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**IN MEMORIAM.**

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**REV. GEO. HALE, D. D.**

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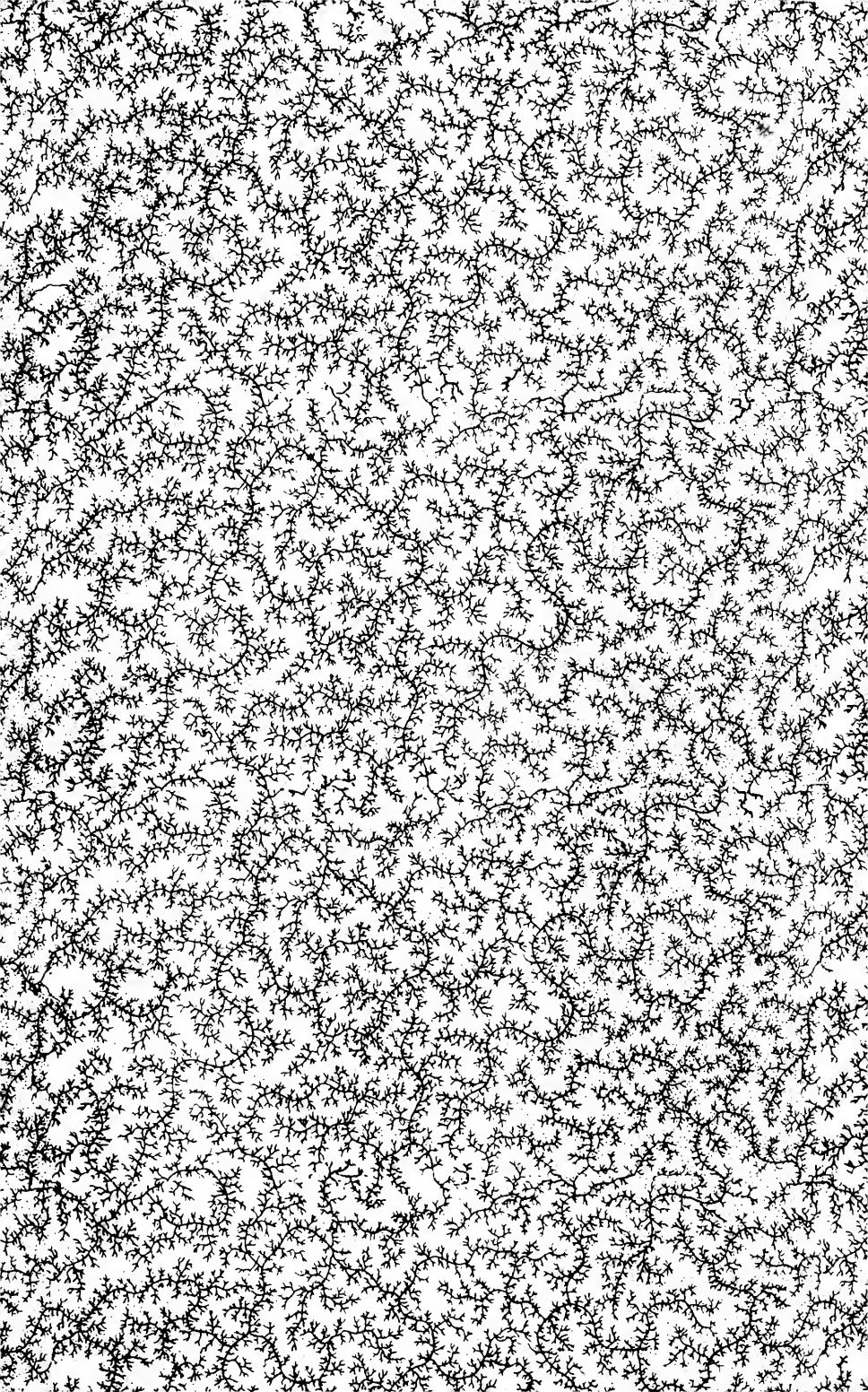
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Presented by *Miss I. J. Gosman.*

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Hale, George, 1812-1888.  
A sermon





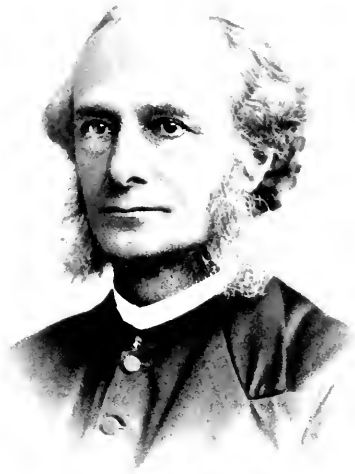




Dr Gemen

From Mrs Hale

Feb. 89



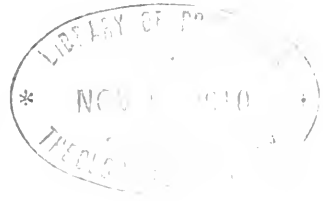
*George Hale,*







# A SERMON



BY THE

REV. GEORGE HALE, D. D.

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PREPARED FOR THE

Presbyterian Congregation of Pennington, N. J.,

AND READ TO THEM BY THE PASTOR,

REV. DAVID WILLS, JR.,

SABBATH MORNING, NOVEMBER 18th, 1888.

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"For the Father seeketh such to worship Him."

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PUBLISHED BY REQUEST.

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PHILADELPHIA:  
THE JAS. B. RODGERS PRINTING COMPANY,  
52 and 54 North Sixth Street.  
1889.



## PREFACE.

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The author of this discourse, the Rev. George Hale, D. D., in view of the approaching fiftieth anniversary of the beginning of his pastoral work at Pennington, New Jersey, having expressed to the pastor of the church a desire to address a letter to the congregation, a committee from the Session was appointed to wait upon him, and extend to him an invitation to be present on that day, and deliver a sermon appropriate to the occasion.

The committee visited him October 25th, 1888, when it was evident that failing health would prevent his attending the semi-centennial services. He was then actively engaged in collecting and arranging the materials for this historical sermon, which was only completed a few hours before his death.

It was his last message to the people of his heart; his last act of service to the Master whom he had loved so well. That message finished, his thoughts turned in exalted contemplation to the great Source of all good—to Him who was his Hope, his Eternal Refuge, his Portion forever. “O God, thou art my God from everlasting to everlasting! O God, thou art my God from everlasting to everlasting! That goes before all. That is for myself. *That is mine; the rest is theirs.*”

Dr. Hale died on Sabbath evening, the 11th of November, 1888, between the hours of ten and eleven, one week previous to the day whose coming he had anticipated with so much pleasure. His family kindly forwarded the manuscript, which was read by the pastor, Sabbath morning, November 18th, 1888, in the presence of a large and mourning congregation.



“O God, thou art my God from everlasting to everlasting.”

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## SEMI-CENTENNIAL.

NOVEMBER 18TH, 1838.

NOVEMBER 18TH, 1888.

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“HAVING THEREFORE OBTAINED HELP OF GOD, I CONTINUE UNTO  
THIS DAY.”—Acts xxvi. 22.

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*Dearly Beloved of my former Pastoral Charge,  
Pennington, New Jersey:*

On the 20th of February, 1838, in the oratory of Princeton Theological Seminary, after a lecture by the Rev. Samuel Miller, he said, “Will Mr. Hale remain a few moments after the class is dismissed?” The class having retired, the Doctor proceeded to say: “To-morrow I am going to Pennington, a place about ten miles from this, to preach for the Rev. Mr. Ogden at the closing up of a series of religious services that he has been holding in his church. He requests that I bring with me a licentiate to preach in the evening. If you are willing to go, you will not lose any lecture to-morrow, for there will be none, and I will give you a seat in my carriage.” The invitation was accepted; the journey taken; the sermon preached by Dr. Miller, and he, as his custom was, immediately departed for his home.

