see at one view all the revolutions of the heavenly bodies, if I may so speak, in miniature.

“You may well think our studies are severe, when I tell you that we have to recite a

lesson of geography, a lesson of mathematics, and a lesson of French, all in twenty-four hours; besides having to compose and commit to memory an oration every fortnight.

“Respectfully your *amicus*,

“ASHBEL GREEN.”

Those who are familiar with college life in these days will be disposed to smile at some of the information contained in this letter.

Several months after the receipt of this epistle, Mr. Croes, who was still teaching at Newark, received another communication from Nassau Hall. His correspondent, this time, is one Zadock Squier, concerning whose future career we have no certain information.

Among other things, he informs his friend that the students were making great preparations for a public exhibition, when, besides the usual orations, a play would be performed, called the *Rival Queens*, or *Alexander*

*the Great*, and this was to be followed by a farce entitled the *Mock Doctor*.

Postage being high, many letters waited a long time for a private conveyance, and young Squier detains his communication until the close of the exhibition, which he thus amusingly describes :

“ Our exercises were performed before a much more crowded assembly than you saw at Commencement, and, what is most to us, with universal applause. For my part, I am quite sick of the compliments and praises heaped upon the class, but people in general are extravagant in their commendations. Mr. Green [the writer of the last letter] has gained almost immortal honor ; he has had so many wreaths of laurel crowded upon his head, that he has scarcely been able to put his hat on since. Indeed, I think Alexander himself, whom he personated, could not have spoken as well as he did. He gained more hearts by that evening’s performance than

you can find in a pack of cards. The ladies said—O dear sir, I cannot tell you what they said—but you may depend upon it the ladies said a great many pretty things.”

The letter then begins a more sober strain, young Squier expressing great anxiety on account of the ill health of “that dear good man, Mr. Smith,” referring to Dr. Samuel Stanhope Smith, who became the president of Princeton College, on the death of Dr. Witherspoon, in 1794.

John Adams, in his diary kept during the Revolution, speaks of having stopped at Nassau Hall, when on his way to the Continental Congress, Aug. 26, 1774. He refers to the orrery, or planetarium, constructed by Mr. Rittenhouse, described in Ashbel Green's letter to Mr. Croes; and then thus closes his account of the college: “By this time the bell rang for prayers; we went into the chapel; the president soon came in, and we attended. The scholars sing as badly as the

Presbyterians at New York. After prayers the president attended us to the balcony of the college, where we had a prospect of a horizon of about eighty miles' diameter."



## Chapter Fourth.

HOPES NOT YET REALIZED—RUMORS ABOUT LOVE AND MATRIMONY—REMOVAL OF CONGRESS TO PRINCETON—THE CAUSE OF IT—FACETIOUS REMARKS—FONDNESS FOR NEWSPAPER WRITING—THE NEWARK SATIRISTS—CONGRESSMEN IN NO HASTE TO REMOVE—YOUNG STRIP-LINGS IN DIVINITY—PUSHING ONWARD—SERIOUS IMPRESSIONS—RESOLUTION TO STUDY FOR THE MINISTRY—MARRIAGE—JOURNEY FOR HEALTH AND OBSERVATION—LETTERS OF RECOMMENDATION—DR. McWHORTER AND JUDGE BOUDINOT—VISIT TO SWEDESBOROUGH AND A REPETITION OF IT—LAY READING.

 R. CROES seemed to be so quietly and patiently devoting himself to his school in Newark, that one might have supposed that he had made up his mind to continue in this position for a long period, and perhaps for life. But the truth is, that he continued to hope that it would still be con-

venient for him to spend at least one year at college, where he might complete the education which, by his own endeavors, had been so successfully begun.

His young friends at Princeton frequently allude to this in their letters to him. They appear to have formed a most favorable opinion of his abilities, and predict for him an honorable and useful career.

Rumors reached Nassau Hall that there was another difficulty, besides the want of means, which prevented Mr. Croes from seeking the advantages of its classic shade; and this was, that he had begun to think seriously of marriage. This may have been a mere flying report, unworthy of credit; but we shall learn more about it hereafter.

In 1783 the quiet serenity of Princeton and its inhabitants was somewhat disturbed by the removal of Congress to that place. The cause of this "was the violent spirit manifested by some of the continental troops of the Penn-

sylvania line. These had marched in a body (June 21), three hundred in number, surrounded the State House, where Congress was in session, and, after placing guards at the door, demanded action for redress of grievances, within the space of twenty minutes, at the peril of having an enraged soldiery let in upon them. Congress was firm; declared that body had been grossly insulted, and resolved to adjourn to Princeton, where the members assembled on the 26th. As soon as Washington was informed of this mutiny, he sent General Robert Howe, with fifteen hundred men, to quell it; he soon quieted the disturbance. Some who were found guilty on trial were pardoned by Congress.”\*

Zadock Squier had now very important news to communicate. He writes to his friend Croes that the members of Congress

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\* Lossing's Field-Book, Vol. II., p. 837.

were holding their sessions in the college library, and adds, in his humorous style, "but what proficiency they make with their studies I am not able to tell you, though without doubt some of them are good scholars."

Our young school-master appears to have been fond of writing for the papers, and from a reference in the letter just quoted we may conclude that he had some taste for controversy. "I have seen a letter of W. Pennington's [writes Squier], in which was *a long history of the Newark Satirists*, and you are placed at the head of them, with a canto, a farce, and I cannot tell what more, in your hand or head, or somewhere else, I could not understand rightly how it was; but thus much I understood, viz., that you was a brave man in a paper war."

The members of Congress were so well accommodated at Princeton, that they were in no haste to depart, and on the 15th of Au-

gust, 1783, Zadock Squier again writes to his friend Croes, telling him, among other things, that they "have determined to-day that if they remove from this place at all, it will not be until the fall." He also gives a passing thrust at some of the theological students of old Princeton. "Almost every evening there is some learned debate or other going on. Condict, McWhorter, Thompson, and some others, are now upon divinity, and if sound argument consists in a great strain of the voice, Nassau's sons are some of them very able disputants."

However agreeable we may find it thus to linger about this transition period between youth and manhood, we are admonished by the increasing number of our chapters to go on with the narrative.

While Mr. Croes remained at Newark in the diligent discharge of his duties as an instructor, his mind became seriously impressed with the importance of religion, and at last,

after due deliberation, his purpose was formed to devote his life to the work of the ministry.

In May, 1785, he married Martha Crane, the second daughter of Elihu and Hannah Mix Crane. His wife was a descendant of one of the oldest and most respectable families of Newark.

Mr. Croes became a candidate for holy orders in 1789, though there is no record preserved showing his admission as such. The Church in the United States was hardly organized, and very little accuracy could be expected in its statistics. Indeed, although I have said he was a *candidate* for the ministry, this language is only true in a certain sense. According to the tenth rule of the New Jersey Convention of 1785, no person could be *recommended* for holy orders, unless requested by a church, or churches, to be their pastor.

The idea which I wished to convey was this, that at the time specified above, Mr.

Croes began his theological course, with the settled purpose of applying for ordination as soon as he should be thought qualified.

In July, 1789, he began a pedestrian tour without having any particular place in view, expecting, perhaps, to go as far as Maryland. The object of this journey was partly for the benefit of his health, and partly to look at some of the situations which required the services of clergymen.

Among the letters of recommendation which he carried with him, was one from Dr. McWhorter, the Presbyterian minister of Newark, addressed to a Mr. Ridgely, of Baltimore, in which a very handsome compliment is paid to the young man's abilities; and the writer, who had known Mr. Croes from his boyhood, expresses the opinion that his qualifications of mind and heart fitted him, in a high degree, for the sacred ministry.

He was also furnished with a letter of introduction to Mr. Joshua M. Wallace, of Bur-

lington, by Judge Boudinot, of Newark, who speaks of him in terms equally gratifying. The hard feelings which had been aroused by the War of Independence were then by no means extinct, as may be discovered from a single extract from this epistle: "Mr. Croes is an American, a firm friend of his country. I think that such ought to be preferred to strangers, who are pouring upon us from Europe, and by whom we are often imposed upon.

"I believe you mentioned that Mr. Heath was not firmly or regularly settled with you. If there should be a prospect of his leaving you soon, I should advise Mr. Croes to wait, if it were a twelvemonth, as I know of no situation preferable to Burlington."

Mr. Croes proceeded as far as Swedesborough, in West Jersey, a settlement on the Raccoon, which empties into the Delaware, about twenty miles below Philadelphia. After his return to Newark, in September, he

received an invitation from the vestry of Trinity Church to make them another visit, they having determined to wait no longer for an answer from Mr. Street, with whom they had corresponded. He accordingly went again to Swedesborough, and acted as lay reader.

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## Chapter Fifth.

VISIT TO BISHOP WHITE—INTERVIEW WITH DR. COLLIN, THE SWEDISH MINISTER—INFLUENZA AT SWEDESBOROUGH—GOD'S HOLY KEEPING—BISHOP WHITE'S KINDNESS AND ENCOURAGEMENT—MR. CROES'S APPREHENSIONS—LAY-READING—DR. COLLIN AND THE SWEDISH CHURCHES—SWEDESBOROUGH GIVEN UP TO MR. CROES—THE TOWN IN 1784—POOR HEALTH, BUT STILL AT WORK—A REGULAR CALL—AN OLD-TIME DOCUMENT PRESERVED.

**I**N November, 1789, Mr. Croes visited Bishop White, and Dr. Collin, a Swedish minister, in Philadelphia. He thus speaks of this in a letter to his wife, dated the 5th of the month: "I came to town yesterday, in company with Colonel Brown, for the purpose of waiting on Bishop White, as I had no time to do it when I passed on to Swedesborough. I breakfasted this morning with the Rev. Dr.

Collin, the former minister of Swedesborough, and was politely and kindly entertained. . He is a very sensible and judicious man, and, I imagine, an excellent scholar.

“I would have called on Bishop White, but he was not at home. I shall call again presently.

“The influenza is now at its height at Swedesborough, and almost all the country are very sick with it. The sexton of the church died on last Saturday with it.

“I find a manifest difference in the state of my mind since I have been at Swedesborough. Free from every occupation but that which looks forward to futurity; engaged in contemplating the nature and perfections of God, and the depraved state of human nature; and bearing in my mind the weight and importance of the ministerial office, so difficult to be discharged aright; I say that all this, I trust, will exert a salutary influence upon me. I have been to see Bishop

White, who treated me with great politeness, and has offered to confer Deacon's orders upon me about the 1st of March."

Mrs. Croes writes to her husband, at Philadelphia, that her sleep was somewhat disturbed at night, when she thought of the great distance that separated them, and that he was among strangers! In these days of steamboats and railroads, Newark and Philadelphia are not so far apart.

Before Mr. Croes's first visit to Swedesborough, it appears that he had officiated as a lay reader in Trinity Church, Newark.

At a meeting of several members of that parish, held on Easter Monday, April 13th, 1789, the following note was made: "The members present, though not a board, express their desire that Mr. John Croes, a candidate for holy orders, shall be requested to read prayers and a sermon in the church when the rector shall not attend; and that the contributions which shall then be made

be presented to him for his services as aforesaid." This was done with the approbation of the Rev. Dr. Ogden.

We have no account of the interviews which Mr. Croes had with Bishop White and Dr. Collin, beyond that contained in the letter to his wife already quoted.

It should be stated here that Dr. Collin, the Swedish minister, had been sent out by the Archbishop of Upsal, to take charge of several churches in New Jersey and Pennsylvania, and that among these were the congregations at Swedesborough and Penn's Neck. We have no means of knowing upon what recommendation Bishop White admitted him to Deacon's orders, or upon what conditions Dr. Collin gave up to him the charge of Trinity Church, Swedesborough.\*

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\* According to the 6th General Canon of 1789, "Every candidate for holy orders shall be recommended according to the regulations of the Church," etc.

There was then no standing committee in New Jersey. ♥

It is most probable, however, that the good Swede found himself unable to perform the labor of looking after the spiritual wants of so many parishes, scattered over a large district, and that he preferred to place them under the charge of an Episcopal clergyman, because of the many particulars in which our Church harmonized with his own. Be all this as it may, Mr. Croes returned to Swedesborough, and continued to officiate as a lay reader until the time for his ordination should arrive.\*

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\* Since writing the above, the author has been referred by his New Jersey correspondent to *Mr. Benj. Ferris's History of the Original Settlements on the Delaware*, and to a paper published in 1848 by the New Jersey Historical Society, entitled "A Brief Account of the Swedish Mission in Raccoon and Penn's Neck, N. J., by *Rev. Nicholas Collin, D.D.*" From Dr. Collin's paper we learn that after the death of those clergymen who accompanied the colonists from Sweden between 1634 and 1654, the people became lamentably destitute, until on their humble address to King Charles XI. the mission was instituted, which continued to the year 1789. This mission comprehended three rectorships, *Wicacoa*, with Kingsessing and Upper Merion in Pennsylvania; *Christiana* in Delaware;

The congregation of Trinity Church lived, for the most part, in the country, and the population of Swedesborough was not more

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and *Raccoon* with Penn's Neck in West Jersey. Besides the rectors of the three districts, there was in later times a minister extraordinary or *common assistant*. One of the ordinary pastors had the office of *provost* or *commissary*, who as superintendent exercised a certain degree of authority over the whole mission. The Crown bestowed upon every coming missionary the sum of £50; defrayed the expense of his voyage to America; allowed him after a certain period to return, paying his passage; authorized him to look for preferment, and in the mean time gave him an adequate pension. Several of the returned missionaries were "rewarded with the best rectorships in Sweden."

In 1704 a church was built at Swedesborough, and the mission was endowed with lands, viz., the 100 acres of which Swedesborough makes a part, and the marsh meadow of six acres, which lies on the creek four miles below.

The ministers at Raccoon from 1706 were Folstadius, Auren, Abraham Lidenius, Peter Wanberg, assisted by Andrew Vindrusia, John Sandin, Professor Kalm (who, by order of the King of Sweden, travelled through North America), Erick Unander, who seems to have been a man of considerable distinction, and who has left us a record, entitled, "In the Lord's Name a New Church Book for the Church at Penn's Neck; in which all Church matters are duly recorded from the commencement of the year of

than a hundred in all. "We do not know when the first Swedish church was built at Raccoon" (the early name for Swedesbo-

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our Saviour 1750, by Ericus Unander ;\*\*" John Abraham Lidenius, and John Wicsall. Nicholas Collin arrived in 1770, and officiated as minister extraordinary. In 1773 he became rector, and in 1775 was appointed commissary. In 1778 he sent letters to the Archbishop and the Consistory of Upsala (Venerandum Consistorium Ecclesiasticum), and begged to be recalled. He had "served the usual term required for obtaining preferment at home," and *necessity* obliged him to abandon the field. The war of the Revolution had produced great distress among the people; the rents of the Church lands had fallen to a tenth part of their real value; and as communication with Sweden was difficult, he could not draw his commissary salary. In 1783 he received permission to return, but the "urgent plea of necessity had now ceased," and he determined to remain till the congregations could be supplied with a successor. In 1785 he was appointed rector of three churches on the western side of the Delaware, and the churches at Raccoon and Penn's Neck were left vacant until they would declare their submission to certain regulations of the King of Sweden, viz., that they make a formal stipulation to defray the travelling expenses of the ministers to be sent to them, and give them a decent support. They were unable to

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\* This document was translated for Col. Robt. J. Johnson by the Hon. STEEN BILLE, Chargé d'Affaires of Denmark. It is well worth preserving.

rough), says Mickle, in his "Reminiscences of Old Gloucester," "or who were its earlier pastors. The ancient temple, taken down in

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comply with the condition, and thus were deprived of regular ministrations until 1790.

The Swedish mission in America ceased in 1789, as appears from the "king's final resolve," communicated in a letter to the churches, dated, Upsala, June 25, and signed by the Archbishop, UNO VON TROIL.

Dr. Collin furnishes us with a variety of matter which it is impossible here to repeat. He tells us of the hardships of the missionaries arising from the "insalubrity of the climate," the marshes on the Delaware, and the several creeks being unimproved; from the scattered condition of the people who lived in a district which was thirty miles in length and twelve in breadth; and from the insufficiency of support. "My sufferings [he says] have been extreme, and in a great measure occasioned by the terrible disorders of the civil war." Towards the close of his narrative we have the following: "For the information of posterity when the Swedish origin may be quite forgotten, I have left on record the above narrative, and every person of reflection may judge how much the Swedish mission has contributed to the moral civilization of this young country. This great blessing claims the more gratitude from all concerned, as the kindness of the mother country has been quite gratuitous, and yet very troublesome. The total expense of the mission for near a century amounts to seven or eight thousand pounds ster-

1784, was built of cedar logs, and stood near the site of the present church. In 1765, the congregation was incorporated, under the name of the 'Swedish Evangelical Lutheran Church.' Towards the end of the last century Raccoon contained but a dozen log dwellings, and a school-house, a tavern, and a parsonage, built in the same manner." Mr. Croes was in poor health when he left Newark, and the change of scene does not seem to have restored him, as he speaks, in letters to his wife, of still being far from well. Thus, in writing to her, from Swedesborough, the day after Christmas, 1789, he reports himself as having performed his duties in the churches, but as being about to bathe his feet, and go to bed, in hopes of being relieved

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ling, and the missionaries encountered great sufferings, by long and perilous voyages; by many years' absence from their native land, peculiarly dear to Swedes; by the indigent circumstances of a young country; and by the difficulties of a clerical charge, where the interest of religion is not supported by law or public opinion." R. B. C.

from his indisposition, which he attributes to his close application to study.

