HISTORY
OF THE
REFORMED CHURCH,
at
READINGTON, N. J.

1719-1881

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PREFACE.

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

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

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

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

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

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

H. P. T.

\[ \sqrt{104048} \]
TO MY

Honored Father,

who has never known any
other church home than this;
who, more than three score and ten years
ago, here received the rite of baptism;
who has helped me to many facts
here recorded,
and
encouraged me to write this history,
it is affectionately dedicated
by
the author.
INTRODUCTION.

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

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

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

Domino Studdiford kept no minutes after 1796.

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

The baptismal record is complete from 1730. It appears to have been kept for thirty-seven years by Elbert Stoothoff. It is a well kept record. Dr. Messler says; “It is one of the neatest and best kept registers we have ever seen.” Afterwards it was kept by different persons in the congregation. The one who kept this record was styled the “Clerk of the Congregation,” and he was at the same time “Precentor,” that is, the one who stood in front of the pulpit to lead the singing of the congregation. He announced the names of the tunes before he began to sing. When this arrangement began is not known, but it was still in practice in 1800.

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

The baptismal record was so kept until 1827, when Domine Van Liew
agreed to keep this, as well as the records of Consistory. Both records were kept by him until the latter part of his ministry, since which time the Clerk of Consistory keeps the minutes of that body, and the minister keeps the record of baptisms and of admissions to full communion.

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

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

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

OF THE

READINGTON CHURCH.

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

This church has had four edifices. The first stood near the head of Raritan river, on lands now belonging to Mr. John Vosseller. It was about three miles East of the present church edifice, was built of logs, with a frame addition, showing an increase in the congregation very soon after its organization. It stood near the brow of the hill, the second river bank, a few feet East from where the road from North Branch
village intersects the road leading from Readington to Somerville.* Rev. Theodorus Jacobus Freylinghuysen, who was pastor of the four associated churches, of Raritan, Six-mile Run, Three-mile Run [now New Brunswick], and North Branch [now Readington], preached the first sermon in it Feb. 21, "1738."†

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

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

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

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

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

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

§The letter is in the Revolutionary correspondence. It was published at Trenton, in the New Jersey Gazette, a copy of which Dr. Messler deposited in the library of the New Jersey Historical Society at Newark.
1739, by the Rev. Theodorus Jacobus Frelinghuysen, from Ps. 48:10, "According to thy name, O God, so is thy praise unto the ends of the earth." The Building Committee appointed for the erection of this second church was Joris Hall, Jan Van Sicklen, Nicholas Wyckoff, and Martin Ryerson. Joris Hall and Martin Ryerson, however, did not serve.

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

Rev. Theodorus Jacobus Frelinghuysen, the first pastor of this church was an active and a positive man. There were Christians, and there was Christianity, in these parts before he came. But there was a great deal of formality and coldness with it all. Domine Frelinghuysen determined to correct this evil. His views were evangelical, and he insisted on conformity in the life, to professions which were made. He was a warm, earnest preacher, having a dreadful antipathy to all manner of formalism. “The most prominent peculiarity of the preaching of Mr. Frelinghuysen consisted in those clear and discriminating views of the nature and necessity of the religion of the
heart, which it conveyed to his hearers in pointed language and almost conversational familiarity. * * The doctrines of regeneration, repentance, faith, holiness, are nowhere more strikingly illustrated, or more firmly advocated. He uniformly insisted, firmly and earnestly, on the necessity of regeneration to a profitable participation of the Lord’s Supper. At a Communion season in the church at Six-Mile Run while the communicants were coming forward to take their places at the table, he cried out, ‘See! see! even the people of the world and impenitent are coming, that they may eat and drink judgment to themselves.’ Numbers went back to their seats, thinking themselves thus publicly pointed out.” It could hardly be otherwise than that such plain, and practical, and pointed preaching and dealing with men, in an age when many church members depended more on formality than reality, and when even gross immoralities prevailed to an alarming extent in the church, should rouse the evil passions of men into opposition.

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

In 1734, the same persons probably, encouraged by malcontents in the other congregations, had a new consistory ordained for themselves by Rev. Vincentius Antonides, of Long Island. At the same time and place, also, a consistory for North Branch was ordained. These proceedings were entirely irregular, and only resulted in helping on the dissatisfaction with Domine Freelinghuysen and in increasing his troubles. Dr. Messler says that Freelinghuysen “never saw the last of
these.” During one part of his ministry, so violent was the opposition, that the church door was shut against him, and he was not allowed to administer the ordinances; but at which of his churches this occurred is not stated.* During the last seven or eight years of his life he enjoyed more quiet and peace than in the former years of his ministry. “The great work which he had done testified of him.” “About sixty were added to the church at Three-mile Run.” Numbers were added at Raritan and North Branch. Thus he saw the tree of evangelical piety, which he had planted with so much earnestness and care, bearing fruit, in the salvation of many souls.

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

HELPERS.

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

* A pamphlet of 150 pages, a complaint to the Classis of Amsterdam against Freelinghuysen, carefully prepared, and published by his opponents, is still in existence, and gives an idea of the nature of their opposition. What it was, may be inferred from what has already been said. One of the charges was, that he would not admit to the Lord’s Supper those who could not give a satisfactory account of their Christian experience. Another was, that “he insisted strenuously on a change of heart.” Still another was, that he preached doctrines contrary to the standards of the Church.
catechetical classes. In doing this, the example of Paul, in 1 Cor. 12:28, was affirmed: “God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, divers kinds of tongues.”

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

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

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

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

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

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

† The translation is by P. H. Bousquet, Esq., of Pella, Iowa. The minutes, also, of consistory and of Coetus, in reconciling parties under the ministry of Rev. John Frelinghuysen, were translated by Mr. Bosquet. His aim has been to give a literal translation rather than even intelligible English.
sistory of the four congregations has met at Raritan, and has now concluded to call a second Dutch minister,

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

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

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

"Roelof Nevins, Hendrik Visscher, and Abraham Ouke.

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

* Theunis Post had at least two brothers, William and Johannis, the latter of whom had a son Abraham, who had a son Henry, who had a daughter Ann, who married Joseph Thompson, and became the mother of the writer. (See History of Hunterdon and Somerset Co's, pp. 458, 763.)
“3. In the congregation at North Branch, Simon van Aersdaalen.*

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

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

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

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

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

“(Signed) T. J. Frelinghuysen.

“(Do.) Elbert Stoothof, Clerk.”

The call is as follows:

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

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

*He lived at Millstone (Harlingen), near the old First Church [Sourland], about one mile from the church erected in 1752, near Van Aken station, on the present Del. and Bound Brook R. R.
in our four congregations, therefore we, the Consistory of the four combined congregations, have concluded at Raritan (Raretans), in the fear of the Lord, with uplooking unto the Lord of the House, our great Shepherd, to call still a second Low Dutch (Neder Duytchen) pastor and teacher as a colleague of our Do. Frelinghuysen, unto which we entrust and qualify you, by our presents, alike with our beloved brethren of the committee, with power to visit (te moogen aumeeeren) one or two of the reverend Amsterdam ministers, to call, in our name and in the name of the congregations, an orthodox and devoted (begenadigden) minister of the New Testament as our pastor, as we do hereby call your Reverence, Mr.

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

"On our part, we promise your Reverence all the years, and every year, the sum of eighty pounds, money current in this country, as a salary, each pound being from six to seven Holland guilders, and, besides, a comfortable residence, with fifty acres of land, free fuel, at your Reverence's door, one free horse with his equipments, with which your Reverence will have to travel to fill your appointments
among the different congregations; your Reverence will also
be cared for with food where you perform service; we will
also reimburse the Reverend Classis for the expenses of the
peremptory examination and ordination; and, furthermore,
free passage with your goods hither. Finally, we promise to
pay you immediately, at the delivery of your first sermon,
one half-year's salary—namely, forty pounds.

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

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

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

"Raritan, action in our church meeting.

"N. B.—This is now declined by Do. Schnylenborgh."

At the same meeting of Consistory, when " Helpers " were
appointed, it was decided, also, that the Consistory should meet four times in each year—once a year in each congregation—just before the sacrament of the Lord’s Supper was dispensed.

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

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

THE CHURCH AT READINGTON

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

* Of whom the writer once heard Dr. Campbell say: “When Dr. Alexander died, one of the greatest lights the world ever saw went out.”
front of the church and the trees. This second church-building remained, maintaining the same form, but with various alterations and additions, as the place of meeting for divine worship for the congregation until 1833—ninety-five years. It then gave place to a larger and more commodious house of worship, 55 x 70 feet, with three galleries. The congregation worshipped in the large Dutch barn of Aaron Lane, about one quarter of a mile Southwest of the site of the church, while it was in building. The Building Committee at this time was John W. Hall, John Kline, and John Voorhees [commonly known in the writer’s childhood as “Uncle John,” or “Centerville John,” Voorhees].

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

Not long before Mr. Hall’s decease, he was reminded of this incident. “Do you think I shall ever be as active as that again?” was his response.
“Ah, no, Mr. Hall, we can’t expect you ever again to be as active as that.”

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

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

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

This edifice remained without any material alteration until March 22, 1864, when it was destroyed by fire. The fire originated from the stove-pipe where it passed through the East gallery. The church was soon replaced by the present large and commodious building. This is 56 x 76 feet, with a basement 56 feet square. While this was in course of erection the congregation worshipped in a tent, which was provided for that purpose, a little way East of the church. This providing a tent in which to worship was a happy thought. It was first suggested by Jacob F. Randolph, Esq., the son-in-law of Dr. Van Liew, who immediately spoke of it to Consistory, and they at once took measures to provide the tent. It was
very large, seating more people than the church had formerly done. This kept the congregation from scattering; and the novelty of worshipping in a tent attracted many, for the time, who were not regular attendants at the Readington church. It was in the summer season, too, and it was a cool and delightful place in which to spend the time devoted to the Sabbath service. The Building Committee, in 1864, for building the present church edifice, was Herman Hageman, George Davis, and Jacob G. Schomp. It was built by contract, and cost, with furniture, about eighteen thousand dollars.

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

The new church, being completed, was dedicated, with appropriate services, July 20, A. D. 1865. Agreeably to appointment, Rev. Henry P. Thompson of Peapack, offered the Invocation, and pronounced the Salutation; Rev. Dr. Rogers of Bound Brook, read the Scripture; and prayer was offered by Rev. Dr. Blauvelt, of Lamington. The sermon was preached by the pastor, Rev. John Van Liew, from Haggai 2:9, "The glory of this latter house shall be greater than the former saith the LORD of hosts: and in this place will I give peace saith the LORD of hosts." The Rev. Dr. Peter O.
Studdiford, of Lambertville, N. J., made an address, Dr. Messler congratulated the people on the completion of the edifice; and Rev. Samuel A. Studdiford, son of Dr. Studdiford of Lambertville, and a grandson of a former pastor of the church, pronounced the benediction. The dedicatory prayer was offered by the Rev. Gabriel Ludlow, D. D., of Neshanie, N. J.

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

DEDICATORY PRAYER.

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

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

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

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

"And now may it please Thee to make it a blessing to this church and congregation, and indirectly to the surrounding churches, and to the whole race of mankind. May Thy people here enjoy intimate and delightful Christian fellowship with one another through many successive Sabbaths; especially when they surround the table of their gracious Master. Here may that holy, celestial fire, be kindled in the breasts of this people which will be carried away by them to their own dwellings and to the different districts of this widely-spread church and congregation. Here may scenes be witnessed and events take place which will cause an overflowing joy before the angels and glorified spirits before the throne of God and the Lamb. Here may Thy servant, the pastor of this people, stand through several successive years still, though far advanced in life, to minister in holy things; and may his last
years be those of more usefulness and success than those of his youth and the middle period of his pastorate. When he is in this place, the mouth of the people to Thee, presenting their supplications, intercessions, thanksgivings, confessions, and acknowledgments, then hear Thou, and accept, and answer, and forgive. And when he is Thy mouth unto the people, dispensing that truth which He loves, and of the sweetness and power of which he has long had experience, then accompany the dispensation of that truth with a divine and irresistible influence from on high, to render it gloriously efficacious. May the truth from his lips be instrumental—greatly so—in giving light to the benighted mind; in awakening the careless and secure; in communicating a spirit—a life—to such as are dead; in cheering and comforting the weary and desponding one; in establishing the unsettled; in reclaiming and restoring the backslider; in winning many souls and training them for glory.