The young licentiate was delivered into the hands of the Rev. Mr. Ogden, who conveyed him to the house of John D. Hart, north-west corner of Delaware and Main Streets, there to remain as a guest until

the object of his mission was accomplished. The family was that day in great affliction, having just buried their only child, an only son. The relatives and friends were at the house mingling their sympathies with the afflicted, and this brought the young guest into more immediate communication with the bereaved father, who bore his sorrow with Christian firmness. Mr. Hart was in the last stages of pulmonary consumption, yet feeble as he was, covered with a heavy overcoat, he attended the evening service; text,—“Alienated and enemies in your mind by wicked works.” The next morning Mr. Hart was at the service; text,—“He that believeth shall be saved;” and so likewise in the evening; text,—“Thanks be unto God for his unspeakable gift.” The hearer and the preacher parted that evening never to meet again in this world. Returning to Princeton the next day, as a student the licentiate prosecuted his work. In the meantime, within a few weeks, Mr. John D. Hart had died.

Early in August Mr. Hale called at the study of Dr. Hodge, one of the professors. During the interview Dr. Hodge said, “Where do you go when you leave the Seminary?” The reply was, “Though I have had two or three invitations to vacant churches, yet I have not gone to preach because I knew that, even if I were called, I should feel constrained to decline.” The Doctor added, “The Rev. Mr. Ogden, pastor of Pennington church, was here a few days ago and stated that he was expecting to leave the pastoral work at Pennington in a few weeks to move to Michigan. He added that he would like very much to have you for his successor. That is a very good field to work in, and I advise you if you ever have an invitation to accept it.” I returned to my study and found there two men awaiting my arrival, Dr. James B. McNair and Isaac W. Welling. They briefly stated the object of their call, which was to convey from the Pennington congregation an informal request that I would consent to visit Pennington with a view to settlement as pastor in Mr. Ogden’s place, at the close of my Seminary course. The proposition was accepted, and after subsequent correspondence with Elder Joseph Titus, Sabbath the



18th day of November, 1838, was fixed upon as the time at which to commence the proposed service. On Saturday, the 17th of November, a friendly hand conveyed the young licentiate to a hospitable lodging in Pennington in anticipation of the labors of the Sabbath.

Before proceeding further it is proper to consider a fact which was not known until afterwards, a fact which had an important bearing upon this whole movement. Before his death, Mr. John D. Hart had expressed the opinion to the retiring pastor, Mr. Ogden, to Dr. McNair and others, that an effort should be made to obtain the services as pastor of the young man who preached at the close of the protracted meetings in February, 1838. His counsel was taken.

Just at this point let me say a few words in regard to Mr. Hart. He was the son of godly parents,—ruling elder Israel Hart and Mary Davison, his wife. He was descended by a line of Christian ancestors from one of the first settlers,—Joseph Hart and his wife Hannah Phillips, daughter of Justice John Phillips, of Pleasant Valley. Here we have an evidence of God's fidelity to His covenant, "He hath remembered his covenant forever, even the word that he commanded unto a thousand generations." Here we see, after a period of more than a hundred years, the effect upon a Christian heart which settled the question, as a matter of fact, who was to be the pastor of that church. A devout man, much given to prayer, John D. Hart contributed liberally to the support of the gospel during his life, testified his interest in the Christian ministry by a large bequest in his will, and left his influence and name a precious legacy to the church.

The congregation met at eleven o'clock on the morning of Sabbath the eighteenth of November. The aspect of the congregation is well remembered. The pulpit of the old church stood between the doors, two aisles only being on the main floor, a gallery for the colored people on the right, and on the left a gallery crowded with a mass of young people who could scarcely find seats. At the right of the preacher, sitting in the front pew, was the wife of the Rev. Mr. Ogden with a group of five or six children, she being left here during her

husband's absence in Michigan. At the preacher's left, sat a venerable woman with one of her daughters, the widow of Mr. Ogden's predecessor, the Rev. Joseph Rue, who had served the people forty-one years. Immediately beside her husband, George Muirheid, was seated the only surviving daughter of that man of God who, one hundred years before, had preached the first sermon after his licensure for this people and who afterwards became their pastor. The Rev. John Guild served them for nearly half a century.

There were there, the venerable Dr. Henry W. Blachley, Enoch Ketcham, Aaron Hart, Sr., and his two sons, Aaron and Smith; Isaac Welling, Charles Welling, Joseph Titus and others who were regular attendants at that house of prayer, and whose forms became familiar by their uniform presence at the sanctuary. At the close of the service the preacher was invited to share the hospitalities of Mr. Isaac Welling, and we have only to add, that the five persons then composing the family have all gone to their eternal rest, the speaker officiating at the funerals of four of them.

The labor in this new field then began,—visiting from house to house, attending to the general duties of a pastor, until a call had been made upon all but two families of the congregation. In due time, upon invitation, the Rev. Isaac V. Brown, of Lawrenceville, preached in the church and gave notice of a meeting of the congregation to be held for the purpose of considering the question of the call of a pastor. That meeting was held on Monday, the twelfth day of January, moderated by the Rev. Hugh Hamill, of Lawrenceville. The proceedings of the meeting were conducted in the usual form. The election took place, there being only one nomination. A call was made out to be signed by the elders and trustees, and the work of the meeting was closed by the appointment of James Stevenson and George Muirheid, Esq., a committee to inform the pastor elect of the result of the action of the congregation. To that committee Mr. Hale declared his acceptance, subject to the action of the Presbytery.

On the 6th of February Presbytery met, the candidate passed

through all his parts of trial with acceptance, and read his popular sermon as the concluding trial for ordination, when it was resolved to proceed to the ordination and installation at eleven o'clock A. M. on the 7th of February, in the Presbyterian church at Pennington. Text of trial sermon,—“How shall man be just with God,” Job ix. 2. Agreeably to appointment the Presbytery met. Rev. Archibald Alexander, D. D., preached the sermon; text,—“For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek,” Rom. i. 16. The Rev. Samuel Miller, D. D., presided, and made the ordaining prayer. The Rev. John W. Yeomans, D. D., of Trenton, delivered the charge to the pastor, and the Rev. Benj. H. Rice, D. D., of Princeton, gave the charge to the people.

As soon as I had been invested with the sacred office my attention was directed to the importance of administering the Lord's Supper in a cottage of the congregation, five miles north-west of the village. That it was a special case will appear from the statement. The subject, Cato Welling, was brought a slave from Africa when seven years old, and landed in Philadelphia. He became the property of the Rev. William Kirkpatrick, Amwell, N. J., and was afterwards a slave in the family of John Welling, Esq., from whom he took his name. After he was manumitted he remained in the western section of the township, in a picturesque nook in the extreme eastern end of Pleasant Valley. He was then bed-ridden, almost totally blind, and nearly one hundred years old. About fifty communicants gathered at the house. Cato was examined by the session, accepted and baptized in the presence of the assembly, immediately after which the sacrament was administered to him, in connection with others who were present. A circumstance which attracted attention was, that as the wine cup was handed to him, he exclaimed, “Yes, Christ's blood!” Only about a year or two afterwards he went to his long home.

My first administration of the sacrament of baptism was in the family of Dr. James B. McNair and his wife, Mary Ann King; the

subject being their only child Mary, the mother of the wife of the present pastor of this church.

During these fifty years many changes have taken place. Every minister who was then a member of the Presbytery of New Brunswick has died save one, the Rev. James Clark, D.D., of Philadelphia. This departure includes, of course, the four who officiated at the ordination.

In 1838 there were about one hundred pew-holders. Of these, only one is living, and a pew-holder in this congregation to-day, namely: Elizabeth Welling, widow of David N. Wiley. One other person became a pew-holder within three years afterward and is still with you, Moses H. Burroughs.

Of the two hundred and fifty-nine members connected with the Pennington Church, Nov., 1838, eleven only are living, as follows:

Enoch Armitage Titus.

Julia Ann Cook, widow of Samuel C. Cornell.

Elizabeth Welling, widow of David N. Wiley.

Catherine Wykoff, widow of C. L. Wynkoop.

Letitia McClellan, widow of Asher Brown.

Hannah Wykoff, widow of John Conrad.

Rowland Wykoff, widow of David Bishop Skillman.

Jane Quick, widow of Samuel Hart.

Miss Louisa Ketcham, daughter of Enoch Ketcham.

Miss Eliza Blackwell, daughter of Daniel J. Blackwell.

Miss Hannah McClellan, daughter of John McClellan.

Two hundred and forty-eight are dead. At the end of fifty years, all the ruling elders, eleven in number; all the trustees, seven in number, and all the deacons, three in number, are dead. Dr. Hale officiated at the funerals of all of them excepting C. L. Wynkoop, Reuben Titus, Sr., Edmund Roberts and Theophilus Furman. During the thirty years of my pastorate the session was always of one mind; sustained by the Church; sustained by the congregation, and no appeal was ever made from its decisions to the Presbytery.