On the 24th of January, 1790, Mr. Croes received a regular call to Trinity Church, and, as being one of the curiosities of the day, we copy it entire, from the yellow, parchment-looking sheet, signed by the eleven vestrymen, sixty-eight years ago.

“Whereas it hath pleased Almighty God that our late rector, Dr. Collin, should remove from us, since which time we have sadly experienced the evils arising to the church from the want of a regularly established minister, and as Mr. John Croes, a candidate for holy orders in the Protestant Episcopal Church of this State, has been recommended to us, with whom we are well satisfied, and of whose abilities we have the highest opinion—

“Therefore, we the vestry of the Swedish Church at Swedesborough, in Gloucester County, State of New Jersey, do agree to give him an invitation to reside among us as

our future minister, and as a compensation for his services, to enable him to live comfortably, we further agree to allow him—

“I. One hundred and twenty-five pounds specie per annum, to be paid him quarterly, the first quarter to commence on the 21st of April next ensuing the date.

“II. The use of the Parsonage House with all its privileges.

“III. The use of the wood land belonging to the church.

“IV. The benefits of the meadow commonly called the Minister’s Meadow.

“V. This invitation to be considered null and void if he does not obtain ordination.

“In testimony whereof we have hereunto set our hands this 24th day of January, 1790.

ISAAC VANNEMAR,  
 PETER LOCK,  
 WILLIAM HOMAN,  
 ANDREW HENDRICKSON,  
 CHARLES LOCK,

MOURSE KEEN,  
 GEORGE VANLEER,  
 WILLIAM MATSON,  
 DAVID HENDRIXON,  
 PETER LOCK,

GIDEON DENNY.”

## Chapter Sixth.

ORDINATION — THEOLOGICAL STUDIES IN EARLY DAYS — SCARCENESS OF BOOKS — THOUGHTFULNESS OF ENGLISH FRIENDS — STACKHOUSE AND BURNET — STATE OF AFFAIRS AT SWEDESBOROUGH — TWO CLASSES OF CLERGYMEN, BOTH MOST IMPORTANT IN THEIR WAY — A DELICATE AND DIFFICULT TASK — AN UNFINISHED CHURCH, AND A SMALL CONGREGATION — MR. CROES ORDAINED PRIEST — SUCCESSFUL LABORS — FIRST APPEARANCE IN THE NEW JERSEY CONVENTION — THE CONVENTION OF 1793 — A COMPLIMENTARY ADDRESS TO THE GOVERNOR, AND HIS GRACIOUS REPLY.

R. CROES, having completed the course of study then required, was ordained Deacon, by Bishop White, of Pennsylvania, in St. Peter's Church, Philadelphia, on the 28th of February, 1790.

My readers will discover how very early this was in the history of the Church in Amer-

ica, when we remind them that it was only four years before this that Bishop White had returned from England, where he had gone to receive consecration to his holy office.

When we speak of theological studies at that day, we must not for a moment suppose that the course was an extensive and thorough one, like that which is now prescribed. Books were very scarce, and could only be got by sending to England for them, at a great cost. Few of the clergy possessed large collections, and most of them were dependent upon those which had been kindly sent from the mother country to supply their wants. Such books were to be found in the vestry-rooms of the old churches, and consisted chiefly of Patrick, Lowth, and Whitby's Commentary, and a few other standard works.

The Church was in great need of clergymen, and if a candidate for orders loved her holy ways, and showed a sincere desire to

devote his life to her service, he was pretty sure of being admitted to the ministry. Although Mr. Croes, in after years, when he was able to have more ready access to books, became an accurate theologian, it is probable that at the time of his ordination he had studied little besides Stackhouse's "Body of Divinity," and "Burnet on the Thirty-nine Articles."

He possessed, however, what was far better than learning, a heart devoted to God and warmed with love for His holy Church.

The little parish at Swedesborough was found in a most depressed condition, and even the things which remained seemed ready to perish. Mr. Croes was precisely such a man as was needed for restoring its decaying life. The Church has always possessed some clergymen of glowing zeal and indomitable energies, who have gone forth as champions of the faith, carrying on an aggressive warfare against all that opposed the

truth, and, triumphing by the help of God, have been crowned with immortal honors.

And then, again, she can point to those of quiet, gentle spirit, but with sound principles and most determined purpose, who have been contented to act a less conspicuous but most important part, of building up the decayed places of Zion, and of winning multitudes to her standard by the voice of love. Mr. Croes belonged to the latter class.

The Church requires both sorts of agents. Indeed, she could not possibly spare either of them; when both are so necessary for the work, it is useless to inquire which renders the most essential service.

The task which Mr. Croes undertook at Swedesborough was a most peculiar one. It was not merely required of him to build up an old, decayed parish, but also to mould the minds of those who had been members of another Christian body, according to the teachings of our own branch of the Church

of God. Old prejudices must be overcome; national peculiarities (when innocent) must be allowed free scope; the laws and usages of a system which was new to them must be gradually and prudently enforced; no one who has not overcome such difficulties as these can possibly appreciate the extreme delicacy of the undertaking.

When Mr. Croes took charge of the Swedes' church, all its concerns, temporal and spiritual, were in an unprosperous state. The place of worship was unfinished, and the number of those who attended service was very small. The young clergyman (he was then but twenty-eight) directed his immediate attention to the completion of the church building, and soon made it one of the neatest and most convenient in the whole diocese.

Mr. Croes having used the office of a Deacon well, was advanced to the Priesthood, on the 4th of March, 1792. The same holy man who had admitted him to the lower order of

the ministry, conferred this good degree upon him. The service was performed in old St. Peter's Church, Philadelphia.

Mr. Croes continued his labors in Swedesborough for twelve years, extending his pastoral care to Penn's Neck, a few miles to the south of Swedesborough, and other destitute places.

The congregation at Trinity Church steadily increased in numbers, and many devoutly received the ordinances of the Gospel.

Mr. Croes first appeared in the New Jersey Convention on Wednesday, June 6th, 1792, when he produced his letters of orders, and a certificate of his induction, signed by Mourse Keen and Benjamin Rambo.\*

This Convention was held in Christ Church, New Brunswick. The next year, this body met in St. Mary's Church, Burlington, the opening sermon being preached by Mr. Croes.

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\* The writer has had access to probably the only complete set of the New Jersey Journals now in existence.

Two delegates from his parish (Messrs. Gideon Denny and George Vanleer, Jr.), without any previous formal act of admission, appeared and took their seats.\*

At this Convention a committee was appointed to prepare an address to "His Excellency Richard Howell, Esq., on his election to the office of Governor" of the State. The address was accordingly drawn up and signed by the Rev. Henry Waddell, rector of Christ Church, Shrewsbury, who was chairman of the Convention, and it was presented, in due form, by a committee of clergy and laity. This was on the 6th of June. The next day his Excellency was pleased to return the following answer:

"TO THE CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH, HELD AT BURLINGTON FOR THE STATE OF NEW JERSEY—

"GENTLEMEN—It is with real satisfaction I

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\* Journal for 1793, p. 33.

receive the congratulations of the wise and good of every denomination, and when honored with the approbation of a society who are known to cultivate true religion and sound morality, I feel a consolatory encouragement to be bold in support of our civil and religious liberties. I have for many years of my life been accustomed to attend the duties of the Episcopal Church, and am still impressed with every sentiment of reverence for the amiable and reverend pastors of that denomination, who by precept and example labor to instil into their flocks the true principles of our holy religion, the only sound basis of government and national felicity. That your doctrines may spread wide and irradiate the gloom of ignorance and bigotry, is my sincerest wish; and rest assured, reverend and respected gentlemen, that I shall be ever ready, with the assistance of Divine Providence, to protect to the utmost of my feeble efforts the Episcopal religion and the

reverend and worthy professors of it, to whom individually I wish all happiness, present and to come.

“RICHARD HOWELL.”

“TRENTON, 7th June, 1793.”



## Chapter Seventh.

DR. COLLIN'S INTEREST IN HIS FORMER CHARGE — CORRESPONDENCE WITH MR. CROES—UNPLEASANT DIFFERENCES—ADVANTAGES OF EXPRESS COMPANIES—AFFLICTIONS—TRUE VIEW OF RELIGION—"WANDERING STARS"—GREAT MATTERS AND SMALL—SICKLY SEASON IN PHILADELPHIA —MAGNOLIA SEEDS—YELLOW FEVER AMONG HORSES—FINE APPLES—CHOLERA, AN OLD DISEASE—MARRIAGE BY MAGISTRATES OPPOSED—THE WISDOM OF SERVING GOD.

OOD Dr. Collin continued to feel a lively interest, as it was most natural he should, in the people of Swedesborough, who had once formed a part of his pastoral charge; and many things which Mr. Croes did there were at the suggestion of this venerable man. He kept up an active correspondence with the young missionary, and we shall

be able to glean some interesting particulars from his unpublished letters.

Some unpleasant differences had arisen between the congregations at Swedesborough and Penn's Neck, which had given Dr. Collin no little trouble, before he relinquished the charge of these places. In March, 1793, he writes most earnestly to Mr. Croes, requesting him to do all in his power to have these unhappy difficulties settled.

As one among many examples which show how few conveniences people enjoyed in those days for getting about from place to place, and what an important service is rendered to the public by our various "*Express Companies*," I may mention that Dr. Collin had borrowed the records of the church at Swedesborough, in order to enable him to trace out the genealogies of some Swedish families. When this work was finished, he was sorely puzzled to know how the parish register could be returned. He accordingly

writes several letters to Mr. Croes, and suggests different modes of conveyance. He finally concludes to intrust the book to the care of a man who helped to work a flat boat on its slow and tedious voyage; and accordingly he carried it down to the river with his own hand, to give it a safe start.

In the autumn of 1797 he writes to Mr. Croes, and refers to some sad affliction which had recently come upon him.

“ PHILADELPHIA, *Oct. 6.*

“ DEAR SIR—You know what a sorrowful trial has been ordained for me. Religion is the only means of consolation in these occurrences of mortality. If I live, we shall converse more on this matter. Preparing myself for any event, I wish to settle every important concern, public and private.

“ I am satisfied with your success in the Swedesborough congregation, and my earnest prayer to Almighty God is, that you may

abound in good works, and thus continue an instrument of spiritual happiness to the people, impress on their minds solemn principles of piety, and take special care to instruct and persuade the young. Guard also against every mistake that may produce terrific or melancholy ideas on religion, which are adverse to its genuine spirit.

“I have had a constant fever since my dear wife was first taken ill, owing to affliction, but as yet not dangerous. God bless you.

With respect,

“NICHOLAS COLLIN.”

In offering these wise counsels in regard to the instruction of the young, and in referring to the mistakes which so many make; as to the nature of true religion, the writer had, no doubt, in view the wandering evangelists of his day, whose movements might be well compared to the eccentric journeyings of a comet, which oftentimes occasions astonish-

ment and alarm, but seldom leaves behind it any lasting light or warmth.

We find another communication from Dr. Collin, two years later, which is worthy of being preserved, as showing that the same minds which take an interest in great matters, do not overlook the small.

“PHILADELPHIA, *Sept.* 18th, 1799.

“MY DEAR SIR—But for the hazard of leaving my family alone while the fever exists, I should have the pleasure of visiting you. I hope, before long, not to be disappointed. By the blessing of God this visitation will soon cease, as the mortality has for nearly a week been not more than in common times, in proportion to the people remaining.

“Will you do me the favor to gather some magnolia seeds. This little tree abounds in the run, that is, in the road to Vanleer’s place; also in Rapapo. Let some boy do it, and I



prevailing among children. Fluxes, also, were doing their fatal work.

He likewise alludes to some customs at Swedesborough, which he hopes to see rectified. "The scandalous practice of marriage by the magistrates must be opposed; as it has an evident tendency to weaken the sacred obligation, to confine the energy of religion, and to injure the clergy. You may freely speak in this tone. I have very pointedly reprehended it." The same observations are quite as needful now. Indeed, as our country has increased in population, the evil complained of has grown with every advancing year.

If people can be taught to honor God, and the institutions of His Church, they are securing not only their *future* well-being, but their happiness in this *present* world.

## Chapter Eighth.

THE CONVENTION AT AMBOY—THE FUTURE BISHOP OF VIRGINIA OCCUPIES A SEAT—OPENING SERMON—THE TREASURER GIVING SECURITY—EFFORTS TO RAISE MISSIONARY FUNDS—THE DAY OF SMALL THINGS—MR. CROES APPOINTED TREASURER—CONVENTION OF 1797—MR. CROES ELECTED A DELEGATE TO THE GENERAL CONVENTION—WELL-DESERVED HONORS—PROPOSAL TO ELECT A BISHOP FOR NEW JERSEY—SPECIAL CONVENTION—DR. OGDEN CHOSEN—SIGNING HIS TESTIMONIALS.

HE New Jersey Convention for 1794 met in St. Peter's Church, Amboy, six clergymen, only, being present. One of these, the Rev. Richard Channing Moore, afterwards Bishop of Virginia, was then minister of the church in which the Convention assembled. Not having removed his family from Staten Island, it was doubtful, at first, whether he

would be admitted to a seat, but all objections were finally removed.

The opening sermon was preached by the Rev. Mr. Croes, for which he received a vote of thanks.

One is amused to notice, that when a treasurer for the diocese was elected, although he was a clergyman, and might be presumed to be tolerably honest, the Rev. Dr. Ogden became his security, according to a rule adopted by the Convention.

The Rev. Mr. Moore had been expected to preach the sermon, in Christ Church, Shrewsbury, at the Convention of 1795, but not being present, the duty once more devolved upon Mr. Croes, who was ready for any emergency.

Considerable exertions had been made during the few previous years to raise funds for the support of missionaries on the frontiers of the Union, and the reports show that since the last Convention the sum of twenty-

five pounds five shillings and threepence had been contributed—a trifle over a hundred dollars—from the whole State of New Jersey! This was “the day of small things” indeed!

The Convention of 1796 appointed the Rev. Mr. Croes as treasurer of the diocese, and Dr. Ogden became his security. The next year, the delegates from several congregations assembled in St. Michael’s Church, Trenton; but there being no quorum present, they adjourned, after divine service, until the following day. By that time more members arrived, and the business went on. The office of president was held in rotation by the clergy, and, Dr. Ogden’s turn having come, he took the chair.

Mr. Croes was chosen one of the delegates to the General Convention, which was to meet the following year, and he was also appointed to preach the sermon at the next New Jersey Convention.

According to custom, a substitute was

named in case the preacher should be absent; but Dr. Ogden need not take much trouble to prepare a discourse; for if Mr. Croes is alive, he will be ready to discharge his duty.

In September, 1797, the honorary degree of A. M. was conferred on the Rev. John Croes, by the trustees of Nassau Hall. It was a well-deserved tribute of respect.

At the Convention of 1798, which met in Trinity Church, Newark, Gen. Williamson, a lay delegate from St. John's Church, Elizabethtown, proposed that they should go into the election of a Bishop, but after some debate the subject was postponed until the fifteenth of August, of the same year, when a special Convention should be convened for the purpose. Six clergymen and thirty lay delegates attended this extra session, which was held in Christ Church, New Brunswick. After the transaction of some other business, "The Convention resolved itself into a committee of the whole, and the Rev. Mr.

Rayner was invited to take the chair. After this interesting subject had been in an ample and dispassionate manner discussed—

“On motion, the committee unanimously resolved, that it is expedient that the Convention do now go into the election of a Bishop.

“The committee then rose, and the chairman reported to the president of the Convention the resolution of the committee; whereupon, on motion, that the Convention do agree to the said resolution, viz., ‘That it is expedient that the Convention do now go into the election of a Bishop,’ it was resolved unanimously in the affirmative.

“A motion was made, that a committee of two be appointed to receive and count the ballots for the election of a Bishop. The Rev. Mr. Croes and Col. Ogden were the committee who reported,

“That for the election of a Bishop, the votes of the Convention were as follows: Clergy,

for the Rev. Uzal Ogden, unanimously. Laity, for the Rev. Uzal Ogden, 17 congregations. For the Rev. Henry Waddell, 3 congregations. For the Rev. John Croes, 1 congregation.

