

Remembering
the Days of Old

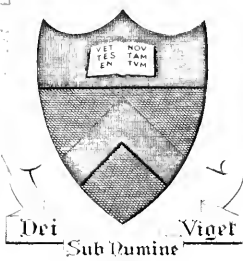
or

The Puritans and
Their Descendants

by

Rev. H. Nelson Hollifield, D.D.

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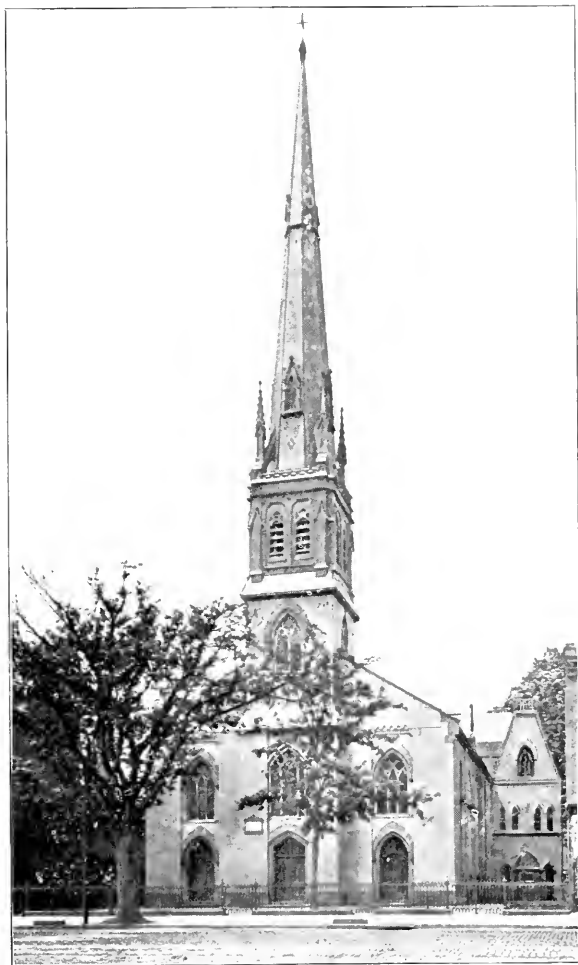
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Remembering ☉
The Days of Old

1824



1899

The Seventy-Fifth Anniversary of
the Third Presbyterian Church of
Newark, New Jersey ❀ ❀ ❀

1824

REMEMBERING THE DAYS OF OLD

OR

The Puritans and Their Descendants

A DISCOURSE

DELIVERED JUNE 11TH, 1899, IN COMMEMORATION OF
THE SEVENTY-FIFTH ANNIVERSARY OF THE OR-
GANIZATION OF THE THIRD PRESBYTERIAN
CHURCH OF NEWARK, NEW JERSEY

BY THE PASTOR

REV. A. NELSON HOLLIFIELD, D.D.

Also Short Sketches of Former Pastors of the Church,
and an Account of the Anniversary Exer-
cises by the Rev. Dr. Hollifield.

Reminiscences by Elder Horace Alling and William
Rankin, LL.D., and other Papers of Interest.

1899

PRINTED BY THE SESSION.

Remembering the Days of Old

OR

The Puritans and Their Descendants.

“REMEMBER THE DAYS OF OLD, CONSIDER THE YEARS OF MANY GENERATIONS; ASK THY FATHER, AND HE WILL SHEW THEE; THY ELDERS, AND THEY WILL TEACH THEE.”—*Deut. xxxii.*; 7.

Moses, having brought the children of Israel to the borders of the Promised Land, being commanded by God to go up to the top of Pisgah, and there die alone, on the eve of his departure called the elders and people together, and addressed to them his farewell message in the memorable song of which our text forms a part.

In it he rehearses God's gracious dealings with them, and entreats them ever to be loyal and grateful to Him by a review of their singular mercies.

It is in this connection that the words of the text occur, “Remember the days of old, consider the years of many generations; ask thy father, and he will shew thee; thy elders, and they will tell thee.”

To enforce this exhortation, he gave instances wherein God had favored them, some of which occurred in the *remote* past, the memory of which had been kept fresh and green by tradition; these he bade them keep in mind, saying, “Remember the days of old, consider the years of many generations.” He gave also other instances of *more recent* occurrence, for information concerning which he sent them to their fathers and elders that were then alive and with them, saying,

“Ask thy father, and he will shew thee ; thy elders, and they will tell thee.”

Moses was right. Extended views, views embracing centuries are essential to the clear understanding of history. Long exposure is required to paint upon the mental sensitive plate a distinct picture of the great events of time. Ages are necessary to constitute the dark back-ground that brings out into bold relief the present.

In the providence of God, we have been brought to the Seventy-fifth Anniversary of our organization as a church, an occasion that calls for devout thanksgiving to the great Head of the Church, and that our thanksgiving may be intelligent and adequate, it is necessary that we survey the distant past “dim with the mist of years,” and that period of our history that lies nearer to us, a period “rich with the spoils of time.”

The only way in which we can properly estimate the value and vastness of our blessings as a church, and our corresponding indebtedness to God, is by calling up the past, reviewing God’s gracious leadings, tracing out the developments of his eternal plans, and recognizing the manifestations of His marvellous greatness and power and goodness, all along the line of our history, and then contrasting our favored condition near the close of the most wonderful of the nineteen Christian centuries with the past as it passes in panoramic view before us.

So vast is the view that such a retrospect opens up that I shall not be able to do much more this morning than to indicate its most notable scenes.

This church enjoys the enviable distinction of having descended from the Puritans. It can trace its ancestral line back three centuries to those historic times and memorable scenes that were epoch-making, and which gave to the world the blessings of religious and civil liberties, and so made possible its magnificent civilization.

Seventy-five years ago, Thursday, June 8th, this church was organized, being one of the four churches into which the original church of this city was divided, namely, the First, Second and Third churches of Newark and the First Church of Orange.

The First Church was organized in 1667 by emigrants from Connecticut, many of whom had, a few years previously, emigrated from England.

That we may have an intelligent view of the history of our church, one that shall inspire us with deeper love for the vital principles of truth and righteousness and religious and civil liberty, which it has ever successfully championed; awaken a profound sense of the greatness of the trust committed to us, and our individual responsibility in connection with it, that we may pass it on enriched by the added treasures of years, to generations yet unborn, as their grandest heritage, and call forth our devout gratitude to Him who has ever guarded and guided us amid the constantly shifting scenes of our eventful career, it is necessary that we review the three periods which have been indicated, and with that end in view, I shall speak this morning of the Puritans in England, in New England, and the Puritans and their descendants in Newark.

I.—THE PURITANS IN ENGLAND.

If we are to trace with any degree of definiteness and intelligence the history of our Puritan forefathers, it is necessary that we familiarize ourselves with the condition of affairs in Europe, and especially in England, during the fourteenth, fifteenth, sixteenth and seventeenth centuries.

The Christian Church was planted in England either in the first or second centuries.

Its representatives sat in the Council of Nice, called to put the seal of condemnation upon Arianism, A. D. 325.

The Church in England, in conjunction with representatives of the Christian Church in France, early in the fifth century, declared against Pelagianism.

About the middle of the fifth century Britain, being invaded by the Picts, and its existence threatened, the Britains appealed to the Saxons to assist them.

The Saxons came under their leaders Hengist and Horsa, but soon turned their swords against those they came to defend, made themselves masters of the land, and firmly established Saxon sovereignty.

Multitudes of Christians retired before the influx of this horde of barbarians into the mountain fastnesses of Wales, and Christianity in England was, to a large extent, supplanted by Paganism for about a century and a half, when Pope Gregory, in 596, sent Augustine as a missionary to that land.

The distinguished preacher found the primitive

Church strong in faith and vital with spiritual energy, though small and distressed, the leaders of which refused to submit to the yoke of Rome, for which refusal hundreds were massacred in cold blood.

Gradually the Church of Rome gained the ascendancy over the primitive Church in Britain, and her prelates lorded it over God's heritage for well-nigh a thousand years, or until the close of the fifteenth century.

Its history during that long period was the history of constantly increasing ignorance, superstition and immorality, and it constitutes one of the darkest chapters of the mediæval ages.

The Bible was withheld from the people.

The choicest clerical preferments were bestowed without regard to personal fitness upon foreigners, and non-residents, and even upon those who had no intention of discharging their sacred duties, but were willing to live upon revenues consecrated by the pious to the support of the clergy.

These sacred appointments were freely made to further political schemes.

The bishops and priests, as a rule, were destitute of spiritual principle, were dominated by a spirit of worldly aggrandizement and luxury, and ruled over those committed to their care with a rod of iron.

The memorial rite of the Lord's Supper was degraded into a sacrifice for the benefit of the dead.

Indulgences to commit sin were publicly sold, and so great was their sale that the country was impoverished.

The people prostrated themselves before images of the Virgin Mary in blind adoration.

And this religious degeneracy was the legitimate fruit of the false doctrines which Rome taught and compelled the acceptance of under threats of excommunication and the infliction of physical penalties.

Such was the state of affairs in England in the last quarter of the fifteenth century.

But God in his providence was preparing the forces that were to effect the downfall of the mediæval Papacy, and secure to men through all time their religious and civil rights of which they had been so long robbed by the despotic exercise of princely and prelatial power.

These forces, though widely separated, apparently disconnected, and often seemingly antagonistic, were all concentrated upon this supreme event, fraught with the liberties of a race.

In this case we shall see that—

Many things having full reference
To one consent, may work contrariously;
As many arrows loosed several ways
Come to one mark ;
As many ways meet in one town ;
As many fresh streams meet in one salt sea ;
As many lines close in the dial's centre :
So many a thousand actions, once afoot,
End in one purpose.

I can only outline the things which made possible that mighty upheaval which shook thrones to their foundation, freed the Christian religion from Pagan ceremonies, and corrupt doctrines, resurrected the

Church of the Apostles, gave birth to the American Republic, and is destined to inspire with hope, and bless with freedom the peoples of all lands, and all ages.

Wyckliffe, in the fourteenth century, publicly protested against the Pope's authority in both civil and religious matters, and against the corrupt doctrines and practices of the Church; but he was as one crying in the wilderness. He sent forth priests, whom he had indoctrinated, and inspired with his spirit of reform, to preach the gospel in the villages, the fields, the market places, and the church yards of England.

These were known as the Lollards, and did much to leaven the Kingdom with the truth.

God's set time to favor Zion had not then arrived, but Wyckliffe hastened its coming by the crowning work of his life, the translation of the Scriptures into the English tongue; copies of which were made with the pen, and for the first time since the Papal dominion began in England, the Word of God was placed in the hands of the people in their own language.

That was the first ray of light in the darkness of one thousand years; one hundred and thirty-four years before Luther denounced the sale of indulgences by Tetzal.

In 1362, the Mariner's Compass was re-discovered and improved; thus enabling navigators to safely sail unknown seas, and making the discovery of America a possibility.

In 1438, Printing was invented, thus permitting the rapid and cheap reproduction of the Scriptures for circulation among the people for their enlightenment, without which, reform would have been impossible.

In 1453, Constantinople fell before the fierce onslaught of the Turks. The Greek Christian Empire was destroyed, and its learned men were dispersed throughout Europe, and as a consequence, ancient literature was disseminated and resulted in a revival of learning; Feudalism declined, and the intelligence and power of the middle classes gradually increased, so that they came to enjoy the freedom and political power, once the exclusive privileges of the Barons.

In 1492, America was discovered, and thus was provided an asylum for the persecuted of all lands; virgin soil in which to sow the finest of the wheat; a land free from the grave difficulties encountered in the hoary monarchies of the Eastern hemisphere, in the attempt to introduce radical religious and civil reforms.

Early in the sixteenth century, Martin Luther, who was destined to play so important a part in the Reformation, nailed his famous Theses to the gate of the Church in Wittenberg, Germany, and proclaimed salvation by faith alone, thus supplying the "battle cry" of the Reformation; the great central truth of the Gospel, which had been so long lost sight of.

A little later, or in 1535, John Calvin, the great Reformer of Geneva, published his famous Institutes, and exercised a wide-spread and powerful influence in the formation of that faith and spirit, that eventually brought about reform in religious doctrines and polity, and in civil governments, through revolution.

He marshalled the scattered and unorganized forces of the Protestant movement under one banner, and made of numerous and separated bands, a mighty

and well disciplined army, which in thirty years achieved glorious triumphs in Germany; conquered half of France; created and inspired the intrepid heroes of the Netherlands to throw off the galling chains of Spain; entered England, aroused the spirit of Puritanism throughout its length and breadth, and made the Scotch as firm in their Protestant faith as the rugged mountains of their native land.

The popular poetry of Chaucer made the people familiar with the grosser faults of the priests, and aroused against them the indignation of the masses; while the writings and influence of the learned Erasmus, who taught in the great Universities of England, and enjoyed the friendship of the most distinguished men of his day, led many in the higher ranks of society to give serious consideration to the subject of Reform.

In 1568, the storm of religious persecution which broke in fury on France and Holland, drove a large number of Protestants, chiefly Presbyterians, to England for safety, and so spread the light of truth, and the spirit of liberty throughout the Kingdom.

English Protestants were frequently driven by persecution to seek refuge in Holland, where religious liberty was allowed, and on their return they strengthened and extended the spirit of Protestantism.

Such were the forces employed by God to bring about the much needed Reformation.

Nor were the men wanting, when the hour struck for them to act.

The influences we have been considering, created

the men who were to take the lead in this stupendous movement.

They are known as the Puritans; a name given in derision, but one which has come to be far more glorious than that of Prince or Prelate.

The Reformation began in a revolt against Popery in priest and king in the reign of Henry VIII, who renounced the authority of the Pope, in order to make valid his divorce from his wife, but assumed that authority himself, so that the people had Popery without a Pope.

The King exercised complete sway over the Church, and the consciences of men, and those who protested against this usurpation of power were called Protestants.

Protestantism developed into Puritanism in 1564, in the reign of Queen Elizabeth, the name Puritan being given in reproach, to distinguish and stigmatize those who did not conform to the liturgy, ceremonies and worship of the Church of England.

The period from Henry VIII to Charles I, or from 1533 to 1649, was one of fearful persecution and bloodshed, in which the fires of Smithfield were kindled; the purest blood of England was poured out like water; estates were confiscated; the noblest men in the kingdom were branded, tortured and imprisoned, and hundreds were driven into exile, because of their religious opinions.

Rogers, Hooper, Latimer, Ridley, Cranmer, and a host of godly men, were baptized with fire, and those tongues of fire spoke more eloquently for truth and liberty than the tongues they silenced.

It is computed that 400 persons were consigned to death for their Protestant faith during the reign of Mary alone. It was by means such as these that God purified his Church, and started it upon a career of higher and world-wide usefulness.

All history proves that before truth can prevail over error, there must be tears and sacrifice and death. There will be—

“Dim echoings
Not of the truth, but witnessing the truth,
Like the resounding thunder of the rock
Which the sea passes; rushing thoughts like heralds,
Voices which seem to clear the way for greatness,
Cry advent in the soul, like the far shoutings
That say a monarch comes. These must go by,
And then the man who can outwatch this vigil
Sees the apocalypse.”

The “echoings,” the “voices,” the “vigils,” belonged to our forefathers; ours is the splendor of the vision, “The golden-spired apocalypse.”

II.—THE PURITANS IN NEW ENGLAND.

These persecutions drove many into exile in Holland early in the seventeenth century, and in 1620, 101 of these exiles, under Brewster, set sail in the *Mayflower* for America, and December 10th of the same year, they landed on Plymouth Rock.