When I first came hither, there were four physicians in the place, Dr. Henry Wickham Blachley, Dr. Absalom Blachley, Dr. Henry Perrine Welling, Dr. James Bennett McNair. Their frequent presence at the public services of the sanctuary, their devout listening to the preached word, their cordial reception of the pastor at their tables and their firesides, and their readiness to give him every facility in his work, were highly gratifying and worthy of permanent record, and of this public acknowledgment. I hereby testify that they were well instructed in the way of salvation by Christ, and not ignorant of their responsibilities to God. I officiated at the funeral of each of them, and saw them laid beneath the ground in this adjoining burial-place, in the encouraging hope that they had gone to meet the Great Physician, and that we shall see them again at the resurrection of the just.

Of the one hundred and twelve communicants who took their seats at the Lord's table, in March, 1842, seventy-eight are dead, twenty-four have at various times removed into other congregations; ten are still living :

Mrs. Achsah Louisa Welling.  
 Miss Ellen S. Mershon.  
 Mrs. Mary Hayway Brown.  
 Mrs. Keturah Hart Phillips.  
 Mrs. Helen Hunt Voorhees.  
 Miss Sarah S. Vannoy.  
 John S. Hunt.  
 Moses H. Burroughs.  
 Mrs. Elizabeth Drake.  
 Mrs. Catherine Rebecca Hunt.

During my administration, there were five hundred and sixty-nine funerals, at the majority of which I officiated personally. Nearly all of these individuals were buried in this church-yard and adjoining cemetery. They were of every age from one month up to ninety-nine years. If the ratio of deaths has been the same in the last twenty

years it would bring the mortality up to at least nine hundred and fifty for the past half century, or an average of eighteen per year.

The Christian elements of the Hopewell Church were such as to give promise of stability. Take the following names :

ENOCH ARMITAGE,\* from the West Riding of Yorkshire, England, came to this country in 1719. Died January, 1739. His son Reuben was a ruling elder ; daughter Mary, wife of Ephraim Titus. Ruling elders and others prominent in the church descended from him : Enoch Green, of Easton, Daniel G. Howell, Lewis J. Titus, of Lambertville, Enoch A. Titus, Reuben Titus, Deacon Daniel C. Titus, Benj. Ogden Titus, the Rev. Enoch Green.

ELNATHAN BALDWIN, ruling elder, and Keziah his wife, daughter of Rev. John Prudden. His son Thomas Baldwin, was also ruling elder.

THOMAS BURROWES, and Mercy his wife. The following ruling elders descended from him,—Major Stephen Burrowes, Nathaniel Burrowes, also the Rev. George Burrowes, D. D., Professor of Hebrew in the Theological Seminary at San Francisco, Cal.

EDWARD HART, father of John Hart, who was a signer of the Declaration of Independence.

MAJOR RALPH HART, grandfather of Dr. Noah Hart, whose father, Ralph Hart, married Jemima, daughter of George Woolsey. Jemima Woolsey Hart was received 1742.

JOHN HART, received August 29, 1735. Sarah, his wife, received November 25, 1733.

JOSEPH HART, received August 31, 1733. Hannah, his wife, daughter of Justice John Phillips, was received between 1750 and 1790.

WILLIAM HOFF had three descendants ruling elders and one a deacon. Sons, Jacob, Theodore and Andrew. Daughter, Katherine,

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\* NOTE.—His children, Mary, John, Reuben and Lydia, were born in England, and with the exception of John, are known to have settled in this country.—Historical Discourse, 1876, by Dr. Hale.

baptized by Rev. Jedediah Andrews, 1714, 9m, 22d. (Sarah, daughter of Andrew Hoff, married Joseph Hart. Sarah Elizabeth Hart, daughter of Sarah Hoff and Joseph Hart, married John Stout Golden. In this line has descended to their son Joseph Hart Golden, the farm of Andrew Hoff.)

RALPH HUNT, received August 29, 1735. Father of Charity, wife of Rev. John Guild, and of Nathan, ruling elder. He was also great-grandfather of Azariah Hunt, ruling elder.

EPHRAIM TITUS (son of Silas Titus and nephew of John), an elder in this church, and Mary Armitage, his wife, daughter of Enoch Armitage, have numerous descendants in this county.

JOHN TITUS, ruling elder, and Rebecca his wife, from whom fourteen ruling elders, seven deacons and two ministers of the gospel have descended.\*

*Sheriff* JOHN MUIRHEID, ruling elder, and Rebecca Bailey his wife. All the eight children were baptized in infancy. He died 1725, and his wife in 1759.

GEORGE WOOLSEY and Hannah his wife. The grandfather of Dr. Jeremiah Woolsey and the great-grandfather of the Hon. George Woolsey who was a member of the Governor's Council, also deacon at Pennington.

#### FAMILY OF THE REV. JOHN GUILD :

In a census of the Rev. John Guild's family taken in 1847, it was found that there were, or had been, seventy-five members of that family in the communion of the church, nearly all of them Presbyterians,—six children, thirty grandchildren, thirty-eight great-grandchildren, and one great-great-grandchild. Of these seventy-five, thirty-eight were, or had been, communicating members of the Presbyterian church at Pennington. Seven of the family of Mr. Guild have been

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\* NOTE.—The following memorandum was made by Dr. Hale, probably during his pastorate. "There are more families in this congregation and township descended from this John Titus than from any other man; certainly there are more than *sixty* families and probably a still greater number residing elsewhere." On the margin of the page is written, "Was a *godly* man."—EDITOR.

ruling elders, three have been pastors of Presbyterian churches, one died preparing for the ministry and four married Presbyterian clergymen. Many of these have departed this life. From the time that Charity Hunt, wife of the Rev. John Guild, was admitted to the church September 23, 1743, until the present, a period of one hundred and forty-five years, representatives of the Guild family have never been wanting among the church membership.

Families in Pennington Church in whom the Guild blood is represented :

Wilson Hunt (dec'd), John Stevenson Hunt, George S. Woolsey, Sackett Moore Hart, Andrew Titus Atchley, Vandyke Blackwell, Wm. Harrison Muirheid, Mrs. Mary Ann Atchley, Enoch A. Titus, David G. Baldwin, William B. Muirheid, John G. Muirheid, Jr., William B. Curlis, Theodore Woolsey, Dr. Edward L. Welling, Samuel B. Ketcham, Henry Welling Baldwin, Mrs. Elizabeth M. Titus, John M. Titus, Mrs. Elizabeth Wiley, Daniel C. Titus, Charles Atchley, Livingston Titus.

The following individuals, members of Pennington Church, are descended from the Rev. John Guild :

John Stevenson Hunt, Joshua Jones Hunt, John Guild Hunt, Mrs. Mary P. Hart, Wm. Harrison Muirheid, Mrs. Elizabeth Hart Muirheid (wife of W. H. Muirheid), Miss Sarah Muirheid, Mrs. Elizabeth M. Titus, S. Harry Titus, Charles M. Titus, John M. Titus, John G. Muirheid, Jr., Joseph G. Muirheid, Elizabeth Muirheid, Lilian R. Muirheid, George S. Woolsey, Charles M. Woolsey, Miss Mary Titus, Mrs. Ellen V. Baldwin, Miss Elizabeth Baldwin, Mrs. Elizabeth Welling Wiley, Miss Hannah Wiley, Miss Lizzie Wiley, Mrs. Isabella W. Titus, Mrs. Hannah Cooley Ketcham, Mrs. Mary Ann Atchley, Mrs. Anna Welling Curlis, Miss Mary Curlis, Miss Elizabeth Blackwell Titus, Miss Susan Muirheid, Andrew Titus Atchley, Charles Atchley, Mrs. Anna V. C. Atchley Blackwell, Henry Welling Baldwin, Livingston Titus.



Ministers descended from Mr. Guild: Rev. John G. Howell, Rev. Horatio Howell, Rev. Jesse L. Howell, Rev. John B. Howell, missionary.

Ruling elders descended from Mr. Guild: Major John Howell, John Guild Muirheid, Sr., Wm. Harrison Muirheid, Charles Welling, Isaac Welling, John Welling, A. Alexander Howell.