“The election for a Bishop being thus in favor of the Rev. Mr. Ogden, the Convention proceeded to sign the following certificate, required by the Second Canon of the General Convention of this Church, of every Bishop-elect, previous to his consecration.

“We whose names are underwritten, fully sensible how important it is that the sacred office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony, on this solemn occasion, without partiality or affection, do in the presence of Almighty God testify, that the Rev. Uzal Ogden is not, so far as we are informed, justly liable to evil report, either for error in religion or for viciousness of life; and that we do not know or believe

there is any impediment or notable crime for which he ought not to be consecrated to that holy office. We do moreover jointly and severally declare, that having personally known him for three years last past, we do, in our consciences, believe him to be of such sufficiency in good learning, such soundness in faith, and of such virtuous and pure manners and godly conversation, that he is apt and meet to exercise the office of a Bishop to the honor of God and the edifying of His Church, and to be an wholesome example to the flock of Christ.

“NEW BRUNSWICK, *August 16, 1798.*”



## Chapter Ninth.

ANOTHER GENERAL CONVENTION — MR. CROES A DELEGATE FOR THE FIRST TIME—THE GREAT COUNCIL NOT A LARGE BODY—MR. CROES PROPOSES A CANON—IMPORTANT MATTERS ARRANGED IN NEW JERSEY—METHODIST CHAPEL IN DUTCHTOWN—DR. COLLIN'S MANLY COURSE — THE YELLOW FEVER—CLERGYMEN FLEEING FROM DANGER—BISHOP WHITE—GENERAL CONVENTION OF 1799—DR. OGDEN'S TESTIMONIALS PRESENTED—A LONG AND UNPLEASANT AFFAIR — DR. OGDEN'S CASE FULLY STATED.

HE General Convention of 1795 met in Christ Church, Philadelphia, on the 8th of September, when the Rev. John Croes first took his seat as a member of that honorable body.

This great council of the Church, consisting of delegates from the various dioceses, was only a small one after all, when we compare it with the present condition of

things. The list of members, both clerical and lay, embraced *two* from New York, *three* from New Jersey, *eight* from Pennsylvania, *two* from Delaware, *six* from Maryland, *two* from Virginia, and *one* from South Carolina. The House of Bishops consisted of *four*, viz., Bishops White, Provoost, Madison, and Claggett.

On the sixth day of the session, the Rev. Mr. Croes presented a proposed canon, empowering the Bishop in each diocese to compose a form of prayer, or thanksgiving, for extraordinary occasions, which was read, and ordered to lie on the table.\* The next day, the canon was read again and agreed to, and was then sent to the House of Bishops by the secretary, for their approval. The Bishops passed it, and it became a law of the Church.

In 1797, the Rev. Mr. Croes and Joshua

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\* Bioren's Journals, p. 141 and 156.

M. Wallace, Esq., who had been appointed a committee by the New Jersey Convention, brought things into order in the government of the diocese. The report will be found in the Convention Journal for that year. Towards the close of the previous year, the quiet tranquillity of Dr. Collin was disturbed by a rumor which reached Philadelphia, that efforts were then making to build a Methodist chapel in Dutchtown, a little village near Swedesborough. His anxieties were aroused lest any members of his former charge should be enticed away from "the old paths" of the Church by the noisy excitements of this new system. He therefore writes in haste to Mr. Croes, and informs him of these reports, and urges him to do his best to keep the flock from wandering abroad. "Methodism," he says, "is no improvement in religion, but a retrograde movement." The Doctor concludes by requesting his friend to tell the Swedes that

their former pastor is opposed to their countenancing this new effort in any way. He writes again, in January, 1797, to express his satisfaction that his advice had been kindly received, and that the Swedes had declined lending aid for building the Methodist chapel.

During the summer, the yellow fever appeared again in Philadelphia, and Mr. Croes invited Dr. Collin and his family to seek an asylum from the pestilence in Swedesborough, but they did not think it best to accept.

About a year afterwards the same terrible disease was prevailing, as we learn from the following interesting epistle :

“ PHILADELPHIA, *August 28th*, 1798.

“ MY DEAR SIR—For your kind letter, which I received before your intended journey, I thank you.

“ Death has been mowing all around me for a week past, and the disease is increasing everywhere ; but yet more so in some local

situations. It is a general fever with many degrees and varieties, the name of yellow can justly be applied only to a smaller number of cases, perhaps not one fourth. The general panic, the want of nurses, and the wild, puerile theories of some doctors, cause deplorable havoc.

“Many of the clergy slunk off on the first appearance of danger. Such fellows would in Sweden be immediately stripped of their gowns.

“I am packing up my books in several trunks with directions, and finishing some other business. After that, if I continue in health, I mean to come over. Next Sunday I may perhaps go to Upper Merion, and in that case shall not come till next week.

“For the last two days about seventy-five have died in all, but the mortality was, but a few days ago, lessening.

“I am, dear sir, your unaffected, humble servant,  
NICHOLAS COLLIN.”

Those who are familiar with the life of Bishop White,\* will remember how heroically he behaved during these sickly seasons, to which the Swedish minister refers.

The General Convention of 1799 met in Christ Church, Philadelphia, on the 11th of June; the House of Clerical and Lay deputies consisting of *twenty-nine* members, and the House of Bishops numbering *four*. These were Bishops White, Provoost, Bass, and Hobart.

The Rev. Mr. Croes presented the testimonials from New Jersey, recommending the Rev. Dr. Ogden for Bishop. After mature deliberation, the following resolution was passed:

“Whereas doubts have arisen in the minds of some members of the Convention, whether all the priests who voted in the election of the Rev. Uzal Ogden, D.D., to the office of

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\* See Life of Bishop White, in this series, p. 46.

a Bishop in the State of New Jersey were so qualified, as to constitute them a majority of the resident and officiating priests, in the said State, according to the meaning of the canon in this case made and provided; and whereas, in a matter of so great importance to the interest of religion and the honor of our Church, it is not only necessary that they who concur in recommending to an office so very sacred should have a full conviction of the fitness of the person they recommend, but that they should also be perfectly satisfied with respect to the regularity of every step which had been taken in the business:

“Resolved, therefore, that in the opinion of the House of Deputies, all proceedings respecting the consecration of the Rev. Uzal Ogden, D.D., ought to be suspended until a future Convention of the State of New Jersey shall declare their sense of the subject.”

As this case of Dr. Ogden is an interesting and important one, the author applied to one

who was familiar with all the facts to collect them for him, that both sides might be fairly presented, and the following is the result :

The Rev. Uzal Ogden officiated in Trinity Church, Newark, and St. John's, Elizabethtown, as early as 1784. He was chosen rector of the former on the 3d of November ; but although he was the acting minister of the parish, he did not accept of the rectorship until August, 1788. In 1794 he found himself unable, from the loss of voice, to discharge all his duties ; an assistant, therefore, was for some years provided for him. He partially recovered, but in 1803 his infirmity was so great that many of the congregation complained that they could not understand anything that he said in the pulpit.

On the sixteenth of August, 1798, while he had the benefit of an assistant, he was elected Bishop of the diocese. In 1799, the General Convention suspended all proceedings respecting his consecration until (as was stated

on a former page) a future Convention of the State of New Jersey had declared their sense of the subject. Dr. Ogden was elected a second time by the Convention of New Jersey; but a small minority of that body, viz., the Rev. Mr. Waddell, and Robert Morris, and J. M. Wallace, Esqs., issued, in October, 1799, a circular, which was sent to the several Standing Committees throughout the Union, at the close of which they said: "Let the moral character of the gentleman proposed for consecration stand as high as it may, yet the expediency of the measure in general is denied by many; while with several of both orders it is a matter of doubt how far the '*sufficiency in good learning*' of the Rev. candidate may enable him to perform the duties of his station, and to reflect that credit upon the Church which arises from conspicuous and acknowledged abilities." In 1801 the House of Clerical and Lay Deputies, in General Convention, refused to sign Dr. Ogden's

testimonials. In 1802, difficulties arose in the parish of which he was rector, independently of those which grew out of his bodily infirmities. He was charged with violating the canons of the Church, preaching in Presbyterian and Methodist places of worship without using the Liturgy, etc., etc.

Stormy vestry meetings were held, and much personal altercation ensued. On one occasion, in June, 1803, the rector declared that, agreeably to the charter of the Church, he had a negative on all questions in the vestry; he pronounced the question before them *lost*, although there was a majority of three in the affirmative, and adjourned the vestry without day. A congregational meeting was held, and another vestry meeting, and at length the rector was declared to be removed, and the church was closed. But by the charter of the church the rector was vested with certain rights *for life*. A law-suit, therefore, followed, and the vestry were

worsted. In June, 1804, the vestry memorialized the Convention of the State on the subject. Dr. Ogden was advised by the Convention to resign on certain conditions, but he declined. The vestry thereupon, in September, sent a memorial to the General Convention, and the canon was passed, entitled "Respecting Differences," etc.\* A special Convention of New Jersey was held in December, 1804, and Dr. Ogden presented an address, in which he said that he withdrew from the Protestant Episcopal Church, but that he would continue to discharge his duties as rector of Trinity Church, Newark, and as a minister of the Church of England, conformably to the constitution and charter of his Church, and his letters of orders, etc., under the hand and seal of the Bishop of London. He further declared that the canon of the General Convention lately passed had

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\* Bioren's Journals, p. 236.

been brought forward by the Rev. John Croes, and that it was "arbitrary, tyrannical, repugnant to the principles of civil and religious freedom, places the clergy in a very perilous situation, and may excite the laity to insult, and to quarrel with them."\*

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\* In regard to this canon, it should be stated that Bishop White said, in his Memoir of the Church, that it "deserves the name of a necessary, but it is hoped, only a temporary evil. The apprehension of the abuses of it has been verified." He questioned its principle "on the ground that there should be no severance from a pastoral charge except as the result of a trial for alleged misconduct, which is most agreeable to the idea of exalting law above will."

As some of my readers may be curious to see this canon, and may not have a copy of the old Convention Journals, I will append it to this note. "In cases of controversy between ministers, who now, or may hereafter, hold the rectorship of churches or parishes, and the vestry or congregation of such churches or parishes, which controversies are of such a nature as cannot be settled by themselves, the parties, or either of them, shall make application to the Bishop of the diocese, or, in case there be no Bishop, to the Convention of the State. And if it appear to the Bishop and his Presbyters, or, if there be no Bishop, to the Convention, or the Standing Committee of the diocese or State, if the authority shall be committed to them

In the month of May following, Dr. Ogden, in conformity with the provisions of the canon, was suspended from the exercise of any ministerial duties in New Jersey. In less

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by the Convention, that the controversy has proceeded to such lengths as to preclude all hope of its favorable termination, and that a dissolution of the connection which exists between them is indispensably necessary to restore the peace and promote the prosperity of the Church, the Bishop and his Presbyters, or, if there be no Bishop, the Convention or the Standing Committee of the diocese or State, if the authority should be committed to them by the Convention, shall recommend to such ministers to relinquish their titles to their rectorship, on such conditions as may appear reasonable and proper to the Bishop and his Presbyters, or, if there be no Bishop, to the Convention, or the Standing Committee of the diocese or State, if the authority should be committed to them by the Convention. And if such rectors or corporations refuse to comply with such recommendation, the Bishop and his Presbyters, or, etc., shall proceed, according to the canons of the Church, to suspend the former from the exercise of any ministerial functions within the diocese or State, and prohibit the latter from a seat in the Convention, until they retract such refusal, and submit to the terms of recommendation; and any minister so suspended shall not be permitted, during his suspension, to exercise any ministerial duties in any other diocese or State," etc.

than five months he applied to the Presbytery of New York for admission into the Presbyterian ministry, and was received on the ground that, as he had lately resigned the rectorship, the suspension was now null and void.



## Chapter Tenth.

DEATH OF GENERAL WASHINGTON—HIS INTEREST IN THE CHURCH—MR. CROES'S FUNERAL DISCOURSE—MR. STOCKTON'S LETTER—AN AMUSING CIRCUMSTANCE—SOCIETY OF CINCINNATI, ITS ORIGIN AND OBJECTS—WRITING AN ORATION TO ORDER—THE LADIES NOT TO BE OVERLOOKED—THE IMPORTANT DOCUMENT FURNISHED AND SENT OFF—TIDINGS FROM IT—A DELICATE WAY OF REWARDING THE AUTHOR.

 HE year 1799 was memorable not only for important proceedings in the councils of the Church, but for a sad calamity which befel the whole nation, in the death of GENERAL WASHINGTON. He departed this life on the 14th of December, in the communion of the holy Church at whose altars he had been consecrated in Baptism in early infancy, and in whose welfare and advancement he had always manifested a commendable zeal.

Orations and sermons were delivered in almost every place, setting forth the virtue of this great and good man. Mr. Croes's discourse on the occasion was afterwards published. It is referred to in the following letter from one of the prominent laymen of New Jersey :

“TRENTON, *April 15th, A. D. 1800.*

“MY DEAR SIR—Be pleased to accept my very cordial acknowledgment of thanks for your respected favor contained in the commemorative discourse on the death of our much lamented chief, whose loss is the subject of such general regret.

“I have seen great effusions of genius exhibited on this occasion, but can say with sincerity that I have not read one of them with greater, and few with equal, pleasure, to that which I experienced in the perusal of yours. Indeed, it satisfied me more completely than others on a subject which I.

deemed of the first importance, viz., the religious character of General Washington.

I have derived great consolation from receiving such authentic information, as I must deem yours to be, in regard to his Christian character.

“With best wishes for your temporal and eternal welfare, I remain, dear sir, very sincerely and affectionately your friend,

“LUCIUS HORATIO STOCKTON.”

While speaking of eulogiums upon Washington, it will be proper to mention an amusing circumstance, in this connection, at the same time withholding the names of persons and places, for reasons which will be obvious enough.

It will be best, however, to explain to those unacquainted with it, the nature of the Society of the Cincinnati, alluded to in the communication which is to follow.

At the close of the American Revolution,

when the army was about to be disbanded, it was agreed, at the suggestion of General Knox, that the officers should organize a society by which their long cherished friendship and social intercourse might be perpetuated. As most of them had come forward from the rank of ordinary citizens, to take up arms in defence of their country, and now that freedom had been secured, were about to retire to private life, the name of the illustrious Roman, *Cincinnatus*, was bestowed upon their order, inasmuch as they were following his example.

The Society was to meet every year, on the 4th of July; and General Washington was the first president, which office he continued to hold until his death.\*

In April, 1800, when the question as to the proper mode of celebrating the next an-

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\* For a full and interesting account of this Society, with copies of its badges, etc., see Lossing's Field-Book, Vol. II., p. 125.

niversary of American Independence began to be agitated, a prominent military gentleman of New Jersey thus wrote to Mr. Croes :

“I have, my dear sir, a very special favor to solicit from you ; and I feel a peculiar pleasure in asking, because I am sensible your friendship will lead you to an indulgence of it, if it can be done without too great a sacrifice of that time which the necessary duties of your sacred office require.

The Society of the Cincinnati some time since appointed me to deliver the annual oration on the 4th of July next. At the time of my appointment I saw no difficulty in the acceptance ; but an event has since occurred (the death of our beloved Washington) which will require from me a very different oration from that I then contemplated, and I must frankly confess, that however qualified I may be to prepare one

of the ordinary kind, yet so many on the solemn occasion have recently issued from the press, that I feel myself altogether unequal to the task, and consequently must shrink from the attempt. Although I do not consider myself bound to pronounce an eulogium, yet as it will be the first meeting of the Society since the death of our illustrious chief, it will certainly be expected that something be said on the mournful event.

“Thus circumstanced, my dear sir, I have become an humble suppliant; and if you can think well of gratifying my request, you will lay me under a lasting obligation. As to the subject-matter of the oration, other than that which relates to the General, I will submit altogether to yourself. Perhaps it may be proper at the present critical moment to press the importance of *union*—that it is our only safety, and without destroying the government, there cannot be any centre of union other than the government itself—that jeal-

ousy and suspicion are incompatible with the spirit of our government, etc.

The topics are numerous ; and such as you may think proper to select, I shall most cheerfully acquiesce in. As the oration will be delivered to a band of brothers, you will readily enter into my feelings in speaking of the loss we have sustained in the death of our common father. I have only to add, my good sir, that I shall be proud in making a suitable return for the labor you may bestow on the occasion.

“With every wish for your happiness, accompanied with my best respects to your amiable partner, I remain, very respectfully,

“Your most obedient servant.”

Mr. Croes's obliging disposition would not permit him to say no, and he accordingly promised to prepare the oration.

A few weeks later the military gentleman writes again, and suggests that as many ladies

would be present on the occasion, it might be well to insert something appropriate for them.

The oration was finished in due season and sent to its destination. On the 25th of July the following letter makes us acquainted with its safe arrival, and the effect which its delivery produced in Trenton.