These were the Pilgrims who separated from the Church of England in 1606 and erected themselves into an independent ecclesiastical organization.

During the next two decades others from England, known as the Puritans, who continued in the Church

of England until the time of Cromwell, laboring in vain to purify it, broke with both King and Church, and followed the Pilgrims to our Western shores, and became with them the immortal founders of the American Colonies. Thus the history of American colonization is the history of the crimes of Europe.

In 1636 the Rev. John Davenport, who had incurred the displeasure of the infamous Laud, Archbishop of Canterbury, because of his Protestantism, and had been forced three years before to fly to Amsterdam, returned to England, and, in 1637, in connection with Theophilus Eaton, a wealthy merchant, organized a scheme of emigration to New England that included Puritans from Yorkshire, Hertfordshire and Kent.

These emigrants were among the last of the Puritans to emigrate to America. The exodus of that class ended in 1640, when the Long Parliament convened, and for more than a century no considerable number came to North America.

The emigrants under Davenport and Eaton who came over in 1637, settled first in the Colony of Massachusetts.

Mr. Davenport took as the text of the first sermon he preached the Sabbath after landing in New England, Matt. iv. : 1, his subject being, "The Temptation in the Wilderness."

At the time of their arrival the Antinomian controversy was at its height, and though Mr. Davenport achieved distinction in battling against this error, it is probable that he desired to locate with his flock in some spot far from the disturbance of religious debate.

The merchants of the party wishing to engage in mercantile pursuits, were looking about for a harbor advantageously situated, and parties who had just returned from war with the Pequots, brought reports of such a spot on Long Island Sound, and the overthrow of the Pequots removing the chief obstacle to the colonization of the Connecticut coast, they withdrew from the Colony of Massachusetts and set up a government of their own in New Haven, which town, together with Branford, Guilford, Milford, Stamford and Southold, L. I., constituted the Colony of New Haven in 1665, when it was combined with the Colony of Connecticut by Royal Charter.

Bacon says "The wealth, the respectability and the intelligence of the newly arrived company of emigrants made it an object with each of the colonies already planted to secure so valuable an accession."

The religious sentiments of the Puritans gave shape and color to all of their civil and social institutions.

The towns in the Colony of New Haven were governed by seven ecclesiastical officers, who were called the "Pillars of the Church."

They summoned to their assistance others who were eligible for membership in the Church.

Membership in the Church was the indispensable condition of citizenship, and the application of this law disfranchised one-half of the inhabitants of the towns of New Haven and Guilford, and about one-fifth of the town of Milford.

As early as 1639 a constitution was adopted at Hartford, Conn., which is now admitted to be the first

one written out as a complete form of civil order in the New World, and embodying all the essential features of the Constitution of the American States and of the Republic itself as they exist at the present day ; so that the constitution of Connecticut is the oldest of the American constitutions and the mother of them all.

Says one, "The dream of civil liberty which had filled all the past, in Connecticut for the first time upon American soil, became a recorded verity ; her first written constitution adopted in Hartford recognizing that all ultimate power is lodged with the people, and that there should be no taxation without representation."

The federal principle which has since received its highest embodiment in our Republic, originated in New England in 1643, when the colonies of New Plymouth, Massachusetts, Connecticut and New Haven, with a combined population of twenty-four thousand, "entered into a firm and perpetual league of friendship and amity, for offence and defence, and succor upon all just occasions, both for preserving and propagating the truth and principles of the gospel, and for mutual safety and welfare."

The title of this federation was "The United Colonies of New England."

The great principles for which the Puritans of New England stood were those of religious and civil liberties, and they laid deep and broad the foundations of those majestic institutions which are the grandest the race has ever known.

“Yes, in the desert there is built a home
 For Freedom. Genius is made strong to rear
 The monuments of man beneath the dome
 Of a new heaven ; myriads assemble there,
 Whom the proud lords of man in rage or fear
 Drove from their wasted homes.”

As might have been expected from the causes that drove the Puritans from their native land, across an unknown sea, to seek a home in the forests of this new world, they were an intensely religious people. They gave their children such names as Charity, Fear, Experience, Love, Faith, Hope, Wrestling, Patience and Perseverance.

They revered the Bible as the inerrant Word of God, and the sole authority in religious doctrine and practice.

They were all Calvinists. So intense was their antipathy to Romanism that they not only rejected the sovereignty of the Pope in spiritual and temporal matters; Romish ceremonies in the Book of Common Prayer; priestly vestments; kneeling in receiving the sacrament; making the sign of the cross in baptism; bowing at the name of Jesus, and like things, but their ministers refused to marry people, leaving that duty to civil officers, because marriage was regarded as a sacrament in the Romish Church ; nor would they pray at funerals, because the priests of Rome prayed for the dead on such occasions, and they were unwilling to do anything that could possibly be construed into an endorsement of these Romish doctrines and practices.

They observed the Sabbath with great strictness; all work was suspended at three o'clock on Saturday

afternoon, and the remainder of the day was spent in catechising and making ready for the Sabbath.

From sunset on Saturday until Sabbath evening they would not shave, have rooms swept, nor beds made, have food prepared, nor cooking utensils nor table ware washed.

Attendance on church services was made compulsory by law, absence therefrom being punishable by fine.

In Connecticut, as well as in Massachusetts and New Haven, all were compelled, by law, to contribute to the support of the minister.

The sermons were long, and the churches were without either cushions, fire or pews, ordinary benches being used for seating the congregation.

The following is an entry from the diary of Judge Sewall: "The Communion bread was frozen pretty hard and rattled sadly in the plates. Extraordinary snow storms."

The ministers often wore woollen mittens while preaching.

A few of the women carried little foot stoves to church, but the custom was not general. On one occasion a member of the church refused to subscribe for the purchase of a stove for the church, on the ground that "good preaching kept him hot enough without stoves."

The congregation stood while the preacher read his text, to manifest their reverence for God's Word.

The people came forward to the Deacons' seat with their contributions. Men and women were seated on opposite sides of the church.

To Connecticut belongs the honor of organizing the first Sabbath school, in the modern form of that institution, in America, if not in the world. Forty years before Robert Raikes gathered the children of Glasgow into a school, the officers of the church in Woodbury, Connecticut, assembled the children for instruction in the Bible and the Catechism.

The character of the Puritans was rigid and strong; just such a character as the fierce religious persecutions of more than a century would naturally produce; just such a character as was needed to create the American Republic.

They were a stern, resolute set of men; as a rule, they were God-fearing, pure in character, honest in their dealings, and invincible in all their undertakings.

In many things they were behind our times, but they were immeasurably ahead of their own.

The men of to-day who sneer at them, could not have accomplished their mighty work, and it would be well for the world if the old Puritans could come back and spend a generation teaching their descendants lessons of faith in the Bible, the observance of the Sabbath, and common honesty.

They have suffered unjustly in reputation from "The Blue Laws of Connecticut," which were attributed to them, but which never had any existence, except in the imagination of a Tory refugee in London, who took pleasure in awakening the worst fears of their relatives in England, by fabricating the most terrible tales of the barbarous treatment of the Colonists at the hands of the authorities.

It is worthy of note in this connection that though one of the chief differences between the Pilgrims and the Puritans was that, the former possessed a pacific spirit and tolerated those who held other religious views than their own; while the latter were dogmatic, and intolerant, and blackened their annals with acts of heartless persecution; that the Puritans of Connecticut were an *exception* to their class, inasmuch as "they did not go to the extreme of burning witches and persecuting Quakers."

While the Puritans proscribed certain amusements which they deemed sinful, they had other amusements, in which they heartily indulged. They did not hesitate at times to indulge in a pun, even in the pulpit.

In 1647, there was great excitement in Connecticut regarding what is known as "The Half Way Covenant," according to which a person who had intellectual faith in Christ, but had not been regenerated, might be received into the Church without the privilege of partaking of the Lord's Supper, thereby securing the rights of citizenship in the Colony.

The majority of the Church at Stratford opposed it, and the minority obtained permission from the authorities to call a minister of their own, and the use of the church edifice three hours every Sabbath. They called the Rev. Mr. Walker, who made some declarations in a sermon which the distinguished Dr. Chauncey, pastor of the old church, considered unjust, and as reflecting upon himself.

The next Sabbath, Dr. Chauncey took for his text these words: "Be sober; be vigilant, because your ad-

versary, the devil, as a roaring lion, walketh about, seeking whom he may devour.”

His first point was: “ You see, my brethren, that the devil is a great ‘ Walker.’ ”

Another conspicuous instance of the same character occurred about 1686, when Sir Edmund Andross the English Governor of Massachusetts, who was very obnoxious to the Colonists, attended divine service in New Haven, and the Deacon, recognizing him, gave out the fifty-second Psalm, in Sternhold’s Version, to be sung, which began in **this** way :

“ Why dost thou tyrant boast abroad
Thy wicked works to praise ?
Dost thou not know there is a God,
Whose mercies last always ?

Why dost thy mind still devise
Such wicked wiles to warp ?
Thy tongue untrue in forging lies
Is like a razor sharp.

Thou dost delight in fraud and guile,
In mischief, blood and wrong,
Thy lips have learned the flattering style
O false, deceitful tongue.”

A people whose spiritual guides were capable of indulging in such things in Divine worship, could not have been altogether devoid of humor in their social lives.

The Puritans were a noble band, for whom we should have only words of praise, and when I say the Puritans, I mean the women as well as the men, for I am sure that without the influence of the women, the

Puritan fathers could not have achieved the success they did.

These were the people who toiled, and sacrificed, and suffered untold hardships in the wilderness, for conscience sake, that the oppressed of all lands might here find an asylum from princely and prelatric tyranny, and purity of doctrine, and spirituality of worship be secured to all generations.

Bancroft has well said, "History has ever celebrated the commanders of armies on whom victory has been entailed. The heroes who have won victories in scenes of carnage and rapine. Has it no place for the founders of States, the wise Legislators who struck the rock in the wilderness, and the waters of Liberty gushed forth in copious and perennial fountains?"

We may say of the Puritans what the poet says of the Pilgrims:

" Like Israel's host to exile driven
Across the flood the Pilgrims fled,
Their hands bore up the Ark of Heaven,
And Heaven their trusting footsteps led,
Till on these savage shores they trod,
And won the wilderness for God."

III.—THE PURITANS AND THEIR DESCENDANTS IN NEWARK.

In 1665, the Colonies of Connecticut and New Haven were consolidated by Royal Charter, and a number of the people of Branford, Guilford, and Milford, a large majority being from Branford, of the old

Colony of New Haven, being unalterably opposed to the liberal laws of the Colony of Connecticut, which admitted unregenerate men to membership in the Church, and invested them with the rights of citizenship, resolved to remove further into the wilderness, that they might carry out their theories on these subjects.

Having spent more than a quarter of a century in clearing land, spanning rivers with bridges, making roads, fencing farms, erecting houses and mills, it entailed no small sacrifice upon them to go to a distant place, and start life anew.

But with them no sacrifice was too great to make in support of a principle.

With this end in view, in 1666, they sent agents to examine and buy lands on the Passaic River, in New Jersey.

The Agents having made a favorable report, a large number of people residing in Branford held a meeting October 30, 1666, and drew up and signed a paper setting forth the civil and religious principles upon which the new settlement should be established, namely: "first, that none shall be freemen, or exercise the franchise, or hold office therein but members of the church; second, to provide for the maintenance of the purity of religion professed in the Congregational Churches."

The following Spring, most of the signers of this paper left Branford with their Pastor, the Rev. Abraham Pierson, in three quaint little vessels for "the town on the Passaic River."

The company consisted of thirty families, the very flower of the old New Haven Colony.

The vessels anchored in the month of May in the Passaic opposite this now populous city, then a trackless wilderness.

It is not true, as stated by Trumbull in his history of Connecticut, and by others, that they carried away the town records of Branford. They still exist in the archives of that place.

The first to land was Elizabeth Swaine, a beautiful girl of nineteen; a prophecy of the loveliness and grace that were here to be embodied in civil, social and religious institutions in the years to come.

The emigrants, after apportioning the land among themselves, set to work to clear it for cultivation; reared their small dwellings, built a mill, fenced in their holdings, laid out the streets, organized civil government, provided at public expense for the preaching of the Word, and subsequently for the erection of a meeting house.

At first the church was Congregational in its form of government, but fifty years later it became connected with the Presbytery of Philadelphia.

This change is not to be wondered at considering the antecedents and environment of the people.

Cotton Mather says that of the twenty-two thousand emigrants who came over to New England before 1640, four thousand were Presbyterians.

Dr. Charles Hodge says: "The English Puritans were all Calvinists, and many of them Presbyterians."

Dr. William H. Roberts, in his history of the Pres-

byterian Church, says: "Those Colonists who had Presbyterian tendencies found it advantageous to settle in Connecticut, and gradually passed thence to Long Island and Northern New Jersey."

Concerning the original settlers of this city, Dr. Hodge says: "Those who settled Newark were Presbyterians."

The Cambridge platform, drawn up in 1648, declares that "The ruling elder's office is distinguished from the office of Pastor and teacher, and that the decisions of the Synod, so far as consonant with the Word of God, are to be received with reverence and submission;" and the subsequent assembly which met in Cambridge, enacted that "Synods proceeding with due regard to the will of God in his Word, are to be revered as determining the mind of the Spirit in things necessary to be received and practiced, and it is but reasonable that their judgment be acknowledged as decisive in the affairs for which they are ordained."

Dr. McWhorter, who was Pastor of the First Church a little over a century after the founding of the Church, says concerning the Rev. Mr. Pierson, the first Pastor, and his son, who succeeded him: "These two ministers, tradition relates, were Presbyterians, but the son more especially so."

In a manuscript history of Branford, which has come into my hands, it is stated that the latter left the First Church in Newark because "he desired more Presbyterianism than his Church."

The two Piersons, father and son, filled the pulpit

up to 1692, and August 23d of that year the Rev. John Pruden was called as the third pastor.

Mr. Pruden came from Jamaica, L. I., and the Rev. Wm. Hubbard, who was called to succeed Mr. Pruden as pastor of the church at Jamaica, in Smith's History of New York, is called "a Presbyterian," and the congregation is styled "a Presbyterian Church;" so we may reasonably conclude that Mr. Pruden had strong Presbyterian predilections.

The ecclesiastical preference of these men for the Presbyterian form of government, exercised a great influence during the formative period of the church, from 1667 to 1709, and was an important factor in determining it to unite with the Presbytery of Philadelphia.

Another factor was the views of the Scotch Presbyterians, who had recently emigrated to America, and settled in Newark.

Dr. Sterns says: "The Scotch began to arrive in great numbers from and after the year 1682, when the twenty-four proprietors, half of whom were from Scotland, assumed the direction of the Province. The Presbyterian element being the stronger began to absorb the Congregational."

These things account for the change from the Congregational to the Presbyterian form of government.

For seventy years, the line between civil and ecclesiastical affairs was scarcely perceptible, the town and church being one.

All the citizens voted to call the minister, and all the inhabitants were taxed for his salary.

In 1676, the salary was paid in wheat, peas, pork, beef, Indian corn and rye, at their market value.

The minister was also provided with wood free of charge.

In 1699, it was enacted that "All persons from 16 to 66 years of age, shall give to Mr. Pruden, the pastor, each of them, one load of wood for the year ensuing."

When the first meeting house was built, each male inhabitant was required to give two days' work, or its equivalent; and when it was repaired in 1665, it was ordered that "All men above 16 years of age, shall from day to day, as their turn come, attend this work about the meeting house until it be finished, and bring their arms with them; twelve men is appointed to appear a day."