Wives of ministers descended from Mr. Guild: Elizabeth G. Moore, Elizabeth Dewey, Cornelia Miller, Sarah Maria McCarer.

The following are descendants of the Armitage family :

Enoch Armitage Titus; Miss Mary Titus, daughter of E. A. Titus; Livingston Titus; Miss Elizabeth Blackwell Titus, daughter of L. Titus; Daniel C. Titus; Rosalie Titus, wife of L. P. Blackwell and daughter of D. C. Titus; Reuben Titus; Mary Ann Titus, wife of Nathaniel D. Blackwell; Mrs. Emma Hill, daughter of N. D. and Mary Blackwell, and children; Elizabeth Clifford, wife of Henry B. Perrine, and family; Mary Clifford, wife of Cornelius V. Howell, and children; Miss Jane Clifford; Miss Frances E. Phillips, sister of Dr. W. W. L. Phillips, of Trenton; Miss Sarah Muirheid; John G. Muirheid, Jr.; Joseph G. Muirheid; Miss Elizabeth Muirheid; William Harrison Muirheid and children; Mrs. Elizabeth M. Titus; John M. Titus; S. Harry Titus; Charley Titus; Lilian R. Muirheid.

The name of ARMITAGE is extinct. Of other names prominent in the early history of Pennington Church: Archibald Updike and family are the only representatives of Andrew and Margaret MORGAN, through his grandmother Mrs. Updike, who was a Morgan: the name has died out; Ella Pittenger is the only representative by name of the PITTENGER family; the name of BURROWES has died out, and the only representative by name outside of the congregation is the Rev. George Burrowes, D.D., of San Francisco, Cal.; Edward Burrowes, son of the original settler, married Jane Muirheid: the daughter by that marriage, Catharine Burrowes, became the female ancestor of

all the Atchleys in the county by her marriage with JESSE ATCHLEY; the MOORE name is also lost out of the congregation, but the marriage of Aaron Hart, Sr., to a daughter of Amos Moore, has given to all the descendants of Aaron Hart, Sr., for four generations, a share in the Moore blood.

College graduates from this Congregation:

Princeton, 1763.—Noah Hart, M. D., son of Ralph Hart and Jemima Woolsey, daughter of Jeremiah Woolsey, Sr. Dr. Hart was a grandson of Major Ralph Hart, first settler.

Princeton, 1787.—Jeremiah Woolsey, M. D., son of Jeremiah Woolsey, Sr., and grandson of George Woolsey, first settler.

Princeton, 1828.—Henry Perrine Welling, M. D.

Princeton, 1839.—Isaac Watts Welling (farmer).

Princeton, 1844.—William W. McNair, Rev.

Princeton, 1844.—Noah Hunt Schenck, D. D., Rev.

Princeton, 1846.—A. A. Higgins, M. D.

Princeton, 1846.—William Howe (banker).

Princeton, 1846.—Samuel H. Titus (druggist).

Lafayette, 1847.—Jesse L. Howell, Rev.

Lafayette, 1850.—Israel Hart, M. D.

University of Michigan, 1853.—Thomas Spencer Ogden, Rev.

Princeton, 1856.—Henry Harrison Woolsey (lawyer).

Princeton, 1857.—Edward Livingston Welling, M. D.

Williams, 1865.—George Hale, Jr., M. D.

Princeton, 1870.—Asher B. Temple, Rev.

Williams, 1874.—Arthur Hale (banker).

Princeton, 1877.—Willis B. Skillman, Rev.

Lafayette, 1880.—J. Smith Hart (sec'y).

Princeton, 1883.—Hartley T. Updike, Rev.

Princeton, 1884.—Alvin Blackwell, Rev.

To these should properly be added the name of the Rev. William Robinson, in fact, holding the first place on the list. Though not

a college graduate, he was a self-made, well educated man. This will make the number twenty-two, namely : one lawyer, one secretary, one farmer, two bankers, one druggist, seven doctors of medicine, and nine ministers of the gospel.

Clergymen who have gone out from Pennington Church :

In a list of the earliest members is found the following entry : WILLIAM ROBINSON. The name of this William Robinson is appended to a deed dated the 2d of November, 1729, containing a release by Thomas Reed to Nathaniel Moore, of land below Pennington, to this day in possession of Mr. Moore's descendants. Mr. Robinson was at that time a teacher in Pennington. "He was received under the care of the New Brunswick Presbytery on the 1st of April, 1740, and on the 27th of May following was licensed to preach the gospel. On the 4th of August, 1741, he was ordained at New Brunswick *sine titulo*." (*Sprague's Annals of the American Pulpit*, vol. 3, p. 93.) About to be installed at St. George's, Delaware, in April, 1746, he died. He finished a career of less than five years as a minister of the gospel, being the first minister provided for the Church by the Hopewell congregation. Dr. Alexander said : "Probably Mr. Robinson, during the short period of his life, was the instrument of the conversion of as many souls as any minister who ever lived in this country."

Rev. William W. McNair.

Rev. Thomas Spencer Ogden.

Rev. Jesse L. Howell.

Rev. Asher B. Temple.

Rev. D. Willis Skillman.

Rev. Hartley T. Updike.

Rev. Alvin Blackwell.

Dr. Hale preached at the ordinations of Mr. McNair and Mr. Ogden, and presided at the ordination of Mr. Updike and made the ordaining prayer.

Pennington Congregation has furnished the following wives for ministers :

Emily S. Ogden married the Rev. James Greer.  
 Catherine S. Ogden married the Rev. J. G. Reicheldaffer.  
 Charity Dunn married the Rev. William W. McNair.  
 Henrietta W. Ketcham married the Rev. Ludlow D. Potter.  
 Elizabeth Moore married the Rev. William J. Blythe.  
 Maria Higgins married Rev. Peter Dougherty.

A number of Elders have been furnished to other churches, viz.:

To First Church, Cranberry,—Enos Baldwin, Israel Baldwin.  
 To Titusville Church,—Edmund Roberts, Joseph Titus, Theophilus Hunt, Theodore Hunt, Wilson Atchley, John Guild Titus, Theodore Hoff, Isaac Farley, John Welling, Charles T. Hunt.  
 To First Church, Trenton,—Daniel G. Howell.  
 To Freehold Church,—Woolsey Baldwin.  
 To Fourth Church, Trenton,—Nathaniel R. Titus.  
 To First Church, Princeton,—John V. Terhune.  
 To Second Church, Princeton,—Nathaniel H. Titus.  
 To Hamilton Square,—George R. Cook.  
 To Third Church, Trenton,—Joseph A. Pittenger.  
 To Kirkpatrick Memorial,—Jacob Dilts.  
 In New York State,—Benjamin S. Holt.  
 Marengo, Illinois,—William J. Titus.  
 To Second Church, Amwell,—Joseph Landis Quick.  
 To Hopewell Church,—Ralph Ege.  
 To Second Ref. Dutch Church, Philadelphia,—De Witt C. Moore.  
 To Lambertville Church,—T. Quick Phillips, Lewis J. Titus.

The families mentioned below hold the farms that were held by their families fifty years ago :

Levi T. Atchley, Henry Blackwell, Armitage Blackwell, Anna Maria Burroughs (daughter of Joseph), Thomas B. Cook, Moses Stout Drake, John H. Drake, John O. Ege, Joseph H. Golden, S.

Moore Hart, John S. Hunt, Louisa Ketcham, Samuel B. Ketcham, William C. Lewis, William Pitt Manners, William Harrison Muirheid, Reuben Titus, Wilson Hunt, dec'd (family of), Theodore Woolsey, Charles T. Blackwell, heirs of John Conrad.

On entering upon his work, the young pastor, after consultation with that godly woman, wife of the Rev. Benjamin Ogden, resolved to commence a series of cottage prayer meetings, going from house to house, as invitations might be received. The first meeting was at the house of Mrs. Ogden, and similar meetings continued to be held frequently for thirty years without interruption. This plan was an advantage to the little children, a comfort to the bed-ridden, to the aged and to mothers overwhelmed with domestic cares, and carried with it a blessing wherever it went.