“The oration was received with satisfaction by the audience, if I may judge from the uncommon manner in which it was approbated, when I concluded.\* Having com-

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\* The Rev. Mr. Frazer on this occasion “addressed the throne of grace in a pertinent prayer.” After the exercises in the place of worship the members of the Society dined together. One of the regular toasts was, “May modern Illuminism speedily cease to benight the world.” At half after six o’clock “the Society went in a body (having previously received a polite invitation-note) to the State House, where the ladies had assembled, and were regaled with tea and cake. Beauty and hospitality (said the editor of the N. Jersey Journal) gave a zest to the entertainment.”

mitted it very correctly to memory, I felt less embarrassment in the delivery of it than I had contemplated, and which, I believe, contributed to my success. I expect to leave home the early part of next week, for Cape May court, and do not expect to return till the 8th of next month; as soon after as a little leisure presents, I will make you a copy of the oration.

“In a recent transaction, I did no more than my duty; and you, my good sir, far over-rate its importance. The motives which led to it shall be explained to you with candor. Since I came to this town, I have expended not only a very large sum of money in the erection of a place of worship, to which I do not belong, but have been at considerable expense, with many other of my friends, in the support of its pastor. I have for some time past thought it would be at least as becoming and proper in me, if I contributed a little to the pastors of the Church in which I

was educated, and of which I am a member, though a very unworthy one. Under this impression, I considered a character so much beloved and respected as yours as having the first claim to what little I could spare of this world's goods. And if it should please the Almighty graciously to smile upon me, as he has hitherto done, I purpose to continue in the same mode of acting. As to a compensation for the oration, I consider it altogether as out of the question. I do not expect that an opportunity will ever offer wherein I shall be able to repay your goodness; but rest assured that if such a one should present, I will seize it with avidity.

“I am extremely sorry for your recent indisposition, and sincerely regret that you still experience its effects. That you may be speedily restored to your wonted health, accompanied with every other blessing, is the sincere wish and ardent prayer of your much obliged and humble servant.”

## Chapter Eleventh.

TWELVE YEARS' LABOR—CALL TO NEW BRUNSWICK—DECLINES—DR. COLLIN'S ADVICE FOR SECURITY OF CHURCH PROPERTY—UNSETTLED CONDITION OF POLITICAL AFFAIRS—SECOND CALL TO NEW BRUNSWICK—MR. CROES CONCLUDES TO GO—AN OLD-TIME CALL PRESERVED—DR. COLLIN'S ANXIETY—A LONG JOURNEY IN WAGONS—GRATIFYING TESTIMONIAL FROM THE VESTRY AT SWEDESBOROUGH—ARRIVAL AT NEW BRUNSWICK—LETTER FROM DR. STRATTON.

R. CROES had now been laboring, most diligently, for twelve years in the parish of Swedesborough and the region round about. Instead of the state of confusion and disorder which prevailed in the beginning, the fruits of his faithful efforts had begun to cheer his heart. In August, 1800, Mr. Croes received a call to the rector-

ship of Christ Church, New Brunswick, which he promptly declined.

The same summer Dr. Collin writes him a long letter, giving some advice concerning the temporal affairs of the church at Swedesborough.

“I hope that you will persuade the vestry,” he says, “as to the propriety of investing the pecuniary funds of the church in a profitable landed estate near Swedesborough. Consider how precarious the political situation of this country is. What shocks from foreign powers, and what convulsions from internal folly and treason, may derange it; and that in such deplorable events the former cruel robberies by paper tender will be renewed. The Church might then lose nearly the whole estate, that has cost the ministers and the good part of the people such pains to acquire.

“The same salutary counsel I have given to the congregation of Wilmington, and they have thanked me for it. All this I do from

a conscientious regard to a people in some degree Swedish, and whose spiritual concerns were for a long period, in a great measure, intrusted to Swedish clergy; and, observe, from my long acquaintance with the politics of this country, and my daily extensive opportunity of *noticing* the fatal dissensions that prevail throughout it.”

The strength of our government had not then been fairly tested, and it is not surprising that a foreigner, who had witnessed so many political changes in the Old World, should be constantly apprehensive of disturbances in the New.

In May, 1801, Mr. Croes received a second call to take charge of Christ Church, New Brunswick.\* As a specimen of the way in

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\* The first step (says Bishop White in his Memoirs) towards the forming of a collective body of the Episcopal Church in the United States, was taken (through the medium of the Rev. Abraham Beach) at a meeting of a few clergymen of New York, New Jersey, and Pennsylvania

which such transactions were arranged at that day, I shall quote a part of the official document sent by the vestry.

“It is hereby resolved and agreed unanimously, that the Rev. John Croes, of Swedesborough, N. J., be invited to accept the regular and stated rectorship of this church from and after the first day of November next, at a salary of three hundred and seventy-five dollars per annum, to be paid by four quar-

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at *Brunswick*, in New Jersey, on the 13th and 14th of May, 1784. The first day was chiefly taken up with discussing principles of ecclesiastical union. The next morning (in consequence of new information received), it was agreed “that nothing should be urged further on the subject” at present. But before the clergy parted, it was determined to procure a larger meeting on the 5th of the ensuing October, in New York, “to confer and agree on some general principles of an union of the Episcopal Church throughout the States.”

“Here [says the present rector of Christ Church] did the Lord cause that ‘noble vine,’ which He before had planted, ‘to take deep root; and it has filled the land. She has sent out her boughs unto the sea, and her branches unto the river. The hills are covered with the shadow of it, and the boughs thereof are like the goodly cedars.’”

terly payments. For which he is to preach in the said church fifty-two sermons a year, that is to say, one on each Sunday, or one sermon a day on two Sundays out of three during six months; and two sermons a day on two Sundays out of three during the other six months, the time to be regulated by the vestry, or at the rate of fifty-two sermons a year on Sundays, in such other order as shall, from time to time, be mutually agreed upon between him and the vestry."

Mr. Croes, having seriously considered the matter, felt that it would be best for him to go, and he accordingly returned a favorable answer.

As soon as Dr. Collin heard of this determination, he began to look around for a suitable successor to Mr. Croes, lest all which had been done by his zealous efforts might be lost. He corresponds with Mr. Croes on the subject, and offers some valuable suggestions.

The congregation at Swedesborough were very sorry to part with their minister, and as an evidence of their attachment, the following action was taken by the vestry :

“The wardens and vestrymen of Trinity Church, at Swedesborough, in the State of New Jersey, to all whom it may concern: Be it known, that the Reverend John Croes, our present minister, being about to leave us and relinquish his care and duties towards us as our pastor, we have concurred in opinion to present him with a testimonial illustrative of our respect and attachment to him, of his zeal, fidelity, and piety in discharging the important office that he has held, and of our regret in being deprived of his excellent advice from the pulpit, and his exemplary conduct in the private walks of life; that he has resided in our congregation and been minister thereof for twelve years; that under his tutelar care of the Church its true inter-

ests have been advanced, religion been progressing, and infidelity not been suffered to lift up its head amongst us; that as a citizen and neighbor his conduct has been virtuous, affectionate, and kind; that his departure from us occasions among the members of the Church, in general, unfeigned sorrow; that the wardens and vestrymen are particularly impressed with feelings of deep regret on account of it; that they are sensible of the difficulty of supplying the Church with a successor who shall be his equal.

“Signed on behalf of the wardens and vestry.                    THOMAS BROWN, Clerk.”

“SWEDESBOROUGH, *October 17th*, 1801.”

The journey from Swedesborough to New Brunswick was long and fatiguing, especially as Mr. Croes was obliged to carry his family and household effects in wagons, which proceeded slowly.

He regretted also that the time proposed

for their removal would prevent his attendance at the General Convention; this being the only occasion of his absence since he had been honored with a seat in that body.

Soon after Mr. Croes had settled at New Brunswick, he was gratified by the receipt of a letter from Dr. James Stratton, a highly intelligent gentleman of Swedesborough, and father of the late Governor of New Jersey.

“ We had justly provoked God to remove our candlestick out of its place, by our lukewarmness in the things of religion, as well as by innumerable actual transgressions of His righteous laws; and we have little reason to hope for a return of His favor, until we return to Him by a sincere and deep repentance for our manifold deviations from duty, and until we obtain a disposition to testify our gratitude for the inestimable blessings of the Gospel, by yielding obedience to its precepts, and making competent provision for its sup-

port. It is but just to say that this congregation is under great obligations to you, for your faithful and zealous attention to promote both their spiritual and temporal interests, and it is with sincere regret I reflect on the difficulties you have had to encounter, and the unworthy return you have received. But, my dear sir, remember, for your consolation, that the most unimportant service done for Christ shall not lose its reward. May you, during the remainder of life, enjoy that peace which passeth all understanding, and finally be received with 'Well done, good and faithful servant.' As I hope to have reason forever to bless God for your ministry, I have yet one favor to ask, and that is, that I may not be forgotten in your prayers.

“Yours affectionately,

“JAMES STRATTON.”



## Chapter Twelfth.

THE OLD DUTCH TOWN OF BRUNSWICK—ANTIQUÉ GABLES  
—BATTERED WALLS OF THE CHURCH—MORE HARD WORK  
FOR MR. CROES—ST. PETER'S, SPOTSWOOD—SMALL SAL-  
ARY—LETTER FROM MR. HOBART—MR. CROES ONCE  
MORE A TEACHER OF YOUTH—QUEEN'S COLLEGE—WHAT  
HE DID FOR THAT INSTITUTION, AND SO LITTLE SAID  
ABOUT IT—TEACHES IN MISS HAY'S SEMINARY—WIDE-  
SPREAD INFLUENCE—MR. FELTUS'S HONORABLE TRIB-  
UTE TO MR. CROES—INTERESTING LETTER.



NEW BRUNSWICK is an old Dutch town, situated upon the banks of the Raritan, about fifteen miles from the mouth. At the time of Mr. Croes's removal there it numbered about two thousand inhabitants; many of the houses, built of wood and painted red, presenting their antique gables to the street.

The Episcopal church had been erected

before the War of Independence, and its solid walls of stone bore many marks of the trying scenes through which it had passed.\*

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\* The members of the Church living in New Brunswick probably worshipped in the first place at Piscataqua, a settlement on the east side of the Raritan, two miles distant. The church at Piscataqua was built in 1722, and in 1742 the people of the two congregations marked out a place for a new church, which was erected, and described as "a handsome wooden chapel." The Rev. Mr. Skinner, the missionary at Perth Amboy, at the mouth of the Raritan, reported in 1744, "that zeal for God's worship among the inhabitants had stirred them up to the building of a church" in New Brunswick. In 1745 the inhabitants petitioned the Society in England to send them a missionary. The Rev. Mr. Wood was in 1750-51 appointed missionary to the churches of New Brunswick and Elizabethtown. His successor, "the Rev. Mr. Seabury, Jr.," arrived in New Brunswick on the 25th of May, 1754. In 1756 Mr. Seabury removed to Jamaica, L. I., but endeavored to visit New Brunswick and to officiate on every seventh Sunday. On one of his missionary tours, says the Rev. Mr. Stubbs, "an incident occurred, which proved nearly fatal to the career of this celebrated man. While returning in a sail-boat from Brunswick to New York, a sudden gust of wind arose, which threatened to upset the little bark. The danger was increased by the obstinacy of the steersman, who would not, or could not, govern the boat. Mr. Seabury submitted in patience, as long as it

The new clergyman found the congregation extremely feeble, but having already been accustomed to difficulties and trials in his former parish, he was prepared to meet every fresh trouble with a stout heart. He devoted his time and talents, with his accustomed diligence, to the spiritual welfare of his flock at New Brunswick, and gave a portion of his ministerial services to St. Peter's Church, Spotswood. As the people of his charge were not able to afford him a salary sufficient to defray the necessary expenses

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could be done with safety ; at last he seized the helm, thrust the man away from it, and guided the vessel to the shore. A crowd of anxious spectators were gathered on the beach, who felt so indignant at the conduct of the helmsman, in exposing the life of the faithful missionary, that they laid hands on him as soon as he reached the land," and gave him a flogging.

"Mr. Seabury was thus providentially saved 'from perishing by water,' to become, long afterwards, a governor of the ark of Christ's Church, which has been more than once preserved by his firmness and skill from the winds and storms that threatened her destruction."

of his family, Mr. Croes was obliged to engage in the toilsome business of instructing youth.\*

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\* *An Incident in the History of Christ Church, New Brunswick.* —“ In Feb., 1803, the spire of the church was struck by lightning, and wholly consumed. The building itself was in imminent danger of being destroyed; and the excitement produced by it throughout the town was so great, that to this day it is spoken of by the older inhabitants as one of the great events of the period. ‘ When the fire raged with the greatest violence [says Bishop Croes, in his account of this fearful scene], and when the prospect of saving the building was almost nothing, a sudden squall of wind and snow commenced, and blew the flakes, sparks, and burning timber in such profusion over the roof, and indeed over that part of the town between it and the river, that not only all hope was lost of the church, but the greatest apprehensions were entertained for the town. The whole atmosphere seemed on fire. Houses one hundred yards distant were covered with sparks to such a degree that the roofs appeared like a mass of fire; and had it not been for the snow, that fell in great profusion, and the wet state of the houses, no human exertions could have saved the town.’ ”—*Rev. Alfred Stubbs’ Records.*

The steeple was rebuilt in the course of a few months, some friends of the Church in New York and Savannah having lent their aid to the work; and from its fine proportions has been an object of general admiration. The

It will be remembered that Bishop Hobart, in the earlier days of his ministry, had charge of the church in New Brunswick for a year.

In 1799, he writes to Mr. Croes at Swedesborough, and when speaking of the feeble condition of the parish at Brunswick, remarks: "I wish very much that a connection could take place between the churches of Amboy and Brunswick. The latter is in a situation to be made respectable by the services of a minister who could attach their

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salvation of the main building is ascribed, under Providence, principally to the exertions of Capt. George Farmer, who in 1777 had distinguished himself by his promptness and energy, when Col. John Neilson, of New Brunswick, surprised the outpost of British troops at Bennett's Island, in the Raritan. (*See the American Annual Register*, 1832-3, p. 437.) The Captain resided on the east side of the Raritan, and was in the act of shaving, when it was announced to him that the steeple was on fire. He instantly rushed out of the house, jumped upon a horse that was neither saddled nor bridled, rode into town, and was very soon mounted on the roof of the church.

affections. But without an union with some other church, they are not competent to the support of a minister. They are now disposed to an union with Amboy, and I think the business could be effected by a clergyman who would unite their mutual esteem and respect, and the support of the Church in those two places is certainly a very desirable object." This letter was written, it will be observed, two years before Mr. Croes's removal to Brunswick.

In May, 1801, at the invitation of the vestry of Christ Church, in conjunction with the trustees of Queen's College, Mr. Croes opened a school in the building which had been erected for that institution, where he discharged his duties as a classical instructor with great success. His ministerial labors were, however, by no means neglected. Pupils came from the most remote parts of the Union to secure for themselves the advantages of the promising school, and for

seven years the faithful pastor and teacher continued at his post. Impaired health at length obliged Mr. Croes to relinquish the charge of the Academy.

Previous to 1801, Queen's College had, to all intents and purposes, been dead for eleven years. Mr. Croes was the man who revived it from this low estate, and gave it a name to live. And yet, strange to say, in all the memoirs, lectures, and addresses which have professed to give a history of this institution, no reference is made to the Episcopal clergyman who performed this difficult work.\*

About the year 1811, Mr. Croes began to act as an instructor in geography and English grammar (two branches of which he was very fond), in a high school for young ladies, of which Miss Sophia Hay was the principal.

In those days, but few Church schools of a

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\* A just statement of Bishop Croes's labors in Queen's, now Rutgers's, College was published in the New Brunswick *Fredonian*, in 1854, signed R. B. C.

high order were in existence, and hence scholars flocked to New Brunswick, not only from the cities and towns along the Atlantic border, but from Kentucky and Tennessee, and other distant States.

Mr. Croes did a great deal in the literary department of this institution, towards forming the minds and manners of those whose conduct in after life has borne ample testimony to the fidelity of their honored instructor.

The Rev. Mr. Feltus, who succeeded Mr. Croes in the parish of Swedesborough, writing to him in December, 1806, pays this honorable tribute to his predecessor's worth.

“A circumstance with which I am much affected is the loss of three of our communion. Sally Key was the first that retired since you were with us; she died in great peace. Old Mr. Kier filled up the measure of his pilgrimage about three weeks ago.

He frequently mentioned to his pious friends 'the great comfort with which he was supported'—that the way was clear—'he longed to be gone.'

“Our beloved friend, Ezekiel Lock, followed after in a few days. If with propriety it may be said of human weakness, I can say of him, he was 'a good and faithful servant' of the living God. I visited him weekly, not from any sense of duty, but for my own edification. His peace was 'as a river.' The afternoon before he died he received the Holy Sacrament. He called for and comforted his wife and children. He continued alternately praying and praising and comforting his friends, till he could speak no more, and even then his lips continued moving, and by signs with his hands, and from the joy of his countenance, gave them to understand his triumphant close.