A tavern-keeper was appointed by the authorities, the first being Henry Lyon, and it was ordered that "The traveler must furnish religious testimonials before he can obtain rest or refreshments."

At first the town was called Milford, but in the Spring of 1670 it received its present name.

The meeting house was in course of erection and a meeting was called to provide nails. After every man was compelled to furnish "voluntarily" a specified quantity of nails, prayer was offered.

The Rev. Mr. Pierson, Newark's first pastor, had recently died, and reference being made to his former life in Newark, England, by Mr. Camfield, it was resolved that Newark, which is the translation of the Latin words "*novum opus*," (new work), should be the name of the town, as being especially adapted to the nature of their undertaking.

People were called to church by the beating of a drum.

A committee appointed by the town meeting had charge of seating the people in church, and it was resolved that "The rule for them to proceed in to seat persons by is, office, age, estate, infirmity, descent or parentage, all of which is left to the discretion of the committee."

The children were seated in the rear of the church, and the beadle, armed with a long pole, was set over them charged with preventing misbehavior, such as sleeping or whispering, by prodding them, and woe to the child who offended.

It appears that some of the grown people also needed watching on such occasions, and were often publicly reprovved.

It was deemed "unbecoming, improper and highly immoral in its tendency for women to sing in church," because Paul had commanded that "the women keep silence in the churches."

The Psalms were lined out by one of the Deacons.

The children were compelled to repeat the Catechism to the minister, which was a great trial to them, but it made them the strong, noble men and women they afterward became.

Persons desiring to unite with the Church were required to recite their religious experience before the congregation.

In the early days the chief men of the community used to meet and discuss the sermons they had heard, and as the preaching was largely doctrinal, such dis-

cussions grounded the people in the faith, built up a community second to none in all the elements of Christian manhood, and trained the citizens of the Colony to participate with honor in the battles of Trenton, Princeton and Monmouth.

In 1718, in order to meet the demands of the increasing, population for religious services, a society was organized by the Church near the Orange Mountains, which is now known as the First Church of Orange.

In 1810 the Second Church, of this city, was established, and in 1824 the Third Church was organized.

The division in the latter case being caused by conflicting opinions respecting the merits of two candidates for the vacant pulpit of the church.

The majority desired to call Mr. Wm. T. Hamilton, and the minority the Rev. Joshua T. Russell. As a consequence the minority withdrew and constituted this church, which was organized in the lecture room of the First Church, June 8, 1824, and out of the two hundred and forty-one persons who were received into this church between that date and April 4, 1825, when the first communion service was observed, more than fifty bore the names of many of the original settlers of Newark, and a very much larger number were their descendants. In succeeding years a number of the descendants of the original and early settlers united with this church, and many of their descendants are members of it to-day.

Thus this church is in the direct line of descent from the Puritans of Old England, who emigrated to

New England in 1637, founded the Colony of New Haven in 1638, and came to Newark in 1667.

Last Sabbath evening I gave sketches of the former pastors of this church, and necessarily wove into them much of its history, so that there remains but little to tell. Of the five pastors who preceded me, two resigned to accept Secretaryships of important Boards of the Church; one became Professor in Lane Seminary; one served as Professor in Beloit College, and two were honored by being elected to the Moderatorship of the General Assembly. They were all men of distinguished ability and commanding influence in the Church.

During the three-quarters of a century of its history two thousand five hundred and eighty-three persons have been received into the membership of this church. It has enjoyed many precious seasons of revival, and the past eleven years have been characterized by a steady growth, with additions on confession of faith at every communion season.

Forty-one persons have filled the office of Ruling Elder until the present time, of whom twenty-nine have been called to join the glorified company of Elders before the throne, and are now clothed in white raiment, and wear crowns of gold.

The number of colonies sent out during these years exhibits, in some degree, the growth and vigor of the church. The Sixth and High Street churches were organized during the pastorate of Dr. Brinsmade; many members of this church being dismissed to constitute them.

In the interim between the resignation of Dr. Brins-

made and the calling of Dr. Craven, the South Park Church was organized, this church contributing an elder and twenty-four of its members for that purpose.

During Dr. Craven's pastorate Wyckliffe and Calvary churches were organized; two Elders and eighteen members were dismissed to the former, and twenty-one to the latter.

About five years ago a new work was inaugurated on Clinton Hill, to which this church dismissed ten or twelve persons; it is now known as the Central Church.

This church stands in the forefront in the matter of benevolence. Its gifts are not only large, but what is better, they are dispensed with a cheerfulness and a spontaneity that tells that the giving is of grace and not of compulsion. Roughly estimated, it has contributed for all purposes over one million and a half dollars.

It is the glory of this church that it has always possessed the missionary spirit.

In addition to its own mission work, and the colonies it has sent out, it is worthily represented in the foreign work by one of its own children, Miss A. Adelaide Brown, who is gathering sheaves for the Master in the distant field of India, and lives in the affections of our entire people.

Five of the members of this church have entered the ministry, namely: Robert B. Campfield, Jr., James McDougal, Henry U. Swinnerton, Charles E. Craven and Albert Stonelake.

As we look over the past we see much to regret; we have not fully improved our opportunities, nor

have we lived as near to the Master as it was our privilege to have done. But notwithstanding our many defects and derelictions, God has been with and richly blessed us.

The long path of years has been radiant with His presence, and heavenly benedictions have been showered upon us. He has ever had a chosen people here, those who were the light of the world, and the salt of the earth. Together with you I recall many such this morning, who once dwelt with us in this household of faith, but "are not for, God took them."

They have gone home to our Father's house on high "Where their many mansions be."

As I think of them they seem to be in our midst as of yore, and their upturned faces, radiant with celestial purity and joy, are seen in their old pews, and I feel once more the touch of "vanished hands," and hear again the "sound of voices that are still."

Are we not privileged to think of the sainted ones in glory as being "sent forth to minister for them who shall be heirs of salvation?"

May we not hope that those who were born in this Church, and toiled and sacrificed for it life long, and have exchanged it for the Upper Sanctuary, are with us to-day, still concerned in our welfare, and rejoicing in our spiritual prosperity?

"Surely, yon Heaven where Angels see God's face
Is not so distant as we deem
From this low earth, tis but a little space,
The narrow crossing of a slender stream.

'Tis but a veil which winds might blow aside.
 Yes, these are all that us of earth divide
 From the bright dwellings of the glorified,
 The land of which we dream."

On this anniversary occasion, we would recall the faithful Pastors who have stood in this pulpit proclaiming all the words of this Life; the noble Elders who constantly and lovingly watched over our spiritual interests; the Trustees, to whose wisdom and fidelity we are indebted for the prosperous condition of the temporalities of the Church; the consecrated women whose prayer services and Missionary Societies have contributed so largely to our spiritual advancement; the devoted officers and teachers of our Sabbath Schools, and a host of Christ-like ones, who once worshipped here, who have gone to take their stations near the throne of God.

While we thank God for such an inheritance of godly men and women, we pray that their mantles may fall on us, and their example inspire us to live a more Christ-like life, and perform larger and more loving service for the Master.

Such a review should fit us to face the future with renewed courage and hope, and enable us to make it far more worthy of our Puritan ancestry, than the past has been.

We are the heirs of a precious legacy, and that fact places upon us responsibility for the future.

What this individual Church shall be in the years that stretch out before us, depends in a large measure upon our fidelity to our sacred trust.

Great have been the changes of the last five and seventy years; at the beginning of that period, the population of the United States of America was about ten millions; to-day it is seventy-five millions; then, it covered an area of one million eight hundred and ten thousand square miles; to-day it covers an area of three million five hundred and ninety-two thousand square miles, exclusive of the Hawaiian Islands and our recently acquired territory from Spain.

Within this period, the telegraph, photography, the telephone, gas, the electric light, sewing and type-setting machines, the phonograph and the typewriter have been invented; steam navigation perfected, and the Atlantic cable laid.

Then it took three weeks for news to reach towns one thousand miles distant from New York; to-day the evening papers chronicle the events of the morning in the Capitols of the world.

The French Empire has fallen, and on its ruins, has risen a Republic.

The Franco-German War has been fought, and Germany unified.

The overthrow of the temporal power of the Pope has given liberty to Italy; and the onward march of civilization has emancipated the serfs of the Russian Empire, abolished slavery in Brazil, and given liberty to four million slaves in this country, and within a few months our territorial bounds have been extended to Cuba, Porto Rico, and the Philippines.

The Presbyterian Church has grown from seventy-five thousand communicants, to one million five hundred

thousand; its seven hundred and fifty ministers, to ten thousand, and its benevolent contributions, from fifteen thousand dollars, to two million five hundred thousand dollars.

Great as the changes of the past seventy-five years have been, they are in my judgment simply indications of the still greater changes that await us.

“We are living, we are dwelling
In a grand but awful time,
In an age on ages telling,
To be living is sublime.”

I believe that the lineal descendants of the Puritans, and the inheritors of their faith, are like them, after more than two centuries and a half, to go into the wilderness of the Islands, we have so recently acquired, and the vast Empires of China and India, at whose gates we stand, in the providence of God, beneath the arch of a new century, and extend the blessings of civil and religious liberty to benighted millions.

“Lo another age is rising, in the coming years I see
Hopes, and promises of blessings, light and love, and liberty.
All the good the *past* hath garnered, all the *present* yet hath won,
Fade before the glorious future like the stars before the sun.”

This is the radiant future as it rises in its beauty and majesty before my vision, and in its labors and triumphs I pray that this Church may have a conspicuous part, a part worthy of her history.

But for all of us there is a present duty. This

glad occasion calls for our renewed consecration to Him who has led and blessed us so long and so richly, "That the new century break not the olden chain."

What we need, and what we should earnestly pray for, is the Baptism of the Holy Ghost, that shall quicken the spiritual life of our entire membership, and cause every man to do his duty cheerfully and faithfully, and so make our Church "a fruitful bough, even a fruitful bough by a well, whose branches run over the wall."

Let us gather up the discoveries and inventions of the past; our culture and wealth, and the forces of our civilization, together with our National power and influence, and employ them all for the enthronement of Christ as the King of Nations; let the Press print the everlasting Word of God; let our Colleges and Universities train men to preach the glorious Gospel; let steam and electricity be employed to carry the Scriptures and missionaries to the ends of the earth; let the telegraph flash the tidings of salvation through faith in the Crucified Christ around the globe, and bring back the answer of nations born in a day; let science and philosophy become the hand-maids of Christianity, and let our wealth and commercial spirit and enterprise be consecrated to the carrying out of these exalted purposes. Only thus can we be faithful to the high and sacred trust committed to our hands by the Puritan fathers, triumphantly carry forward that mighty and blessed work for which the Church is ordained of God, and truthfully and exultingly proclaim,

“The Pilgrim Spirit has not fled;
It walks in noon's broad light,
And it watches the bed of the glorious dead,
With the holy stars by night.

It watches the bed of the brave who have bled,
And shall guard this ice-bound shore
Till the waves of the bay where the Mayflower lay
Shall foam and freeze no more.”

When Moses said to the children of Israel “Remember the days of old, consider the years of many generations; ask thy father, and he will shew thee; thy elders, and they will teach thee,” it was for the purpose of awakening within them a spirit of gratitude, and calling forth their songs of thanksgiving to Him who had “kept them as the apple of His eye,” “led them,” and “made them ride on the high places of the earth.”

As we review, on this anniversary occasion, God's wondrous dealings with us as a Church, let not only our lips but our hearts join in the Apostolic ascription of praise, saying :

“NOW UNTO HIM THAT IS ABLE TO DO EXCEEDING, ABUNDANTLY, ABOVE ALL THAT WE ASK OR THINK, ACCORDING TO THE POWER THAT WORKETH IN US, UNTO HIM BE GLORY IN THE CHURCH BY CHRIST JESUS, THROUGHOUT ALL AGES, WORLD WITHOUT END. AMEN.”

Short Sketches of Former Pastors

BY

REV. A. NELSON HOLLIFIELD, D.D.

DELIVERED

SABBATH EVENING, JUNE 4TH, 1899.

It is my purpose this evening, in a very simple manner, to sketch the lives of the former pastors of this church.

The seventy-fifth anniversary of its organization will occur on Thursday next, and in that time it has had six pastors—namely :

Rev. Joshua T. Russell,

Rev. Baxter Dickinson, D. D.,

Rev. Selah B. Treat, D. D.,

Rev. Horatio N. Brinsmade, D. D.,

Rev. Elijah R. Craven, D. D., LL. D., and your speaker.

I have experienced considerable difficulty in gathering material suitable for this occasion.

For many things I have no better authority than tradition; the testimony of reliable men and women, who tell of the things which their fathers and mothers, who were witnesses of them, related to them. In my judgment such evidence, owing to the comparatively

brief time covered by our ecclesiastical history, and the character of the witnesses, is trustworthy.

The history which is gathered up on such occasions as this, may seem unimportant to us, but if it is preserved in some permanent form, it will instruct the generations that come after us, in the character, and labors, and record of the men of God, at whose feet their fathers and forefathers sat, and through whose faithful ministry they were led to the Cross of Calvary, and were edified and made "meet for the inheritance of the saints in light." Such biographical contributions are also a source of information concerning wider fields, and serve as side lights that make luminous and clear portions of history that would otherwise be perplexing.

The first pastor of this Church was the Rev. Joshua T. Russell.

After the resignation of the Rev. Dr. Richards, the distinguished and beloved pastor of the First Church, in October, 1823, several candidates for the vacant pulpit were heard.

Among the number was Mr. William T. Hamilton, a licentiate of the Presbytery of Philadelphia, a young man of splendid pulpit abilities; he made such a favorable impression, that a large number of the people expressed their desire to call him to the important pastorate; others, however, were not pleased with him, and they prevailed upon the Session to extend an invitation to the Rev. Mr. Russell, of Norfolk, Va., to preach trial sermons as a candidate.

Tradition says that their attention had been di-

rected to him by the Professors at Princeton as a suitable successor to the able Dr. Richards.

The result of hearing these two candidates was a division of sentiment in the congregation so strong as to create irreconcilable factions, and the outcome of it was the organization of the Third Church. Those who remained in the First Church called Mr. Hamilton, while those who formed the Third Church extended a unanimous call to the Rev. Mr. Russell June 14th, 1824, and he was duly installed as pastor of this church July 13th. Though Mr. Russell came from Virginia to Newark, I am informed by one who is familiar with the early history of this church, that he was a native of Scotland. It is to be regretted that Mr. Russell left behind him no manuscript or printed sermons from which to get an idea of his style and ability as a preacher. Those who heard him preach tell us he was an orator of no mean order, and exercised great influence over his audiences, swaying them at will.

He was regarded as an able preacher of the gospel, which he preached with remarkable clearness and directness.

He was earnest and sympathetic, and these two elements entered largely into his preaching and gave it great power.

That he must have been far more than an ordinary preacher is proven by the fact that he divided the congregation of the First Church when he candidated for its pulpit against Mr. Hamilton, who was one of the most brilliant orators the American pulpit has ever known.

For beauty of diction, clearness of thought, force of logic and lofty eloquence but few names stand higher on the roll of great American preachers than that of the Rev. William T. Hamilton, D. D. Dr. Peabody, the distinguished Unitarian divine of New England, having heard Dr. Hamilton preach in Montgomery, Alabama, said: "He is the greatest preacher I ever heard." And this was the universal verdict. I say the fact that Mr. Russell was able to compete as successfully as he did with such a brilliant man as Dr. Hamilton proves that he was a man of ability himself.