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

"May Thy presence be here. May it be in the heart of Thy servant alway, to cheer and sustain him. May it be in the hearts of the officers of this church; in the heart of every
member of this communion; in every one of these families.

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

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

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

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

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

New Brunswick [Three-mile Run 1708] 1717; T. J. Fre-
linghuysen, 1720-48; J. Leydt, 1748-83; J. R. Hardenberg,
1786-90; Ira Condict, 1794-1811; J. Schureman, 1812-13;
Jesse Fonda, 1813-17; J. Ludlow, 1817-19; I. Ferris, 1821-4;
J. B. Hardenberg, 1825-9; Jacob J. Janeway, 1830-1; S. B.
Howe, 1832-61; R. H. Steele, 1863-80; T. C. Easton, 1881—

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

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

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

Bedminster, 1758; J. R. Hardenberg, 1758-81; T. F. Romeyn, 1784-5; J. Duryee, 1786-1800; P. Studdiford, 1787-1800; J. Schureman, 1800-7; C. Hardenberg, 1808-20; I. M. Fisher, 1821-33; Geo. Schenck, 1840-52; Wm. Brush, 1852-65; C. H. Pool, 1866-75; J. L. McNair, 1875—

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

Rockaway, 1792; J. Duryee, 1799-1801; C. T. Demarest, 1808-18; Jacob I. Shults, 1816-34; P. S. Williamson, 1835-9; Jas. Otterson, 1840-5; G. Talmage, 1845-51; L. L. Comfort,
1852-4; A. Lloyd, 1855-6; S. Sturges, 1857-63; E. Van Slyke, 1865-7; Wm. Bailey, 1868—

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

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

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

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

JOHN FRELINGHUYSEN,

son of Theodorus Jacobus Frelinghuysen, was the successor of his father in the ministry of Raritan, North Branch, and Millstone [now Harlingen]. Three-mile Run [now New Brunswick] and Six-mile Run had withdrawn from association with these churches, and together had called Rev. John Leydt. Millstone, which the elder Frelinghuysen had served from 1729, now formed part of the collegiate charge to which the younger Frelinghuysen ministered. He was distinguished for his eloquence, and was joyfully received by the people. But on his way to Coetus, in 1754, he was suddenly taken sick, and died, September 5th., on Long Island. His congregation felt his loss very keenly. There had been a great deal of trouble, during his father's ministry, mainly because of his evangelical sentiments and his insisting so much on holy living. The Rev. John Frelinghuysen was eminently a man
of peace. With a firmness and perseverance remarkable in one so young, he promptly tried to heal the divisions already existing in his congregations. It is worthy of remark, that every position which he took in this matter, was sustained by the Coetus. “But the troublesome Arondeus was already among the people” laboring to prevent this design of Frelinghuysen. Fryenmoet, also, who was here and baptized nine children in December 1746, while the elder Frelinghuysen was still living, lent his influence toward the same end. [Fryenmoet also baptized twenty-two children in the North Branch congregation in May, preceding the coming of Rev. John Frelinghuysen in August, 1750.]

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

"Reverend and Dear Sir:

"We, the Consistory, elders, and deacons of the churches of Raritan, North Branch, and Millstone, being assembled in the fear of the Lord, and being convinced of the need and of the constant and earnest desire of our churches to continue the preaching in the Dutch language, and to have the amount of said preaching increased, we have unanimously resolved to Call your Reverence as our pastor and teacher, as we by these presents do, in the name and by the authority of our churches, and present you this Call, and most earnestly request and beseech you to come to us after your preliminary and final examinations and ordination obtained from the Reverend Classis of Amsterdam, or from those here in this land authorized and deputized by said Classis, to take charge of the holy service among us—namely, to preach the Word of God, to administer the holy sacraments according to the appointment of Christ, faithfully to exercise church discipline in connection with the overseers of the church upon offending members; and, fur
thermore, to perform whatever may be required of a faithful servant of Christ according to the word of God and the good order and appointment of the church, after the manner of our Reformed Low Dutch Church, established at the Synod of Dordrecht 1618 and 1619.

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

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

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

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

"Now may He who not only holds the stars, but also, the hearts in His right hand, direct you according to His will and good pleasure, and incline your heart to us as ours is to you. Thus, after wishing you all good and blessing upon your person
and undertaking, we subscribe ourselves, Reverend Sir—Your servants and brothers in Christ.

"Done in our church meeting,
"Raritan, May 18, 1747."

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

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

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

Those who were office-bearers in these churches seem now to have determined to act promptly in attempting to heal
the difficulty which had existed for almost a generation. The three Consistories met for this purpose August 21, 1750, the same month that Rev. John Freelinghuysen began his ministry. They met again September 5, 1751, and prepared articles concerning the difficulty to present to Coetus. The minutes of Coetus, referring to the case, and giving its “advice,” are dated September 12, 1751; and on the 25th of the same month the “three Consistories” again convened “for the purpose of complying with the instructions of the Reverend Coetus.”

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

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

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

* The Coetus reverently says, just before closing its “advice,” “Our God give peace!”
my congregations on the 3d of August, 1755.* On the 21st of that month the great Consistory—namely, of the three congregations, Raritan, North Branch, and Millstone—assembled for the purpose of electing new persons for the church service.

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

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

* This date (1755) appears very plainly in the text of the original minutes, but at the end of the minutes of that meeting is found the year 1750; hence this 1755 here must be an error.
"III. Whereupon the President answered, that it was contrary to church order that the entire Consistory should go out, and chose rather that but one elder and one deacon should go out in each congregation, and the number be filled from the six proposed men, the matter then still remaining the same. But noticing that the least change in the Articles would give occasion for breaking them, consented at once that the entire Consistory should go out; and we intended, according to the made Articles, to proceed to the election, first, of two new elders and deacons from the party of Do. Frelinghuysen, and then to let the incoming party propose their six men, and to elect from them one elder and one deacon; but the incoming brethren demanded at the election, as a compliance with the conditions of peace on their side, to act with us as Consistories over our congregations, and to have the right of voting, as well in the election of members of Consistory from our side, as from their side; then still retaining above us the right to propose six men as a limitation for us in the election.

"IV. Thereupon those brethren were requested to step out, and the matter was considered by us, and (a) it was resolved that we neither could, nor ought to, consent to their request contrary to their own Articles and all sense of fairness; (b) secondly, there was proposed (1) whether the Articles should be strictly complied with in the election (namely), to have their six men in each congregation proposed to our outgoing or our newly-elected Consistory, and then to elect from them two men; (2) or whether we should come so much nearer as to permit their Consistory, over and above the pro-
posing of six men, still to vote with our Consistory in the
election of two out of those six, and each one was called upon
to express his opinion in reference to this matter; some were
in favor of the former, and some in favor of the latter, until
it was resolved to propose the latter to the brethren who stood
out-doors, and to be limited by them to the latter, if they
would come to that.

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

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

"Subscribed in the name of all,

"Joh: Frelinghuysen, V. D. M.
"(Minister of the Word of God),
"et Præses Synodii,
"(and President of Synod)."

"Action of our Synod,
"Raritan, the 21st of August,
"1750."
“Then the meeting was closed with prayer.”

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

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

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

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

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

“(c.) Because all they had to do, as the incoming party,
as is expressed in the Articles, was to propose six men, out of whom they were not to elect, nor could they demand any more.

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

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

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

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

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

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

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

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

COPY FROM THE MINUTES OF COETUS.

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

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

"1. That they must be elected first; for, if they were a lawful Consistory, yet they were not the Consistory for which they had voted."
"2. That they are then the half of the Consistory in the union, while they do not bear one-third of the expenses nor constitute one-third of the congregation.

"3. That Do. Freelinghuysen must stand in the midst of the iire, whether he inclines to the one side or to the other.

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

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

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

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

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

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

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

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

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

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

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

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

"(e.) Was not the first Consistory organized at Millstone, but one Doctor Roeter resided at Ten-mile Run, in the heart of the congregation of Do. Frelinghuysen there; the other could
throw a stone in the Raritan, and resided in between two elders on the Raritan.

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

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

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

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

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

"In the same church are buried Admiral Piet Hein, (who captured the Spanish silver fleet) and Leuwenhoek, the naturalist, both of them natives of the ancient town."
you desire to go with us, and to visit our place, we could make you see it with your eyes. Furthermore, while we have now come so far, we wish to treat with our opponents in the most friendly manner; and while the state of our controversy was not handed in (also being requested), who was legal and who was illegal, we leave it to the wisdom of the Reverend Coetus to decide in this matter, prudently, in such a manner that a reunion may be brought about, however, so that the Reverend Coetus in its indulgence will not recognize as legal that which was done so entirely illegal. Rynier Veghten, nor any one of the Reverend Coetus, having anything to answer to this, the parties were requested to step out, and the conclusion of the Reverend Coetus followed.

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

{Benjamin Mynen, Cetus, p. t. scriba.

COPY OF THE WRITINGS PRESENTED TO THE REVEREND COETUS.

We wish blessing to the Assembly. May it please the Reverend Coetus to know, that not only there was organized a Consistory in a Consistory, and a congregation in a congregation, at Millstone, under pretence that Domine Theo: Jac: Frelinghuysen was not minister there, the counterpart of which we explained to you on yesterday verbally, but that
also there was organized at Raritan and North Branch, a Consistory in a Consistory, and a congregation in a congregation, without the knowledge of the Classis of Amsterdam.

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

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

"2. They never have been recognized by a Classis; even the Classis of Amsterdam does not know of their existence, as
appears from the Minister’s Roll—Frelinghuysen alone being recognized as minister of those congregations.

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

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

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

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

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

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

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

"7. Why should we receive them in any other manner, while in the congregation of Raritan there are but six or seven malcontents and more than one hundred of the party of Do. Frelinghuysen who live in good harmony; wherefore the
malcontents of Raritan have selected their elder Vroom, who is here present, from North Branch.

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

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

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

"(c) And they had broken them themselves.

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

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

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

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

Joh: Hen: Goetschius, V. D. M. Preses.
Benjamin Myrema, Scriba.

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

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

“Our God give peace.”

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

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

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

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

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

"3. The matter of Millstone was taken up, in which we elected a new elder and a new deacon from the malcontents, according to instruction of the Coetus; and on our side then voted, as elders, Lambert Dorland and Johannes Weitknecht; as deacons, Jacobus Van Aarsdalen and Willem Willemse. On the side of the malcontents, Jan Staatsz and Joris Bergen; and with unanimity of votes there were elected as elder Ry- nier Veghten, in place of the outgoing Simon Van Aersdaalen,
and as deacon Abraham Hegeman, in place of the outgoing Jan Van Nuys; so that our Consistory shall consist of:


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

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


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


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

"Subscribed in the name of all,

"Joh: Freelinghuysen, V. D. M.

"et Preses Synodii.

"So done in our Synod.
Raritan, the 25th September, 1751."
A new church was built at Millstone [Harlingen] in 1752. It was dedicated that year by Rev. John Frelinghuysen. His text on that occasion was 1 Kings, 8:29, and Ps. 27:4:

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

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

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

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

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

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

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

"6. It was ascertained that the cost of building the pastoral house amounted to £570 7s. 4d. (five hundred and seventy pounds seven shillings and four pence), to which each congregation had to contribute one hundred and ninety pounds
two shillings and five pence (£190 2s. 5d.) Millstone having paid only seventy-six pounds (£76), remained indebted one hundred and thirty pounds eighteen shillings and five pence; which is assumed by Raritan and North Branch, Millstone promising to pay interest thereon; which interest annually, and for every year they remain united, amounts to seven pounds nineteen shillings and seven pence—of which three pounds nineteen shillings and nine pence and half penny must be paid to North Branch, and three pounds nineteen shillings and nine pence and half penny to Raritan. Elder, Andries Ten Eyk is to receive for North Branch, and Elder Pieter Van Neste for Raritan; and unto them Simon Van Aarsdaalen, Ryner Veghten, and Johannes Stryker have bound themselves in behalf of Millstone to pay the above-named sum annually."

"And so the meeting was closed with thanksgiving."

During the ministry of the Rev. John Frelinghuysen, a charter of the five churches—New Brunswick, Raritan, Six-mile Run, Millstone, and North Branch—was obtained of "George, the Second, of Great Britain, France and Ireland, King, defender of the Faith, etc." This charter is dated June 7th, 1758. It has been copied by Dr. Messler in its appropriate place, after the ministry of Rev. John Frelinghuysen closed, in the Book of Minutes of the Church of Raritan.