“At Christmas, we had an addition of eight to our communion, so that, upon the

whole, we are not falling behind. 'Others have labored, and I have entered into their labors.' Depend upon it, my friend, your twelve years' efforts have not been in vain. These are the timbers upon which you have spent so much labor and trimming to give them form. These are the fruits of the excellent and moulding discipline of our Church, prudently and faithfully supported for so many years. Would to God that all our disorderly brethren were either converted, or removed to some other denominations, for our Church principally suffers from those instruments formed from her own bowels.

"As candidates for honest fame, we should certainly be desirous of 'a good report.' But when a man treads down the dignity of the ministerial character, in the vulgar cant of whining religionists, to obtain the slovenly adulations of the ignorant, he deserves to be neglected and despised.

"I think I feel an honorable pride in say-

ing, that I have followed your plan of supporting with respect the authority of our rubrics, and I enjoy the comfortable fruits of so many years' labor in seeing godly and pious people attached to their duty.

“Believe me, our prayers and good wishes are reciprocated. I have no doubt that I obtain the benefit of yours, and if mine are found worthy to ascend, they are pledged in your favor.

“I thank you for your kindness ; please to write on one of the blank leaves of KNOX, —for *Mr. Croes, a token of respect from his friend*

H. J. FELTUS.



## Chapter Thirteenth.

SMALL NUMBER OF CLERGY — NUMEROUS CALLS TO REMOVE TO OTHER PLACES—MR. CROES'S FAMILY—TWO SONS IN THE MINISTRY—JOHN CROES, JR.—BRIEF OUTLINE OF HIS CAREER—LETTERS FROM HIS FATHER—AMBITION AS A STUDENT—IMPAIRED HEALTH AND LOW SPIRITS—THE WORK OF GOD'S SPIRIT IN THE HEART—JUST VIEWS OF REPENTANCE—UNNATURAL DEJECTION—TOO MUCH ON THE DARK SIDE—GRADUATES WITH HONOR—A PEDESTRIAN TOUR TO WHEELING, VIRGINIA—ORDINATION.

N Mr. Croes's day the number of our clergy was so small, and the demand for their services so great, that he was frequently invited to change his place of residence. On looking over the parcels of letters now in our possession, we find calls to the parishes in Elizabethtown, New Jersey; Middletown and Hartford, Connecticut; and other places. He was

also solicited to take charge of literary institutions in New Hampshire, Connecticut, and New York, but all these offers were declined. There was work enough to be done in his native State, and he preferred to remain and take his share of it.

Mr. Croes's family consisted of eight children, five sons and three daughters, only two of whom still survive.

Two of his sons became clergymen of the Church. John, the eldest of these, was born in Newark, September 22d, 1787. He received his education at Nassau Hall, and for a time assisted his father in the grammar school of Queen's College. After he became a clergyman, he occupied a prominent place in the diocese of New Jersey, and in 1832 he received a very flattering vote for the Bishopric. He died in 1849.

We have given this brief outline of his honorable and useful career in order to introduce some letters written to him, by

his father, while John was a college student.

It appears that he was ambitious of honors, and applied himself very closely to his books. His health became impaired, and being constitutionally despondent, and at the same time extremely anxious for the welfare of his soul, he underwent great trials. Some extracts from his father's letters on the occasion will not be uninteresting.

*November 28, 1804.*—"Your letter was so unexpected, that I could not but be very much affected with it. I hope that it is a real operation of the Spirit of God upon your heart, and not the effect of dejection and melancholy, accompanied with too close an application to study. That in order to be reconciled to God through the blood of Jesus, you must go through the necessary, though frequently distressing, exercise of repentance, is a truth you are not unacquainted with; and experiencing these very feelings should

operate as an encouragement that God will ultimately be gracious to you and restore you to His favor. Jesus is all-sufficient to save even the vilest of sinners ; and if you put your trust in Him alone, and plead with Him for the exercise of His mercy towards you, He will in His own good time afford that comfort you now so greatly need.”

After spending a few days at home, at his father's instance he returned to college, and soon received the following, dated December 9th.

“ I hope that those feelings relative to your reconciliation with God have not returned in such a degree as to unfit you for the duties of college. I would by no means be understood to discourage a rational and just repentance ; but it sometimes happens that persons, from looking wholly on the dark side of things, not considering the mercy as well as the justice of God, get into a melancholy, despairing state, and finally become

insane, *quoad hoc*. This is most desirable to avoid, at the same time that we encourage all religious exercises that are rational and founded on the Word of God. I hope that by frequently recurring to the promises of God, together with a faithful use of the means of grace, and a conscientious walk in the path of His commandments, trusting in the merits of Christ, you will shortly obtain ‘that peace which passeth all understanding,’ ‘and grace to help in time of need.’ I feel very anxious, my dear son, about your welfare, and pray that God may make you an instrument to promote His glory.”

On January 15th, 1805, the father thus wrote :

“As your examination is so near, I need not admonish you of the necessity of devoting every minute to your studies, in order to be prepared. By this examination your character will be formed, as I suppose it will be in the presence of the faculty. I

hope that by this time your mind is more at ease, etc.”

*January 28th.*—“Your letter of the 26th considerably alarms me. I am suspicious that a part of your feelings, at least, springs from debility of body. If so, perhaps it would be better for you to return home for the remainder of the session, as study, especially intense study, will increase it. I am very glad that you did not fail in your examination. You must not indulge an idea of despairing. No person of your age and manner of life ever despaired of God’s mercy, unless from a peculiar state of mind produced by nervous debility. It is dishonoring God to suppose that He will not help our infirmities, and fulfil His gracious promises. Christ came to bind up the broken-hearted; to give liberty to the captive; to save to the *uttermost* all that come unto God through Him.

“Your affectionate and commiserating father.”

*February 11th.*—The letter of this date is very much in the same strain, containing several passages of Scripture, encouraging and consolatory. “You look [said the writer] too much perhaps on the dark side, or you may place a certain merit in repentance, which is erroneous; there is no merit but in Christ. I am pleased [he adds] with your resolution to continue, provided it do not injure you. Employment, perhaps, is useful to keep your mind from poring upon its distresses, which no constitution could long support.” He learns that his “standing is very good,” he and *Read* being looked upon as “the two best.” (Read was the son of George Read, Esq., of New Castle, Delaware, whom President Smith spoke of in one of his letters, “as among the most respectable in fortune and station in that State.”)

Four days afterwards, February 15th, a request went to Dr. Smith that John might be permitted to return home for the residue

of the session, and the hope was expressed that before the next session he would "obtain the desired relief." In the following June, John was again at his studies, and his father writes to him: "You must not remit your bodily exercise, as your health absolutely requires it, and you must be careful to keep up those *devotional exercises* which are so necessary to preserve and promote the life of God in the soul."

In June, 1807, young Croes received his degree of A.B. with *honor*. In 1808, for the improvement of his health, he made a pedestrian tour to Wheeling, Virginia, which at that day was regarded as a considerable feat. On his return, he studied with his father for the ministry, and was ordained Deacon by Bishop Moore, of New York, in Trinity Church, on the 24th of June, 1809.



## Chapter Fourteenth.

A HIGHER POSITION GAINED — WELL-DESERVED COMPLIMENT FROM COLUMBIA COLLEGE—LIGHT AND SHADE—DEATH OF HIS SON WILLIAM — BEAUTIFUL LETTER—CHOSEN BISHOP OF CONNECTICUT—THIS APPOINTMENT DECLINED—IMPORTANT ACTION IN NEW JERSEY—DR. CROES ELECTED BISHOP—CONSECRATION—THE NATURE OF HIS EPISCOPAL LABORS—PLEASANT REMINISCENCES —THE OLD PARISH OF ST. ANDREW'S—AMWELL—EFFORTS MADE TO SAVE THE "REMNANT."



WE have known Mr. Croes, thus far, as the patient, conscientious teacher and the devoted parish priest; but we are now to see him in a still higher position.

It will be proper, after this, to address him by his title of Doctor in Divinity, which was conferred upon him by Columbia College in 1811. This venerable institution has always been careful not to bestow its

honors upon those who were undeserving of them ; this, therefore, may be considered as a tribute of respect paid to real merit.

How our passage through this world is marked by alternate light and shade ! In the year 1814, Dr. Croes was called upon to endure a most painful affliction, in the death of his son William. He was a young man of high promise, and had just completed his studies preparatory to the practice of law. He was remarkable for a decision of character, and a steadiness of purpose unusual at his time of life, and his amiable disposition secured for him the affection of all who knew him. His sincere and unaffected piety made him an example to old and young. He entered into rest on the 30th of March, 1814, in the twenty-third year of his age.

The same grace of God which enabled this young Christian to meet death with a smile, sustained his mourning parents under their sad bereavement.

The following letter from the afflicted father was written soon after the event :

“NEW BRUNSWICK, *April 27th*, 1814.

“MY DEAR SISTER—You must excuse me for not answering your consolatory letter. It is partly owing to the encouragement which you gave that you would visit us, and partly to a multiplicity of engagements and concerns which have increased upon me in consequence of the loss of my dear William. Mrs. Croes and our dear daughters have become much composed and reconciled to the severe stroke. A—, poor girl, felt the loss more keenly than the rest, as William was her companion and attendant. The public anxiety while he was sick, and its sympathy after his decease, were uncommonly great, and afforded us consolation. I could say much to you on the goodness and mercy of God, even in thus depriving us of our dear son ; but I have not time, as every

moment almost is taken up in preparing for the Convention next week, at Mount Holly. I hope to see you shortly, and all our dear connections. Give our love to mother, sisters, etc. I shall not go to Swedesborough now.

“Yours affectionately, JOHN CROES.”

In June, 1815, Dr. Croes was chosen by the Convention of Connecticut to fill the office of Bishop in that diocese, made vacant by the death of Bishop Jarvis.

“This election being made known, the friends of Dr. Croes, who had long acted with him in the management of the general concerns of the Church in New Jersey, aware of the great loss that Church would sustain in parting with him; and the members of Christ Church, of which he was the esteemed and venerated pastor, resolved to make an effort to retain him among themselves, notwithstanding the strong inducements which were presented for his acceptance of the hon-

orable station to which he was invited, by the very respectable clergy and laity of the diocese of Connecticut. As a means for the purpose of retaining Dr. Croes, his friends in New Jersey resolved to carry into immediate effect a purpose which some of them had long before entertained, that of proceeding to the election of a Bishop to preside over the diocese of New Jersey, which had always been deficient in its organization through the want of a Bishop to preside over it, according to primitive and apostolic order. They who had entertained the purpose named, and others who acknowledged that the time was come for the choice of a Bishop for the diocese of New Jersey, improved the opportunity which was offered them by the occasion of an appointed meeting of the Convention in the city of Trenton, a few months after the election of Dr. Croes to the Episcopate of Connecticut.

“The subject of choosing a Bishop being

brought forward at the meeting on the 15th day of August, 1815, in St. Michael's Church, Trenton, a majority of the Convention determined that the measure of electing a Bishop was expedient. As soon as the Convention came to such a decision an election was made, when the Rev. Dr. Croes was duly chosen. The testimonial in his favor as Bishop elect was signed by all the members of the Convention, in which twenty churches were represented, and all the clergy entitled to vote for a Bishop, except one, were present. Dr. Croes being almost unanimously recommended to the office of Bishop in his native State—to which many circumstances strongly attached him, and which he could not have left without much regret—declined the flattering invitation which he had received from another diocese, assuring the clergy and laity of that diocese of his high regard and sincere gratitude for the kind opinion which they had entertained of him,

and of his 'qualifications for the Episcopal office.'\*"

The consecration of Dr. Croes took place in St. Peter's Church, Philadelphia, on Sunday, November 19th, 1815. Bishop White presided on the occasion, being assisted in the impressive services by Bishop Hobart, of New York, and Bishop Kemp, of Maryland. The sermon was preached by Bishop White. Bishop Croes returned to his diocese without delay, and entered upon the discharge of his duties with great energy, being everywhere welcomed with marked respect and cordiality.

The Church in New Jersey was then weak and depressed, and the cares of a Bishop were of a multiplied and perplexing character. It was not his pleasing privilege to make his visitations to scores of well-established and thriving churches; but as a

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\* Sketch of the Life of Bishop Croes, by the Rev. James Chapman, New York Churchman, Sept. 15, 1832.

nursing father he was required to extend his fostering care to old decaying parishes, and to lend a helping hand in the establishment of new ones.

The following reminiscence, furnished by his youngest son, will give some idea of the nature of the good Bishop's work.

“ One of the pleasing recollections of my youth is in reference to a visit which I made with my father to the farm-house of Mr. Robert Sharp, in the old parish of St. Andrew's Church, Amwell. We travelled in a vehicle which was called a ‘chair,’ and as the distance from New Brunswick to the upper part of the Delaware was then greater than it is now, we did not get to Mr. Sharp's *immediately*. The visit of a clergyman in those days was appreciated, and my father received a warm welcome from Mr. and Mrs. Sharp and their stalwart sons.

“ In 1786, this was a part of the Rev. Mr. Frazer's mission, and from the fact that sixty

copies of Mr. Ogden's Convention sermon of that year (nearly one seventh of the number printed) were sent to Amwell, it would seem to have been an important station. But thirty years afterwards the church 'had gone to decay' and was 'a heap of ruins.' On the Sunday that we spent at Amwell, the regular services of the Church were held in Mr. Sharp's house, and the heart of the coldest Churchman must have been touched to witness the anxiety that was manifested that this 'remnant' of a parish might be 'saved.' "

A letter from the Rev. Clarkson Dunn to the Rev. R. B. Croes, received after the first part of this chapter was sent to the press, will form an appropriate sequel.

"In May, 1820, your venerated father took me on a missionary tour through the beautiful country in the northwesterly part of his diocese. He informed me that he, while yet a Presbyter, had voluntarily, and at his

own expense, made several visits to the same, for the purpose of seeking and cherishing the scattered members and the scarcely existing little flocks of the Church. Among them he found one, at least, who amply repaid his care, by diligently performing the same sort of work in his absence. This was Mr. PAUL HOFFMAN, a plain man, of little education, but who had such good sense, weight of influence, and address, as utterly to defeat the attempt of one or more Presbyterian ministers, combined with others, to form a Presbyterian congregation at St. James's Church, Knowlton, when they were actually met *therein*, and deliberating on the subject. With deep regret to the Bishop and his other friends, Mr. Hoffman soon afterwards removed to Canada West. Lately, nearly half a century having passed away, a devoted missionary of that distant land chanced to ask me whether I had ever heard of such a man in New Jersey. To the short reply he

listened with the greatest apparent eagerness and pleasure, stating that the very same character of Mr. H. remained in Canada; and that his children were worthy of such a parent, and still were following his example.

“Mr. Hoffman left here, too, a disciple and successor not unlike himself. It was Mr. DANIEL CORLIES, who was not raised in the Church, and who was almost wholly unable to read at middle life. He accumulated a very considerable property with an unblemished character; and became thoroughly grounded in ‘all things which a Christian ought to know and believe to his soul’s health.’ On one of the visits that I have mentioned, Dr. Croes only halted at his door, intending to go on immediately; but he insisted on longer delay, and at length said, with tears, ‘Sir, you must remain with us; there is duty for you; I wish you to baptize me and all my family; we need your examination and help in preparing.’ Accordingly,

the sacred work was not neglected; and that household has long remained to furnish a comfortable abode for any passing ministers of the Church. Its honored heads have both, in the very steps of Paul Hoffman, gone to their rest in a good old age.

“When Bishop Croes and I approached Newton, we met, on a journey from home, a man of that place, who was well educated, shrewd, holding some of the highest places of trust in the then very large county of Sussex, professing to be a Churchman, and even acting as a vestryman, but skeptical in belief, and paying little attention to religious matters.\* The Bishop did not dare to trust him, and therefore communicated no particulars [respecting our visit to Sussex], but proceeded on to the house of an honest farmer, Mr. AMOS PETTIT, who was certainly true

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\* This gentleman was afterwards an attendant upon the services of the Church, and was liberal in his contributions for its support.

to the Church. *He*, in the course of a few days, took us to the individuals and families who were of like mind with himself. At one place we found a parcel of men assisting their neighbor in clearing the wood from a rocky hill. They put down their axes and listened gratefully to our message. We then invited them to attend divine service on the following Sunday in the court-house. There, no one was familiar with the Prayer Book but the Bishop and myself. He gave notice that he had brought a minister for them; that anything they could contribute towards his support would be gladly received as a relief to the missionary fund; that this clergyman would officiate for them every second Sunday, and on the alternate Sundays act as missionary elsewhere."