A sister of Mr. Russell was greatly devoted to the work of the church, and displayed great wisdom in prosecuting it. In addition to teaching a Bible class, she organized a Sabbath school for colored children. It was during Mr. Russell's pastorate that this edifice was built, the church placed upon a firm foundation, and started upon its long career of usefulness.

After five years of service during which one hundred and ninety-nine persons were received into the membership of the church (not counting those received before the first communion, and who may be regarded as charter members), Mr. Russell resigned the pastorate June 29th, 1829, and served as the General Agent of the Assembly's Board of Missions. Subsequently he became a Baptist clergyman. He died in connection with that denomination in 1854, in the State of Mississippi. Whatever may have been his faults, it is the opinion of those who knew him and watched his career from the time he left Newark until

his death, that he was a good man and that death to him was gain.

The second pastor of this church was the Rev. Baxter Dickinson, D. D. Dr. Dickinson was unanimously called September 8th, 1829.

He resigned the pastorate of the Congregational Church of Long Meadow, Massachusetts, to accept the call of this congregation, and was duly installed as pastor over this church November 17th, 1829.

Dr. Dickinson was a scholarly man, of unusual pulpit ability. His published sermons and books were read by a large circle and won unstinted and well nigh universal praise. He was the author of the celebrated "Auburn Declaration," the original manuscript of which my friend, Professor Smith, of Lane Seminary Cincinnati, informs me is preserved in the archives of that institution. That paper alone would have been sufficient in itself to stamp Dr. Dickinson as a man of great intellectuality, and would have given him undying fame in the history of Presbyterianism.

During Dr. Dickinson's pastorate, the churches of Newark were visited by a gracious outpouring of the Divine Spirit. Christians were revived, the community deeply stirred, and many souls converted.

At that time there was introduced into the revival meetings what was then called "The New Method;" that is, persons were asked to signify their desire to be prayed for by standing up in the congregation. Such a thing being new in this community, many opposed it, and among the latter, Dr. Dickinson; he refused to adopt it, and said if any persons desired to consult him

in regard to their spiritual concerns, and wished to be prayed for, he would be pleased to meet them in the rooms in the rear of the church. Mr. Hamilton, of the First Church, zealously adopted the new method, and this difference of opinion and practice between Hamilton and Dickinson caused considerable feeling among the members of the two churches. Dr. Dickinson firmly maintained his position, and won the reputation of being a strict conservative.

His course in this matter was upheld by the Session and the congregation, who were in sympathy with him. They were satisfied with "the old paths," and did not propose to abandon them without sufficient cause and careful consideration. The law of heredity has entailed this conservative spirit upon the Third Church of to-day.

During Dr. Dickinson's pastorate the temperance question came to the front. It was the all-absorbing topic of the day. The waves of intemperance were rolling high and strong over the land, threatening to destroy it. Decanters stood on almost every sideboard; not only private Christians but ministers of the Gospel used intoxicating liquors as a beverage.

Dr. Dickinson boldly arrayed himself on the side of temperance, and blew trumpet blasts that were heard far and wide.

Soon after his settlement here he preached a powerful sermon on this subject, entitled "Alarm to Distillers and their Allies."

He took for his text Eccl. vii: 29—"God hath made man upright; but they have sought out many in-

ventions," and Hab. 2: 15, "Woe unto him that giveth his neighbor drink."

He said in part: "The art of turning the products of the earth into a fiery spirit, was discovered by an Arab about nine hundred years ago. The effects of this abuse of Nature's gifts were soon perceived with alarm. Efforts were made, even by heathen people, to arrest the evil; and it shows the mighty agency and cunning of Satan, that even Christian nations should have been induced to adopt and encourage this deadliest of man's inventions.

"In the guilt of encouraging the destructive art our own free country has largely participated. Fifteen years ago, as appears from well authenticated statistics, our number of distilleries had risen to nearly forty thousand, and, till within three or four ago past, the progress of intemperance threatened all that was fair and glorious in our prospects.

"The reformation recently commenced is one of the grandest movements of our world; and to secure its speedy triumph, the concurrence of distillers is obviously indispensable. They must cease to provide the destroying element. This they are urged to do by the following considerations." Dr. Dickinson then assigned the following reasons, which he fully elaborated, why distillers should abandon their business:

1. The business of distilling confers no benefits on your fellowmen.

2. It is the occasion of many evils.

3. It destroys to a great extent the bounties of Providence.

4. It offends greatly the virtuous and respectable part of the community.

5. You pursue a pernicious calling in opposition to great light.

6. Perseverance in the business must necessarily be at the expense of your own reputation and that of posterity.

7. And by continuing in it you peculiarly offend God, and jeopard your immortal interests."

We may obtain some idea from this sermon of his logical powers, and his originality and boldness as a preacher, for the sermon was addressed to distillers.

After six years of pastoral labor, on November 17th, 1835, during which two hundred and thirty-two persons were received into the membership of the Church, the relation was dissolved, at the request of Dr. Dickinson, by the Presbytery, in order that he might become Professor of Rhetoric and Pastoral Theology in Lane Seminary, in which position he served until 1839, when he resigned to accept a similar position in Auburn Theological Seminary; he remained there until 1847. He served as Acting Professor, in the same department, in the Seminary at Andover in 1848.

From 1848 to 1857 he engaged in the work of the American and Foreign Christian Union, becoming one of its Secretaries, and also in the work of the American Board of Commissioners for Foreign Missions.

Four years after severing his connection with this church, or in May, 1839, he was elected Moderator of the New School General Assembly, at its second meeting, in the city of Philadelphia.

Dr. Dickinson, after a life of great usefulness, died in the city of Brooklyn, New York, December 7th, 1875, in the eighty-first year of his age.

He was a great and good man, honored of God, and esteemed and loved by all who knew him.

The third pastor of this church was the Rev. Selah Burr Treat, D. D., who was called January 13th, 1836, and was ordained and installed by the Presbytery of Newark March 22d of the same year.

It is an interesting fact that one hundred and seventy years before this, one of Mr. Treat's ancestors, Captain Robert Treat, together with others, came from Milford, Branford and Guilford, Conn., to inspect this section of New Jersey with a view to a permanent settlement, and a year later Captain Treat, who was the most important man in the company, led out a Connecticut Colony to this spot, and founded Newark. In the division of the land it was agreed that six acres should constitute a lot, with the exception of the home lot of Captain Treat, which it was ordered should contain eight acres, and he was given the first choice. He was chosen the first Town Clerk; was made one of the Magistrates, and was also elected to represent the town in the General Assembly, a body corresponding to the Legislature. In 1670 he returned to Connecticut, and for many years was one of the leading men in the Colony in civil, military and religious affairs. As a military man he achieved great distinction. He was Governor of Connecticut in 1687.

It must have been exceedingly gratifying to the fathers of this church to enjoy the pulpit ministrations

of one of the lineal descendants of "the first citizen" of the Colony that established itself here in 1667.

Before entering the ministry Mr. Treat practiced law in Connecticut and New York, in which latter profession he made himself a high reputation for legal ability, and gave every promise of achieving great distinction at the bar. It was the opinion of able lawyers that "if he had not left the legal profession he would have been one of the Judges of the Supreme Court of the United States." He was converted in the great revival in 1831-32 and immediately began his preparation for the Gospel ministry, to which he felt called of God. His call to this church followed in 1836.

Owing to Dr. Treat's ill health, he felt compelled to resign June 24th, 1840, after a very successful pastorate, during which there were added to the membership 127 persons. He was a man of deep spirituality and his sermons were characterized by a high order of intellect, and great impressiveness in their delivery.

After his resignation he became one of the editors of the *Biblical Repository and American Eclectic*, a periodical published in New York; to which city he removed with his family; and instead of connecting himself with one of the strong and wealthy churches, he cast in his lot with a small and struggling mission church, where he could make himself useful and give needed financial help.

In 1843, he became connected with the American Board of Commissioners for Foreign Missions, at first as editor of the *Missionary Herald and Youths' Day Spring*; in the fall of the same year he was made Record-

ing Secretary of the Board, and on the death of Dr. Armstrong in 1847, he was elected one of the Corresponding Secretaries of the Board, to have special charge of the work among the Indians, and in 1859 he was put in charge of the Home Department also. He was a modest man, self-possessed, and of great kindness of heart.

He was wise in counsel, courteous in manner, and of great executive ability. He was cheertul and companionable. He was charitable in judgment upon other men's labor. With his quick eye he could see a logical or literary defect in their work, which others might not notice; but it was not in his heart to magnify this defect, but rather to seek after that which was good and could be justly commended.

He was a writer of superior merit; says one: "As a writer of good English, for accuracy and elegance Dr. Treat had few equals in this or any other land." We may get an idea of his ability as a writer from one or two passages from his productions.

In 1867, at the annual meeting of the Board at Buffalo, N. Y., in an address of great eloquence and power on "The Claims of China Upon Christians in America," he said: "If we look at the Empire of China as a whole, we find it, with one exception, the largest that has ever existed; its position, moreover, is singularly felicitous. Lying on the eastern slope of the great plateau of Central Asia, and for this reason ever looking toward the Pacific, it has resources of inconceivable diversity and richness. Embracing as it does thirty-eight degrees of latitude and seventy-four de-

degrees of longitude, occupying every conceivable altitude from, the sea line to the snow line, its soil has yielded for ages whatever is needful, whether for the comfort or the luxury of man. * * * Let us assume 400,000,000 as the population of the Empire; and let us suppose them to pass before us, say five abreast, at the pace of one mile an hour. From morning to night, from night to morning, the ear is dulled with their heavy, incessant tread. Who, now, will stand and wait until the last detachment shall have marched by? A procession of a few thousands becomes to the spectator not infrequently a source of painful weariness; but these dusky forms, these children of dark hearts, will consume seven years in defiling before us, a long, unresting funeral train.

“We are awestruck and confounded. Myriads upon myriads, millions upon millions, all journeying, like ourselves, to the judgment seat, and all ignorant of the way of life.”

On another occasion, in reviewing the history of missions in New England, he paid this glowing tribute to Brainerd, the great missionary to the Indians: “David Brainerd, dying under thirty, and yet gathering a harvest marvellous for its preciousness, and then leaving a complete life, so radiant with celestial beauty that it must always be reckoned among the choicest possessions of the brotherhood of Christ.”

This distinguished man of God passed, suddenly, to his heavenly home March 28th, 1877, in the seventy fourth year of his age.

The fourth pastor of this church was the Rev. Ho-

ratio N. Brinsmade, D. D., who was called to its pastorate July 6th, 1841.

At the time he was pastor of the First Congregational Church of Pittsfield, Mass.; the call was accepted by him, and he was duly installed by the Presbytery September 23d of the same year.

Before entering upon the full work of the ministry Dr. Brinsmade was an instructor in the Deaf and Dumb Institution at Hartford, Conn. He was ordained in 1828, and served the North Congregational Church of Hartford a year.

From Hartford he went to Collinsville, Conn., where he gathered a church; thence he went to Pittsfield, Mass., from whence he was called to the Third Church.

Dr. Brinsmade was a plain but earnest and forceful preacher of the gospel of Jesus Christ. He did not equal his predecessors in analytical power, or dialectic skill, or rhetorical finish, or oratorical display, but none of them preached a purer gospel or lived nearer to the Master than this large-hearted and consecrated man of God.

His kind, loving, sympathetic nature, which constantly expressed itself in word and deed and the warm grasp of the hand and the cheerful countenance, all reminded one of the beloved disciple. He was a model pastor and in constant attendance on the sick and afflicted. He knew the name of every child in the parish, and was dearly beloved by the young. He was the friend of the poor and oppressed, to whom he ever extended substantial assistance. I think I may safely

say that but few ministers, if any, ever more fully won and kept the love and confidence of their people than Dr. Brinsmade.

To-day, well nigh fifty years after his retirement from the pastorate of this church, he lives enshrined in the hearts of multitudes, and his name is "as ointment poured out."

His very presence was a benediction, and his pure, helpful life was the embodiment of the gospel of Jesus Christ.

As I review the history of the pastors of this church I clearly see the manifestation of the wisdom of God in so ordering events in His providence, that Dr. Brinsmade was called to succeed the previous pastors, and especially Drs. Treat and Dickinson.

After enjoying the ministrations of such profound and scholarly divines, among the very ablest in the land, princes among preachers, men who spent the most of their time in the study, and who made the pulpit their throne, whence they swayed the sceptre of a mighty and far-reaching influence, moulding opinion and controlling conduct in questions vital with the highest interests of men, both in time and in eternity, the people of this church no doubt needed a man like Dr. Brinsmade, to move their emotional nature as deeply as Drs. Dickinson and Treat had quickened their intellectual perceptions, producing in their minds conviction of the truth of their important message.

Heart as well as head must be influenced; emotions as well as intellect must be brought under the power of divine truth and grace, in order that the gos-

pel may work its mighty transformation in human character and life.

One of the dangers that threatens Christianity today is the undue emphasis that is being laid upon intellectual faith, an emphasis so strong in some quarters as to utterly ignore, or at least to make secondary, the need of a new birth.

Yea, it has been carried to such an extreme that with thousands rationalism has taken the place of revelation, and ethical culture has supplanted regeneration. I do not mean to say that the predecessors of Dr. Brinsmade simply influenced the intellect of their hearers; beyond all doubt, from what I can learn of the men, they also moved them in some measure in their emotional nature; but the probability is that their influence was more along intellectual than emotional lines, and that which the church needed at the time now under consideration, was a man who, by his love and sympathy, and tender appeals, and constant and intimate association in the family circle, should reach the hearts of men and induce them to live out, more fully, their intellectual convictions. And this Dr. Brinsmade did for a period of twelve years, during which four hundred and forty-four persons were received into the membership of the church. During his pastorate a new building was erected in the rear of the church for prayer meeting and Sabbath school purposes.

This was in 1845. Previous to that time the Sabbath school met in the basement of this edifice. Dr. S. Irenæus Prime, editor of the *New York Observer*, was the Superintendent of it, and it is said that that which

led to the erection of the additional building was the remark of Dr. Prime, that he didn't "believe in getting under ground until you had to."

In 1836 this church united with the Newark Presbytery, in the New School Assembly, but in August, 1850, by a majority vote of the congregation, it withdrew from that body and united with the Elizabeth Presbytery, which was connected with the Old School body. Undoubtedly the influence of Dr. Nathaniel S. Prime and his son Irenæus, who were connected with the congregation, the former supplying the pulpit during Dr. Brinsmade's absence from home, and the latter being Superintendent of the Sabbath school for many years, had much to do with this change; as a result of it a great many of the most influential families in the church withdrew.

It is said that Dr. Nathaniel S. Prime, who was a very powerful and popular preacher, while preaching for Dr. Brinsmade during his absence in Europe, fairly captivated the people by his eloquence. Many of the sermons he then preached are recalled to-day with pleasure and profit. But in the midst of his great popularity, he had the misfortune, in a Thanksgiving Sermon, to assail the Whig party and to declare in favor of Democracy. Many arose and left the service, and Dr. Prime never occupied the pulpit again, so greatly had he offended the people.

The pastoral relation between Dr. Brinsmade and this church was dissolved October 9th, 1853.

After leaving Newark he served the Congregational church of Beloit, Wisconsin, as pastor, for seven

years, and filled a Professorial position in the College of the same city for about four years.

In 1864, eleven years after leaving Newark, he was invited by one of the wealthy and influential elders in this church, to return to this city and take charge of a new enterprise. He did so, and subsequently organized what is now known as the Wyckliffe Presbyterian church. Twenty of the members of this congregation followed their beloved former pastor to his new field of labor.