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

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

"Oct. 6, 1868."
The preamble of this Charter states that,

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

Then follows the Act of Incorporation, in these words:

"Know ye that we, of our special grace, certain knowledge, and mere motion, have willed, ordained, constituted, and granted, and by these presents for us, our heirs and successors, do will, ordain, constitute, and appoint, the Reverend John Light, John Frelinghouse, ministers; John Van Middelworth, Peter Williams, Peter Van Ess, Andreas Ten Eyck, Daniel Cebryn, Peter Montfort, Hendrick Fisher, Cornelius Bennet, William Williams, Luke Voorhees, David Nevius, Simon Van Arsdalen, John Stricker, Reynier Veghten, elders: and Frans Cusack, Andrew Monton, John Broca, Harman Laan, Cornelius Wyckoff, Peter Schamp, Hendrick Van Deur-
sen, John Messlear, Abraham Hize, Christopher Hoglan, Rem Garretson, Cornelius Van Arsdalen, Andrew Hageman, Abraham Hageman, and James Van Arsdalen, deacons, of the Dutch Reformed congregations above named, and the counties aforesaid, and their successors hereafter, the minister, or ministers, elders and deacons, of the respective churches or congregations, which at any time hereafter, be duly chosen or appointed, shall be and remain one body politic and corporate in deed and in fact, by the name of the trustees of the Dutch Reformed Church of Raritan, North Branch, New Brunswick, Six-mile Run, and Millstone, in the Counties aforesaid."

COETUS.

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

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

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

Ferdinandus and Jacobus, two sons of Domine Freling-

* In 1755 the Coetus was changed into a Classis.
huysen, who had been sent to Holland for ordination, both
died at sea, on their return voyage, in 1753.

A more efficient judiciary was deemed necessary.

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

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

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

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

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

DOMINE HARDENBERG

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

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

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

*"It stood on the knoll on the north side of the river one quarter of a mile below the present bridge across the Raritan known as the 'old bridge.' It was burned during the Revolutionary war by an expedition of the Queen's Rangers, and was not built again till some time after the war."
"After Mr. Frelinghuysen's death, his widow determined to return to Amsterdam, in Holland, where her father resided. The preparations were all made, and the day appointed to leave Raritan for the purpose of embarking at New York, when young Hardenberg surprised her by an offer of marriage. He had contemplated it for some time, and had consulted with the officers of the church in regard to its propriety, (he had not yet finished his theological studies), but on account of the yet so recent death of her husband, only brought himself to the point of making an avowal of his feelings when it could be no longer postponed. She is said to have received it with an exclamation of surprise; 'My child what are you thinking about?' The result, however, was that the arrangements to remove were countermanded, and the voyage to Holland abandoned. They were married soon after, and she went to reside with his father at Rosendale, until he had finished his theological course, and received license to preach the Gospel."

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

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

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

"Tell how she climbed the everlasting hills, Surveying all the realms above;"
Borne on a strong winged faith, and on
The fiery wheels of an immortal love."

"Dec. 8th, 1761, Consistories of Raritan, North Branch
and Millstone, met at the house of Andrus Ten Eyck to ar-
range for the settlement about the Domine's house. (Mill-
stone had withdrawn, or was about to withdraw, from the
union of the three churches.) J. R. Hardenberg presided,
and J. M. Van Harlingen was clerk.

Resolved: That John Skipper of Sourland, Jan Packen-
ton of Lameton, and Joseph Mount of The Landing, be asked
to appraise the depreciation of the Domine's house."

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

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

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

"The difference between the two congregations being pre-
sented in reference to the division of the two congregations, it
was

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

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

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

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

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

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

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

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

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

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

“It is with deep sorrow that the Consistory feels compelled thus to deal with one of their members; and they
heartily wish and desire, that with becoming submission, and sorrow for his former conduct, he may return—that the offence may be removed, and that the Divine displeasure may be averted."

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

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

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

COETUS AND CONFERENTIE.

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

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

"The Coetus men were the men of evangelical life and sentiment—the men of progress, of practical piety, prayer and godliness; the others were the men of exact order, forms, rules, and they felt it to be necessary to maintain all this, at every expense of convenience or of pro-
gress. It was the Fathers, the churches in the Fatherland, their authority and ecclesiastical supremacy; and not what the circumstances and exigencies of the church here demanded."

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

"Out of the thirty-four ministers, and the more than one hundred churches now (then) composing the denomination, twenty-two ministers, and twenty-five elders representing thirty-four churches were present. Dr. Livingston had been appointed by his Consistory to welcome the delegates. De Ronde, formerly one of the most strenuous of the Conferentie, had been appointed to preach a sermon on the occasion. His text was, Eph. 6:23, 'Peace be to the brethren, and love with faith from God the Father, and the Lord Jesus Christ.' It was an elegant and impressive discourse before a vast as-
sembly, in which he thanked the brethren for their willingness to convene for the purpose of peace and unity, and urged them to the same.”

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

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

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

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

† In 1775 incorporated under the name of Hillsborough.
built near Mr. Cornelius Van Horn's, about one-third of a mile west of the present church. But it is recorded in the Rockaway church minutes that "Domine Studdiford wished them to build a church not farther east than Mrs. Van Horn's barn."

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

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

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

"May it please your Excellency:

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

"As we would wish to adore the directing hand of Providence, so we are bound to acknowledge that spirit of patriotism which has induced your Excellency to sacrifice the sweets of
an affluent domestic life, to put yourself and your most virtuous consort to repeated and affecting separations, for no other reason than defending the just rights and liberties of your bleeding country! Here sir, permit us to express our grateful sense of your Excell'y's care and vigilance for this part of our country in the trying winter of 1777; when after two memorable victories, your Excell'y by masterly strokes of generalship defended us with a handful of undisciplined militia, against the depredations of a formidable army of our enemies, collected and quartered in our vicinity. We cannot help admiring that gracious Providence which has made the success and victories of your arms to bare down the remembrance of discouraging disappointments, and we cordially hope that the agreeable prospect of a speedy termination of the present troubles, in favour of our distressed nation may fully answer your and our wishes and support your Ex'y under the present weight of perplexing cares and concerns, inseparable from your station—though the quartering of armies among citizens is always attended with unavoidable inconveniences to the latter; yet we are agreeably constrained to acknowledge, that your Ex'y has been pleased to take particular care throughout this last winter, to prevent and alleviate their calamities as much as possible. Your Ex'y's concern for the support of civil government in its just and equitable execution, has endeared you to our fellow citizens, and the strict discipline which the gentlemen officers under your Ex'y's more immediate command at this place, have observed, not only at head-quarters, but also throughout the body of this army we are persuaded, has merited the approbation and applause of the good people of this neighborhood. We beg your Ex'y will do us the justice to believe us sincere, when we declare our affection and true regard for your person, and the deep sense we entertain of the important services your Ex'y, and the gentlemen officers and soldiers under your
command have rendered their country in the course of this severe contest; and we assure you, sir, that we shall deem it our duty and privilege to make our warmest addresses to the God of armies, for the preservation of your health and invaluable life; as also that of the brave officers and soldiers of your army, praying that indulgent Heaven may direct your counsels, and crown your exertion in the ensuing campaign, with such victories and success, as shall compel a haughty, cruel and relentless enemy to consent to the terms of a safe, honorable and lasting peace.

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

"JACOB R. HARDENBerg, V. D. M. Praes."

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

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

CAMP MIDDLEBROOK, June 2d, 1779.

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

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

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

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

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

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

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

*The first suggestion of a College for the education of the youth of the Reformed Dutch Church, is due to Rev. Theodorus Jacobus Frelinghuysen. The charter for Queen's college was obtained March 20th, 1770.
tablishment of which he had done much. While president of the college* Dr. Hardenberg was also pastor of the Reformed Dutch church at New Brunswick. He was the last who preached in the Dutch language in that church.

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

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

"Gentlemen of the Alumni.—That George III. of England lives in memory to-day is chiefly due to the exercise of his royal prerogative in granting the Charter of Queens' College on March 20th, 1770. Its avowed purpose was 'to promote learning and to supply ministers of the Gospel.' It never dreamed then of supplying ministers of State. The War of the Revolution cast its pall over our Alma Mater, but it found a patron who touched the corpse of its treasury, recalled it to life, and in 1823 stood sponsor when it was re-baptized as Rutgers' College. I bid welcome then, brother alumni, to a reunion that holds a century in its grasp and scans a future of encouraging prosperity."

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

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

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

Rev. Dr. Chambers spoke in behalf of "The Trustees," and called for more liberal contributions for the College. Justice Bradley spoke for the Supreme Court. He said:
dent of Queens College* 1785–90. He received the degree of D.D., from the College of New Jersey when thirty-three years of age, was one of the original trustees of Queens College, and received the degree of S. T. D., from Columbia College in 1789.

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

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

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

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

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

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

*The present college building was erected in 1809; and the lots on which it stands was the gift of Mr. James Parker.
his tombstone is the following inscription prepared by Dr. Livingston:

"Here lies the body of

J. R. HARDENBERG, D.D.,

late pastor of this church,

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

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

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

"NORTH BRANCH, September 11th, 1781.

"The Consistory of Raritan, North Branch and Bedminster being met at the house of Peter Dumont, and opened with prayer, then and there did agree that the North Branch should be the line between the congregations of Raritan and North Branch, beginning where Peter Ten Eyck now lives (the second farm above the grave-yard at North Branch village) and to extend to the place which Edward Bunn now occupies; (now
owned by A. P. Tunison, near South Branch), and did further agree that those persons from Bedminster who had signed at the N. Branch should remain with Bedminster until a more suitable time, or further agreement.

"Signed by the elders of the three congregations.
Gysbert Bogart,
Peter Dumont,
Jan Voorhees."

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

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

John Voorhees, P. t. Prses.

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

*"He was a pillar and an ornament to society." "He was the counsellor of senators, the adviser and compere of the warriors of the Revolution, and an efficient co-worker with the patriot." In the discharge of his ministerial functions he proved himself an able minister of the New Testament, a watchman that needed not to be ashamed."
Tunison was the "innkeeper" in Raritan [Somerville*]. His house stood where Fritt's hotel now does, and part of it is a part of the present building.

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

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

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

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

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

* The village began to be called Somerville about 1800.
† In 1780 he became pastor of the churches of Hillsborough, Millstone, and Neshanic combined. He was ordained pastor of the four united churches of Long Island, June 11th, 1783.
"Resolved: That Domine Van Artsdalen preach one-fifth of his time in the barn of Cornelius Van Horn, or some convenient place in that vicinity, at White House."

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

REV. SIMEON VAN ARTSDALEN*

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

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

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

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

*Wherever he has written his own name, it is so spelled.
mott and Decker* confessed their wrong doing, and the matter was dropped."

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

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

It was ordered that this resolution be published in church.

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

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

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

*It was a child of Decker.

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

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

* Raritan was never again associated with this church as a collegiate charge.
He lived, and died, and was buried, on the "Parsonage farm" (about two miles west of Readington church), outside of the present west wall of the "Schamp burying-ground." He died in 1786, and in 1815 his remains were removed to Readington and buried on the west side of the church. His grave is a little way west of the present church edifice, marked with a small marble tomb-stone with the following inscription:

"In memory of
THE REV. SIMEON VAN ARSDALEN,
Who departed this life the 26th May, 1786,
In the 33rd year of his age.

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

METHODOISM.

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

"Margaret Demott for an offence given to the church in countenancing the erroneous doctrine of the Methodists, having heretofore been debarred the use of the Lord’s Supper, is now upon confession of sin, admitted to the benefit of that sacred ordinance."
September 10th, 1788, the following record occurs:

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

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

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

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

THE M. E. CHURCH OF READINGTON.

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

The old church, the first M. E. church in the township, stood on lands donated for that purpose by Asher Hankin-
Mr. Hankinson also aided materially in building the first house of worship. It was owing largely to his efforts that the church was built at the "Grove" instead of at Pleasant Run.

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

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

THE M. E. CHURCH AT MECHANICSVILLE.

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


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

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

*Not Atkison as erroneously stated p. 500, "Hist Hunt. and Som. Co's."
present church, where the cemetery now is, on lands donated by Geo. W. Scott.