The Rev. Mr. Dunn continued where he was placed by his Bishop for the space of thirty-five years, until four new churches were erected, one rebuilt, and another secured

from total ruin. "The ground [he says] is now occupied by four active and faithful ministers. So much for zeal and prudence in the 'day of small things.' "\*  

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\* A petition had been drawn up and signed by certain persons, praying the Legislature to authorize them to sell the Church property at Newton for school purposes. Of the property at Amwell, the present Bishop of New Jersey thus wrote in his Conventional Address of 1851 : "An ante-revolutionary church had seemed to become extinct. By the prudent care of the venerable first Bishop of the Diocese, what could be rescued from the ruin was put in trust. After an interval of almost a generation, the slumbering zeal of a few Churchmen was roused," and "the fund which had been preserved encouraged the undertaking to build a church."



## Chapter Fifteenth.

FIRST SETTLEMENT OF NEW JERSEY—ORIGIN OF THE NAME—QUAKERS AND ANABAPTISTS—HEAD-QUARTERS OF QUAKERISM—DISPUTES ABOUT POINTS OF FAITH—LOOKING FOR THE CHURCH, AND FINDING IT—MR. KEITH AND MR. TALBOT—THE CHURCH PLANTED AT BURLINGTON—BUILDING OF ST. MARY'S, AND THE FIRST SERVICE IN IT—ELIZABETHTOWN—THE REV. MR. BROOK—HIS LABORIOUS WORK—MR. VAUGHAN, ANOTHER WORTHY MISSIONARY—PISCATAWAY—THE FAITHFUL LABORER PROSPERED.

ERE will be a convenient place to give a rapid sketch of the history of the Church in New Jersey, from the beginning.

The first European settlers in this province were a body of Danes, who were sent over in the year 1624. Other colonists soon followed from Sweden and Holland; but in 1664, the territory came into

the possession of the English. King Charles the Second granted it to the Duke of York, and it was assigned by him to Lord Berkeley and Sir George Carteret. Sir George had once been governor of the Isle of Jersey, and the name of New Jersey was given to the province out of compliment to him. The colony, which at first was divided into the governments of East and West Jersey, was surrendered to Queen Anne, in 1702.\*

The first English settlers were Quakers and Anabaptists, the earlier governor of East Jersey, Mr. Barclay, being quite a prominent member of the Society of Friends.

Philadelphia was then the great headquarters of Quakerism, and the brethren were accustomed to go to that city to attend the yearly meetings. At last (as must always be the case with any system of religion which cuts itself off from the true

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\* Hawkins's Missions of Church of England, p. 141.

Church of God), the Friends began to have very serious difficulties among themselves in regard to points of their faith, and some of the Quakers of New Jersey, having grown weary of these vain discussions, were prepared to listen with attention to the preaching of the clergymen of the Church of England—Messrs. Keith and Talbot—and, in a short time, quite a number of them became convinced of the truth, and were received into the Church.

As we have said a good deal about these worthy clergymen in the lives of Bishop Claggett, of Maryland, and Bishop Moore, of Virginia, it will not be necessary to be so particular now. It will interest our readers more to give some account of the progress of the Church in New Jersey, which will be chiefly in the language of Mr. Humphrey, in his valuable history of the Propagation Society.

“Burlington [he remarks] is situate on

the river Delaware, is the capital town of that division called West Jersey, containing about two hundred families; the place was honored with the courts being kept here; the houses were neatly built of brick, and the market well supplied with provisions.

“As the people had agreed to conform to the Church of England, their next care was to get a minister. They had heard Mr. Keith and Mr. Talbot often preach, and the latter was particularly acceptable to many of them. Mr. Talbot also was desirous to employ his labors in this country, rather than in any other place. They invited him to stay with them, and sent over a request to the Bishop of London, and to the Society, desiring he might be settled among them, which was granted. There were several gentlemen of considerable interest in this country who had been educated in the Church of England; particularly Colonel Cox, then one of her Majesty's Council

there, Colonel Quarry, Colonel Morris, and Mr. Jeremiah Bass; they all encouraged this disposition of the people, and numbers fell off from Quakerism daily.

“The people began soon to set about building a church. The church of St. Mary had its foundation-stone laid in the year 1703, on the 25th of March, and was therefore named St. Mary’s. The building was carried on with such zeal and vigor, that on Whitsunday, in 1704, divine service was performed and the Sacrament administered in it to a large congregation. A burying place of three acres was purchased soon after and well fenced in, and the Lord Cornbury, then governor of this province and New York, upon application made to him by the members of the Church, made them a body incorporate, with all powers and privileges requisite.

“In the year 1708, Queen Anne sent this church, and several others in this province, communion table-cloths, silver chalices and

salvers, and pulpit cloths. The members of the church increased, and they began to think of purchasing a glebe for their minister. Dr. Frampton, then Bishop of Gloucester, dying about this time and leaving £100 towards propagating the Gospel in America at the sole direction of Dr. Compton, then Bishop of London, it was, at the instance of Dame Katherine Bovey, of Hackly, in Gloucestershire, who had been a benefactress before to this church, laid out in the purchase of a convenient house and six acres of land adjoining to the church at Burlington; and about the year 1710, Mr. Thomas Leicester gave, by his last will, 250 acres of land to this church forever.

“Mr. Talbot continued in his mission very diligent and with much success; and as there were many congregations of the people in that country which had no ministers resident among them, he spared no pains in going and performing all the ministerial

offices among them. He was a very zealous and industrious man. He came over to England about the year 1719, and returned afterwards to New Jersey. But the Society received advices that he had fallen into an open disaffection to the present happy Establishment, and had neglected to use the prayers in the Liturgy for the king and royal family; upon which he was immediately discharged the Society's mission. He died there in the year 1727. The Rev. Mr. Horwood hath been sent lately to this city; and accounts have been sent, that he makes a progress in his mission.

“New Bristol lies opposite to Burlington, on the other side the Delaware. The people forsook Quakerism much about the same time as the inhabitants of Burlington did. A church was soon erected here through the zeal of the people, especially through the means of two worthy gentlemen of this place, Mr. John Rowland and Mr. Anthony Bur-

ton, who were chiefly instrumental in this work. They had no missionary sent to reside among them constantly, but used to be visited by the minister of Burlington. The Rev. Mr. Talbot, who was fixed at Burlington, used frequently to cross the water to them, and preach and perform all other ministerial offices. Mr. Thorowgood Moor used also to visit them, when he was at Burlington, in Mr. Talbot's absence.

“The people were sensible the Society were not to establish missionaries in every place, and were therefore content to be assisted by the minister of Burlington, and the Society have always given directions, that the minister of that place should take Bristol into his care. The Church here is named St. James, as being opened near that day.

“Hopewell and Maidenhead are two neighboring towns, containing a considerable number of families. The people of Hopewell showed a very early desire of having the

Church of England worship settled among them, and in the year 1704 built a church with voluntary contributions, though they had no prospect then of having a minister.

“The Rev. Mr. May was there some short time, but Mr. Talbot, from Burlington, often visited them; they sent several letters to the Society, desiring a missionary, but the Society could not then undertake a new charge. This church was for ten years vacant, which was a great disappointment to the people; yet they continued all that time in the same mind, and whenever any missionary, occasionally going that way, gave them a sermon, they constantly came to the Church service.

“However, in 1720, the Rev. Mr. Harrison was appointed missionary there, with the care of Maidenhead. During his continuance there, he was diligent in all parts of his duty, and the people were well satisfied with his labors; but he soon wrote the Society word, that he was not able to undergo

the fatigue of constantly riding between two places ; and in 1723 he removed to a church in Staten Island, in New York government, which the governor of that province appointed for him. The inhabitants of Salem wrote a very earnest letter to the Society, desiring they might have a missionary settled among them. The Rev. Mr. Holbrook was sent there in the year 1722. As soon as he came among them, the people, though generally poor, contributed very freely towards raising a neat brick church ; they made application to the Church people at Philadelphia for their assistance, and received considerable contributions from them. Mr. Holbrook soon after acquainted the Society that many of the inhabitants led a more Christian life ; eight grown persons, men and women, had desired and received baptism, and a considerable number of children had been baptized ; that in the discharge of all parts of his ministerial office he had the satisfaction of find-

ing the people seriously disposed, and the number of Church members daily increasing. He continues now there with good success.

“Elizabethtown is a very considerable place, exceeds any other in the province of East Jersey, both for largeness of its buildings and the number of inhabitants, consisting of three hundred families. It lies three miles within the creek, opposite to the west end of Staten Island. Here the English settled first, and this place thrived the most. The government of the province is managed here, the assemblies are held, and the greatest part of the trade of the whole colony carried on here.

“The Rev. Mr. Brooke was sent missionary in the year 1704; and by the Lord Cornbury’s direction, then governor of this province, he officiated at Perth Amboy sometimes. The number of people in both places was very considerable and their ways of worship various; they were chiefly Independ-

ents, but many not professing any religion. However, by diligent application, he persuaded the better disposed of all sorts to consider and attend more to their spiritual concernment. He preached to numbers of Independents and others; they began soon to approve of the Church of England service. The wiser people resolved to settle their religious affairs in a more orderly manner. When Mr. Brooke came first among them, they had no place set apart for celebrating divine worship. However, he had leave at first to preach in Colonel Townley's house; that became too small for his growing congregation in half a year's time; the best place that could be got was a barn, and that they were forced to relinquish in winter. The members of our communion were now a large body of people; they resolved to build a church, and accordingly, on St. John the Baptist's Day, in the year 1706, the foundation of a church was laid, whose name

it therefore bears. The church was soon after completed; it is a strong and well-built brick building, fifty feet long, thirty broad, and twenty in height, very handsomely finished.

“Mr. Brooke used exceeding diligence in his cure, and was pleased to find the best of all sorts of people coming over to the Church of England. He exerted himself, and at times used to perform divine service at seven places, fifty miles in extent; namely, Elizabethtown, Rahway, Perth Amboy, Piscataway, Rocky Hill, and in a congregation at Page’s. This duty was very difficult and laborious. Besides preaching, he used to catechise and expound fourteen times in a month; this obliged him to be on horseback almost every day, which was expensive, as well as very toilsome to him. However, this diligence raised a very zealous spirit in many of the people. The inhabitants of Perth Amboy presently set about giving materials

for building a stone church. The inhabitants of Piscataway repaired an old dissenting meeting-house for present use, and collected among themselves a hundred pounds towards building a stone church. While these things were going on, Mr. Brooke dies, in the year 1707, very much lamented by the people there, and remembered with much honor, several years after his death, in a letter written by the Church members there, to the Society, thanking them for sending another missionary to succeed our worthy and never-to-be-forgotten pastor, Mr. Brooke, whose labors afforded universal satisfaction to us. The Rev. Mr. Vaughan was appointed missionary there; he hath very successfully carried on the work of the ministry. At first he met with many difficulties and discouragements, which, by his well-regulated conduct and discreet zeal, he peaceably overcame. The main body of his congregation were but just brought over from various ways; these

he kept together without much trouble. He visited the remaining dissenters of all kinds at their houses, and without using any angry disputings, engaged many to a conformity.

“In the year 1711 he acquainted the Society with the progress he made; that he had a large congregation at Elizabethtown constantly, and had thirty communicants monthly; he had baptized eighty children and twelve grown persons in the space of two years; that he kept constantly a monthly lecture at Rahway, where he preached to a small congregation, and catechised their children; that several families in the neighboring town, Woodbridge, had hereupon requested him to make them a visit, which he gladly and presently complied with, taking this to be a plain demonstration of their good disposition to receive the Church doctrines instead of various opinions of Quakerism and Anabaptism.”

## Chapter Sixteenth.

TRYING TO KEEP WITHIN REASONABLE LIMITS—SERVICES AT PISCATAWAY—A GOOD LAYMAN OPENS HIS HOUSE FOR WORSHIP—MR. VAUGHAN'S LONG AND USEFUL LABORS—PERTH AMBOY AND THE REV. MR. PERTBUCK—TOWN-HALL AT BURLINGTON—THE REV. JOHN BROOKE—HIS USEFULNESS AND SUDDEN DEATH—HIS SUCCESSOR—LIBERALITY OF THE PEOPLE—EARLY MISSIONARIES AT NEW BRUNSWICK—TWELVE SWAMPS—THE REV. SAMUEL SEABURY—WHAT MIGHT BE SAID OF OTHER PLACES—A NOBLE MISSIONARY SOCIETY—MR. CROES'S EFFORTS FOR EXTENSION OF THE CHURCH.

HE interest of the subject led us on, imperceptibly, until the last chapter became uncommonly long. We must therefore endeavor to keep within reasonable limits in this.

Good Mr. Vaughan, whose labors we have just referred to, officiated occasionally at Piscataway, ten miles from Elizabethtown. The place then consisted of about

eighty families, and many of the people were very attentive at public worship. Some, however, as in other towns, had strange notions of religion, and gave the clergymen much trouble.

As there was no church building at Piscataway, Mr. John Burroughs, a devout Christian, offered his own house for the purpose of worship, and here the services were celebrated for several years.

Mr. Vaughan was enabled to continue his faithful labors for thirty-eight years, and he not only had the satisfaction of seeing his flock in the several towns increase, but he gathered a numerous congregation "in the mountains," where he sometimes went to preach and administer the Sacraments.

During the space of only two years (1730-1) he reports the baptism of 64 adults and 556 children. He died in 1747, and left his glebe, of nine acres, with his house, to the "pious and venerable Society, for the use

of the Church of England minister at Elizabethtown, and his successors forever.”

Perth Amboy was, from a very early period, a field for missionary effort. The Rev. Edward Pertbuck was first sent out by Dr. Compton, the Bishop of London; and, upon his arrival, the proprietaries set apart a house for public worship, which the people soon fitted up with seats and other conveniences. Here Mr. Pertbuck continued to officiate regularly, except when he attended the Governor to Burlington, where he was always invited to preach in the Town Hall. The first missionary of the Society for the Propagation of the Gospel, who held service at Amboy, was the Rev. John Brooke. He came over in 1705, and was stationed at Elizabethtown. He, however, had seven different preaching stations, one of them being fifty miles from his home.

Mr. Brooke's labors were very arduous, and it was said of him, that he was, “pil-

grim-like, scarce ever three days in a place.”

The people at Amboy became so encouraged, that they had begun to collect materials for a church, when their ardor was somewhat dampened by the sudden death of the good clergyman, in 1707, as was related in the last chapter.

The Society now directed the Rev. Edward Vaughan to extend his care to the parish at Amboy, so far as he could, and his services were very acceptable. In 1721 he reports that the people had built a church in a lot which had been given by Thomas Gordon, George Willcocks, and John Barclay. Twelve acres of land were also set apart as a glebe.

The Society, in token of its approbation of the zeal and liberality of the people, sent them a resident missionary in 1721. This was the Rev. Mr. Skinner, who was received with much kindness, and the parish was greatly prospered.

Among the earliest missionaries who officiated at New Brunswick was the Rev. Mr. Christian, who made this place his headquarters, and kept his appointments at four or five other stations. "The roads [he says] are exceedingly bad, especially to Waccamaw, there being upward of twelve swamps to cross, and some of which are so deep that horses are frequently up to the saddle in crossing them."

In 1774, in a general report upon the state of the churches in New Jersey, Dr. Chandler remarks, that instead of the old, dilapidated buildings in which they formerly worshipped, handsome churches had been erected at Burlington, Shrewsbury, New Brunswick, and Newark, and that "the congregations in general appear to be as much improved as the churches they assemble in."

Several years previous to this (1754), as we have already seen, the Rev. Samuel Seabury (afterwards Bishop of Connecticut) was ap-

pointed to the mission at New Brunswick, where "he found a stone church nearly finished, with a large congregation, increased by the attendance of the dissenters, who were without any minister of their own."\*

Here the young clergyman continued two years, and then removed to Jamaica, Long Island.

And thus we might go on, and give a hasty sketch of the origin of the Church at Newark, Trenton, and other points, but what has already been said must suffice.

From the earliest days of Mr. Croes's ministry, he took the deepest interest in the extension of the Church in New Jersey, and was one of the first to propose a definite plan for missionary operations.

At the Convention of 1803, a committee, consisting of the Rev. John Croes and Mr. John Dennis, was appointed to report "A

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\* Hawkins's Missions, p. 297.

plan for supporting a missionary, etc.” This report was accordingly made the next year, and is published as an appendix to the Convention Journal of 1804. It is entitled “An Ordinance ~~of the Constitution~~ of the Protestant Episcopal Church in New Jersey, to establish a MISSION to Preach the Gospel and administer the SACRAMENTS to the Churches in the State which are destitute of Clergymen.”

This ordinance (which consists of twelve sections) provides that collections shall be made twice a year, in the several churches of the diocese, for the support of missionaries, and that, as fast as sufficient money can be obtained, the number of missionaries shall be increased.