Dr. Brinsmade "fell asleep in Jesus" in this city which was so dear to his heart, January 18th, 1879, in the 82d year of his age. But few men were ever more beloved in life, or sincerely mourned in death, than this loving and faithful servant of Jesus Christ; the memory of him is fresh, and his influence still felt in this community.

The fifth pastor of this church was the Rev. Elijah R. Craven, D. D., LL. D., who was called October 2d, 1854. He was then pastor of the Second Reformed church of Somerville, New Jersey. He was inducted into the pastoral office by the Presbytery of Passaic, under whose jurisdiction the church was at that time, October 30th, 1854.

During Dr. Craven's pastorate great changes took place. Protestant churches greatly multiplied in this general neighborhood; there was an appreciable falling off in Presbyterian population within the territory from which the church was expected to receive its membership; Wyckliffe and Calvary church, the latter taking twenty-one members from

this church, were organized. All of these things made the work difficult and greatly retarded progress. While Dr. Craven was here the edifice was remodeled and the Chapel with its Lecture room, Sabbath school rooms, parlor and study was built, at an expenditure of over \$73,000.

Dr. Craven was appointed Chairman of the General Assembly's Committee to Revise the Book of Discipline, a work of great importance, which required years of labor to perform; that revised book is now the law of the Presbyterian Church. In 1885 he was elected Moderator of the General Assembly in session at Cincinnati, Ohio. He was one of the contributors to the Anglo-American Edition of Lange's Commentary. He is authority on Presbyterian law, and Parliamentary Rules and Usages. He has long filled the position of Secretary of the Board of Directors of Princeton University.

I would say with reference to Dr. Craven, what he said in his semi-centennial sermon with reference to Dr. Dickinson: "The time has not arrived, and may it be long distant, when it would be proper to present to the public a portraiture of the life and character of Dr. Craven, as he is still living."

The pastoral relation between Dr. Craven and this Church was dissolved June 27th, 1887, having lasted almost a generation. He resigned to accept the Secretaryship of the Board of Publication of the Presbyterian Church, which position he still fills.

During his pastorate Dr. Craven received into the membership of the Church, eight hundred and thirty-

two persons. His ministry here was remarkably able and successful. He built well and strongly the walls of Zion, and holds a warm place in the affections of the people whom he served so long and so faithfully.

My predecessors in the pastoral office here were all able and faithful ministers of the Lord Jesus Christ, "holding fast the form of sound words;" so that while other churches have drifted on a sea of doubt into starless darkness, this church has gone grandly forward, guided by the star of Truth, towards her destined haven.

With reference to myself I have but little to say. You unanimously called me in January, 1888, from the Grand Avenue Presbyterian Church of St. Louis, Mo., to become the sixth pastor of this Church, and I was installed April 26th, 1888.

I have endeavored to preach to you the Gospel in its simplicity; my sole aim has been to win souls for Christ, and to lead Christians into a more spiritual life, and a deeper experience of grace.

In 1889 the William Street Mission was opened, and has continued in successful operation ever since. In addition to the Evangelistic services on Friday evening, a Sabbath School of over fifty scholars is held every Sabbath afternoon, and a Kindergarten attended by twenty children meets every weekday except Saturday. The Trustees have enlarged the Hall and fitted it up at considerable expense, so that it is in every way suited to the work. This Mission has been a fountain of living water to many; souls have been saved, and God's people edified through its services.

That God has looked with favor upon my endeav-

ors in His name, and in dependence on His Spirit, is seen in the fact that during my eleven years of service here four hundred and sixty-four persons have been enrolled as members of the Church, and not a single communion has passed without additions on profession of faith.

Without counting those received during the pastorate of the Rev. Mr. Russell, under whom the Church was organized, two hundred and forty-one persons constituting the original Church, the average annual additions have been as follows: during Dr. Dickinson's pastorate, 38; during Dr. Treat's, 31; during Dr. Brinsmade's, 38; during Dr. Craven's, 25; during my own, 42. The whole number received into the Church since its organization is two thousand five hundred and eighty-three.

Brethren, I am not here to speak of the past of my ministry among you; but I would ask you to pray that my future ministry here may indeed be redolent with the grace of God, fruitful in souls led to Christ, and noted for the edification of saints. That these ends may be attained I beseech you, in the name of my Master and yours, to give me your hearty co-operation "in every good word and work," knowing that soon "the night cometh in which no man can work." Let us labor on a little longer for our dear Lord, and for perishing souls, and after a while we shall rest in that land where we shall look into the faces of the men of God we have been talking about to-night, and those sainted ones who held up their hands, with their prayers and sympathy and co-operation.

APPENDIX.

Seventy-Fifth Anniversary.

AN ACCOUNT OF THE OBSERVANCE OF THE SEVENTY-FIFTH ANIVERSARY OF THE ORGANIZATION OF THE THIRD PRESBYTERIAN CHURCH OF NEWARK, NEW JERSEY.

BY REV. A. NELSON HOLLIFIELD, D.D.

The various exercises connected with the observance of the seventy-fifth anniversary of the organization of the Third Presbyterian Church were worthy of the important occasion, reflected credit upon those in charge of them, and called forth great enthusiasm. On Sabbath morning, June 4th, the Pastor, Dr. Hollifield, read a sermon preached by the Rev. Baxter Dickinson, D. D., the second Pastor of the Church, and in the evening he gave sketches of the former pastors.

The following Tuesday evening a Reminiscence Meeting was held, on which occasion William Rankin, LL.D., a former Elder of the Church; Horace Alling, the Senior Elder of the Church; George A. Bruen, for many years Organist of the Church; Clinton B. Price, J. Henry Huntington, Sr., and J. H. Huntington, Jr., gave interesting reminiscences.

On the following Thursday evening, June 8th, the date of the organization of the Church, a Reception was given, which was attended by a large number of the former and present members of the Church. After refreshments had been served, brief addresses of congratulation were made by the Rev. Drs. Frazer, Hopwood and Haley. Cabinet sized crayon portraits of Drs. Dickinson, Treat, Brinsmade and Craven,

former pastors of the Church, together with one of similar size of Miss A. Adelaide Brown, the Missionary in India of the Women's Foreign Missionary Society of the Church, and a photograph of Robert B. Campfield, one of the early Elders and Trustees of the Church, adorned the walls of the parlor.

On Sabbath morning, June 11th, Dr. Hollifield delivered the historical sermon to a large congregation. The Church was tastefully and beautifully decorated with flags, incandescent designs, palms, potted plants and cut flowers.

In the evening a large congregation assembled to witness the anniversary exercises by the Sabbath Schools, which were most interesting; they were participated in by the Parish, William Street and Chinese Schools. A pleasing feature of the occasion was the reception into the membership of the Church on profession of their faith of eight members of the Parish School.

The following Tuesday evening papers were read by Miss Theresa T. Burnett, Mr. William F. Cone and Mr. J. M. Cobb, and reminiscences were given by Mrs. Sarah B. Morris, a lineal descendant of one of the settlers of Newark.

It is greatly regretted that the interesting reminiscences given by Mr. George A. Bruen, Mr. J. Henry Huntington, Sr., Mr. J. H. Huntington, Jr., Mr. Clinton B. Price and Mrs. Sarah B. Morris were not written, that they might have been preserved in this permanent form.

The absence of the Rev. Dr. Craven, the only surviving former Pastor of the Church, from the anniversary exercises, was greatly regretted; he was frequently and urgently invited to be present and preach a sermon on the occasion, but was unable to do so.

The press of Newark for over a week devoted much space to the event, giving very full reports of the sermons and printing pictures of the pastors. Below is given a few extracts from "The Advertiser" and "The News":

"The celebration of the seventy-fifth anniversary

of its organization was continued yesterday by the Third Presbyterian Church, a commemorative sermon being delivered by the pastor, the Rev. Dr. A. Nelson Hollifield. The Church was elaborately decorated with flags and bunting, and standing out from the organ were the figures "1824—1899." The sermon was an historical one, "The Days of Old; or, The Puritans and Their Descendants." In his introductory remarks Dr. Hollifield said he would give a sample of the old Puritan sermon, and the sample was an hour and twenty minutes long.

"Dr. Hollifield spoke most sympathetically of the deceased members of the congregation. In his peroration he became eloquent."—*The Advertiser*.

"The observance of the seventy-fifth anniversary of the founding of the Third Presbyterian Church was concluded yesterday, when, at the morning service, the pastor, Rev. Dr. A. Nelson Hollifield, delivered an historical discourse.

"There was also a special musical programme, consisting of vocal selections by the quartette choir and soloists. The church, which was crowded to the doors, was profusely decorated. Suspended in front of the organ pipes were the emblematic figures, "1824—1899," incandescently illuminated. Palms and potted flowers were conspicuously arranged, and flags and bunting added to the ornamentation."—*The News*.

"The Sabbath School anniversary exercises, held in the evening, were pleasingly arranged. The Church was crowded, and the decorations, which were arranged by Clarence W. Alling, were as fine as any ever seen in Newark. They consisted of flags, flowers and electrical effects. Eight of the scholars were received by the pastor and the session into Church membership. Two infants were baptized. Bibles and testaments were presented by the pastor as rewards for memorizing the shorter catechism and commandments, and diplomas were given to graduates from the primary and intermediate departments.

"The William Street Branch of the school and the

Chinese scholars participated in the programme by repeating the Twenty-third Psalm and Apostle's Creed. A prominent incident of the evening was an exercise by a score of the younger children. As each scholar stepped to the front and recited an appropriate Scripture verse, the initial letter was flashed out in electric lights until the words "Seventy-five Years of Progress by Faith in Christ" blazed across the front of the organ, producing a dazzlingly beautiful effect."—*The News*.

"The Sunday School of the Third Presbyterian Church was seventy-five years old and the anniversary exercises were held in the evening. The church was crowded to overflowing. The decorations consisted of flags and flowers, tastefully combined.

"Interest reached its height when eight of the pupils were received by the pastor, Rev. Dr. A. Nelson Hollifield, and session into church membership, Two infants were also baptized.

"Bibles and testaments were presented by the pastor to the pupils who had memorized the shorter catechism and commandments, and diplomas were given to graduates from the primary and intermediate departments.

"The William street branch of the school and the Chinese pupils participated in the programme by repeating the twenty-third Psalm and Apostles' Creed.

"An incident of the evening was an exercise by a score of the younger children. As each child stepped to the front and recited an appropriate Scriptural verse, the initial letter was flashed out in electric lights until the words "Seventy-five years of progress by faith in Christ" blazed across the front of the organ.

At the close of the exercises the venerable William Rankin was called to the platform and presented to the school as its Superintendent of forty-five years ago."—*The Advertiser*.

All of the expenses of the anniversary were cheerfully defrayed by the Board of Trustees.

To Clarence W. Alling, of the Board of Trustees, as Chairman of the Committee on Decorations, and

M. J. Price, of the Session, as Chairman of the Reception Committee, is due, in a very large measure, the credit for the marked success achieved in their respective departments. J. Henry Huntington, Jr., was in charge of the music, which was rendered with artistic skill, and aided greatly in making all of the services a success.

The above is simply a rough outline of a memorable anniversary, whose inspiring exercises and scenes will never be forgotten by those whose good fortune it was to be present.

Reminiscences

BY MR. HORACE ALLING.

I have been requested by our pastor to give a few reminiscences, which I shall endeavor to do in as brief a manner as possible.

My entire life has been spent in this Church. It is the only Church home I have ever known. The same is true of my wife, whose mother was one of the original members, coming from the First Church to organize it.

It has been my pleasure to know personally every one of its pastors, and have witnessed all the changes that have taken place during a large portion of the seventy-five years of its history.

It is difficult for me to realize that I am now the Senior Elder in this Church, with which my earliest recollections are associated.

An incident occurred when I was a child of perhaps six years, which I vividly recall. On a Sabbath morning, the Rev. Mr. Russell, our first pastor, had invi-

ted a representative of one of the Mission Boards to preach, and, as I, child like, sitting with my mother in the pew, was very uneasy, getting off the seat, then down on the floor, my good mother whispered to me, that if I did not keep quiet, she would tell Mr. Russell. Directly after this warning, Mr. Russell left the pulpit and walked down the aisle to our pew, and took a seat. It goes without saying that I crept very close to my mother, and was as quiet as a church mouse during the rest of the service.

In my seventeenth year I united with this Church, under the pastorate of the Rev. Selah B. Treat. I also became a member of a large Bible class taught by Elder Pinneo, which met in the double pews of the Church. Mr. Pinneo subsequently left this Church to organize the High Street Church; he was noted for his great liberality, and noble Christian character. He lived to celebrate his eightieth year; he was a valued personal friend of mine.

About the time I united with the Church, a morning prayer meeting was held at 9 o'clock each Sabbath in the Church, and through summer's heat and winter's cold, a few members were always present. This continued for several years, led by the elder brethren of the Church, of whom I recall Father Hedden and Elders Campfield, Richards and Crowell; this meeting was held in one of the ante-rooms in the basement of the Church.

In 1834 a Missionary Society was organized which continued in existence for a long period. Regular monthly meetings were held and anniversaries celebrated, and also yearly collections for the society made. It was called "The Youths' Missionary Society of the Third Presbyterian Church." Its object was the support of a foreign missionary. All of the young people of the Church and Sunday School were enrolled as members. Some of the presiding officers were Lewis C. Grover, Dr. Mortimer Brown, John R. Weeks, Isaac A. Alling and Charles S. Haines.

A morning daily prayer meeting was also held for

several weeks at 6 o'clock during the revival in 1832, which service I often attended.

After many years of most acceptable service, Elder Frederick S. Thomas retired from the Superintendency of the Sabbath School, and the Rev. Dr. S. Irenæus Prime, editor of the New York Observer, who was a member of the congregation, was elected to the position. Dr. Prime was as noted for his liberality as for his learning. The School then met in the basement of the Church, and soon after his election the necessity of enlarged quarters was apparent, and in the year 1845 the Trustees, with the sanction of the congregation, erected the building directly in the rear of our present structure. The school rapidly increased in numbers, about four hundred and fifty being enrolled. Dr. Prime officiated as Superintendent for about ten years. He resigned, having planned to make his home in New York, amidst the sincere regrets of the Sabbath School and Church.

In the Summer of 1862, some four or five teachers of the Sabbath School, consisting of Messrs. Dorrance, Dawson, Doty and myself, feeling the importance of establishing a Mission School, visited from house to house in the vicinity of our Church, taking in William, Halsey and Washington streets. We found a large number of children who were very poor, and their parents were glad to have their children attend school and receive religious instruction. A mission school was soon organized. On the first Sabbath there were about twenty-six scholars, the following Sabbath forty-two were present, and before the winter set in there were gathered into the school some one hundred and fifty scholars, and many of the teachers of the Church School took charge of the classes. E. F. Dorrance was Superintendent and I was Assistant Superintendent of the school until it became part of the main school.

This Mission School was held at half-past 1 o'clock, so that the teachers and others could attend the afternoon preaching service in the Church, which was then held at half-past 2 o'clock. At 4 o'clock the regular

Church Sabbath School convened. Attendance on these services and the morning service made a pretty full day, and yet we found great joy in it.

A committee of the Mission School teachers resolved themselves into a society to look after the needs of the poor children. We bought cloth by the bale and shoes by the case, and the garments were made and fitted by a number of the lady teachers in the Sunday School room. Certain days were appointed from week to week for their meetings, so that their temporal as well as spiritual needs were supplied. It meant *work* and *self-denial*, but a blessing was in it.