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


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

**THE M. E. CHURCH AT CENTERVILLE**

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

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

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

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

*Successing facts concerning M. E. churches of Mechanicsville and Centerville were furnished by Rev. David Walters.
their "will, not to continue any longer a body politic by virtue of the charter of incorporation."

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

PETER STUDDIFORD

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

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

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

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

*The writer once heard Prof. Strong, of Rutgers College say, in speaking of him as the projector of the Erie Canal: "He was a generation ahead of his time."
and previous to the election of the Legislature which made Richard Stockton, U. S. Senator, he went with his friend Thomas Johnson, Esq., a celebrated lawyer of that day, and made political addresses.

DUTCH PREACHING.

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

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

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

*Some of the old people were very much displeased with this course, and one Sabbath morning, having obtained possession of the key, locked the church door against the Domine. Very soon Peter Ten Brook, not a church member, but a warm friend of the Domine, and in whose shed the Domine was accustomed to put his horse during the church service, hearing that the church was locked against the minister, came up with an axe, and said to the malcontents, "If you don't open that door I will!" The door was opened, and the Domine went in and preached as usual. The excitement soon died away—and the trouble about not preaching in Dutch was ended.
for the purpose of altering that part of the Rev. P. Studdiford's call respecting Dutch preaching, which is now to be English altogether. At the same time it was agreed, for the sake of the Dutch friends, to try to get Dutch preaching as often as convenient by an exchange of service with neighboring ministers."

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

*"The mill is now owned by Mr. Theodore Amerman. His title is not only for the land on which the mill stands with its surroundings, but also the river, from the Raritan river to the upper end of "Hopp" island (including the island) "and so far up the South Branch as to make the full quantity of fifty-two acres of land covered with water." "Hopp" island is supposed to be opposite where the road from Flagetown to South Branch intersects the road leading from the latter place to Neshanic. A deed now before me, dated 1816, states that "the right" to this "land covered with water" was "grant ed by Samuel Neville (one of the original proprietors of East Jersey) and surveyed for Coort Van Voorhees," who owned the mill in 1748.
Domine Studdiford died from the effects of a fall received in the following manner. He was going to lecture at — — near Three Bridges, about seven miles from his home. Taking a man up to ride with him in his gig, "he was crowded so far over the side of the seat that he did not see a stump on the opposite side of the road, and the wheel running over it, threw him out, and the wheel ran over his lame limb; his fall jerked the lines which he held in his hand, the horse fell back, and the wheel was backed over him again."

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

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

John Van Liew, a young minister whose father resided near Neshanic, in Somerset County, had just returned from a trip on horseback, as far South as Georgia. On the first Sabbath after his return, being in the church at Neshanic, he met "Carpenter," John W. Hall, who informed him that Domine Studdiford had been so injured that he was unable to perform his ministerial duties, and invited him [Van Liew] to
come over and preach for the Readington people. This he did; and, in the latter part of July, 1826, entered into an engagement with the Consistory of the church to supply the pulpit and perform regular pastoral duties for six months.

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

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

Domine Studdiford was made lame for life when a little boy, when the British occupied New York, by being struck on the knee by a drunken British soldier, with the butt-end of a musket. “He was a faithful and affectionate pastor, a patriotic citizen, and a humble, devout, and liberal-minded Christian. He excelled as an extemporaneous preacher, transcending himself when suddenly called upon to take the place of an absentee. These efforts had all the finish and more than the force of an elaborate preparation.” This is well illustrated by the following incident. When going to the church one Sab-
bath morning—being more than half way on his road—he saw a man lying, drunk, in the gutter. Immediately the words, “O wretched man that I am! Who shall deliver me from the body of this death?” Rom. 7:24 flashed across his mind; and, a few minutes after, he went into the pulpit and preached a powerful sermon from that text.

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

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

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

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

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

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

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

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

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

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

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

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

“What he was as a boy he was as a man. The impression he made on his school fellows was the impression he has left on this community after his forty-five years of pastoral service among them. Intellectual superiority, distinguished scholarship, and goodness in the most comprehensive sense of that word were his characteristics in school, and have been his characteristics through life. He was a good student, a good and
obedient pupil, good in his moral character, good to all around him. Although I knew him longer perhaps, than any one in this large audience; you knew him better, for he lived among you, and lived for you. It is however a satisfaction to his old friends to bear their testimony to his varied excellence. We all esteemed him as an eminently wise, judicious, learned and able theologian. In the course of fifty-five years I never heard him speak evil of any man, and I never heard any man speak evil of him. In the discharge of his pastoral duties he was, as you well know, instructive, faithful and laborious. In the Judicatories and Boards of our Church, he was uniformly kind and courteous, and his opinions were always received with the greatest deference. Very few men have lived a more honorable and useful life, and very few have been more lamented in death."

REV. JOHN VAN LIEW

was the son of Dennis Van Liew and Maria Suydam, of Neshanic, N. J. His was a remarkable experience. He graduated from Queens College when eighteen years of age. Upon completing this course he passed through a peculiarly trying state of mind. Imbued from his earliest years with a high regard for Christianity, and esteeming the ministry as a profession first in importance, and honor, and blessing, he instinctively turned to it. But he was not yet, consciously, a subject of divine grace. He therefore thought seriously of devoting himself to the law, as a matter of duty, or a means of honorable usefulness; but for some inexplicable reason, he could not decide upon this. He little knew at that time, what power hedged about his path and gave direction to his thought. The desire of his parents (though it was not pressed upon him) was that he
should serve God in the ministry. Especially was this the case with his mother; and daily she besieged the throne of grace, pleading that her desire might be fulfilled in reference to her first born son. How much he owed, and how much the Church of God owes, to that fond mother's faithful and importunate prayers eternity alone can tell.

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

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

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

†Largely from funeral sermon of Dr. Van Liew by Rev. Henry P. Thompson.
in 1850. Previous to this the church of Rockaway, at White House, in 1792; and of North Branch, at North Branch village, in 1825, had been organized largely with persons from this church.

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

SUNDAY-SCHOOLS

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

Soon after the Sunday-schools were established, Domine Van Liew—having discontinued two sermons a day, in the church—began his regular Sabbath afternoon, or evening lec-
tures in different parts of the congregation, which custom has been continued ever since. And we express our firm conviction of the wisdom of the plan in widely scattered congregations. It not only tends to cement the congregation—it attaches the people of different neighborhoods more closely to the pastor, and more than all—it brings the Gospel to many who would not otherwise hear it. There are some, in almost every neighborhood, who will attend a religious service in a school-house who will not go to a church to attend such service.

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

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

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

JOHN GUERNSEY VAN SLYKE,

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

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

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

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

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

At the funeral, "Joseph Thompson acted as foreman; John C. Lane, Jacob G. Schomp, John S. Berger; Israel Schenck, Peter D. Rockafellow, and Peter Schamp as pall bearers. The members of Consistory: Asher Dilts, John
Lewis, David S. Cole, George Davis, and Herman Hageman, (Elders;) and Isaac B. Huff, Peter I. Voorhees, John K. Dally, George M. Dally, and Horace P. Craig (Deacons) followed as mourners. After the services in the church, more than a thousand persons looked, for the last time, upon the face of their deceased pastor.”

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

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

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

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

In a little more than three years and a half, the mortal remains of Mrs. Van Liew were buried in the same grave.
The monument which marks the spot is the loving gift of
of a few friends who desired thus to express their affectionate
rememberance of Dr. Van Liew.

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

In 1871, the present pastor,

REV. JOHN H. SMOCK

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

The preaching of the word, dispensing the sacraments,
the performance of pastoral work—doing the work of the min-
istry, which God has appointed, has had its legitimate result
in this church. God’s word has not returned to Him “void.”
It has “accomplished that whereto it was sent,” even the salva-
tion of men. Additions have been continually made, and, at
times, there have been special outpourings of the Spirit, when
multitudes have been added to the church at the same time.
Mr. Henry Amerman, when he was about eighty years old,
said to the writer in 1869, “I have seen the time in Reading-
ton church when it was very easy to go to church on a week-
day, leaving hay in the field ready to ‘come in;’ and I have
hoped I might see the same again before I die—and it looks very much like it now at Branchville.”* In this connection I quote again from the sermon of Dr. Van Liew preached when the present church edifice was dedicated. In speaking of the sanctuaries which had preceeded this he said:

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

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

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

*Where he attended church at that time, and where one of his sons, over whom he had long yearned, had recently professed faith in Christ.
1858. His three children, 1875–80. Six successive generations. Joseph Morehead became a communicant in this church in 1784. His daughter, Elizabeth, was received when no records were kept. Her son, Joseph Thompson, in 1830; his son, Aaron J. above mentioned, in 1858, and his three children, 1875–80. Five successive generations are seen again. Surely an illustration of the truth, that the promises of God are to His people and their children. “To thee and to thy seed after thee;” a fulfillment of the promise that, “Instead of thy fathers shall be thy children.”

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


Within the present pastorate, in 1874, another church, the Three-Bridges, has been organized, largely with members from this church. The mother church remains strong and vigorous with a membership of about four hundred, with her five children surrounding her, each with its minister and
other officers carrying on the work of the church according to the excellent rules of our Reformed church.

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

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

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

<table>
<thead>
<tr>
<th>Elders</th>
<th>Deacons</th>
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</thead>
<tbody>
<tr>
<td>1719.</td>
<td></td>
</tr>
<tr>
<td>CORNELIUS BOGAERT,</td>
<td>ABRAHAM DE LA METER,</td>
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<tr>
<td>JAN HENDERICKSEN,</td>
<td>ANDRIES TEN EYK,</td>
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<tr>
<td></td>
<td>JAN LOU.</td>
</tr>
<tr>
<td>1721.</td>
<td></td>
</tr>
<tr>
<td>CORNELIUS BOGAERT,</td>
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</tr>
<tr>
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<td>JAN LOU.</td>
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<tr>
<td></td>
<td>VOLKERT DIRCKSEN.</td>
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<tr>
<td>1724.</td>
<td></td>
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<td>THOMAS BOUMAN,</td>
<td>PIETER MONFOORT,</td>
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<tr>
<td>SIMON VAN AERSDALEN.</td>
<td>ABRAHAM LOTH.</td>
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<td>JAN VAN AERSDALEN,</td>
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<td>1734.</td>
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<td>THOMAS BOUMAN,</td>
<td>PIETER MONFOORT,</td>
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<td>SIMON VAN AERSDALEN,</td>
<td>ABRAHAM LOTH,</td>
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<td>ANDRIES TEN EYK,</td>
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<td>DIRK DE MOTH,</td>
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<tr>
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<td>JAN VAN NESTE.</td>
</tr>
</tbody>
</table>
Elders.

1737.

Jan van Aersdalen,
Simon van Aersdaalen,
Pieter Monfoort.

Jan Van Neste,
Lambert Dorland,
Jan Dumon.

1741.

Pieter Monfoort,
Andries Ten Eyk,
Jan Van Neste.

Jan Dumon,
Pieter Van Neste,
Laurens Haff.

1743.

Andries Ten Eyk,
Jan Van Neste,
Abraham De La Meter.

Pieter Van Neste,
Laurens Haff,
Nicholaes Wyckhoff.

1744.

Jan Van Neste,
Abraham De La Meter,
Pieter Woertman.

Nicholaes Wyckhoff,
Jacob Ten Eyk,
Marten Ryerson.

1748.

Pieter Woertman,
Andries Ten Eyk,
Pieter Monfoort.

Johannes Pittenger,
David Van Duyn,
Harmanus Lane.

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

1751.

Jan Van Neste,
Pieter Monfoort,
Daniel Sebring.

Marten Ryersen,
Jan Dumont,
Pieter Schamp.

1757.

Nicholaes Wyckhoff,
Frans Waldron,
Pieter Woertman.

Dirk Sebring,
Johannes Pettinger,
William Cock.

1758.

Andries Ten Eyk,
Pieter Monfoort

Harmanus Lane.
Elders.

1759. JAN VAN NESTE.

1760. TEUNIS POST, JOHANNES PITTENGER.

1761. ANDRIES TEN EYCK.

1762. PIETER MONFOORT, PIETER WOERTMAN.

1764. TEUNIS POST.

1765. ANDRIES TEN EYCK, JOHANNES PITTENGER.

1767. PIETER MONFOORT.

1768. PIETER WOERTMAN, MICHAEL DE MOTT.

1770. HARMANUS LANE.

1772. AARIE LANE, PETRUS DUMONT.

1778. MICHAEL DE MOTT.

Deacons.