There were two occasions during my ministry when religious meetings of more than ordinary interest were held. The place of the one was Pleasant Valley, on the north side, facing the south, at the farm-house of Margaret, the widow of Elisha Hunt. It was in the middle of the month of February; the house was about one mile distant from the public road; the night was cloudy, therefore moonless and starless, and the roads were such that the only vehicle used that night was a large farm wagon drawn by oxen. Yet the people of the neighborhood were all there. A story-and-a-half house supplied parlor, dining-room and kitchen. The audience was early assembled on the ground. When the pastor saw that twenty-three young converts were present who had never yet opened their lips in public prayer, he conceived the thought of calling upon every one of them, in groups of three, to pray. A very short sermon, an occasional verse sung, now and then a prayer, a brief intervening remark of the pastor, occupied more than two hours of that evening. The company would readily have remained all night, for they said one to another, "It is good to be here."

The other occasion was in the month of January, 1846, during the revival which gave to this church, first as a communicant and after-

wards as an elder, that precious man, John Ellis Burd; also his wife. Saturday night there fell a heavy snow-storm. Through wind and snow the highways and byways were nearly impassable; nevertheless the faithful sexton built two large fires in the huge ten-plate stoves on each side of the pulpit; and there gathered twenty-five men, communicants and young converts, who spent between two and three hours in the midst of the howling storm, in conference, singing and prayer. Surely this was "none other but the house of God and this the gate of heaven." It was familiarly said for weeks afterward that this storm was the only one that was known to prevent that faithful ruling elder, Aaron Hart, Sr., from coming three miles to the Sabbath morning service.

A regular system of pastoral visitation was adopted, to which Monday and Tuesday of the week were generally devoted. As Monday and Tuesday were busy days, there was a mutual understanding that the coming of the pastor should not interfere with the duties of the household. In addition to this pastoral visitation, frequently the second day was closed by a preaching service at a private house in the neighborhood, previously visited. Thus, from time to time, were many religious services held, with manifest interest and profit to the people.

In the meantime, the children were not neglected at the Sabbath-school on Sunday morning; and, in a few years, Sabbath-schools were established at Titusville, Harbourtown, Woodsville, Hopewell, Marshall's Corner, Mount Rose, Centreville and Federal City. When the number of services in the congregation was increased to three it was the practice of the pastor during the summer season, in due order, according to previous appointment, to hold the afternoon service wherever there was a Sabbath-school. For committing to memory the Shorter Catechism of the Westminster Assembly, at first it was customary to give a hymn book as a reward; later, a copy of the Bible, and to the little ones who learned the Child's Catechism, a copy of the New Testament. These were ordinarily distributed at the mid-summer Sabbath School Anniversary held in the woods.

The main reliance in the prosecution of this work was the stated preaching of the gospel. Following the advice of Dr. Miller, the pastor adopted the practice, as far as possible, of writing out one sermon every week for the Sabbath morning service. All the other services, whether for funerals or otherwise, were attended after preparation either with or without pen, as the necessities of the case called for. In the general religious work no special system of measures, or modern methods of carrying forward revivals, was attempted. When aid was demanded the pastors in the immediate vicinity were ready to give their services. Thus pastors and churches were bound together more and more closely.

The first season of religious interest was in the winter of 1840; the second, one of much greater power, which moved the whole township, was early in 1842. As the fruit, one hundred and twelve persons, in March of that year, stood up at the same moment and entered publicly into covenant with God, eighty of whom were baptized in the presence of the congregation. Twenty-three were added to the church afterwards, the Rev. Dr. P. O. Studdiford aiding in this work.

The next outpouring of the Holy Spirit was in 1846, when the Rev. Robert Hamill, D. D., wrought shoulder to shoulder with the pastor, preaching and visiting from house to house until sixty had been received into the communion of the church. There were several precious seasons which intervened between this and a more powerful work of grace in the year 1858, when the pastor was aided by the Rev. Wm. C. Roberts, D. D., now of Lake Forest University. As the fruit of that revival fifty-six united with the church.

As time passed on, God graciously manifested His presence by occasional accessions to the communion of the church until the time arrived when the providence of God called for the dissolution of the pastoral relation. Many reasons for that change were well understood, but touched neither the affection of the people for the pastor, nor the affection of the pastor for the people. Some of these reasons will be best known at the Judgment Seat of Christ. The experience and ob-

servation of nineteen years have confirmed the probable justness of that decision, for, as yet, no ground has presented itself for a change of opinion as to this separation and the pastor's entrance in a new field of labor. His tender love for that people, also their tender love for their minister, has continued to the present hour.

In due time, the undesirableness of a church without a pastor became manifest. The Lord in His kindness sent a faithful servant to cultivate His field. By the time of the opening of the Presbytery, in April, 1871, the Rev. Daniel R. Foster had gathered a harvest of seventy-one souls, and this offering was brought as the reason why he was qualified to be the pastor of this flock, and within a few weeks he was duly installed as pastor of Pennington Church. With a spirit of self-abnegation, with a complimentary allusion to the personal interest of the ex-pastor in that work, the pastor-elect welcomed him with these words of our Saviour, "And so it is written, one man soweth and another reapeth." If there is any kind act, any Christian affection, sympathy or aid, these were none of them wanting toward his predecessor by the Rev. Daniel R. Foster throughout his ministry at Pennington. He was earnest, diligent, untiring, profoundly sincere, self-sacrificing and successful, and his work praises him.

It remains for us to invoke upon the present pastor of this flock and the people of his charge, the richest benedictions of Heaven. Here may prayers ascend and blessings descend, sacramental seasons be held, and sweet communion be enjoyed with the invisible Church of the Redeemed; and when this pastor's work is done, may he receive a crown of glory that fadeth not away.

Brethren, permit a word of exhortation. First, forget not to submit trustfully to all the afflictive dispensations of God's providence. "Happy is the man whom God correcteth." As a nation, we have been visited with two terrific wars, but God has carried us through; as a church, you saw your beautiful house laid waste with fire; as families and individuals, you have been visited with various afflictions, but God, true to His promises, has made "all things work



together for good." Second, fix your mind habitually upon the high value of God's various gifts, and seek to appreciate them more and more. Third, let sincere gratitude, thanksgiving and praise characterize the whole period of your life through all its changes, for God has said: "Whoso offereth praise glorifieth me;" "In everything give thanks, for this is the will of God in Christ Jesus concerning you." Fourth, consecrate all your possessions, your affections and your powers to the service of the only living and true God, for time and for eternity; and while you abide on earth, let it be your joy to lead souls to heaven, and your chief delight to work with Him and for Him who died to redeem you. "Seek ye first the kingdom of God."

And now, brethren, what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?

Be perfect, be of good comfort, be of one mind, live in peace; and the God of peace shall be with you. And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them that are sanctified, through the faith which is in Christ Jesus. Amen.

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. Amen.



# ADDRESS

BY THE

REV. SAMUEL M. HAMILL, D. D.,

AT THE

## FUNERAL

OF THE

REV. GEORGE HALE, D. D.,

NOVEMBER 15th, 1888.

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*Dear Brethren,*—We have assembled to pay the last tribute of respect and affection to a beloved brother whose record is on high. While we mourn his loss “we sorrow not as others which have no hope,” (1 Thess. iv. 13). “For if we believe that Jesus died and rose again, even so, them also which sleep in Jesus will God bring with him,” (1 Thess. iv. 14).

A letter received this morning from one who knew him well, says: “I did not know how much I loved Dr. Hale. I feel as if I had lost a member of our own family.” He was dear to us all. He was a godly man. The lives of godly men are no unimportant part of the church’s heritage. A brief sketch of his useful life will be appropriate.

Rev. George Hale, D. D., was born in Catskill, New York, on the 8th of June, 1812. He was a son of devoted Christian parents. This

itself was a rich inheritance whether for this world or the world to come.

Having completed the preparatory course of study, he was admitted to Williams College, Massachusetts, from which institution he received his diploma as Bachelor of Arts, in the year 1831. He was subsequently a tutor in the college for two years. He entered the Theological Seminary at Princeton, and completed the full three years' course.

Among his classmates were Rev. Doctors Comingo, Dale, Elliot, Willis Lord and William A. Scott, all well known ministers of the Presbyterian Church.