About ten years after its organization the Mission School was merged in the Parish School.

As no pictures of the original Church edifice are known to exist, it may be of interest to describe it. Originally an uncovered stone platform, about fifteen feet wide, elevated about five feet above the ground, extended across the entire front of the building, and was reached by seven steps, which occupied a space in front of about ten feet; it was also reached by steps from either side. The platform was surrounded by an iron railing.

About 1855 this platform was replaced by a new one seven feet wide, which extended the whole length of the Church and was without a railing; it was reached by steps extending its whole length.

This remained until 1870 when it was removed, and the front of the church received its present form.

The edifice was originally surmounted by a tower, the base of which was dome-shaped; it was of symmetrical proportions and of considerable architectural beauty. There was a spacious basement, which was used for Sabbath School, and Prayer meeting purposes.

The woodwork of the interior was painted white and the windows were supplied with green blinds. Originally the gallery extended around three sides of the audience room; the choir occupying the entire section over the main entrance. The pulpit was a striking feature of the interior of the Church, it being

elevated about eleven feet above the main floor; the stairs leading to it wound in a semi-circular form, and the space back of it was handsomely draped with rich crimson silk damask, held in place by heavy silk cord and tassels.

At first we had a large and efficient chorus choir. The organ was introduced in 1834. The Sabbath Schools held their anniversaries in May, when the schools occupied the galleries, and the congregation the body of the Church.

Formerly there were four large square pews in the Church at the head of the side aisles, which were occupied every Sabbath by large and prominent families. The first parsonage owned by the Church was located on the southeast corner of Broad and Walnut streets. Subsequently a new parsonage was built south of the old one, and now occupied by Dr. J. C. Young; this was subsequently sold and the present property, No. 30 Walnut street, purchased at a cost of \$17,000.

In 1889 the Church was handsomely frescoed and recarpeted and electric lights introduced.

If time permitted I would refer to the revivals that have been enjoyed in our Church, several of which were remarkable for their thoroughness and widespread and lasting influence. In them the great doctrines of the gospel were preached in their purity, the Holy Spirit honored the truth, and as a result sinners had a conviction of sin and a satisfying faith in Jesus as their Saviour that are rare to-day.

I am glad to say that without a single exception our pastors have been faithful preachers of the Gospel of Jesus Christ.

In taking this retrospect, I can but recall the many good men and women with whom I have here worshipped, and their name is legion, who have "fallen asleep in Jesus," and my prayer is that all who may succeed them may be as faithful to their covenant vows, and as loyal to the interests of this beloved Church, as they were. Then it "shall still bring forth fruit in old

age; it shall be fat and flourishing, to shew that the Lord is upright."

That God may bless it in the future as in the past, and even more abundantly, is my earnest prayer.

Reminiscences

BY WILLIAM RANKIN, LL.D.

This Church was organized June 8th, 1824. On the fifth of the following month the corner stone of its house of worship was laid, and I am invited to narrate some reminiscences of that early period. I was then a lad of thirteen years growth. My home was on Broad street fronting the Military Park, which was my play ground most of the year, and in winter my skating pond. My parents were members of the Second Presbyterian Church with which they united under its first pastor, Rev. Hooper Cumming.

The town had a population of between seven and eight thousand. Besides the First and Second Presbyterian Churches and Trinity, there was a frame Methodist Church on Halsey street, and a Baptist church on the corner of Academy and Halsey streets, now a sash and blind factory. There was also the foundation walls of the First Roman Catholic Church on Mulberry street, whose consecration I witnessed.

Rev. Dr. Richards, pastor of the 'First Presbyterian Church, resigned his charge in the Fall of 1823. Two candidates for the vacant pulpit soon appeared; William T. Hamilton and Joshua T. Russell, who divided the affections of the congregation. The contention was sharp, and at one of the meetings to discuss their respective merits when I was present, Elder

Hornblower, afterwards Chief Justice of the State, said he was willing to get on his knees before the people and beg their votes for his favorite candidate. His appeal, and that of those who sided with him resulted in the choice of Mr. Hamilton. The minority unwilling to acquiesce, at once formed a new organization called the Third Presbyterian Church of Newark, and invited their favorite candidate, Rev. Joshua T. Russell to become its first pastor.

The division of the mother church then greatly needed, thus was accomplished on the principle of personal elective affinity. The victors in the parish struggle were generous conquerors. They set off to their seceding brethren a portion of their endowment lands and until the new Church afforded accommodations, the two pastors shared in the Sabbath services of the First church.

Of these two men, Mr. Hamilton had superior mental training, and was an eloquent and instructive preacher. Mr. Russell, though several years his senior in age, was much inferior in scholarship, but more impressive and magnetic in the lecture room, and his earliest pulpit discourses were his best.

Besides a prayer meeting held in the cabinet ware-room of Elder McDougall, on Broad street. Mr. Russell had a weekly service in the white school house then standing on what is now Lincoln Park, both of which I attended with my father, whose growing interest in Mr. Russell led him to remove his connection with the Second Church and identify himself and family with this new enterprise. He subscribed \$500 toward this building, and when it was finished was the owner of two adjoining pews on the middle aisle, one of them now occupied by his grandson. When no suitable house for the pastor could be rented he bought one expressly for his use, and became his accommodating landlord. As yon walls were going up it was my pastime at intervals of school hours to watch their progress and lend a boy's hand to the windlass in hoisting the timbers.

When the basement room was finished and seated, public religious services were held in it, including preaching on the Sabbath. A Sunday School was organized with Elder Ellison Conger Superintendent. Moses Lyon was my teacher, and his lessons were the proof texts of the shorter Catechism to be memorized and recited.

The dedication of the completed building took place February 25th, 1825, and my school teacher gave me a holiday to attend the services. I remember how Solomon's Temple and his prayer at its dedication entered largely into the pastor's elaborate sermon on the occasion. Simultaneously with this an invisible temple was rising, whose master builder was the Holy Ghost. Weekly conference meetings were held at the parsonage, and after passing from one to another in silent personal interviews with inquirers, the pastor would break the stillness of the room with his sonorous voice singing lines which I have failed to find in current Hymnals; "Oh, Jesus, My Saviour to Thee I submit; with joy and thanksgiving fall down at Thy feet;" etc.

At this time also a Young People's Missionary Society was formed, of which I was a director, and money was raised to educate a heathen boy to bear the name of Joshua T. Russell.

Four and a half years after the pastor's dedicatory service, I heard his farewell sermon and saw tears flow from eyes in the seat before me. "Hinder me not," were the preacher's pathetic words—"I must be gone to the field where the Lord has called me."

That field was an agency under the Assembly's Board of Domestic Missions. My father before this had left the Church and taken his certificate to the First Church. This was during my absence at college, and I never heard from him the reason of his so doing. He was a very busy man during the working days of the week, and greatly enjoyed not only the rest of the Sabbath, but the preaching of the word. The shorter Catechism was the mould into which his religious sym-

pathies were cast, the whole of which his children recited to him every Sabbath evening, and I have thought that its cardinal doctrines were not made sufficiently prominent in the sermons he heard.

Mr. Russell, though apparently a strong and vigorous man, complained much of poor health, and I have heard him publicly assign this as a reason for his want of pulpit preparation, and he often called to his assistance unwelcome substitutes. It must be remembered, however, that in those days ministers took no vacations. There were no summer resorts, and if there were, no facilities of reaching them such as they now have. Paul's remedy for the oft infirmities of his son Timothy was not infrequently resorted to.

On one of my college vacations at home, I attended Sabbath services here, and occupied my former (then vacated) pew. A celebrated temperance lecturer, Rev. Dr. Hewitt, of Bridgeport, Conn., and Mr. Russell were in the pulpit, and while the former was depicting in his sermon the evil effects of the drink habit which in those days marred so many of our Communion rolls, I was startled when he turned his back to the audience and pointed his extended arm at the pastor and asked in ringing words: "How can we expect reformation of the people unless their minister sets the example?"

About twenty years after this I was a fellow passenger on an ocean steamer with Dr. Hewitt, and in conversation with him referred to this scene in Newark. He well remembered it, and said, "I knew all about Russell, I spent that Sunday with him, and at the dinner table there was silence for a long time which he finally broke saying: 'Brother Hewitt, that was an excellent sermon of yours this morning. There is an old deacon in my church whom it squarely hit.'"

Mr. Russell did not long retain his agency. In 1834 I met him in Louisville, Ky. He was supplying a small Church in the neighborhood of that city and then went to a place in Mississippi where he joined the Baptist Communion.

After leaving college I returned to this church and

for a year and a half enjoyed the ministry of Dr. Baxter Dickinson, of which Elder Horace Alling can speak more intelligently than I. In a great revival in 1832, which shook the whole town, he would not permit *new measures*, as they were called, to be introduced into this Church, though generally adopted elsewhere, and conservative doctrinal instruction characterized all his preaching, a summary of which was afterwards embodied in the celebrated *Andover Declaration*, of which he was the distinguished author. After his resignation his hospitable home on Walnut Hill, near Cincinnati, was a favorite visiting place when I was a resident of that city.

Of the short and successful pastorate of Dr. Treat I cannot speak, my home being then in the west.

On my return to Newark in 1850 I came back to my old spiritual home and drank from the stream that flowed through the heart and life of Dr. Horatio N. Brinsmade, where also I received official honors from the Church and from the Sunday-School. The protracted illness of Mrs. Brinsmade and necessity of her removal to another climate compelled his resignation and some years later after her death on his returning here with her remains for burial this congregation invited him to take charge of one of their mission daughters and organize Wyckliffe Church. The call was accepted and there he again became my pastor. On the withdrawal of Dr. Brinsmade from this pulpit I assisted in the removal from Somerville of a goodly young cedar and planting it here where it long grew and flourished and became a stately tree when providence removed me from under its beneficent shade and now has removed it for a more expanded usefulness.

I need not in this presence enlarge upon the work here of Dr. Craven. His fruitful pastorate which exceeded in years the combined pastorates of all his predecessors speaks in expressive silence his praise. I cannot close this recital without recalling to mind the venerable fathers of the laity who founded this church, and the consecrated women their associates, and my

own associates in the Eldership of later dates, none of whom now survive, but my time is limited.

Though they who follow me in this memorial service may give more interesting details from personal experience, yet I doubt if anyone can furnish a more ancient record than the one to whose recital you have so patiently listened.

My congratulations on this joyous occasion are to pastor and people so happily united, and when the passing years shall bring about the centennial celebration of this dear old church, may he whom we all expect to hear on the coming Sabbath again preach its historical sermon.

History of Sabbath School from 1824 to 1899

BY J. M. COBB.

In 1874, on the occasion of the semi-centennial of our church, a remarkably clear and concise history of the Sabbath School was prepared by Mr. Charles A. Carter, a man of God, who for many years was actively engaged in the work of both Church and Sabbath School.

Though he was spared to a ripe old age, Mr. Carter continued with us as a faithful teacher almost to the end of his life, and when, in the year 1884, he was called to his reward, there was universal mourning in our school.

All who may be interested in the history of the first half-century of the school, are commended to the Semi-Centennial Book published by the Church, which, in addition to Mr. Carter's article, contains much other interesting information concerning the past of the old

Third Church. In the preparation of the present brief sketch, the purpose has not been to again review this previous history, but merely to bring the record up to date in 1899—the Diamond Wedding Year of our Church and Sabbath School.

The Sabbath School Superintendent occupies a position of great and serious responsibility, and the school honors the man to whom it intrusts the Superintendency. It will not be inappropriate, therefore, to call the roll of all who have been thus honored in the Third Church, in the order of their incumbency, giving dates where possible :

1st.	Ellison Conger,	}	1824—1841.		
2d.	John Chandler,				
3d.	Timothy B. Crowell,				
4th.	Frederick S. Thomas,				
5th.	Daniel Price,	}	1841—1849.		
6th.	S. Irænus Prime,				
7th.	John R. Davison,				
8th.	William Rankin,				
9th.	Charles Harrison,				
10th.	William H. Jackson,				
11th.	J. Henry Huntington,				
12th.	Jeremiah M. Cobb,				
13th.	J. H. Huntington, Jr.				
					1849—1856.
					1856—1864.
					1864—1866.
					1866—1872.
			1872—1889.		
			1889—1899.		
			1899—		

Nine of these thirteen men have finished their earthly course and gone to their reward. William Rankin, the eighth on the roll, is now an Elder in the High Street Presbyterian Church. Though nearly ninety years old, he still exhibits remarkable vitality and is keenly interested in all that concerns the growth of Christ's kingdom at home and abroad, while the Sabbath School work is as dear to his heart as it ever was.

Said Mr. Carter in 1874: "Mr. J. Henry Huntington, our present efficient guide and director, is in his second year as Superintendent, and will be retained during good behavior."

Said "good behavior" proved to be long-lived, for it survived seventeen years, *i. e.*, from 1872 to 1889—and the only lapse then discoverable was Mr. Huntington's positive refusal to continue longer in the office for which by unanimous agreement he was so grandly equipped, and to which he for many years ungrudgingly devoted thought and energy. With great reluctance the school finally yielded to Mr. Huntington's wishes, and in May, 1889, chose another for its Superintendent, *viz.*, Mr. Jeremiah M. Cobb. In order that the school might continue to enjoy the official counsel of its former leader, the office of Advisory Superintendent was at this time created and Mr. Huntington was by acclamation chosen to fill it for a *life* term.

The school was then, as it always has been, in healthy condition, both as to membership and spiritual vigor.

Having completed ten years of service, Mr. Cobb retired from the Superintendency in May of the present year, and was succeeded by Mr. J. H. Huntington, Jr.

Mr. Huntington is the organist of our Church, and has for a long time been actively engaged as teacher and musical director in the school, and as was said of his father twenty-five years ago, "will be retained as Superintendent during good behavior."

Until recently the enrolled membership averaged about three hundred and fifty. Because of removals and for other good reasons, the present membership is somewhat less than that of previous years, but plans have been matured for again measuring up to the old standard, and a successful outcome is confidently anticipated.

The amount contributed by the school during the twenty-five years, for missionary causes, cannot be stated with exactness, but conservatively speaking foots up about ten thousand dollars, which added to the estimate made for the first fifty years, makes a grand total of thirty thousand dollars. This money has gone far and wide, carrying gospel light into many of earth's dark corners. For years the sum of \$140.00 was an-

nually contributed toward the support of a mission school in China, but when, in the year 1893, Miss A. Adelaide Brown, a beloved child of our Church, enlisted for mission work in India, the school discontinued its support of the Chinese work, and in place thereof assumed the payment of a part of Miss Brown's salary.

It is beautifully fitting that Miss Brown, who grew up in our midst, and who as scholar and teacher had always been so closely identified with our interests here, should represent us in far away India, and we rejoice that the ties which for so long bound her to us, remain unbroken.

Nine years ago the school adopted for all but the Primary Department, a new plan of systematic giving. Its purpose is mainly educational. Giving is held up as privilege, rather than mere duty, and the scholars are encouraged to become regular, and not spasmodic givers.

The results have been highly satisfactory. During the past six years every member of the school (if present) has given something on every one of the three hundred Sabbaths.

Further than this, the inevitable effect of this regularity has been to swell the total of the contributions over sixty-five per cent.

In 1898 a new graded plan went into operation. An Intermediate Department was organized with Miss May Connor as Superintendent. Scholars who pass a satisfactory examination are now regularly graduated to a higher department, and each graduate is presented with a diploma.