1759. CORNELIUS BOUMAN.

1761. PETRUS VAN NESTE.

1762. DAVID VAN DUYN.

1764. NICOLAS EGBORT.

1765. HARMANUS LANE, MICHAEL DEMOTT.

1767. CORNELIUS BOUMAN.

1768. NICOLAS EGBORT, PETRUS DUMON.

1770. CORNELIUS BOUMAN.

1772. HENDRICK TRAPHAAGE, ABRAHAM DUMON.

1778. PIETER WYCKHOFF.

1778. WILLIAM WYCKHOFF, EDWARD BUNN,
Elders.

JACOB BOGART,  
AARIE LANE.

AARIE LANE,  
HARMANUS LANE.

AARIE LANE,  
PETER DUMON

PIETER COVENHOVEN,  
WILLIAM WYCKHOFF.

PETRUS DUMONT,  
WM. VAN FLEET.

EDWARD BUNN,  
ABRAHAM DUMONT.

HARMANUS LANE,  
JAN SIMONSON.

RYNIER SMOCK,  
ABRAHAM MONFOORT.

EDWARD BUNN,  
WILLIAM VAN FLEET.

JOHN SIMONSON,  
JOHANNES DECKER.

SERVAAS FLEREBOUME,  
HARMAN LANE.

Deacons.

1775.  
EDWARD BUNN,  
WILLIAM WYCKHOFF.

1777.  
SERVAAS FLEREBOUME,  
NICOLAS EBORT.

1779.  
WILLIAM VAN FLEET,  
PIETER COVENHOVEN.

1781.  
RYNIER SMOCK,  
JAN SIMONSON.

1782.  
ABRAHAM MONFOORT,  
JAN HORN.

1783.  
JAN WYCKHOFF,  
SERVAAS FLEREBOUME.

1784.  
COR. JOHNSE,  
WM. HALL.

1785.  
RYNIER SMOCK,  
ABRAHAM MONFOORT.

1786.  
GEORGE COVENHOVEN,  
RICHARD HALL.

1788.  
PETER SUTFIN,  
EZKEL. COLE.

1790.  
MATTHIAS SMOCK,  
WILLIAM HALL.

1790.  
RICHARD HALL,  
ANDREW VESCULIUS.
<table>
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<tr>
<th>Year</th>
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<th>Deacons</th>
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<tbody>
<tr>
<td>1791</td>
<td>Ezekiel Cole, Edward Bunn</td>
<td>Joseph Morehead, William Hall</td>
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<td>1792</td>
<td>John Simonson, Abraham Voorhees, N. Branch</td>
<td>John McKinney, Peter Quick</td>
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<td>1793</td>
<td>John Wyckoff, Peter Dumont</td>
<td>John Voorhees, Daniel Amerman</td>
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<td>1794</td>
<td>Ezekiel Cole, Abraham Voorhees</td>
<td>John McKinney, Peter Quick</td>
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<td>1795</td>
<td>Cornelius Johnson, Ezekiel Cole</td>
<td>William Spader, Garret Probasco</td>
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<tr>
<td>1796</td>
<td>Abraham Voorhees, Peter Quick</td>
<td>Thomas Hall, Isaac Brokaw</td>
</tr>
</tbody>
</table>

*Note.*—There are no further names of members of Consistories until 1827.

<table>
<thead>
<tr>
<th>Year</th>
<th>Elders</th>
<th>Deacons</th>
</tr>
</thead>
<tbody>
<tr>
<td>1827</td>
<td>Lucas Vossler, Martin Wyckoff Sr.</td>
<td>Ruliff Swackhammer, Cornelius M. Wyckoff, John Kline</td>
</tr>
<tr>
<td>1828</td>
<td>Tunis Cole, John Voorhees, Cornelius Ten Eyck</td>
<td>Jacob Vossler, George Vlerebome</td>
</tr>
<tr>
<td>1829</td>
<td>Minna Nevius, Henry A. Post</td>
<td>Cor. J. Ten Eyck, Ab. P. Stout, Bergun Davis</td>
</tr>
</tbody>
</table>
Elders

for one year.
Cornelius Ten Eyck,
John Voorhees.

for two years.
Martin Wyckoff Jr.
David Nevius,
Aaron Lane.

Peter P. Schamp,
Abram Van Fleet.

John W. Hall,
Andrew Hageman,
George Vlerebome.

John Voorhees,
Martin Wyckoff

Israel Schenck,
Minna Nevius,
Jacob Vossler.

Bergun Davis,
Aaron Lane.

Abraham Van Fleet,
John Kline,
George Vlerebome.

Ruliff Swackhammer,
Joseph Thompson.

Deacons

1880. for two years.
Henry Amerman,
Israel Schenck.

1881.
John M. Wyckoff,
John Kline,
Peter Kinney.

1882.
John D. Post,
Joseph Thompson.

1883.
Jacob Van Doren,
George Davis,
Henry Shurts

1884.
John S. Hoagland,
Peter G. Schamp.

1885.
Richard Vroom,
Peter Powelson,
John C. Lane.

1886.
John P. Voorhees,
David S. Cole.

1887.
Cor. J. Ten Eyck,
Tunis D. Myers,
Gilbert Lane.
Elders.

1888.

ISRAEL SCHENCK,
PETER P. SCHAMP,
HENRY AMERMAN.

1889.

COR. TEN EYCK SR.,
MINNA NEVIUS.

1890.

ANDREW HAGEMAN,
JOHN VOORHEES,
GEORGE VLEREBOIME.

1891.

JOHN S. HOAGLAND,
GILBERT LANE.

1892.

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

1893.

MINNA NEVIUS,
AARON LANE.

1894.

JACOB VOSSLER,
GEORGE VLEREBOIME,
RICHARD VROOM.

1895.

JOHN VOORHEES,
GILBERT LANE.

1896.

DAVID S. COLE,
HENRY AMERMAN,
PETER KINNEY,

Deacons.

1888.

JACOB KERSHOW JR.
GEORGE DALLEY.

1889.

PETER KINNEY,
ASHER DILTS,
JOHN GARRETSON.

1890.

JOHN D. POST,
JOHN LEWIS.

1891.

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

1892.

JOHN P. VOORHEES,
JACOB G. SCHOMP.

1893.

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

1894.

GEORGE DALLEY,
JOHN C. LANE.

1895.

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

1896.

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

1847.
Jacob G. Schomp,
John P. Voorhees.

Deacons.

1848.
Herman Hageman,
Gilbert S. Amerman,
Gilbert Sutphen.

1849.
Peter Van Fleet,
Peter D. Rockafellow.

1850.
John Dilts,
John Lewis,
William E. Dalley.

George Vlerebome,
George Davis,
Peter Q. Brokaw.

1851.
Cornelius C. Lane,
Peter D. Schomp.

1852.
Tunis D. Myers,
Peter Schamp Jr.
John Ditmars.

Richard Vroom
David S. Cole,
Jacob Kershaw Jr.

Daniel Dilts,
Andrew Hageman Jr.

1853.
John P. Voorhees,
Herman Hageman.

1854.
Peter I. Voorhees,
Andrew P. Kinney,
Jacob K. Neff.

Joseph Thompson,
Asher Dilts,
George Vlerebome.

William Dalley,
Daniel Amerman.
1855.
GEORGE DALLEY,
JOHN S. BERGER.

1857.
GILBERT LANE,
GEORGE DAVIS.

1858.
ABRAHAM A. AMERMAN,
HERMAN HAGEMAN,
PETER VAN FLEET.

1859.
JOHN P. VOORHEES,
JACOB G. SCHOMP.

1860.
TUNIS D. MYERS,
ANDREW P. KINNEY,
DAVID S. COLE.

1861.
ISRAEL SCHENCK,
JOHN C. LANE.

1862.
JACOB KERSHOW,
WILLIAM E. DALLEY,
DANIEL DILTS.

1863.
GEORGE DAVIS,
HERMAN HAGEMAN,
DANIEL AMERMAN, for one year.

1865.
DEacons.

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

1857.
WILLIAM HENRY,
CORNELIUS WYCKOFF,
CORNELIUS C. LANE.

1858.
DANIEL DILTS,
NICHOLAS DALLEY.

1859.
PETER P. KINNEY,
DANIEL AMERMAN,
JOHN DILTS.

1860.
JEREMIAH EMANS,
GILBERT L. KERSHOW.

1861.
STEPHEN WEAVER,
ABB. P. STOUT,
GEORGE M. DALLEY.

1862.
AARON J. THOMPSON,
PETER D. SCHOMP.

1863.
PETER SCHAMP,
PETER I. VOORHEES,
PETER LA TOURETTE.
Elders.

1864.

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

DEACONS.

ABRAHAM D. COLE,
GILBERT L. KERSHOW.

1865.

JOSEPH THOMPSON,
PETER D. ROCKAFELLOR.

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

1866.

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

WM. HENRY,
JEREMIAH EMANS.

1867.

JOHN C. LANE,
ISRAEL SCHENCK.

JOHN B. D. MYERS,
ABRAM P. STOUT,
JACOB SWACKHAMER.

1868.

ASHER DILTS,
DAVID S. COLE,
HERMAN HAGEMAN.

PETER I. VOORHEES,
J. K. DALLEY.

1869.

JOHN LEWIS,
GEORGE DAVIS.

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

1870.

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

AARON HOFFMAN,
JACOB HYLER.

1871.

WM. E. DALLEY,
GEO. DALLEY.

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

1872.

PETER D. ROCKAFELLOW,
JOSEPH THOMPSON,
HERMAN HAGEMAN.

1873.

JOHN C. LANE,
JOHN S. CRAIG.

1874.

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

1875.

ISAAC B. HUFF,
AARON THOMPSON.

1876.

HUGH GASTON,
THOMAS JOHNSTON,
JOHN K. DALLEY.

1877.

GILBERT L. KERSHOW,
JOHN C. LANE.

1878.

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

1879.

PETER SCHAMP,
JOHN S. CRAIG.

Deacons.

1872.

DAVID SCHOMP,
JOHN B. D. MYERS.

1873.

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

1874.

JACOB K. AMERMAN,
SAMUEL D. HALL.

1875.

AARON J. THOMPSON,
CORNELIUS WYCKOFF,
JAMES LANE.

1876.

IRA VOORHEES,
DENNIS HALL.

1877.

NATHANIEL SCHOMP,
TALBOT C. GULICK,
JOHN SUTPHEN.

1878.

JACOB K. AMERMAN

1879.

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

Wm. Henry,
Geo. Davis,
Cornelius Wyckoff.

1880.

Peter Schamp,
John K. Dalley.

Deacons.

Aaron Hoffman,
Wm. H. Dolliver.

1881.

Peter Hyler,
Henry S. Van Fleet,
Abraham Cole.
LIST OF MEMBERS.

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

1731.
On Attestation.
Marritje Reyersen, wife of John Reading.

1726.
On Confession.
Jan van Middelwaart
Pieter van Neste
Frans Lucas
Marten Reyersen.

1728.
On Confession.
Johannes Weitknegt
Johannis Post
Annetje van Neste, widow of G. van den Berg
Annetje Folkere
Elisabeth Post.

1731.
On Confession.
Nov. 5th—
Abraham Loth
Rynier van Neste
Leffert Sebring
Jannetje Lucas
Aaltje Sebring
Elsje Aten
Nov. 7th—
Isaac van Meteren.

1733.
On Confession.
Leibetje, wife of Jan Aten
Neeltje, wife of Jan Loth
Jannetje, wife of Philip van Aersdaalen.

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

1735.
On Confession.
Margaretha, wife of Hendrik van Dyk
Frederik van Vliet and his wife
Maria Biggs
Joseph Hegeman Jr., and his wife
Neeltje Waldron
Willempje Buys, wife of Nic. Schoefman
Rem Hegeman.

1785.
NOTE.—Received by Do. Rieger.
Gysbert Krom and his wife, Metje Jansen.
Gerrit Cornelisse and his wife, Marytje Lambertae
Annetje Hegeman, daughter of Joseph Hegeman
Jannetje Reed.