It also directs that, until a missionary has been appointed for a special field of labor, the Convention shall annually designate to each settled minister the vacant churches in which he is to officiate on the two Sundays recommended to be reserved for that pur-

pose, whose duty it shall be to give information previously to the church or churches of the time he purposes to attend, and also inform them that a collection will be made, on the day he officiates, for the support of missionaries.

Such was the beginning of the plan for missionary operations, which now covers the whole diocese like a net-work.\*

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\* For more particular details concerning the parishes at Perth Amboy and New Brunswick, the reader is referred to the Historical Sermon of the Rev. Mr. Chapman, and "The Records of Christ Church, New Brunswick," by the Rev. Alfred Stubbs, D.D.



## Chapter Seventeenth.

HONOR PAID TO A CHAMPION OF THE CHURCH—MR. CHANDLER A CATECHIST AT ELIZABETHTOWN—MR. SEABURY'S RECOMMENDATION—MISSIONARY LABORS—DIFFICULTY ABOUT MR. WHITEFIELD—REVOLUTIONARY WAR—NO ORDINARY MAN—EFFORTS TO SECURE BISHOPS FOR THE AMERICAN CHURCH—CONTROVERSY—INDIAN TRIBES—DR. CHANDLER RETIRES TO ENGLAND—A HIGH HONOR DECLINED—WHAT ST. JOHN'S PARISH SUFFERED—REV. ABRAHAM BEACH—DR. CHANDLER'S RETURN—HIS DEATH—REPUTATION—DR. WHARTON.

AVING thus traced the history of the first planting of the Church in the more prominent points in New Jersey, we must refer our readers to larger works, to furnish them with information as to what happened afterwards.\*

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\* Anderson's History of the Colonial Church, and Hawkins's Missions of the Church of England, are books full of interest.

We propose in this chapter to give a sketch of the life of a very prominent clergyman, to whom the Church in this country is greatly indebted, and then we must hasten on with the memoir to which this volume is chiefly devoted.

THOMAS BRADBURY CHANDLER was a native of Woodstock, Connecticut, and received his education at Yale College. In 1748, while yet a youth (his mind having long been directed to the ministry), he began to act as a catechist for the Church people at Elizabethtown, New Jersey. In 1751 he went to England for holy orders, and on his return entered upon his duties as rector of St. John's Church, in that place.

I should have mentioned that Mr. Chandler had been recommended to the Propagation Society in England, as a person "of good character, descended from a family of honor and reputation," and as one who, "from his furniture in learning, prudence,

gravity, sincere piety, and good temper, as well as agreeable voice," seemed likely to prove very useful to the Church.

Mr. Chandler's labors were extended to Woodbridge, ten miles off, and occasionally to Amboy. He spared no pains in cultivating the portion of the vineyard intrusted to him, and the harvest was abundant. In December, 1754, he reported that the communicants had increased from about forty to almost ninety.

When Mr. Whitefield came along, in 1764, exciting the slumbering consciences of multitudes by his powerful appeals, Mr. Chandler gave great offence to some of his congregation, because he would not allow him to preach in the church. He took the ground that a man who showed himself so unmindful of the laws and usages of the Church, ought not to be suffered to appear in our pulpits.

During the unsettled period, which pre-

ceded the Revolution, Mr. Chandler remained firm in his loyalty to Great Britain, and, on this account, his influence with many became less than it would otherwise have been. He was certainly no ordinary man, and whether we consider him as a missionary of the Cross, a theologian, a biographer,\* or a champion of the rights of the Church, there was no one in this country at that day who deserved to rank above him.

From an early period of his ministry he expressed himself most strongly as to the injustice done to the Church in America by depriving her of resident Bishops, and in 1767 he published "An Appeal to the Public in Behalf of the Church of England in America," in which this question was argued with masterly ability. This led to a long controversy, in which he showed himself fully competent to sustain his cause.

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\* His life of Dr. Johnson, of Yale College, should be read by every Churchman.

Mr. Chandler found time to do something for the religious instruction of the Indian tribes, and offered many valuable suggestions to the Society, in England, on this important subject.

Meanwhile, the political affairs of our country were becoming more and more unsettled, and matters at last reached such a pitch, so far as the Church was concerned, that Dr. Chandler (he had received this degree from Oxford) withdrew from the scene of trouble, in 1775, and sought refuge in England.

As soon as it was determined to form Nova Scotia into a diocese, he was invited to become its first Bishop; but feeling that his health was too frail to undertake such an office, he respectfully declined. Being called upon by the Archbishop of Canterbury to name the man best qualified for the post, he recommended Charles Inglis, who was soon after consecrated. The useful career of

Bishop Inglis showed the wisdom of this selection.

During Dr. Chandler's continuance in England, the Church at Elizabethtown was passing through a season of trial. The troops of the American and English armies were at different times quartered in the town, and many depredations were committed. Almost all the inside work of St. John's Church was destroyed, and the metal pipes of the organ were converted into bullets. The fences of the graveyard were burnt, and "the headstones of the graves became the fire-places at which the soldier dressed his homely meal, while larger monuments served as tables at which he partook of his frugal fare."\*

Of course the congregation became scattered, but the few who remained kept up their attachment for the Church by meeting at the parsonage, or some other quiet place,

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\* Clark's interesting History of St. John's Church, Elizabethtown, p. 157.

where the service was read by a zealous layman.

In 1780, the Rev. Abraham Beach (a most devoted and excellent clergyman) wrote to the Secretary of the Propagation Society, that he had begun to perform some official duties at Elizabethtown and other places. After the conclusion of peace, in 1783, the wardens and vestry addressed a letter to Dr. Chandler, urging him to come back and resume the charge of the parish.

He hesitated at first, but in 1785 he made up his mind to return, and although his health was quite feeble, he continued to hold the rectorship until 1790, when this able scholar and divine closed his earthly labors, at the advanced age of sixty-four years.

A mural tablet has been erected to his memory, in St. John's Church, Elizabethtown, and his name is never mentioned without feelings of respect and veneration. Bishop Seabury, while referring to Dr.

Chandler's distinguished abilities, was once heard to say, that "no man in this country could mend his pen."\*

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\* For a suitable memoir of the Rev. Dr. Beach, see the article respecting him which was written for Dr. Sprague's *Annals*, by his grandson, *Wm. Beach Lawrence, Esq.* The author had hoped to find room for a brief notice of the venerable Dr. Wharton, for many years the rector of St. Mary's Church, Burlington; but there is less need of this, as his life has been written by Bishop Doane. The "remains" of this worthy man, which are appended to the memoir, embrace one of the most kind, gentle, and Christian controversies ever published.



## Chapter Eighteenth.

CONTINUATION OF THE NARRATIVE, FIRST CHARGE TO THE CLERGY—THREE NEW BISHOPS—THE CHURCH ADVANCING WEST OF THE MOUNTAINS—GENERAL THEOLOGICAL SEMINARY—INTEREST IN ITS WELFARE—SERMON AT GENERAL CONVENTION—ANOTHER BEREAVEMENT—SUNDAY SCHOOL UNION—EPISCOPAL SERVICES IN THE DIOCESE OF NEW YORK—SECOND CHARGE—CONVENTION AT SWEDESBOROUGH—FAILING HEALTH—FAINT, YET PURSUING.

 HE left Bishop Croes, at the close of the fourteenth chapter, engaged in his first Episcopal visitation. The narrative will now be resumed from that point. He delivered his first charge to his clergy, at a Convention of the Diocese, which met at Trinity Church, Swedesborough, on the 18th of August, 1819. In this he strongly urged the necessity and importance of order and faith-

fulness, in things connected with the external concerns of the Church, as means of promoting true religion.\*

At this meeting of the Convention the Rev. John Croes, Jr., was appointed secretary.

Bishop Croes mentions in his address that, since the last meeting, he had assisted at the consecration of two Bishops, that of Bishop Bowen for South Carolina, and Bishop Chase for Ohio.

“It cannot but give pleasure to the friends of the Church,” he remarks, “that events so auspicious have taken place, especially the extension of the Episcopal office to the States west of the Allegany Mountains, an object so long and so much desired.”

The Bishop also communicates the gratify-

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\* A review of this charge appeared in the *Christian Journal* for 1820—Vol. IV., p. 71—probably written by Bishop Hobart. It may be interesting to those who possess a file of that valuable old periodical, to state that the articles signed, “A Country Clergyman,” were from the pen of the Rev. John Croes, Jr.

ing intelligence that Dr. T. C. Brownell had lately been elected Bishop of Connecticut.

He concludes by saying that "the Theological Seminary, established by an act of the last General Convention, has at length gone into operation." He wishes God-speed to the enterprise.

The interest which Bishop Croes felt in this school of the prophets was manifest from his punctuality in attending the meetings of the trustees, and from his addresses and sermons. In 1823-4, although he was very anxious to have another missionary in the feeble diocese of New Jersey, he suffered his youngest son, who had taken orders, to travel as an agent of that institution, to collect funds for its endowment.

At the opening of the General Convention of 1823, which met in Philadelphia, the sermon was preached by Bishop Croes, and was published by request of the House of Bishops. The subject of this interesting and able

discourse was "The duty and interest of contributing liberally to the promotion of religious and benevolent institutions"—and those specified were the General Seminary and the General Missionary Society. Towards the close of the year 1827, the venerable prelate was called to bear another trial, in the death of his beloved son Samuel, who expired at his house, after a long and painful sickness.

Bishop Croes took an active part in the organization of the Episcopal Sunday School Union, in 1826, which is thus referred to in his annual address :

"It is hoped that every Sunday School of our communion which already exists, or shall hereafter be constituted in the diocese, will attach itself to that General Union, and partake of the benefits which such union must necessarily produce both to the Church at large and each school in particular."

Had the due order of events been care-

fully followed, it should have been noted before that while Bishop Hobart was travelling in Europe, for the benefit of his health, during the years 1823-5, Bishop Croes performed various Episcopal acts in the diocese of New York, for which he received the hearty thanks of its Convention.

At the New Jersey Convention of 1829, the Bishop delivered his second charge to the clergy. The religious education of the children and youth belonging to the Church formed the leading subject of it, and it met with the approval of all who heard it, and, after its publication, it was greatly commended by the friends of religious education throughout the Union. The forty-seventh Annual Convention of the diocese met in Trinity Church, Swedesborough, May 26, 1830. The service was read by the Rev. Wm. R. Whittingham, the rector of St. Mark's Church, Orange, and now Bishop of Maryland.

The feelings of Bishop Croes, in revisit-

ing his first parish, are thus alluded to in the opening of his address: "It is with mingled emotions of gratitude and pleasure that I meet you, assembled at this time and place; of gratitude to the Divine Being who has, in His infinite goodness, so prolonged my days that I have been permitted lately to complete the fortieth year of my ministry; and of pleasure, that the sacred temple in which we have now assembled was the scene of my first, but feeble, efforts in the holy work to which I was ordained, and where I still perceive, with affectionate regard, the well-remembered countenances of a few of those who, at that remote period, were regular attendants on my ministrations—not, however, without the melancholy feelings which accompany the reflection that so many others have been deposited in those mansions of the dead."

Although for several years preceding his decease Bishop Croes had labored under

severe bodily infirmities, and often under the attacks of a painful disease, yet his zeal in the cause of religion and the Church prompted him to struggle against these impediments, and to do all that was in his power, both in his parish and in his diocese. In a feeble state of health he exerted himself to be present, for the last time, at the meeting of the annual Convention of the diocese, at the village of Spotswood, which had been formerly a part of his charge as a parochial minister. On the 25th of May, 1831, he delivered the usual address, in which he recounted his Episcopal ministrations during the year, and adverted to the afflicting disease which had for nine months past left him scarce any strength for the discharge of the active duties of his office. During the summer and autumn of this year Bishop Croes improved the small measure of returning health with which he was favored by Providence, in visiting for the last time several of his churches.

On the 20th day of September he presided at the annual meeting of the Board of Directors of the "Episcopal Society of New Jersey, for the Promotion of Christian Knowledge and Piety."

The Board met on that day at the Bishop's native town, to which this proved his last visit, as well as the last to any part of his diocese.

Shortly after his return home, he was again seized with the painful disease, which subjected him to much suffering during the winter. But notwithstanding much weakness, he surmounted all impediments, in the fulness of his desire to do the work of his ministry as a Bishop in the Church of God, so as to hold an ordination in Christ Church both of a Deacon and a Presbyter.

This ordination, held on the 28th of December, 1831, was the last act of his public ministrations as a Bishop. He was henceforth confined to his house, except a few

days, and for a great portion of the time to his sick room. In the midst of pain and languor he never laid aside his paternal care of his diocese, and when the time returned for the annual meeting of the Convention, in May, 1832, he prepared and sent, in the form of a letter, the information of the affairs of his Episcopal ministrations, which he had always been able before to impart by word of mouth, and his affectionate regards to the members of the Convention assembled at Morristown. This communication closed the transactions of the Bishop's public life.



## Chapter Nineteenth.

A BIRD'S-EYE VIEW OF A LONG AND LABORIOUS WORK—OLD PREJUDICES—THE FEW STRONGHOLDS—AN ACT PASSED, BUT LITTLE ACCOMPLISHED—BEGINNING OF BETTER DAYS IN 1823—THE BATTLE-GROUND OF THE REVOLUTION—THE BISHOP'S REPORT IN 1824—HOPES FOR THE FUTURE—CONVENTION OF 1826—ST. JOHN'S CHURCH, SALEM—"THE SPARROW HATH FOUND HER AN HOUSE"—TEMPLE RESTORED FROM ITS RUINS—DR. RUDD—BRIEF SKETCH OF HIS LIFE—THE GOSPEL MESSENGER—DEATH—FUNERAL ADDRESS.



As we have now followed the earthly career of Bishop Croes almost to its close, it will be proper here to notice what progress the Church had made in New Jersey, since he became its Episcopal head.

In consequence of the prejudices that grew out of her original dependence on the Church of England, of her poverty, and—from

the want of a theological seminary—of the small number of her clergy, the Protestant Episcopal Church was feeble throughout the Union, unless we except the city of New York, for thirty years after the Revolutionary War.

Although the General Convention of 1792 passed an act “for supporting missionaries to preach the Gospel on the frontiers,” nothing of any moment was accomplished beyond the bounds of the old thirteen States for *twenty-five* years, and it was not until 1823 that the first class of students educated in a three years’ course was graduated at the General Theological Seminary. Independently of this, it is to be borne in mind that it is generally much more difficult to revive a decayed or neglected parish than to build one up with new materials.

Now, in New Jersey, which was one of the battle-grounds of the Revolution, the churches had been for the most part sustained

in being by the Society in England for propagating the Gospel ; and the aid of that Society having been withdrawn, they were, with few exceptions, left without an adequate support. In 1787 the number of clergy was five, and the number of parishes entitled to representation was perhaps thirteen.

In August, 1824, when Bishop Croes had been in charge of the diocese for nearly nine years, he thus wrote :

“ If we compare the state of the Church in this diocese as it was reported in the year 1814—and in no previous period since the Revolution had it been materially better—with its state at this time, we shall see a manifest progress in all its concerns, a progress greater than we could reasonably have expected, considering the difficulties with which it has had to struggle. At that time its number of clergymen was eight—now it is sixteen—and in the course of a few days will be seventeen ; besides the partial ser-

vices it will receive from two clergymen of the neighboring dioceses. Then, the number of churches which enjoyed the stated services of the Sanctuary was TEN; now, TWENTY, or *twenty-one* congregations are blessed with that great privilege."

The Bishop, after speaking of the twenty-six edifices for public worship, which were all in excellent repair; of the appointment of a missionary for the still vacant churches; and of the four several *Funds* of the diocese, all of which were "in a state of gradual increase," thus remarks: "With this increase of the means for the visible prosperity of the Church, we may reasonably indulge the hope that, through the influences of Divine grace, her spiritual interests are also advancing; that true and undefiled religion is making progress in the hearts of her members, the only evidence of which is a good life and conversation." Of the slow and gradual, but uniform and steady growth of

the Church in the diocese, he wrote up to the last year of his ministry.

In his address to the Convention of 1826, which met in St. John's Church, Salem, the Bishop thus refers to the condition of the diocese at large, and of that church in particular:

“In making this statement of the affairs of the Church in the diocese, I can not help reverting again to the fact that, though it is yet comparatively but a small body—though it has to contend with almost insuperable difficulties and discouragements, humanly speaking, to preserve even its existence, after the low state to which it was reduced by the events growing out of the Revolution—yet, blessed be its divine Head, it not only still lives, but is continually making progress to a more vigorous, enlarged, and permanent state. This ancient and respectable town, and these hallowed walls, in which we have now for the first time assembled, constitute

one among many proofs, not only of its revival, but of its increasing prosperity. Not fourteen years ago this temple was in absolute ruins, and had been so for a long time previously. The sparrow had literally found here a house, and the swallow an undisturbed nest. The parish had been destitute of a minister for at least sixty years, with the exception of one short period about thirty-three years since, and the congregation was on the point of expiring. Yet, in this apparently hopeless state, God was pleased to put it into the hearts of a few zealous Episcopalians to attempt its recovery. They happily succeeded. The church was enlarged and completely repaired, a regular congregation organized, and within the last six years they have almost uninterruptedly enjoyed the services of a minister."