For nineteen years the Primary Department was ably and faithfully conducted by Mrs. J. Henry Huntington. In 1891, at her earnest request, Mrs. Huntington was permitted to retire, and her associate, Mrs. J. Woodbridge Barnes, was elected to the Superintendency of the department.

Mrs. Barnes is prominently identified with primary school interests throughout New Jersey and neighbor-

ing States, and the success which has attended her work with us is a sufficient tribute to the value of her services.

Incomplete records preclude a statement of the exact number of school members who, since 1874, have become church members, but it is within bounds to say that at least two hundred and fifty have chosen for Christ, making nearly eight hundred during the entire existence of the school.

In 1884 a missionary band, known as the "Crusaders," and made up largely of Sabbath School scholars, was organized.

Mrs. J. H. Huntington was the President of the Band until 1898, when she was succeeded by Mrs. Joseph M. Sayre, who served one year, and by Miss Mary Read, who, in January last, entered upon her first year of service.

In a quiet way the Crusaders have achieved splendid results. The young have learned much concerning mission fields, interest in mission work has been quickened, and from the treasury of the Band has flowed a steady stream of money for home and foreign work. The sum total of the disbursements for the fifteen years amounts to nearly two thousand dollars.

Four years ago Miss Catharine E. Graham organized, in connection with the William Street Mission work of the Church, an Adult Bible Class. Because of ill health Miss Graham has been unable to continue, and Mrs. Theodore B. Wilcox is now conducting the class.

The work has been enlarged by the formation of three classes of children in charge of Mrs. Anna M. King, Mrs. Clarence W. Alling and Miss Augusta L. Wilcox, the Bible Reader and Visitor of the Mission. The total number enrolled in the school is fifty-eight, and there is abundant promise of increasing growth and fruitfulness in this mission work of our Sabbath School vineyard.

A school for the instruction of Chinese was organized in the year 1881, and is still in successful operation,

meeting in the Church parlor every Sabbath afternoon. For seventeen years Mr. Edwin M. Douglas, an Elder of our Church, was Superintendent, but in 1898 he retired and was succeeded by Dr. Theodorus B. Hascall. The results of this work amongst the heathen whom God has sent to us, have been highly gratifying, at least fifteen having accepted Christ. Several of these are consistent members of the Third Church, some are faithfully serving Christ in other American cities, while others have returned to their homes in China, there to tell the "old, old story." Though the teachers of the Chinese School come from other Churches and denominations as well as from our own, and though the school has no organic connection with our Church Sabbath School, a special bond of interest has always been recognized as binding us together.

Mr. Horace Alling, the present Senior Elder of our Church, was enrolled as a scholar in our school as early as the year 1830, but, so far as can be ascertained, Mr. William Rankin is the only surviving Charter Member. The workers are taken, but the work goes on.

As we review the record we are moved to thanksgiving and praise, for we find that at every step of the way God has been with us. In His goodness, consecrated men and women have ever been ready to serve in this delightful field of labor, and the harvest which always rewards faithful seed-sowing has been abundant with us.

May God's richest blessing ever abide with our dear old School.

Foreign Missionary Work

BY MISS ALETHIA M. CARTER.

“Seed sown by God
To ripen in the day of harvest.”

Such was the inscription found upon a tablet in an old churchyard in Ottensen, near the venerable city of Hamburg. At the top of the antique memorial were carved two sheaves of wheat, one leaning on the other. It marked the resting place of one whose life had been rich in good deeds.

As we erect a memorial stone in the history of our Church, at this time, we find in the department of its work for Foreign Missions, that all through the seventy-five years, there have been seed sown for God, and by Him, which are ripening for the day of harvest.

Like the gentle forces in nature, the influences exerted through the agency of this foreign missionary work have been quiet, but powerful.

Our Heavenly Father has blessed us at home and in the distant lands where our labors have centred, and we believe that the spirit of missions, which is the spirit of Christ, has deepened and quickened among us as the years have progressed.

In the first year of the organization of our Church—1824—a “Young People’s Society for Foreign Missions” was formed. This Society flourished for about eight years, supporting a boy in India, to whom the name of “Joshua Russell” was given.

June 16th, 1834, “The Youths’ Missionary Society of the Third Presbyterian Church” was organized, which took the place of the first Society. Monthly meetings were held all the year round, and sometimes two meetings each month were reported, when inter-

esting speakers were provided, original essays were read, and a series of lectures were given by the Rev. S. Irenæus Prime, D. D.—a member of the Church—upon such interesting topics as: “The Nestorians,” “The Progress of Missions,” and “The Life and Work of Dr. Ashabel Grant.”

The anniversary meetings were always held in the Church with special music by the choir, and were occasions of much enthusiasm.

Two hundred and seventy-seven members were enrolled, and sometimes the Society met on Sabbath noons to ensure a full attendance of the children and younger members.

Dr. W. Mortimer Brown was the President of this Society from 1845 to 1848, and Mr. Horace Alling was the Secretary for a number of years. The average yearly collections reported were \$376, which were generally appropriated to making Life Members of the A. B. C. F. M. at one hundred dollars each, of the various members chosen to that honor by the Society.

There is no record of this Society after September, 1851, although it continued its useful existence for many years afterward. The contributions were always given to the American Board, as the Board of Foreign Missions of the Presbyterian Church was not organized until 1837.

After the organization of the undenominational Woman's Union Missionary Society of New York, in 1861, a collector was appointed to solicit contributions from the ladies of the congregation for the work of that Society, and these contributions averaged about \$30 a year.

In 1870 a denominational Woman's Foreign Missionary Society of the Presbyterian Church was formed in Philadelphia, and on January 16, 1872, an auxiliary to this society, called “The Woman's Foreign Missionary Society of the Third Presbyterian Church, Newark,” was organized, and from that time to the present God's superintending providence has been constantly

illustrated in the successful work and progress of this Foreign Missionary Society of our Church.

On April 22, 1872, the Society became auxiliary to the Woman's Foreign Missionary Society of the Presbytery of Newark, and on June 10th of that year Miss Lillie B. Happer, the daughter of the late Rev. A. P. Happer, D. D., of Canton, China, became its missionary. After more than seven years of faithful service Miss Happer's resignation and marriage took place in the Autumn of 1879, when her sister, Miss Alverda C. Happer, was adopted as the missionary of the Society, and remained its representative until her resignation in 1887, after eight years of successful service in Canton.

For six years following, the Society supported "The Hospital School" in Canton, until the Summer of 1893, when Miss A. Adelaide Brown, a daughter of the late Dr. W. Mortimer Brown, was appointed by the Presbyterian Board of Foreign Missions as a missionary to India, and was adopted by the Society as its beloved representative in that distant land.

Miss Brown sailed for Sangli, in the Western India Mission, on October 28th, 1893, and since then has been wonderfully successful and blessed of God in her work.

This daughter of our Church is beyond compare one of the most useful, accomplished and consecrated missionaries in connection with the Presbyterian Board of Foreign Missions, and her frequent letters keep the society in close touch with its missionary's work.

Monthly meetings of the Society are held in the afternoons from October to June inclusive, and the average attendance reported last year was thirty-eight, the highest number of any preceding year. There are eighty-eight members, and with special gifts from the Sunday School, Crusaders' Band and friends, the contributions last year were \$535, being the largest amount ever raised in the history of the Society. The total receipts in the twenty-seven years of its existence have

been \$12,402, or an average of \$459 a year. Mrs. A. N. Hollifield has been its efficient president since 1888.

The Society possesses and circulates a well selected library of foreign missionary literature. This library was given as a "memorial" of the late Mrs. W. Mortimer Brown by her two daughters, Mrs. J. M. Sayre and Miss A. Adelaide Brown, of India.

Thus the divine energy of the gospel has been quickened by the outgoing love and the spirit of missions which has run like a golden line of beauty through all the work of our Church during its seventy-five years of history, sowing the precious seed in the most distant heathen lands. It is a matter of congratulation and thanksgiving that the fathers of our Church have ever looked upon the work of Foreign Missions as a matter of personal duty, desiring to acquaint themselves with everything that pertained to this the leading enterprise of the coming century, and perhaps the most sacred enterprise of all the centuries.

Let us gain inspiration and courage from their zeal and from past successes, and know that the prosecution and completion of this task of a world's evangelization is the supreme duty which our Saviour has entrusted to his people everywhere.

Let us cherish not only the principle but the very spirit of Foreign Missions, remembering that it is only before His Cross that the lesson must be learned.

" Let us love so well
Our work shall still be better for our love,
And still our love be sweeter for our work."

History of the Home Missionary Society

BY MISS THERESA T. BURNET.

History informs us that "Sir Walter Raleigh in 1589 gave the first offering to Home Missions in modern days, by his present of one hundred pounds, to the Virginia merchants, in special regard and zeal for planting the Christian religion in those barbarous regions."

Since that day there have never ceased to beat earnest, Christian hearts, who have prayed and labored for the evangelization of this land.

"The royal charter of the Plymouth Colony called for the conversion of such savages as yet remain wandering in desolation and distress." While the charter of the Massachusetts Bay Colony enjoined the duty, "to win the natives to the knowledge and obedience of the only true God and Saviour."

"The seal of the colony presented the figure of an Indian with a label at his mouth, on which was inscribed the Macedonian cry, 'Come over and help us.'"

"When it was reported to the Rev. John Robinson at Leyden, that during a skirmish with the Indians some of them had been killed, he returned the pathetic reply, 'Oh that you had converted some before killing any.'"

"As early as 1636 in the Plymouth Colony laws were enacted providing for the preaching of the gospel among the Indians."

John Elliot, fired with missionary zeal, went forth to preach to the red men of the forest, and in 1649 the Mohican Bible was printed, the type being sent from the mother country. Three years before this

Thomas Mayhen had begun a work among the Indians in Nantucket and Martha's Vineyard.

"The savages at first refused to exchange their thirty-seven titular deities for one, but the labors of the faithful preacher were successful in convincing them that the white man's God was mightier than all their Manitous."

Thus we see from the very first, the Church in the wilderness, reached out to the destitute about them.

"In 1741 the Scotch Church of Long Island sent a Missionary to the Shinnecock Indians, and three years later, also sustained David and John Brainard" in New Jersey, Delaware and the adjacent country. "The gospel was first preached to the people along or near the Atlantic coast; then advanced to the foot of the Alleghanies, then through the gaps in the mountains to the new lands beyond where Pittsburgh Cincinnati, Nashville, Lexington, etc., now stand."

When Home Missionaries were sent to the little town of Rochester they were warmly welcomed by the people, then destitute of the means of grace. So we see the work went steadily forward long before presidents, secretaries, treasurers or mission boards were dreamed of. It has been well said, "Whatever there is of public taste, culture and conscience in the nation to-day * * is chiefly due to the self-denying toils of the Home Mission workers. Their salaries were small, their trials and dangers great, their labors abundant."

After the war of 1812 the population of our country rapidly increased, and consequently the needs of mission work became more pressing. To meet this demand, in the year 1816, the Board of Home Missions was organized. Mr. Russell, one of the former pastors of this Church, in the year 1828 or 9, was appointed an agent for this board. It was then known as the Board of Domestic Missions. Let us, also, not forget in this resume of Home work that our own Church was represented by a teacher among the Chickasaw Indians.

Miss Turner, a member of the choir of the Third Church, and afterward the wife of Rev. Dr. Brinsmade, labored for nine years among this distant people.

The work was then considered Foreign Missions.

Miss Turner's trials and privations were many, and her difficulties in trying to reach home at the breaking out of the civil war would furnish an interesting chapter.

After the war the work among the Indians was passed over to the Home Missionary Society.

The Chickasaws are now one of the five civilized tribes.

The work of the Home Board, extending over the entire country, attained such proportions that the General Assembly called upon the women of the Presbyterian Church, who had already been engaged to some extent in this work, to co-operate with the Board of Home Missions, and lend their energies "to raising money for the founding and support of schools and teachers, as well as of churches, among the exceptional population of our land, namely, the Alaskan Indians, Mexicans, Mormons, Mountaineers, etc."

Thus, in 1878, the Women's Executive Committee became a permanent organization. Since that day many earnest women have been vigorously prosecuting this work, and six years ago, February 21st, 1893, our church had the honor of being enlisted in this army of noble women, forming ourselves into what is called "The Women's Home Missionary Society of the Third Presbyterian Church," with Mrs. J. Henry Huntington President; Mrs. J. H. Strobell and Mrs. U. B. Brewster Vice-Presidents; Miss Theresa T. Burnet, Secretary, and Mrs. E. K. Hopper, Secretary of Literature,

The following ladies, present at the first meeting, were enrolled as members of the society: Mrs. Horace Alling, Mrs. A. Van Arsdale, Mrs. U. B. Brewster, Mrs. Edward Carter, Miss Alethia Carter, Mrs. E. M. Douglas, Mrs. A. N. Hollifield, Miss C. S. Hall, Mrs. B. Hopper, Mrs. C. L. Woodruff, Miss A. Weir.

Mrs. C. H. Stiles, Mrs. G. H. Strobell, Miss S. Tillou, Miss T. T. Burnet.

Since our organization we have met the first Tuesday of each month from October to June for prayer and conference, the last meeting of the season being held in unison with the Foreign Society. At our second meeting the words of John Elliot, "Prayer and pains through faith in Jesus Christ will do anything," were suggested as the motto for our society.

Since our organization our funds have been variously distributed to the Women's Board of Home Missions; The Boys' Farm School, at Asheville, N. C.; to the support of a young colored girl, Haines, Georgia; and now that Miss Freeman has finished her education and is prepared to go out and become a teacher of others, we have adopted a girl in one of our mission schools among the Mormons.

A large unoccupied field still lies before us. Let this seventy-fifth anniversary of the Third Church be the bugle call which shall enlist every woman in our Church to noble effort in this cause. It has been said, "Nine-tenths of all the churches of our denomination have been directly or indirectly planted and fostered by the instrumentality of Home Missions.

"Should not the claims of this work deeply touch every heart? The love of country and the love of God are the two affections which more often than all others have inspired men and women to noble deeds and have sustained them through suffering, sacrifice and death. You and I, the Christian Church of America, have laid upon us a great responsibility for our share in this momentous work."

Let us, then, dear Christian sisters, recognize not only our duty, but our great privilege in being called to be laborers with God to make known the knowledge of salvation throughout the length and breadth of our highly-favored land.

History of the Sewing Society

BY MRS. J. W. READ.

In October, 1853, a number of the ladies of the Third Presbyterian Church agreed to meet, one afternoon a week, to sew for the poor. An organization was formed under the title of "The Ladies' Sewing Society of the Third Presbyterian Church," the object of which was to assist the needy, including beneficiary students preparing for the ministry at Princeton Theological Seminary. Its officers were a First and Second Directress, Secretary, Treasurer, and a Board of Managers. At the annual meeting held November 27th, 1855, it was decided to add to the work of the society the sending of a box to a Home Missionary who required such help.

During the years that have followed boxes and barrels of clothing, books, stationery and other useful articles have been sent to the families of missionaries needing assistance. The children of the Sabbath School, the Home for the Friendless, the Newsboys' Home, the Faith Home, the Home for Incurables, the Women's Christian Association and the German Theological Seminary of Bloomfield have all been aided by its beneficence. During the Civil War boxes were sent to the soldiers in camp and hospital.

At the annual meeting in 1882 it was resolved to change the title to "The Home Missionary Society," and to become an auxiliary of "The Women's Home Missionary Society of the Presbyterian Church."