1736.
Lambert Dorland
Jan van Neste
Jan Dumont.

1738.
On Attestation.
Lydia Douw, wife of Andries Douw
and her daughters
Catherina Douw
Dorothea Douw
Lydia Douw.

1741.
On Confession.
Marytje Woertman.
On Attestation.
Nicolaas Amerman, and
Neeltje Poliemeus, his wife, on confession, and to be baptised
Nicolaas Wykhof
Philip van Aersshaalen
Engeltje Dorland
Jannetje Woertman
Maria Woertman.

1748.
On Attestation.
Jan van Kampen, and
Tietje Dekker, his wife
Knijrtje Monfoort.
On Confession.
Jacob Ten Eyk
Johannes Pettinger
Mechiel de Mott
Johannes de Mott
Knijrtje Schamp
Saarje Monfoort
Aafje Coesaart, on confession, and to be baptized
Noach Range.

1747.
On Confession.
Marytje Wykhof
Ida van Duyn
Grietje van Neste
Jenneke Ten Eyk
David van Duyn
Jan Monfoort.

1750.
On Attestation.
Bernardus Verbryk, and his wife
Rem van der Beek
Dina van Berg, now Frelinghuysen
Judick Hoogland.

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

1751.
On Confession.
Jacob van Neste
Hermanus Laan
Jan Douwe.

On Attestation.
N. N. ——, wife of Jacobus Winterstien
Jannetje Schamp, wife of Dirk Marlet

Note.—"According to union between us and the so-called Malcontents effectuated by the Reverend Costus, there are received as members of the congregation the following:" (Recorded previous to 1754.)
William Rosa, and his wife
Elizabeth Krom
Hendrik Vroom
Caitje Van Neste, wife of Nicolaas
Emans
Frans Waldron
Joost Schamp
Jacobus Swart
Gerrit van Kampen.

NOTE.—Received by Do. Arondius.
Jan Vroom
Saartje Vroom, wife of Jan van
Neste
Jannetje DuMont, wife of Pieter
Vroom
Gerrit van Vliet, and his wife.
Juditck van Neste
Cornelius Wykhof, and his wife
Elizabeth Euderse
Gysbert Swart.

1747.
Pieter Schamp and his wife
Margriet Krom
Marla van Vliet, wife of Isaac
Krom.

1749.
NOTE.—Received by Do. Fryenmoet.
Abram van Hoorn, and his wife
Antje Kouwenboven
Cornelius Jansen, and his wife.
Metje de Voor
Cornelius van Sickelen, and his
wife
Marla Lake
David Potman and his wife
Laurens Lou, and his wife
Geertje Rosa
Cattalyna van Neste, wife of Frans
Waldron
Isaac Krom.

1754.

Received on Attestation.
Jan Zutphen, and his wife
Albertina Wagenaar, wife of Matthys
Kaelseche.

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

1760.
Petrus Van Neste
Mattheus Ten Eyck
Maria Van Arsdalen, wife of Dirck
Sebering.

1762.
Nicolas Egbert
Jannetje Corse, wife of Edward Harrington.

1764.
Derrick Sutphen
Petrus Nevius
Catharine Bunn, wife of Edward
Bunn,
Neeltje Monfoort, wife of Abraham
Monfoort
Cathalyna Sutphen, wife of Pieter
Sutphen.

1766.
Fransentje Mageless, wife of Jan
Van Neste
Marya Bonsevel, wife of Cor. Bouw-
man
Eva Lusk, wife of Richard Brittain
Margarita Van Sickelen, wife of
David Cools
Hendrick Traphagen
Anna Van Deusen, wife of Hendrick
Traphagen
Catharine Pieterse, wife of Johannes
Mattis.

1767.
Neeltje Wyckoff, wife of Jacob De-
mott
Maria Bodine, daughter of Abraham
Bodine.

1770.
Abraham Dumon Jr
Jeneke Ten Eyck, wife of Jan Stol
Elizabeth Janson, wife of Jacobus V.
D. Bilt.

1771.
Tice Smock
Gertje Poet, wife of Tice Smock
Johannes Decker
Metje Rutman, wife of John Egbert.

1774.
On Confession.
William Van Vleet
Albert Cornell
Antje Stryker, wife of Albert Cornell
Johanna Stoothoff, wife of Abraham
Dumon Jr
Lea Simonson, wife of John Snediker
Mary A Dorlant, wife of Cor. Metz-
laler.

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

1777.
William Hall.

1778.
On Confession.
Johannes Simonson
Sarah Middagh, wife of Dirck Van
Vegten
Jean Dunham, wife of Isaac Davis
Sarah Van Tuyl, wife of Robert Bol-
mer
Jannetje Ditmars, wife of Hendrick
Van Arsdalen.

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

1779.
Abraham Monfoort
Geertje Nul, wife of Martin Wyckoff.

By Certificate.
Isaac Blauvelt, S. S. Theol.

1780.
On Confession.
John Wyckoff,
Margaretta Willemsen, wife of John
Wyckoff
Sarah De Mott, wife of John Decker.

1782.
Received by Do. Jacob R. Hardenberg
(after he resigned).

On Confession.
Hendrik Vroom
Abraham Post and his wife
Steyntje de Mott
Rebekka Eimans, wife of Peter Wyc-
kooff
Cornelius Jansen.

On Attestation.
Jan Amerman, on presentment of at.
testation was admitted to the Lord's Supper
Simeon van Artsdalen, Theol. Student.

1784.
On Attestation.
May.—
Maria Hoogland, wife of Simeon van Aartsdalen, V.D.M
Dr. Jacob Jennings and his wife
Maria Canady.

On Confession.
Richard Hall
Thomas Stout
Joseph Moorehead
Elizabeth Sleight, wife of Jacobus van Hoorn
Jacomyntje ten Eyk, daughter of
Jacob ten Eyk
Sarah Bowman, daughter of Cornelius Bowman
Maria Eggert, wife of Cornelius Bowman Jr
Elisabeth Wyckoff, widow of Nicholas Wyckoff
Margarette Hoffman, wife of Peter Schamp
Lydia van Sickel, wife of Arie Lane
Maakie Groenendyk, wife of Garret Probasco.

On Attestation.
Nov.—
John Kline
Leah Gulick, wife of Cornelius Jansen.

On Confession.

Joris Covenhoven
Elisabeth Dildine, wife of Harman Laan
Willempje Wyckoff, wife of Abram Voorhees
Maria Jansen, wife of Johannes Wyckoff.

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

1785.
April—Received on Attestation.
Andrew Tine.

On Confession.
Ezekiel Cole, and his wife
Lenah Shipman
Margaret Wyckoff, wife of Thomas van Vliet
John Hall
Peter Zutphen
Adriaan Johnson
Mary Groenendyk
Rebekka Probasco
Jude Zutphen
Garret Probasco
Jacob Demott
John Wyckoff
Edward Mitchell.

Nov.—On Attestation.
Magdalen Duryee, wife of Rev. Simeon van Artsdalen.

On Confession.
Abraham Hendershot
Catalyna Wyckoff, six young women
Geertje Johnson, six
Black Toney, belonging to the Rev.
Simeon van Artsdalen.
1788.

Aug 15.—
Maria Pruce
Jane Ten Eyck, wife of Jeremian Field
Elizabeth Striker, wife of John Simpson
Cornelia Hoogland, wife of Elbert Dumont
Faunmetje Decker
Ariantje Wyckoff, wife of Wm. van Vliet
Anatje Scamp, wife of Andrew van Sickle
John McKinney
William Van Vliet
Cornelius Williamson
Isaac Brokaw
Elbert Dumont
Christopher Probasco
Cornelius Lane
David Cole
Abraham Voorhees
Adrian Johnson
Adam Jobs.

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

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

Nov. 4.—
From Episcopalian church, New York
John Stevens and Elizabeth Alexan-
der his wife.

On Confession of their Faith.
Catherine Brewer
Jane Laquiler, widow of John Kline
Sam, a negro servant of Peter ten Eyck.

Nov. 29—
Joanna Stout, wife of Peter ten Eyck.

1789.

June 5—
Daniel Amerman
Martin Wyckoff Jr
Volkert Voorhees
Andrew Vessellius
Margaret Hagerman, wife of Jacob
ten Eyck
Nelly Voorhees, daughter of Abra-
ham Voorhees
Aaltje Hendrickson, wife of Joseph Stevens
Elizabeth Wyckoff, wife of Jno. McKinney
Rebekah Lane, wife of Andrew van Sickle
Stintje Monfort, wife of Cornelius Lane

1790.

May 7—
Michael Kinney
Mary Van Vliet, wife of Michael Kin-
ney
Jane Cornel, wife of Peter Quick
Lanah van Sickle, wife of Andrew Vessellius
Mary Wyckoff, wife of Isaac Brokaw
Hannah Van Horn, wife of Abraham Demott
Mary Slegh, wife of Isaac Striker
Agnes Jennings, wife of Hendrick Johnson
Nance, a negro servant woman of Mar-
tin Wyckoff, to be baptized.

Oct. 1—
Edward Wilmot
Peter Tietsort  
Margaret Stout, wife of Peter  
Sarah Wyckoff, widow of Jacob Kinney  
Peter Quick  
John Voorhees  
Margaret, negro woman, of the widow Mauriceson.

1791.

May 6—  
Gertje Pruce, wife of Wm. Minor  
Hannah Peterson, wife of Peter Tietsort  
Catharine Voorhees, wife of Adrian Johnson  
Mary Smock, wife of John Dittmars Jr  
John Dittmars, Sr.

By Certificate.

From the church of North and South Hampton, Margaret Dumont, wife of Peter Dumont Esq  
Sarah Smock, wife of Garret Probasco, from the congregation of Freehold.

1792.

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

By Certificate.

From the church of Lambertson, Daniel Skinner and Isabel his wife.

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

By Certificate.

William Spader  
Nelly, servant girl of Joseph van Doren  
Aaltje Van Der Bilt, wife of Peter Hoff  
Chrystytje Terhune, widow of Johannes Terhune.

1793.

May—  
Henry Van Dyke  
Catharine Cole, wife of Samuel Manning  
Elizabeth Pruce, wife of Guysbert Sutphen  
Stintje Demott, wife of Cornelius Williams.

Oct—  
Peter Schamp  
Mary Bodine, wife of John Low  
Catharine Schenck, wife of Christopher Proborso.

By Certificate.

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

1794.

May—  
John Low, son of Lawrence Low

By Certificate.

From the church of N. Shanick  
Roeloff Nevius
Maria van Harlingen, wife of Roe- 
lof Nevius
Catharine Beekman, wife of Abra-
ham Quick.

Oct—

On Confession,
John Snedecker
John Bogert Jr.
Anne Schenck, wife of John Bogert
Jr.
Joseph, a negro man servant of John
Wyckoff
Susannah, wife of the aforesaid
Joseph and woman servant of the
aforesaid master.

1795.

June—
Thomas Hall
Ontje Hall, wife of Thomas Hall
Elizabeth Hall, widow of Frederick
Mannson.

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

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

1826.

Sept—
Four or five names not recorded

1827.

June—
Maria B. Tuttle, wife of James
Hixon
Margaret Hudnet, wife of Abram P.
Stout
Sarah Thompson, wife of Elijah
Hudnet.

By Certificate
Isaac Schenck.

Oct—
George Vlerebome
Margaret Vlerebome, wife of Abram
Emmons
Garret Stout
Margaret Van Vleet, wife of Geo.
Vlerebome
Mary Ann Hageman
Jane Hall
Jane Wyckoff
Leah Van Vleet.

By Certificate.
Cornelius Cozine
Leonard Bunn
Ann M. Woodruff, wife of John Van
Liew
— colored woman, wife of Sam
Hall.

1828.

April—
Cornelius C. Wyckoff
Judy Thompson, wife of Aaron L.
Saxton.

By Certificate.
Sarah Wyckoff, wife of Cor. Cozine.

Oct—
Catharine Van Vleet
Mary Van Vleet.

By Certificate.
Catharine Daily, wife of Garret Mat-
tis.

1829.

April—
John Lane
Mary Lane, wife of John Quick
Ann Post
Rachel Newel
Elsie Clickener
Ellen Van Vleet, wife of Joseph van
Doren.

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

1830.

May—
Joseph Thompson
Sarah Cole, wife of Geo. Davis
By Certificate.
Juletta Gray, wife of Peter Pouleson
Elizabeth Hall, wife of John Dally
Oct—
Isaac Lowe
Eliza Dally, wife of John Mattis
Margaret Newel.

1831.