In 1836 he was licensed to preach the Gospel by Columbia Presbytery. On November 19, 1838, he preached his first sermon to this congregation with the view of becoming its pastor. The coming Sabbath will be the fiftieth anniversary of that event. Having received a call from this congregation he was ordained by the Presbytery of New Brunswick, and installed as your pastor on the 7th day of February, 1839. In this large and interesting field he continued his ministerial work for a period of thirty years. You can testify to his faithful discharge of duty. He labored in season and out of season. The Lord blessed him in his work. In the winter of 1841 and 1842 a powerful revival brought into the church 132 members. In 1847 and 1848 about sixty more were added to the roll of members, and in 1857 and 1858 fifty-six more on confession of their faith. These were special periods. But there was a continuous growth during Dr. Hale's ministry, not only in numbers, but in the graces that adorn and invigorate and strengthen a church. He entered into the work of the ministry with all his heart. He was devoted to the service of the Master. His meat and drink was to do the will of Him who sent him.

*As a Pastor*—Dr. Hale was kind, affectionate, discreet and wise. He carefully studied the character of his people. He knew them well. He prudently adapted himself to the circumstances that surrounded him, and in a remarkable degree won the esteem, and confidence, and

love of this people, and the respect of the community. He was a frequent, welcome visitor in the homes of this congregation; old and young had a place in his warm heart. The pleasant smile, cheerful grasp of the hand and cordial greeting made every one feel at ease with him.

In times of affliction, in the sick chamber when anguish filled the bosom of weeping friends, he was especially happy in his words of comfort. He sympathized with the sorrowing. He had a fellow-feeling for those who suffered. His very tones of voice were consoling. What relief he brought to those who were in deep distress! The mourning one felt the inspiration of his presence. His words, his prayers, his sympathy, his judicious advice rolled the burden from many a sorrowing heart, overwhelmed with grief.

A beloved brother in the ministry who has been a successful pastor, who, as a licentiate labored here in the revival of 1846 and 1847, said he learned much from Dr. Hale, as he went with him from house to house over the hills and valleys of this large congregation, conversing with individuals by day, and at the evening services pressing home the truth upon their consciences. He was deeply impressed with the earnestness, fervor and devotion which the Doctor manifested in his ministerial work. He was truly a model pastor.

*As a Preacher*—Dr. Hale was able, forcible, earnest and always acceptable. His themes were well chosen. He brought forth things new and old. His presentations were clear and pointed. His sermons were both textual and expository. He was direct and effective. While he aimed to reach the intellect and instruct his hearers, he did not forget that men were emotional and that the heart must also be reached, as out of it are the issues of life. His strongest appeals were therefore to the heart. His utterances from the sacred desk to this people, whom he greatly loved, and to whom he gave the service of his best days, will be long remembered. Parents and children and children's children, will not soon forget the words he spoke. They will be treasured up as precious remembrances of a beloved Pastor.

His Historical Discourse delivered here in 1876, was a most valuable contribution to the history of this church, and of this section of the State. He was a ready writer. His style was easy and flowing. He wrote many articles for the religious press.

In his theological views he was sound and thorough. He kept abreast with the times, but never drifted into *isms*. He had been carefully trained in early life, and like Timothy was from his youth raised in the scriptures. He accepted them, the testimonies of the Lord, as his counsellors when young and consecrated himself in early life to the service of God. Like the Great Hebrew Prophet when called in youth, he said, "Speak Lord, for thy servant heareth."

When in the Theological Seminary he enjoyed the privilege of the instruction of those illustrious teachers, Rev. Doctors Archibald Alexander, Samuel Miller and Charles Hodge, who at the time were the pride of Princeton and of the Presbyterian Church. He was an admirer of Jonathan Dickinson, and often quoted him, of whom Dr. Hatfield wrote that he was the greatest theologian of his age. Moses Dickinson, a brother of the distinguished theologian, was the second settled pastor of this church. Dr. Hale kept up his habits of application. He was studious and scholarly. For a number of years he was a successful teacher, and would have distinguished himself in that sphere.

He was an *ardent patriot*. When our country was struggling for its very life, his voice was heard in the pulpit and on the platform, pleading for the Union, with no uncertain sound. After the battle of Gettysburg, he went to the field of carnage under the auspices of the Christian Commission, volunteering his services to do all in his power to ameliorate the condition of the wounded, suffering and dying soldiers, and to extend to them the consolations of the Gospel.

The cause of Temperance, of the Bible and of the Sabbath-school secured his cheerful support. He was ever ready for every good word and work. Whatever promoted the good of man and the glory of God had attractions for him and was sure to enlist his interest.

*As a Presbyter*—Dr. Hale was always in his place, and always ready to take his part in whatever duty was assigned to him. He was warmly attached to his ministerial brethren (especially of New Brunswick Presbytery), and they were equally attached to him. We all loved him and rejoiced to see his beaming face and to hear his cheerful voice. He was a genial companion, a constant, faithful and true friend.

In the year 1861, Dr. Hale was elected a Trustee of the Princeton Theological Seminary. He was an efficient and valuable member of that Board, and continued in that relation until his death. From 1863 to 1879 he was its faithful and honored secretary.

For twelve years he was a member of the Presbyterian Board of Publication, and for about the same length of time of the Presbyterian Board of Education. La Fayette College conferred on Dr. Hale the title of Doctor of Divinity, an honor richly merited and most appropriately given.

When Dr. Joseph Jones, the Secretary of the Board of Relief of the Presbyterian Church, was called to his reward, the Board chose Dr. Hale as his successor. He resigned his pastoral charge, and accepted the appointment. He left a people who were devoted to him, to assume new and heavy responsibilities in the care of one of our most important ecclesiastical agencies. He entered this field with great zeal, and exhibited much executive and administrative ability in its management and control. His earnest, able and telling appeals to the Churches, Presbyteries, Synods and before the General Assembly, awakened a new interest in this cause and brought it into much greater prominence. In this important field he labored with unwearied faithfulness and success for seventeen years. His large heart swelled with deep emotion and often found vent in tears when appeals came to him from those in the ministry who had faithfully toiled through an active and useful life for the good of others, and were broken down in health or laid aside, penniless, in old age, dependent on the charities of the church for a meagre support. His strong sympathy in these cases was such that he not infrequently left his office with a feeling of sadness

that he could do no more to alleviate their suffering condition. Ministers in failing health and in indigent circumstances, and the widows and orphans of ministers in such circumstances, found an ardent friend in Dr. Hale. The heavy strain upon him, and failing health rendered a period of rest desirable, and he gracefully resigned his office.

After his retirement from the arduous labors of the Board of Relief he rendered valuable aid and counsel to his successor, Rev. Dr. Cattell, and as his health allowed, he preached in various churches with great acceptance. He was at home in the pulpit and loved to preach the Gospel.

A little more than a month ago Dr. Hale made the closing address at the 150th Anniversary of the Presbytery of New Brunswick, at its October sessions in Lawrenceville.

He exhibited a degree of pathos, and power, and familiarity with the history of the church that greatly pleased and delighted his audience, and seemed to give promise to him of many days. In that impressive and touching address he stated that just fifty years ago from that day he had been admitted a member of the Presbytery of New Brunswick. What a grand service he had given in those fifty years, first to this congregation, to whom he came in the dew of his youth, and then in his riper years to the church at large by his masterly management of the difficult and delicate interests of the Board of Relief.

There was a nobleness of character in our deceased brother that commanded our admiration. We mourn this day that we shall see his face no more. The voice we heard so often giving utterance to wise counsels, is silent. The lustrous eye is closed. In our ministerial meetings where he was so constant an attendant we shall welcome him no more. The light of his earthly house has been extinguished. The mother and children miss from his accustomed place a devoted husband and a beloved father; an elder sister will see no more one who was the charm of her life. Our tenderest sympathies are with them in this hour of sorrow. Shepherd of Israel, we commend them



to Thee! Oh, Thou who leadest Joseph like a flock, send consolation to this smitten household.

Our brother has gone! Gone to his reward! To take his place in the upper sanctuary! To dwell forever with the Lord!

“Thou art gone to the grave, but we will not deplore thee,  
Though sorrow and darkness encompass the tomb.  
The Saviour has passed through its portals before thee,  
And the *lamp* of His *love* is thy guide through the gloom.”