A constitution was adopted November 14th, 1882, which provided in part as follows: "Article 1st. This Society shall be called 'The Ladies' Home Missionary Society of the Third Presbyterian Church.' Article 2d.

Its object is to enlist *all the members* of the congregation in prayer and effort in the work of missions in the United States. Its officers shall be a President, First and Second Vice Presidents, Secretary, Treasurer and a board of fifteen Managers.

At the annual meeting held October 11th, 1887, it was resolved to take again the original title, viz. : "The Ladies' Sewing Society," which title it still bears.

Among the honored women who have filled the office of Directress or President, we find the names of Mrs. Aaron Davis, Mrs. Charles Stiles, Miss Sarah Tillou, Mrs. Frank Bartlett and Mrs. E. Gardner. Mrs. Charles Stiles is the present efficient President.

Its Secretaries and Treasurers have been Miss Anna Groshong, Mrs. J. M. Sayre, Mrs. C. W. Alling, Mrs. Frank Bartlett and Mrs. J. W. Read, the present incumbent.

The following have served on its Board of Managers: Mrs. S. E. Craven, Mrs. I. Alling, Mrs. Miles, Mrs. Howell, Mrs. H. Alling, Mrs. E. Gardner, Mrs. S. Ryerson, Mrs. DeVausney, Mrs. H. Bennet, Miss Herrick, Miss Hedges, Mrs. J. H. Huntington, Sr., Mrs. J. Lee, Mrs. H. Beach, Mrs. Cann, Mrs. Sabine, Mrs. R. Hall, Mrs. Sanders, Mrs. E. Douglas, Mrs. J. Post, Mrs. Wm. Glasby, Mrs. A. Reeves, Mrs. B. Mayo, Mrs. E. Craven, Miss A. M. Carter, Mrs. J. McCrea, Mrs. C. Fowler, Mrs. Darby, Mrs. A. Van Arsdale, Mrs. U. B. Brewster, Mrs. J. Rice, Mrs. M. J. Rice, Mrs. A. N. Hollifield, Mrs. C. Woodruff, Miss M. Chilcoat, Mrs. R. Thompson, Mrs. B. W. Hopper, Mrs. Wm. Howell, Mrs. Wm. Foster, Mrs. H. Strobell, Mrs. Wm. Morris, Mrs. J. W. Read, "Of whom the greater part remain unto the present, but some are fallen asleep."

Mrs. J. M. Sayre, in a report concerning the Society made some years ago, said: "During the thirty years work of the society fifty-five boxes have been sent off, valued at \$7,933, and \$3,300 in money raised and expended."

Since then there have been sent off twenty boxes, valued at \$4,356.37, and \$3,544.24 in money contributed, making a total in boxes and money of \$19,133.62 contributed to Christ's needy ones during the forty-six years of the Society's existence.

The annual average for the first thirty years was:

Value of boxes.....	\$264 43
Money raised.....	110 00

For the last sixteen years the average has been:

Value of boxes.....	\$272 25
Money raised.....	221 50

thus showing a slight increase in the value of boxes, and an increase of over *one hundred per cent.* in the amount of money raised, which gives evidence of the continued and increased efficiency of this Society, which, in a quiet way, has been a blessing to many households scattered all over our land.

A faithful history of the work of the Society must include the name and services of Capt. B. W. Hopper, who has sent many of the boxes at his own expense.

History of the Y. P. C. E. Society

BY WILLIAM F. CONE.

The inception of the Christian Endeavor idea was a movement which supplied a long-felt want to the young people of the churches in our country. They were left much to themselves, without any organization to couple them with the Church and bind them to their adopted family in Christ.

The results of the first efforts of the originator of the idea (Rev. Francis E. Clark) were enormous. The

young people throughout this and almost every other country on the globe echoed the glad note of enthusiasm in the service of the Christ, till at the present day the International Society comprises nearly three million members, representing thousands of local societies.

The battle-cry of this Endeavor band has ever been "For Christ and the Church." With this watchword upon their lips, the young people of this Church, led by their Pastor, Rev. A. Nelson Hollifield, D. D., organized a Christian Endeavor Society October 8, 1888. Mr. Edmund K. Hopper was elected the first President, with a Vice-President, Treasurer, Corresponding Secretary and Recording Secretary. A constitution was adopted and the work of the society apportioned to three committees: Prayer Meeting, Lookout and Social. Later five more committees were found to be necessary to fulfill the best purposes of the society: Missionary, Flower and Music, Sunday School, Local Union and Good Literature. These eight committees constitute the working force of the society, each active member of which is a member of one or more committees.

Members are classed as Active, Associate and Honorary. Active members are church members, and are admitted by signing the C. E. Pledge. Associate members are non-church members, and are admitted to membership upon asserting their intention to support the society as best they are able, and to attend meetings habitually. Honorary members are church members whose sympathies are with the society, but who desire to take no active part in the work, and pay the stated fee of \$1 per year for the support of that work. This society, in its eleven years of existence, has done much in advancing toward that ideal for which it was created, *i. e.*, "For Christ and the Church." It has been the means of enabling the young people to "grow in grace and in the knowledge of * * * Christ," by the prayer meeting; it has enabled them to "be steadfast in the faith" by the pledge; it has enabled them to "glorify

God and enjoy him," by the consecration meeting, and it has enabled them to partially fulfill the divine commission "to preach the gospel to every creature" by the Missionary Committee. It has thus been of service to God, to you, and to the individual member.

During the past decade the Society of Christian Endeavor has passed through its hands more than \$1,000. This money has been used to defray the expenses of the society, of the socials held at stated periods, and for appropriations to outside causes. Only a few of these objects can be mentioned: William Street Mission, Bethel Mission, missions in China, India, and the South, the million dollar fund, aid to families of deceased ministers, and local benevolence at the Thanksgiving season. The Christian Endeavor Society has done something, but it would like to do more. To reach the desired goal, confidence in the officers and members must be unlimited. Those who are eligible to membership must join the ranks, appreciate the true worth and undeniable value of your society, and have the welfare of our young people at heart. The society needs your constant aid and sympathy. Will you give them?

"The Lord watch between me and thee when we are absent one from another."

List of Officers since Organization.

PASTORS.

- JOSHUA T. RUSSELL,
 Installed July 13th, 1824, Resigned June 22d, 1829.
 BAXTER DICKINSON, D. D.,
 Installed Nov. 17th, 1829, Resigned Nov. 17th, 1835.
 SELAH B. TREAT, D. D.,
 Installed March 22d, 1836, Resigned Jan. 24th, 1840.
 HORATIO N. BRINSMADE, D. D.,
 Installed Sept. 23d, 1841, Resigned Oct. 9th, 1853.
 ELIJAH R. CRAVEN, D. D.,
 Installed Oct. 30th, 1854, Resigned June 13th, 1887.
 A. NELSON HOLLIFIELD, D. D.,
 Installed April 26, 1888.

ELDERS.

- HUGH McDougall,
 Installed June 8, 1824, Dismissed Oct. 12, 1830.
 Reinstalled Aug. 26, 1832. " Feb. 22, 1837.
 GEORGE CRANE,
 Installed June 8, 1824, Resigned Feb. 14, 1829.
 ELLISON CONGER,
 Installed June 8, 1824, Dismissed Feb. 14, 1829.
 DAVID D. CRANE,
 Installed Oct. 31, 1824, Dismissed Sept. —, 1828.
 MOSES ROBERTS,
 Installed Oct. 31, 1824, Died July 6, 1853.
 ROBERT B. CAMPFIELD,
 Installed March 27, 1825, Died Aug. 18, 1861.
 DAVID NICHOLS,
 Installed March 27, 1825, Died April 2, 1843.

- JOHN CHANDLER,
Installed Feb. 1, 1829, Died Dec. 2, 1875.
- JAMES N. HEDDEN,
Installed Feb. 1, 1899, Dismissed Feb. 7, 1837.
- ALEXANDER M. TAYLOR,
Installed Feb 1, 1829, Died Nov. 16, 1829.
- STEPHEN R. GROVER,
Installed Feb. 1, 1829, Dismissed June 14, 1839.
- TIMOTHY B. CROWELL,
Installed Feb. 1, 1829, Died July 3, 1849.
- THOMAS RICHARDS,
Installed Aug. 26, 1832, Died March 30, 1853.
- FREDERICK S. THOMAS,
Installed Aug. 26, 1832, Died April 9, 1868.
- JOHN C. CRANE,
Installed Aug. 26, 1832, Died May 17, 1878.
- AARON C. JOHNSON,
Installed Aug. 26, 1832, Dismissed March 18, 1853.
- WILLIAM B. GUILD,
Installed Nov. —, 1837, Resigned Oct. 21, 1861.
- JAMES B. PINNEO,
Installed Nov. —, 1837, Dismissed Sept. 16, 1849.
- JOHN R. DAVISON,
Installed Feb. 3, 1850, Died April 14, 1863.
- LORENZO BOYDEN,
Installed Feb. 3, 1850, Died Feb. 17, 1884.
- WILLIAM RANKIN, JR.,
Installed Dec. —, 1852, Dismissed May 14, 1865.
- EDWARD INGLETON,
Installed Dec. —, 1852, Resigned Jan. 5, 1859.
- JACOB D. VERMILYE,
Installed Dec. —, 1852, Dismissed Dec. 10, 1868.
- ISAAC A. ALLING,
Installed Nov. 30, 1862, Died April 10, 1890.
- TIMOTHY ANDRUSS,
Installed Nov. 30, 1862, Died Nov. 22, 1867.
- WILLIAM M. BROWN, M. D.,
Installed Nov. 30, 1862, Died April 14, 1864.

- THOMAS C. DAVIS,
Installed Nov. 30, 1862, Dismissed May 14, 1865.
- CHARLES C. LATHROP,
Installed Nov. 30, 1862, Died Sept. 15, 1865.
- DANIEL PRICE,
Installed May 31, 1868, Died April 23, 1892.
- HORACE ALLING,
Installed May 31, 1868,
- EDWIN F. DORRANCE,
Installed May 31, 1868, Dismissed Jan. 9, 1869.
- ROBERT S. GRUMMON,
Installed May 31, 1868,
- RICHARD HALL,
Installed Feb. 1, 1880, Dismissed June 27, 1887.
- ALBERT G. WOODRUFF,
Installed Feb. 1, 1880, Dismissed March 31, 1886.
- J. HENRY HUNTINGTON,
Installed Feb. 1, 1880.
- EDWIN M. DOUGLAS,
Installed Feb. 1, 1880.
- JAMES B. BURNET, M. D.,
Installed Nov. 22, 1885.
- EDWARD T. CONE,
Installed Jan. 4, 1891.
- WILLIAM RANKIN, M. D.,
Installed Jan. 4, 1891.
- ALBRIDGE C. SMITH,
Installed Jan. 19, 1895, Dismissed April 4, 1899.
- JEREMIAH M. COBB,
Installed May 14, 1899.
- MATTHIAS J. PRICE,
Installed May 14, 1899.

DEACONS.

For many years, the Elders acted as Deacons. In 1857, the first separate Board was elected.

- JABEZ B. GOBLE, M. D.,
 Installed Nov., 1857, Died Feb. 7, 1859.
- WILLIAM M. BROWN, M. D.,
 Installed Nov., 1857, Resigned Nov. 30, 1862.
- CHARLES C. LATHROP,
 Installed, Nov., 1857, Resigned Nov. 30, 1862.
- ALBERT G. WOODRUFF,
 Installed May, 1872, Resigned Feb. 1, 1880.
- EDWIN M. DOUGLAS,
 Installed May, 1872, Resigned Feb. 1, 1880.
- JAMES R. BURNET, M. D.,
 Installed May, 1872, Resigned Nov. 2, 1885.
- JOSEPH M. SAYRE,
 Installed Nov. 22, 1885.
- JEREMIAH M. COBB,
 Installed Nov. 22, 1885, Resigned May 9, 1899.
- MATTHIAS J. PRICE,
 Installed Nov. 22, 1885, Resigned May 9, 1899.
- CLARENCE W. ALLING,
 Installed May 22, 1888.
- GEORGE MURDOCH,
 Installed May 21, 1899.
- HUGH W. WATSON,
 Installed May 21, 1899.

TRUSTEES.

Robert B. Campfield, 1824-26; David Nichols, 1824-26; Smith Burnet, 1824-31; Luther Goble, 1824-34, 1857-60, Charles T. Shipman, 1824-44, 1851-53, 1854-60, 1862-63; James Searing, 1824-33, 1837-38; Isaac Andruss, 1824-30, 1837-39; Wm. Rankin, 1826-30; Rodney Wilbur, 1826-51; Jedediah J. Nichols, 1830-33; Oliver S. Halstead, 1830-46; Chas. T. Day, 1831-36; Edson Park, 1833-37, 1847-48; Ezra D. Crane, 1834-35; Edward Ingleton, 1834-37; Jacob H. Burnet, 1835-38, 1849-62; Jabez G. Goble, 1836-38, 1849-57; A. P. Howell, 1838-39; John Robb, 1838-39; Matthias W. Day, 1839-51; Aaron Beach, 1839-40; Elihu Day, 1839-46; Anzi Armstrong, 1839-45; John Young, 1840-51; Jacob D. Vermilye, 1844-53, 1860-62; Wm. M. Scudder, 1845-47, 1848-49; Joseph Y. Miller, 1846-51; Thomas B. Pierson, 1846-60, 1862-63, Daniel Price, 1850-63; Albert Alling, 1851-60; John Whitehead, 1853-54; D. B. Day, 1853-55; Isaac N. Rankin, 1855-57; Stephen B. Saunders, 1857-81; Isaac A. Alling, 1860-63; Chas. A. Carter, 1860-63; Thos. C. Davis, 1860-62; Elihu Mockridge, 1863-67; Horace Alling, 1863-69; Edward Carter, 1863-67, 1868-71; P. W. Crater, 1863-71; Ezra W. Whitehead, 1863-77; Edwin H. Dawson, 1863-68, George M. Dawes, 1867-79; Charles W. Wheeler, 1867-68; A. A. Reeves, 1868-71, 1881-90 (*died) Thos. C. Cox, 1869-72; Joshua Van Name, 1871-78; John B. Lee, 1871-81; J. H. Huntington, 1871; H. J. Fonda, 1873-76; F. A. Alling, 1876-84 (*died); W. D. Carter, 1877-95; John C. Mandeville, 1878-82; Dr. Wm. Rankin, 1879-91; Frank Bartlett, 1881; B. W. Hopper, 1882; Henry Congar, 1884; Dr. J. W. Read, 1890; C. L. Woodruff, 1891; Clarence W. Alling, 1895.

Present Organization.

(June 8th, 1899).

PASTOR,

REV. A. NELSON HOLLIFIELD, D. D.

ELDERS,

HORACE ALLING,	ROBERT S. GRUMMON,
J. HENRY HUNTINGTON,	EDWIN M. DOUGLAS,
JAMES B. BURNET, M. D.,	EDWARD T. CONE,
WILLIAM RANKIN, M. D.,	JEREMIAH M. COBB,
MATTHIAS J. PRICE,	

DEACONS.

JOSEPH M. SAYRE,	CLARENCE W. ALLING,
GEORGE MURDOCH,	HUGH WATSON.

TRUSTEES

J. HENRY HUNTINGTON,	FRANK BARTLETT.
BENJAMIN W. HOPPER,	HENRY CONGAR,
JOSHUA W. READ, M. D.,	CALEB L. WOODRUFF,
C. W. ALLING.	

SEXTON,

H. H. BROWN.

“Qui transtulit sustinet.”

1953-13

NOT TO BE TAKEN

FROM

THIS ROOM