May—
John D. Post
Mary Kinney, wife of Henry Shurts
Margaret Daily, wife of Simon Bergen
Oct—
Garret van Fleet
Jacob Kershaw Jr
David S. Cole
Christiana Dills
Judy Ann Van Doren
Margretty Van Doren
Sarah Dalley, wife of Richard Prost
Mary Kearhart, wife of Wm. Biggs.

1832.

June—
Peter Ditmars
Richard Vroom
Jane Hageman.

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

1833.

Feb—
William Hyler
Derrick Hall
John Lewis
Jacob Dilley
John Dalley
Andrew V. Lane
Peter S. Powelson
George Dalley
Peter Q. Brokaw
Agnes Johnson
Helena Cole
Mary Shurts
Margaret Schenck
Elizabeth Schenck
Elizabeth Thompson
Rebecca Johnson
Maria Dalley
Martha Hall
Charity Cole
Catharine Post
Jane Van Cleef, wife of John D. Post
Gitty Jane Voorhees, wife of John Lewis
Catharine Kershow, wife of Peter Q. Brokaw
Sarah Cole, wife of Frederick Lutes
Phebe Kershow, wife of Jacob C. Low
Eliza Sullivan, wife of Jacob Dilley
Catharine Gulick, wife of Israel Schenck
Catharine Cole, wife of Jacob Q. Carkhuff
Margaret Hylar, wife of William Yawger
Susannah Lane, wife of Andrew Thompson
Catharine Emmons, wife of Peter ten Brook
Cornelia Stryker, wife of Abraham Ditmars
Jane Vlerbeke, wife of Cortland Voorhees
Sophia Ditmars, widow of Peter Vroom
Jane Davis, wife of John Dalley
Margaret Hope, wife of Peter van Sickle

May—
John Morehead Sr
Jacob C. Lowe
Frederick Lutes
John P. Voorhees
Henry Burnhart
Gitty Berger, wife of Ezekial T. Cole
Catharine Ten Eyck, wife of Edward B. Vroom
Harriet Van Horn, wife of Peter B. Low
Magdalene Garretson, wife of John P. Voorhees
Mary Booram, wife of Nathan Dalley
Margaret Schamp
Sarah Johnson
Sarah Van Deventer
Jane Dalley
Gitty Wyckoff, widow of Jasper Berger
Rachel Smith, widow of Jacob Kershow.

By Certificate.

Samuel Naylor
Helena Powelson, wife of Jacob van Horn.

1834.

Jan.—
Margaret Blackwell, wife of Wm. Johnson
Mary Van Syckle, wife of Andrew V. Lane
Jane McKinney, wife of John D. Guild
Hannah Marlett, wife of Wm. Dally
Mary Ann Carkhuff, wife of Geo. Dalley
Sarah Van Syckle, wife of John Morehead Sr.
Helena Cole, wife of George Marlett.

By Certificate.

Betsey Suydam, widow
Jemima Tenbroeck, wife of David Nevius
Minna Nevius
Johannah Stothoff, wife of Minna Nevius.
June—
Henry S. Lowe
Phebe Hixon
Amy Hoppock
Maria Post, widow of Thomas Jobs
Gertrude Ten Eyck, wife of Thomas van Horn.

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

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

By Certificate.
Phebe Decker, wife of Henry Wyckoff
Elizabeth Wyckoff
Phebe Wyckoff
Mary A. Ray, colored.

By Certificate.

May—
Margaret Dalley, wife of Josiah Quinby M.D.
Sarah Case, wife of Wm. Bougner Charles, colored man of Tunis Cole
States, colored man of Cortland Voorhees.

1885

By Certificate.
Dean, wife of States.

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

By Certificate.

Tunis D. Myers.

1886.

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

By Certificate.
Rebecca Hoagland, wife of Abraham van Fleet.

Oct.—
Sarah Schenck, wife of Jaquish Voorhees.

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

1887

June—
Jane Ann Kershaw, wife of Andrew van Fleet
Eliza Vossler, widow of Wm. Mettler.

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

Oct—
John Johnson
Ann Naylor, wife of Tunis D. Myers
Mary Ann Van Patton, wife of Joseph Rockafellow
Elijah Van Neste.
June—
David Van Fleet
John Simonson
Stephen Ten Eyck
Cyrenius T. Stryker
Horatio H. Chittenden
Elizabeth Van Fleet, wife of John Case
Ann Maria Ten Eyck, wife of Michael van Derveer
Elizabeth Buckely, wife of Robert Lawsen
Eliza Pittenger, wife of Horatio H. Chittenden
Aletta Lane, widow of Philip Hiler
Mary Ann Johnson.

Oct.—
Asher Dils
Jacob G. Schomp
Jeremiah Stryker
Sarah Ann Clickener
Margaret Robbins, wife of Asher Dils
Eliza Van Fleet, wife of Jacob G. Schomp
Mary Berger, wife of Gabriel Cark-Juff
Catharine Voorhees, wife of Isaac V Kelly
Eleanor Wyckoff, widow of Henry Vroom
Catharine Tenbrook
Catharine Van Zande
Ann Wyckoff, widow of Jacob Vroom.

By Certificate.
Rachel Lisk.

May—
Abraham Amerman Jr.
Isaac V. Kelly
John Dils
Aaron L. Stout
Catharine Maria Risler, wife of John D. Post
Getty Hageman, wife of Cor. C. Lane
Martha B. Hageman
Sarah M. Kershaw
Mary Jobs.

By Certificate.
Winslow Knapp.

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

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

1840.

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

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

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

By Certificate.
Herman Hageman
Sarah Voorhees, wife of Uriah Hoagland
Sarah ———, wife of Andrew Van Fleet.

1841.

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

By Certificate.

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

Oct—
Isaac Davis
Gilbert Sutphen.

May—

By Certificate.

Samuel Naylor.

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

By Certificate.

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

1842.

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

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

By Certificate.

Nicholas Dalley
Catharine Demott, wife of Nicholas Dalley.

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

By Certificate.

Cornelius Gambling.

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

By Certificate.

Sarah Lanning, widow of Gilbert Lowe

Nov.—
Margaret Swackhammer.

By Certificate.

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

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

By Certificate.

John Van Der Veer, colored.

Oct—
Peter La Tourette
Harriet Kinney
Josiah Quinby.

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

By Certificate.

Wheelock N. Harvey.

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

By Certificate.

William Henry
Esther Ann Lane, wife of Herman Hageman.

1847.

June—
Mary Corwine
Helen Hall
Catharine Helena Cole
Ann Maria Dalley.

By Certificate.

Ellen Mulford, wife of Daniel Amerman.

Oct—
George Smith
Jane Marlatt, wife of John Smith
Hannah Maria La Tourette, wife of Ezekiel Carkhuff
Ellen Wyckoff, wife of Jacob Swackhammer
Elizabeth Thompson
Sarah Jane Carkhuff
Martha Schamp, colored.

By Certificate.
Catharine, wife of Joseph H. Stryker.

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

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

Oct—
John B. Thompson.

By Certificate.
Margaret Stevens
Pompey Lane, colored
Mrs. Hannah Lane.

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

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

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

1848.

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

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

Oct—
Deborah Blackwell
Phebe Ann Quinby
Abraham Thompson.

1850.

May—
Gertrude Brokaw, wife of John Voorhees Jr.
Jacob K. Neff
Ellen Biggs, wife of Jacob K. Neff.

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

Nov—
Caroline Horn, widow of Gilbert Sutphen
Uriah Hoagland.

By Certificate.
Elizabeth Hall
Catherine Van Houten, wife of John Y. Dalley.
1852.
John Hageman
Phebe Kershaw
Margaret Kinney
Elsie Elizabeth Hageman
Salinda Dalley.

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

Oct—
Jacob S. Swackhammer
Philip Carkhuff
Margaret Quinby
Catharine Amerman, wife of Peter Kershaw
Christopher Disbrow
Elizabeth Holander, wife of C. Disbrow.

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

1853.
Feb—
Angeline Swackhammer.

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

May—
Amy Kinney
Cornelius A. Wyckoff.

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

Sept—
Mary Wyckoff, wife of Cor. A. Wyckoff

John S. Amerman.

By Certificate.
Abraham Amerman
Maria Mattis, wife of Ab. Amerman.

1854.
Feb—
Mary Ann Sutphen
Gilbert L. Kershaw.

By Certificate.
Elizabeth Peterson, wife of John Kinney.

June—
Cornelius N. Dumont
Rachel Brokaw, wife of Cor. N. Dumont
Peter S. Wyckoff
Eliza Ann Wyckoff, wife of Nathan W. Burd.

By Certificate.
Sarah Kershaw, wife of F. S. Mattis
Henry P. Thompson
Mrs. Ellen Mulford, widow.

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

1855.
Feb—
Martha Ann Lane.

By Certificate.

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

1856.
Martha Eliza Thompson
Augustus Thompson.

By Certificate.
Matilda Wyckoff.

June—
Magdalena Thatcher, wife of Wm. Goodfellow.

By Certificate.
Abby Reading, wife of David C. Hoff.

1857.

Jan.—
Jacob Goddele.

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

May—
Henry Post
Henry S. Kinney.

By Certificate.
Richard M. Johnson
Catharine Hixon, widow of R. M. Johnson.

Oct.—
Susan Louisa Baird, wife of Jasper Berger.

By Certificate.
Jane Maria Kershaw, wife of Fred. S. Nevius.

1858.

Feb.—
Aaron J. Thompson.

By Certificate
Jasper Berger.

June—
Daniel Henry Amerman
Emma Thompson.

By Certificate.
Asa Carkhuff
Susan Schamp, wife of Asa Carkhuff.

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

1859.

Feb—
Abraham P. Stout
Susanna La Tourette, wife of Ab. P. Stout
Peter Sutphin
Cornelius V. C. Dilts
Jeremiah Emmons
Elisha Dalley
Elizabeth Emmons.

June—
George M. Dalley
Mary Elizabeth Schamp, wife of Geo. M. Dalley
Margaret Schenck, wife of John Runyon
Margaret Lucinda Schamp, wife of Peter Huff
Helen Voorhees
Amos H. Kinney
Henrietta Vroom
Hannah P. Brues
Mary Jane Gambling
Margaret Cole, wife of Jacob W. Voorhees
Susanna Voorhees.

Oct—
Sarah Maria Dalley
Cornelia Ann Stryker.

By Certificate.
Stephen Weaver
Catherine Hall, wife of Jacob P. Huff
Mary Ann Schenck, wife of John Runyon.
1860.
Feb—
Peter Davis
George Dalley
Mary Ellen Miller
William Brownlee Voorhees
Phebe Brokaw, wife of T. V. M. Cox
Elijah V. N. Ten Eyck.

By Certificate.

April—
W. T. F. Ayers
Jane Kershaw, wife of W. T. F. Ayers.

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

Oct—
Catharine Schomp
Mary Hannah Thompson
Alfred Wilson Sutphen.

By Certificate.

John T. Hill
Mrs. John T. Hill.

1861.
Feb—
Joseph Hageman Stryker
John C. Stryker.

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

Oct—
John V. Dilts
John V. Van Fleet.

By Certificate.

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

1862.

By Certificate.

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

June—
Abraham D. Cole
Elizabeth Emmons.

By Certificate.

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

Oct—
Mary Green Cook, wife of Nicholas Hulsoer.

By Certificate.

Juliet Vermeule, wife of John Cavalier
Margaret Vermeule.

1863.
Sarah Altha Schamp, wife of Jacob Hylar.

By Certificate.

Peter I. Voorhees
Ann M. Dilts, wife of Peter T. Voorhees.

June—
Sarah Elizabeth Sutphen
Phebe Ellen Gambling.
Jacob Hyler
James Martin
John D. Smith
Martha Coddington, wife of John D. Smith
Margaret Ann Simpson, colored.

By Certificate.
Henrietta McBride, wife of John J. Lane.

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

1864.
Feb—
Catharine Hyler
Mary C. Van Fleet
Sarah Ann Brokaw.

By Certificate.
John V. Rynearson.

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

1865.
Feb—
Mary Ann Hildebrant, wife of Aaron Hoffman.

By Certificate.
Ellen Van Covert, wife of John W. Covert.

June—
Phebe Lane
Horace P. Craig
Jane V. Carkhuff.

By Certificate.
William Henry.