# FUNERAL SERVICES OF REV. DR. GEORGE HALE.

WITH AN ACCOUNT OF THE  
MEMORIAL SERVICES

HELD ON THE  
FIFTIETH ANNIVERSARY OF HIS PASTORATE OF  
PENNINGTON CHURCH.

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[FROM THE PRESBYTERY, Trenton, N. J., December 6, 1888.]

The last issue of THE PRESBYTERY gave a short account of the death of Rev. Geo. Hale, D. D., together with an announcement of a memorial service to be held in his old Church at Pennington.

The funeral, which was held on Thursday, November 15th, was largely attended, despite the storm which prevailed. The church edifice was very tastefully draped in black by loving and reverent hands, the six ruling elders acting as bearers of the casket.

The exercises were opened by the Rev. Dr. Murphy, of Frankford, Pa., who read the 335th hymn, which was sung by the choir. Rev. David Wills, Jr., the pastor, then read the Scriptures, and Rev. Dr. Gosman, of Lawrenceville, made the opening prayer.

The Rev. Thomas Hanlon, D. D., of Pennington Seminary, read the 312th hymn, which was sung as a solo by Miss Gaskill, of that institution, with great tenderness and sweetness.

The sermon was preached by Rev. S. M. Hamill, D. D., of Lawrenceville, from the text, "For we mourn not as those without hope."

Rev. Dr. Cattell, who succeeded Dr. Hale as Secretary of the Board of Ministerial Relief, delivered quite an extended and touching address.

Prayer was then offered by Rev. Dr. Knox, of Lafayette College, after which Rev. S. M. Studdiford, D. D., read hymn 786, which was sung by the choir.

Benediction was then pronounced by Rev. S. M. Hamill, D. D. The casket was then opened and the calm face was viewed by the large congregation by whom he was so much honored and beloved.

Rev. D. R. Foster, of Trenton, Dr. Hale's successor in the pastorate of Pennington Church, made the closing invocation, and pronounced the benediction at the grave. There were also present Rev. Mr. Johnson, formerly of Hopewell, Rev. Mr. Brooks, of Trenton Prospect Street Church, and Rev. C. S. Vaneleve, of Pennington. Thus was laid away a great man, a beloved former pastor, a true patriot, a firm friend, a man of God.

And not of less interest to the congregation at Pennington were the services on Sunday, November 18th, when memorial services were held. The day was perfect, and the congregation very large when the pastor read from manuscript a sermon written by Dr. Hale, which was to have been delivered by himself in celebration of the fiftieth anniversary of his pastorate, on that very day. The text was, "Having therefore obtained help of God, I continue to this day."

It was truly his benediction to this people, for besides its great value as a historical production, it reviewed that very extended pastorate and touched upon the most tender recollections of the past.

Then again in the evening to a large congregation, the pastor, Rev. Mr. Wills, preached a most able and affecting memorial sermon from the words, "Know ye not that there is a great man fallen this day in Israel?"

Many were moved to tears. Then an address by the Rev. Dr. Hanlon closed the public services in honor of one whose name will ever be cherished—a household name; that of a noble and exemplary Christian brother, teacher and friend.

The following resolutions were passed by the congregation :

WHEREAS, It hath pleased the all-wise God to remove by death our dearly beloved father, brother and friend, the Rev. George Hale, D. D., who for thirty years was the faithful and devoted pastor of the Presbyterian Church at Pennington, N. J.; therefore,

*Resolved*, That while deploring our loss, which we know to be his eternal gain, we bow with meek submission to the Divine will that ordereth all things well.

That we treasure in our hearts his loving Christian character, his unfaltering zeal, devotion and self-sacrifice, for the advancement of Christ's kingdom on earth, as an example worthy of imitation.

That with tender memories will we recall his ministrations among us, not only during his long and useful pastorate, but through the successive years that followed, when his interest in this Church ceased not, and his fatherly love was unabated.

This was manifested by visiting from house to house, by his liberal financial aid in building two houses of worship, in devoting the failing strength of his last days to the preparation of a farewell sermon, and his daily intercession for us at the throne of grace.

The priceless blessing of his life in our midst no one can estimate. How many seeking, anxious hearts he directed to Christ as their own Saviour, to what a large number of sick and dying believers he has given encouragement and hope as they were upon the brink of eternity, into how many sad, darkened homes he has administered the consolations of the Gospel, we know not, for no family or individual was forgotten.

Truly his was a life well spent, and he has gone to receive a rich reward, for many souls have been given him as stars to adorn his heavenly crown.

Servant of God, well done: "enter thou into the joy of thy Lord."

*Resolved further*, That as a Church we extend our tender sympathies to his sorrowing family, commending them to the care of Him who is the widow's God and a Father to the fatherless.

J. G. M.

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## MINUTE OF THE BOARD OF RELIEF.

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[FROM THE CHURCH AT HOME AND ABROAD, JANUARY, 1889.]

REV. GEORGE HALE, D. D.

In connection with the minute of the Board given below, the Secretary begs leave to reprint the opening paragraph of his first address to the Assembly four years ago. As I have gone on with my

work, every year has only deepened my conviction of the rare worth and excellence of this truly blessed man :

First of all, Mr. Moderator and brethren, allow me a word with reference to the honored and beloved man who for many successive years stood before the General Assembly, as I do to-day, representing the Board of Relief. The minute adopted by the Board on the retirement of Dr. Hale, and which is appended to the Annual Report, expresses none too strongly the grateful love and respect with which he will be regarded by all who can appreciate a life sacredly and unweariedly devoted to duty. I have known him and loved him for many years ; but not until I had entered upon the work he relinquished did I know with what purity of motive, with what steadfast purpose, with what unsparing toil, he wrought in this sacred cause. I have never known a man of higher aims or of more devoted consecration. The memory of such men is blessed.

The following minute was adopted by the Board at its meeting, November 17 :

The death of the Rev. Dr. Hale, Corresponding Secretary of the Board from 1868 to 1884, having been announced, it was resolved that the Rev. Drs. Cattell and Knox be appointed a committee to prepare a minute to be placed on our records, and a copy transmitted to Mrs. Hale. The committee reported as follows:

The Rev. Dr. George Hale was born in Catskill, N. Y., in 1812 ; was graduated from Williams College, Mass., in 1831. For two years after graduation he was a tutor in Williams College, and then entered the Theological Seminary at Princeton, N. J. In 1839 he was ordained to the Gospel ministry and installed pastor of the Presbyterian Church at Pennington, N. J. This was his only pastoral charge. In it he continued thirty years. It was a ministry of rare excellence and success. The intelligence and devotion of the pastor was the theme of men near and far, and rewarded richly by the blessing of God. Large numbers were added to the church, and Christians grew in grace and

in the knowledge of the Lord Jesus Christ. Though now nearly twenty years have passed since Doctor Hale resigned his pastorate, his name is to-day "as ointment poured forth" in all that community.

Upon the death of the Rev. Doctor Joseph H. Jones, in 1868, Dr. Hale was elected Secretary of the Committee of Ministerial Relief by the Trustees of the General Assembly, and upon the motion of the Board of Relief, in 1876, he was chosen its Corresponding Secretary. He brought to the discharge of its duties qualifications of the very best kind. He was wise and tender, assiduous and most painstaking. The ministers, aged or infirm, and the widows and children of those who had been called to their reward, were upon his heart by day and by night that he might serve them most effectively and most delicately. His knowledge of their condition and requirements was intricate, and he did not fail to discriminate wisely, when in relieving their temporal necessities, he spoke or wrote the word which would do them good spiritually. In this way his name became a blessed one in the households throughout the land to which, through him, the Board sent the kindly remembrance of the Church. In this work he continued for sixteen years, with ever increasing delight, until age came on, and he was no more equal to the burden and the strain. Four years ago he retired, leaving the interests for which he had cared so sedulously, and with so much success for so long a time, in a condition of prosperity not before reached.

Having served God in his generation, he has fallen on sleep. He was a good man and full of the Holy Ghost. The Board cherishes his memory with affectionate and profound regard, and sincerely sympathizes with his bereaved family, assuring them that it will ever remember most lovingly and gratefully their sainted husband and father, and fervently pray that the favor of his God and Saviour may abide on them to the latest generation.

MINUTE OF THE PRESBYTERIAN MINISTERIAL  
ASSOCIATION, TRENTON, N. J.

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IN MEMORY OF THE REV. DR. HALE.