Prominent among the clergy of New Jersey during the Episcopate of Dr. Croes was the Rev. John C. Rudd—a man whom not a

few of my readers must have known and loved. He was born at Norwich, Connecticut, in 1780, and in 1805 he became the rector of St. John's Church, Elizabethtown, New Jersey, where he remained for twenty-one years.

Although his health was oftentimes feeble, Dr. Rudd was always ready to labor for the Church, and he rendered most important services as a faithful parish priest, and as one who was prompt at every call of duty, however far it might take him from home.

He also conducted the "Churchman's Magazine" for several years. In 1826, with lingering regret, he left Elizabethtown, and removed to Auburn, New York, where he officiated for several years as the rector of St. Peter's Church.

When health failed him, being unwilling to remain inactive, he began (with the cordial approbation of Bishop Hobart) to publish the "Gospel Messenger," which he con-

tinued to edit until the close of life. This paper has been the means of incalculable good.

Dr. Rudd died at Utica, New York, Nov. 15th, 1848, and, according to a desire which he had often expressed, his remains were carried to Elizabethtown for interment. A beautiful and touching address was delivered at his funeral by his old friend Dr. Berrian.\*

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\* This address is contained in a small volume, published by the venerable rector of Trinity Church, New York, entitled "Departed Friends," p. 119.

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## Chapter Twentieth.

BISHOP CROES'S LAST HOURS—GREAT PEACE—NO LINGERING DOUBTS—THE FUNERAL—LARGE ASSEMBLAGE OF SYMPATHIZING FRIENDS—SERVICES AT THE CHURCH—MEETING OF THE CLERGY—CHARACTER—BENEVOLENCE—ECONOMICAL HABITS—MANNER OF READING THE SERVICE—LENDING A WHITE POCKET-HANDKERCHIEF—SETTING TUNES IN CHURCH—PUBLICATIONS—ANECDOTES—CONCLUSION.

 HE writer was anxious to present an account of Bishop Croes's last hours from the pen of some person whose privilege it had been to kneel by his bed-side. One of his surviving children has kindly furnished us with the following :

“ My father was sick for two years before his decease, and he was fully aware of his approaching end, and made every preparation that was possible, both in his temporal

and spiritual concerns. I was his constant nurse and companion, and witnessed his patience and submission to the divine will, and his perfect trust in the merits of his Saviour. He never murmured or complained of his sufferings, which were very great, but acquiesced in them, as the appointed means of translating him from this weary world to another and better one, of which he never appeared to have a doubt. He did not say much on those subjects to me; it was not his habit to speak much of *religious feelings*, but I have seen him shed tears when reading of the love of Christ to sinners. There was nothing exultant or triumphant in his last hours. It was calmness and peace until the last day, when a stupor commenced, during which the spirit departed to its everlasting and joyful home."

Bishop Croes died on the 30th of July, 1832, aged seventy years. His funeral took place on the afternoon of the next day. The

assemblage of the members of the flock of which the deceased had been for about thirty years the much-respected pastor, of the people of various denominations in that city, and of those who came from other places to testify their regard for the deceased prelate, was large. Precisely at the hour of three a long procession moved, with slow and solemn steps, to the venerable edifice in which the departed servant of Christ had long officiated. The pall was borne by two of the clergy of the deceased Bishop, and by several ministers of the different denominations attached to Rutgers' College, and to the several religious bodies in the city, all assembled in Christian fellowship for the solemn and affecting purpose of conveying to the house of silence the mortal remains of the first Bishop that had finished his course in the diocese of New Jersey. The anthem and the lesson in the funeral service were read by the Rev. John M. Ward,

rector of St. Peter's Church, in Spotswood; and the service at the grave, which was opened near the chancel, was pronounced by the Rev. James Chapman, rector of St. Peter's Church, in Perth Amboy.

A deep solemnity pervaded the whole assembly, and the words of the funeral service in which it is expressed that "it hath pleased Almighty God, in His wise providence, to take out of this world the soul of our deceased 'Right Reverend Father in God,'" went home to the feelings of all, but more especially of those who admired in the deceased Bishop a firm attachment to the doctrines and practices of the Church, adorned with a consistent and exemplary conduct in all the relations of life.

It would have been gratifying to the feelings of the mourning relatives, and of the other friends of the deceased, if one of the brethren of the deceased in the Episcopal station, according to custom, could have

been present to add a funeral discourse to the other solemnities of the occasion. But time could not be taken to procure the attendance of one of the bishops; Bishop Onderdonk, of New York, being absent in a distant part of his diocese, and the Bishops of Pennsylvania being too far removed to admit of the attendance of either of them on that occasion.

Immediately after the conclusion of the funeral solemnities, the clergy of the diocese met, and passed resolutions expressive of their respect for the memory of their much valued and respected diocesan, and of their sympathy with his family under their severe bereavement.

The more prominent traits of character in Bishop Croes were industry, perseverance, and a temper which never yielded to despondency. He was distinguished for strict uprightness, great dignity and urbanity of manner, and kindness to the poor and afflicted.

Although his means were extremely limit-

ed, yet so prudent was he in his personal expenses, that he always had something to give to the needy.

Early in life he had formed the resolution never to turn away a beggar from his door, because he thought it had a tendency to harden the heart. The consequence was, that his house was constantly besieged by applicants for relief. He always questioned them, gave them a scolding for improvidence if they needed it, or some salutary counsels, and then sent them off, with substantial proof of his generous heart.

He contributed liberally to all the charitable institutions of the day, and when his salary was only \$500 a year, he has frequently been known to subscribe \$50 towards building or repairing a church. Even when feeble health obliged him to part with a large portion of his income, to secure the services of an assistant, he still continued to exercise his wonted benevolence.

Besides all this, for many years he assisted in supporting his aged mother.

Bishop Croes's manner in reading the Church Service was peculiarly solemn and impressive, and we have had few more instructive preachers.

In his day, a High Churchman was one who strictly obeyed the rubrics, and refrained from all amalgamation meetings with religious bodies, outside of the Church. In this sense, Bishop Croes was a High Churchman. He was very particular about the clerical dress, and he was once quite worried with a young Deacon who had come to preach for him, because he had not only neglected to bring his gown, but even a white pocket-handkerchief. The Bishop was obliged to set matters right by lending him his own.

He had neither ear nor voice for music, but as organs and choristers were scarce, and the clergyman must either set the tune, or the singing must be dispensed with, he took

unwearied pains, until he had learned the beginning of "Old Hundred" and "Mear," so as to give a start to the psalm or hymn, when the people generally went on without him.

Long before "Tractarianism" was heard of, he used to say that the time would come when the Saints' days would be generally kept, and when the *surplice* would be used in church instead of the collegiate *gowns*.

As a writer, Bishop Croes was distinguished for the neatness and accuracy of his style, his words being most carefully selected with a view to their true signification.

He published but little, and occasional sermons or addresses are nearly all of his productions which are left to us. An article in the *Christian Journal* for August, 1823, signed N. S., was from his pen. His sermon on Christian Unity, delivered before the General Convention of 1814, was considered a discourse of uncommon ability.

Our great public men, in both Church and State, are so seldom seen, except as surrounded with the dignity which belongs to their position, that it is pleasant to catch a glimpse of them under circumstances where their natural disposition can be discovered.

A venerable Bishop of the Church has kindly furnished us with the following little scene, which brings before us three of our honored prelates in the easy intercourse of private life. Bishop Hobart and Bishop Croes were one day dining with Bishop White. It should be premised that the Bishop of New York would often have friendly altercations with his venerable Episcopal brother of Pennsylvania, as to the merits of their respective cities; for Bishop Hobart, though a native of Philadelphia, had become a thorough New Yorker in feelings and preferences. Some very fine peaches were brought on the table. "I think you must acknowledge, Bishop Hobart," said

Bishop White, "that the Philadelphia market furnishes better peaches than the New York," referring also to the fact that peaches were often taken to the latter from the former city.

"Oh, yes, sir, I must acknowledge that."

"But remember, gentlemen," said Bishop Croes, "that both of your markets are supplied with their best peaches from New Jersey. So it is with poor little Jersey; wedged in between the two great cities and States, it furnishes many of their best articles to both markets, and they have the credit of them!"

"I was often a guest of the good Bishop," writes a worthy layman, to whom the writer had applied for information concerning him; "and the remembrance of his great kindness and hospitality is very strong. Bishop Croes never enjoyed an income of more than \$600 per annum, and yet it was well remarked that few families lived more comfortably."

“He was an uncompromising Churchman, but he was held in love and reverence by the various denominations about him.

“Boy as I was, I cannot forget that he always returned my calls.”

But the writer must lay down his pen. His interest in the first Bishop of New Jersey has led him to trespass longer upon the patience of his readers than he had any intention of doing when he began this work.

THE END.



# INSCRIPTIONS

ON THE

TABLETS IN CHRIST CHURCH,

NEW BRUNSWICK,

BY

THE REV. JOHN CROES AND JAMES A. HILLHOUSE, ESQ.

---

“Beneath the Chancel

Are deposited the Remains of the

RIGHT REVEREND JOHN CROES, D.D.,

First Bishop of the Protestant Episcopal Church in this Diocese.

Born in New Jersey, he held the office,

And performed the duties of a Christian Minister,

In his native State, for more than forty-two years,

The last thirty of which were devoted to the service of this parish.

On the 30th of July, 1882, he closed a useful life,

And calmly slept in the Lord,

In the 71st year of his age, and the 17th of his Episcopate.

**This Tablet**

Is erected by his bereaved congregation,

AS A TESTIMONIAL

Of their grateful recollection of the many private virtues of their

Departed Pastor and Friend,

And of the high estimation in which they held

His piety and talents as a Minister of the Gospel of Peace,

And his consummate prudence, untiring activity,

And constant vigilance,

As a Spiritual Overseer of the Church.”

“In the adjoining Churchyard lie interred  
The remains of

ABRAHAM BEACH, D.D.,

Who was ordained in London, in 1767, to officiate in this Church,  
Where he faithfully performed his duty for  
Seventeen years.

After devoting twenty-five years more to his sacred profession,  
In the city of New York,  
He returned to close his days amidst the scenes of his youthful  
Exertions.

Having completed his 88th year,  
He departed on the 11th of September, 1823,  
In the humble but assured hope of  
Entering into the enjoyment of those promises of which he was  
So long the herald.

He was born in Cheshire, Conn., September 9, 1740.”

JUST PUBLISHED,

BY THE

**GENERAL**

Protestant Episcopal Sunday-School Union  
and Church Book Society,

762 BROADWAY, NEW YORK,

THE FOLLOWING WORKS :

**Charlie Hope.** By COUSIN ALICE. Published through the Christmas Offerings of the Sunday-School of St. James' Church, Fordham, N. Y.

**Not a Minute to Spare.** By S. C.

**Edward Howard: or, Practical Christianity.** By M. E. J.

**The Little Housekeeper: or, the Children at Forest Furnace.** By the Author of "Timid Lucy."

**Sunday at Oatlands: or, Quiet Bible Talks.** By COUSIN ALICE.

**The Schoolmates: a Story of Recent Experience.**

**The Lives of the Bishops, etc., etc.**

These works are distinguished by clear, simple, straightforward writing, argumentative and illustrative, but all within the compass of youth. Every subject is treated earnestly and forcibly, but in the gentle spirit of persua-

sion, and with that singleness of purpose which is calculated to impress the mind of youth, and to gain its confidence and love. The stories are replete with human interest, appealing strongly to the best sympathies of our nature, and the moral is always clear and true to the principles of Divine legislation. We can commend the works above enumerated with the utmost cordiality, not only for the admirable matter they contain, but for the elegant and substantial manner in which they are brought out. Some of them contain very fine illustrations, by the first artists of America and England; they are all clearly printed on fine paper, and are elegantly and strongly bound. They are suitable and beautiful presents for young people, and thousands of them should be distributed at this time, as the most appropriate and valuable gift for Christmas and New Year's.—*Leslie's Illustrated Newspaper*, Dec. 26, 1857.



## NEW JUVENILES.

We have received a package of admirable little volumes from the General Protestant Episcopal Sunday-School Union, which we gladly indorse, both for interest and real worth. They are attractive in appearance, all of them, which is a great matter to the young people, for whom they are designed. The paper is unusually smooth and white, the type clear, and the crimson, green, and blue of the covers, with their appropriate gilding, form a happy contrast to the dingy bindings in fashion in our Sunday-school days.

First among them we notice the admirable series of the "LIVES OF THE BISHOPS," in which are included White, Seabury, Chase, Hobart, Griswold, and Moore. As the author, Rev. John N. Norton, of Kentucky, tells us: "No one who has not actually performed the task of writing biographies for the young, can form any idea of the difficulty of the effort." These difficulties have been surmounted in the series now prepared by him. The style is simple and clear, the facts prominently brought out, and the coloring which a biographer unavoidably gives to his subject is faithful, free from prejudice and misapprehension. Those of whom he writes "stand in sunny outlines, brave and clear," as guides and models for the children of the Church for which their lives and strength were spent.—*Godey's Lady's Book*, Feb., 1858.



## THE LIFE OF HENRY MARTYN,

Compiled and abridged by the Rev. D. P. Sanford, is another useful biography free from cumbersome and distracting details. The subject is too well known to need our introduction, and the work which Henry Martyn accomplished—the translation of the New Testament into Hindoostanee, of the New Testament and Psalms into Persian—of too much moment to be forgotten in the world which he has left, that he may receive the reward of his well-doing. We are especially glad to see this memoir produced in such an attractive form just at this time.—*Godey's Lady's Book*, Feb., 1858.

# NOT A MINUTE TO SPARE,

BY S. C.,

Comes appropriately after the life of a man who is said "never to have lost an hour." It is a timely reproof to those who, in the whirl of the times, "have not a minute to spare" for the one real object of life, that which will alone be of any avail after it has passed. We have laid aside a page of its practical hints, "How to Have a Minute," for the benefit of our "centre-table circle."—*Godey's Lady's Book, Feb., 1858.*



CHARLIE HOPE,

A CHRISTMAS TOKEN,

BY COUSIN ALICE,

Is a very little fellow indeed, a tiny Christmas token. The object of this, and of the larger volume, entitled "Sunday at Oatlands; or, Quiet Bible Talks," is best gathered from the Introduction, by Cousin Alice herself. In the first, "Charley Hope," she says: "It is a great pleasure to me, as I go through the world, to see how much more equally its happiness is divided than we sometimes think." And the little story has for its point the proof that there is as much pleasure in earning money as spending it, in the possession of one wished-for toy, as a whole Christmas-tree can give to those who are spoiled and pampered; while, underlying all, is the comforting truth that "the poor are nearer to God, to Him who was cradled in a manger, and had not where to lay his head in toilsome manhood."—*Godey's Lady's Book, Feb., 1858.*

**LIFE OF THE**  
**RT. REV. THEODORE DEHON, D.D.,**

**BISHOP OF SOUTH CAROLINA.**

**BY REV. JOHN N. NORTON, A. M.,**

*Rector of Ascension Church, Frankfort, Ky.*

ALSO,

**LIFE OF THE**  
**RT. REV. CHRISTOPHER E. GADSDEN, D.D.,**

**BISHOP OF SOUTH CAROLINA.**

**BY THE SAME.**

**PUBLISHED BY THE**

**GENERAL**

**Protestant Episcopal Sunday-School Union**  
**and Church Book Society,**

**762 BROADWAY, NEW YORK.**



WE have read these two biographies with great interest. They form the seventh and eighth volumes, in the series of the lives of the Bishops of the Episcopal Church, written for the Church Book Society by the Rev. Mr.

Norton. The previous issues are the lives of Bishops White, Seabury, Griswold, Hobart, Chase, and Moore.

In the volumes before us, the writer has used his materials to very excellent advantage, and presented us with faithful and life-like sketches of the two Bishops. He has also given somewhat extended notices of Bishops Smith and Bowen, which add much to the value of the books.

Mr. Norton's style is easy and pleasant, and he has entered into his subject with real good will. He seems to have a high estimate of the venerable and beloved men whose labors he is recording, and we are sure that his books will prove acceptable to the Diocese to whose spiritual welfare they devoted their lives.

Though prepared chiefly for Sunday Schools, they will be found interesting to all classes of readers, and will revive pleasing recollections of the departed. We consider his estimate of the character and labors of both the Bishops to be just and discriminating.

The life of Bishop Dehon is embellished with a view of St. Michael's, Charleston, the Church in which he labored with so much zeal and acceptance. That of Bishop Gadsden contains his likeness, certainly the best engraving which has yet been produced of him. We commend the books for Sunday School libraries and family reading.—  
*Southern Episcopalian.*









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