Since it has pleased the Great Head of the Church to call from us to a better country, to the realm of Eternal Rest, the Home of Glorious Reward, our much esteemed Brother and venerable Father, the Rev. George Hale, D. D., it is a pleasing duty to attempt to preserve in a brief memorial, a little of the precious fragrance and fruitage of his Christian life and service.

He was a child of the Covenant. This fact wrought in the work of his conversion. His keen sense of honor made him feel that he should be loyal to the One in whose Covenant he was born, and whose rights were acknowledged by parental gift to the Lord in the Sacrament of Baptism. This covenant relation was a vital grace in all his life. Amid the mysteries of God's Providence, it held him like the needle to the pole. It gave great stability to his character, and a unity to every part of his sacred service to the Master.

As a preacher, he strove to "adorn the doctrine of God our Saviour in all things." Though he possessed a broad, vigorous and accurate scholarship, pursuing his studies to the last, and might have won honor in the college world in which he began his public life, as an instructor, and was able to philosophize and theorize about the gospel; he laid all his gifts at the Cross of Jesus Christ as a preacher of His blessed Gospel. The great distinctive features of Christian doctrine, promulgated by our Lord, enforced by the Apostle Paul, and embodied in the Westminster Catechism, formed the groundwork of his preaching. This was attended with wonderful revivals. Increasing years in no wise diminished his love for heralding the Gospel. His last illness, the first protracted one of his life, was the result of revival work in Florida, where he had gone for a protection from the Northern winter. God's word was as a fire in his bones.



As the Pastor of the Presbyterian Church of Pennington, New Jersey, his only charge, he was faithful and beloved. He was a home-going Pastor. He knew his families and their children by name. He commenced the study of his families and their genealogies as soon as he entered his parish. He continued this broad historic study of them during his pastorate of thirty years and the twenty years following. The last work he did was the putting of their history into form for the celebration of the fiftieth anniversary of his pastorate. He finished it the day he died; it was read to him and he fell asleep. That anniversary occurred the Sabbath following. He celebrated it in the Upper Temple, to which nearly every one of his early parishioners had gone.

As a minister among ministers, he was held in very high regard. In the Courts of the Church he held a place of honor. For many years he was the Secretary of the Board of Trustees of Princeton Theological Seminary, and Secretary of the Board of Ministerial Relief of the Presbyterian Church. It was under his administration that the Committee of Ministerial Relief was raised to the dignity and permanency of an established Board of our Church. His efforts; in spite of many hindrances, to rouse a sluggish church to care for the Sons of Levi, and their families were attended with such success as would alone form a record that might well satisfy the holy ambition of any servant of God.

As a Presbyter, his full measure was best known by us. Thoroughly grounded in the doctrine of the Divine Sovereignty and Salvation by Grace, well read in helpful literature, awake to a consideration of all public questions for the good of Church and State, his wise forecast of the future, his embodiment of radical ideas and conservative measures, thoroughly persuaded in his own mind, energetic in purpose, possessing, at the same time, such generosity of feeling towards his brethren that no one ever heard him disparage a brother or his works, he was a most efficient Presbyter. He was often called to give advice to his equals in age, and was a chosen, spirited, classic, appreciated companion of the younger brethren. His last public appearance was upon the

floor of the Presbytery of New Brunswick, upon the eminent occasion of its one hundred and fiftieth anniversary, when he proved himself to be a very repository of that beloved body. The whole tone of his address, its compass, its contents, its particularity, its correctness, the strength and fervor of his delivery, was like that of an old soldier surveying the field of warfare, and giving his last message in readiness to depart.

Through the longing for intimacy with a few, which age and weariness from contact with human affairs often engenders, he had a special love for this Ministerial Association. What he was to other larger public bodies of men, he was to this Association with a degree of intensity in proportion to the narrowness and quietude of its enclosure. It was in this cleric retreat that he shone with peculiar lustre. His best gifts were here manifest, as a student of men and of God, as a citizen and an ecclesiastic, a ready conversationalist and debater, an humble Christian and a devoted minister. His chair looks sadly lonely. But another crown is won. He has left the gate open, and his illustrious example shines upon the way and inspires us to faithful service.

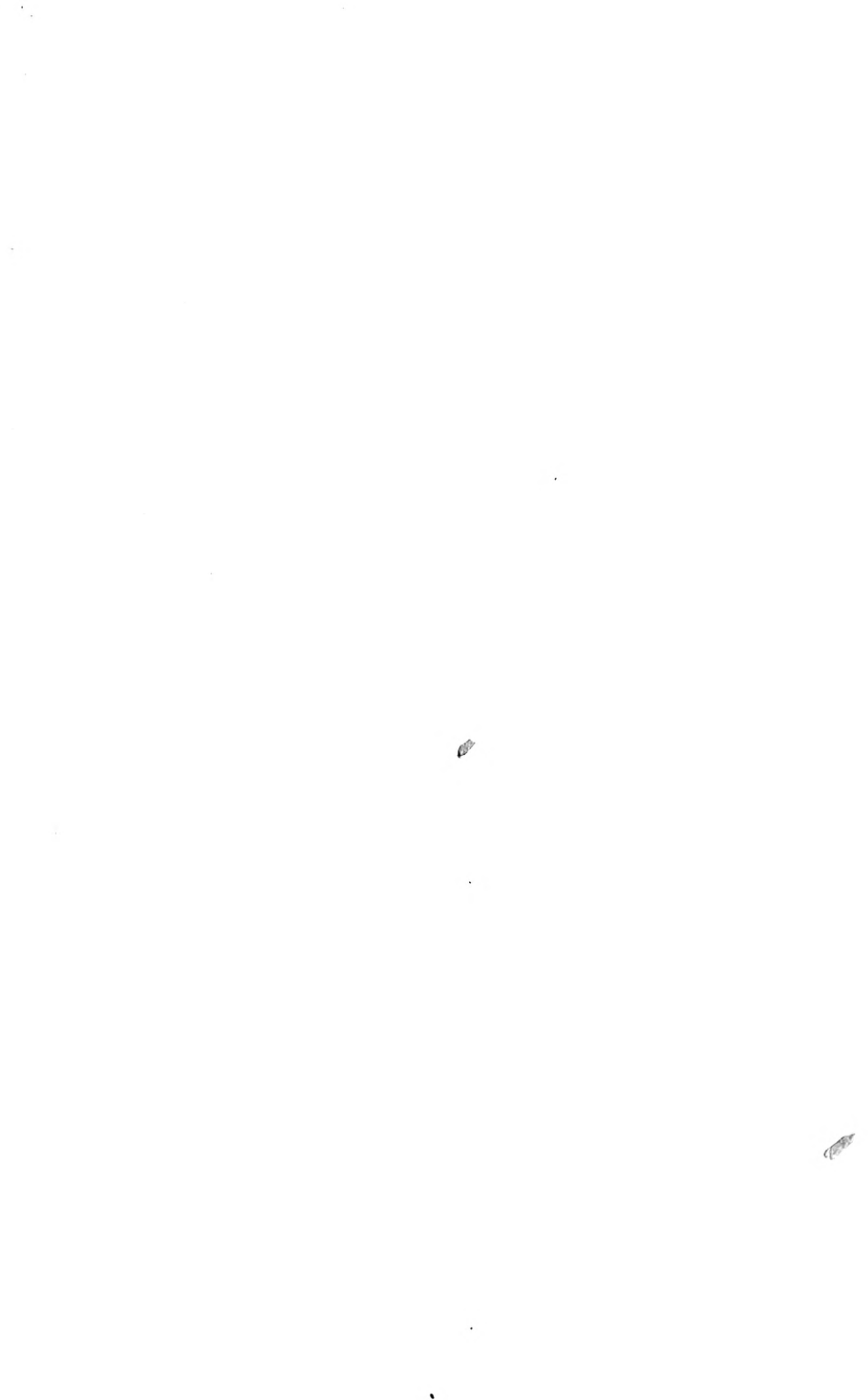
To his bereaved family, we tender our warmest sympathy, and crave the privilege of laying this token of special regard among the many memorial tributes to their beloved.

We pray that they may realize throughout their lives that covenanted blessing claimed by him in his dying hour, "O God, thou art my God from everlasting to everlasting."

D. R. FOSTER,  
A. GOSMAN.







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