Sept—
Sarah Jane Lane
Anna Kerashow
Mary A. Amerman
Kate Thompson
Rosilla Lane
Ellen Stryker
Abraham Amerman.

1866.
Feb—
Edward L. Hill
John B. D. Myers
Elizabeth Ann Myers
Judy Lane
Elizabeth Lane
Harriet Van Syckle
Elizabeth Thompson
Charity S. Thompson
Elizabeth Ann Thompson
Mary Jane Henry
Sarah Maria Dalley, wife of And. La Tourette
Emma Jackson, wife of Horace P. Craig.

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

June—
Jacob K. Mattis
Jacob K. Amerman
Aaron Hoffman
Andrew La Tourette
Derrick L. Hageman
Peter G. Schomp
Minna N. Rockafellow
James Lane
Sarah Magdalen Cox
Willelme Schamp
Leah Schamp
Sarah Ann La Tourette
Agnes La Tourette
Margaret La Tourette
Annie Van Fleet
Ann Elizabeth Van Doren
Fanny Elizabeth Neff, wife of John
P. Huff
Eliza Hall, wife of Jacob Mattison
Elizabeth Carkhuff
Catharine Van Fleet
Emma Van Fleet
Maria Lane
Josephine Dawes
Gertrude Lane
Catharine Emans
Ellen Ann Emans
Sarah Ann Smith
Catharine Elizabeth Dalley
Mary Shafer.

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

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

By Certificate.
Mary Louisa Vosseller,
Wilhelmina Schomp

1867.

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

By Certificate.
Garret Hoagland
Judith Ann Van Doren.

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

By Certificate.
Mary Cramer, wife of Peter K. Kline
Catharine Ann Neff.
1868.
Feb—
Synthia C. Dilts
Catharine M. Droste, wife of Wm. B. Myers
Abbie Rebecca Thatcher
Sarah C. Schureman, wife of Pompey Lane.

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

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

By Certificate.
Henry Van Fleet.

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

By Certificate.
Elizabeth Van Neste.

1869.
Feb—
Josiah Q. Hoagland
Emma Stout
Sarah Aletta Van Doren
Ann Maria Rockafellow.

March—
Maria Hall
Walter H. Oppie.

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

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

Oct—
Aletta Ann Bush, wife of A. J. Welch
Martha Lane
Mary Kline
Carrie Dilts
Peter Kinney Dilts
Sarah A. Dilts
Rebecca Lane
Mrs. Mary Ellen La Tourette.

By Certificate.
Mrs. Jane Haver, wife of Jacob Hyler.

1870.
Feb—
Albertje Zingerland
Lucy Pittenger
Mrs. Eliza Higgins
Elizabeth A. Chittenden, wife of Richard Cole
Lydia Ellen Rockafellow
Solomon Rockafellow.

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

May—
Thomas Johnson
Ann Berger, wife of Thomas Johnson
Elm A. Lane
Aletta Dalley.

By Certificate.
Mrs. Rachel Alpaugh, wife of Peter Wyckoff.

Oct—
Jacob Kershaw Brokaw
John T. Cox
Rachel Elizabeth Bush, wife of John T. Cox
David Rockafellow.

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

1871.
Feb—
Dennis S. Hall
Sarah Maria Carkhuff, wife of Dennis S. Hall
Lucinda Alleger, wife of V. S. Hoagland.

1871.
June—
On Confession.
Catharine Quimby
Harriet Ann Cole.

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

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

By Certificate.
James V. N. Cornell.

Sept 30—
Keturah Hunt, wife of Andrew Suydam
Jane Agens.
1872.
   Feb 2—
      On Confession.
      John Wyman
      Catharine Mattis, wife of do.
      Gertrude J. Lane, wife of Henry Van Fleet
      Sarah Staats
      Mary Pittenger
      Augustus Cramer
      Bishop Smith
      Daniel L. Layton
      Henry T. Shurtleff
      Garetta Cox
      Aaron T. Agens.

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

   June 1—
      On Confession.
      John Sutphen
      Catharine A. Schomp, wife of do.
      Catharine Hall, wife of David Lane
      John S. Craig.

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

   Oct 5—
      On Confession.
      John J. Smith
      Ellen Jane Rowe, wife of do.
      Henrietta Thompson, wife of Robt. Kitchen.

1873.
   May 31—
      Jacob E. Hall
      Oscar Voorhees
      Martha Smith
      Christopher S. West
      Elizabeth Schomp, wife of do.

      By Certificate.
      Catharine Rynearson
      Jane Vanderveer, wife of Jesse Conover
      Margitta Van Doren.

   Oct 4—
      On Confession.
      Sarah Dilley
      Ellen Haas, wife of E. Bush
      Meta Francis Cox.

1874.
   Jan 31—
      Genio Scott Baker
      Henry Daniels
      Clara Voorhees.

   June 6—
      Aaron Thompson
      William Wesley Dalley
      Mary Ann Mattison
      Mary R. Egbert, wife of J. V. N. Cornell
      Jesse Conover
      Samuel Connet
      Anna Mary Kinney
      Ira Voorhees
      Margaret Gaston, wife of do.
      Corneilla Gaston.

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

   Oct 3—
      On Confession.
      Nathaniel Schomp
Martha J. Cox, wife of do.
Herman Hageman Jr.

By Certificate.
Elizabeth Smith
Anna M. Wyckoff.

1875.
Feb 5—
Elias Van Fleet
Helena Cox, wife of do.
Henry Van Fleet
Maria Tunison, wife of do.
Voorhees F. Van Fleet
Catharine Wortman Kennedy, wife of
T. V. M. Cox.

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

By Certificate.
Truth A. Voorhees
Lydia Fisher, wife of Joseph Carkhuff.

June 6—
On Confession.
Anna G. Reger
Emma Schomp
Anna De F. Thompson
Sophie Morehead

Maria J. Brokaw, wife of Paul K.
Dilts
Martha M. Dilts
Mary L. Vroom, wife of John Craig
Cornella Schomp.

By Certificate.
Mary E. Lane, widow of Levi Fleming.

Oct 2—
Aletta Biggs, wife of Andrew A.
Lane.

On Confession.
David B. Dilts.

1876.
Feb 5—
Catharine Van Camp
John Letson Stillwell
Anna T. Lane
Susan Esther Van Doren.

By Certificate.
J. Wellington Kline.

On Confession.

June 3—
Margaret E. Biggs
Anna J. Kershow
Jacob Kershow
Jacob K. Brokaw
Anna M. Van Fleet
Juo. K. Thompson
Andrew A. Lane
Henry Bacorn
Peter P. Schomp
George E. Assgar
William H. Morehead
Daniel E. Thompson
Mary C. Carkhuff, wife of do.
Anna S. Marshall
Susan M. Van Doren
Hannah E. Van Doren
Margaret A. Van Doren
Judson Voorhees  
Mary J. McCrea, wife of Peter Henry  
La Tourette  
Lydia C. Polhemus, wife of J. T. B.  
Schomp  
Marietta Gaston,  

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

On Confession.  
Sept 30—  
Eliza Ann Wyckoff  
Emily A. Schomp.  

1877.  
Feb. 3—  
Margaret Q. Dalley, wife of Wm. E.  
Thompson  
Catharine A. Runyon  
Laura M. Dalley  
Liscom T. Schenck  
James N. Shurts  
Geo. W. Alleger  
Anna E. Rockafellow  
Joanna M. Vroom.  

By Certificate.  
Catharine Gaston, widow of Andrew  
Quick.  

On Confession.  
June 2  
Margaret E. Swackhammer  
William T. Hageman  
Jane E. Titus, wife of John Van  
Middlesworth  
Mary H. Amerman  
Mary E. Thompson  
Helen M. Hall  
Randolph Titus  
Kate Luella Mattison  

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

By Certificate.  
Georgia Van Ness, wife of James  
Hoagland  
Anna L. Lare, wife of Winfield Kinney  
Amanda J. Smith, wife of Elisha  
Snover  
Daniel L. Layton  
Margaret Vanderveer, wife of do.  

On Confession.  
Oct 6—  
Margaret Johnson, wife of Henry  
Bacorn.  

By Certificate.  
Anna E. Myers, wife of Randolph  
Titus.  

1878.  
On Confession.  
Feb. 2—  
Judith Ann Lindsley, widow of Alex-  
ander Thompson  
Sarah Cozine  
Lemuel Fritts  
George Bacorn  

June 1—  
Geoeg W. Cole  
Kate Luella Cole  
Abraham O. Cole  
William Van Fleet  
Jno. Wyckoff Demun.  

By Certificate.  
Sarah Ann Davis, wife of Abram O.  
Cole  
Cornelius V. Nevinus
Catharine J. Dilts, wife of G. Dalley
Leonard B. Hoffman.
Almira R. Sebring, wife of do.
Anna E. Hoffman.

Oct 5—
Jacob U. Swackhammer
Nancy Apgar, wife of do.
Margaret Yawger, wife of Wyckoff Cole.

By Certificate.
Jennetta Dalley, wife of Solomon Rockafellow.

On Confession.
Eliza Carkhuff, wife of David Davis
Emma Brokaw
Elia E. Kline
Anna R. Cole
Cornelius Henry
James Henry.

1879.
Feb. 1—
Matilda Sheets.

By Certificate.
Emma J. Fritts
William Johnson
Martha M. Stillwell, wife of do.

May 81—
Jno. L. Dalley
Mary E. Miller, wife of do.
Hester P. Saums, wife of Andrew A. Lane.

On Confession.

Oct 5—
Joseph Reed
Jno. N. Haver.

1880.

By Certificate.
Jan. 31—
Abbie H. Thomas, wife of Aaron J. Thompson.

On Confession,
June 5—
Emalida Hoffman
Josephine A. Thompson
Elizabeth Sutphen
John H. Ammerman
Augustus Hobart Smock
Sarah L. Connet, wife of Peter S. Hyler
Elias W. Thompson.

By Certificate.
David Rockafellow
Anna R. Cook, wife of do.
Hendretta McBride, widow of John J. Lane.

Oct 2—
Elizabeth Ballentine, widow of Abram P. Stout.

1881.
June 4—
Aaron T. Hageman
Andrew H. Kershow
Jno. V. F. Vroom.

By Certificate.
Peter La Tourette
Agnes Johnson, wife of do.
Margaret S. Hudnet, wife of Wm. D. Quinby
Jonathan Bray.

On Confession

Oct 1—
Jno. Schomp.

By Certificate.
Lizzie Smith, wife of Jno. Schomp
George Fleming
Esther A. Green, wife of do.
James Lane
Susan Hunt, wife of do.
Anna M. Rockafellow, widow of Aaron Farley.
THE FRELINGHUYSEN GENEALOGY.

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


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

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

Children, 1. Frederick; 2. Eva; d. suddenly at Flatbush, L. I., Sept. 5th., 1754.

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

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

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

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

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

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


In 1775 he was a member of the Provincial Congress of

*The five sons of Rev. Theodorus Jacobus Freelinghuysen were all ministers, and his two daughters married ministers.
New Jersey; in 1776 a member of the Convention of New Jersey; in 1778 a member of the Continental Congress, and again in 1782–3. U. S. Senate 1793-6. A captain and a colonel, he was at the battles of Trenton and Monmouth Court House during the Revolutionary war. He was appointed a Major General by Washington at the time of the Whiskey Insurrection in Pennsylvania, 1791-4; d. 1804.

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

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

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

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

Att'y. Gen. of N. J., 1817-29; U. S. S., 1829-35; Chancellor of N. Y. University, 1839-50; President of Rutgers College, 1850-61. He died April 12th, 1862. "New Jersey's favorite son," he adorned every station in which he was placed.
IV. Frederick, b. 1788; m. Aug. 4, 1812, Jane Dumont.  
V. Catharine, m. Rev. Gideon N. Judd.  
VI. Sarah, died at Millstone when about eighteen years of age.  
VII. Elizabeth Yard, m. Dr. James B. Elmendorf.  

I. Gertrude, m. David Magee.  
II. Mary Ann, b. Aug. 12th, 1799; m. July 26, 1820, Dr. Henry Van Derveer.  
III. Louisa, m. April 27th, 1841, Rev. T. W. Chambers.  
IV. Elizabeth La Grange, m. 1838, Henry Robert Kennedy.  
Louisa Frelinghuysen, b. Nov. 25, 1856, d. May 18, 1874.
V. Theodore, b. March 11, 1814.
VI. Frederick J., b. Oct. 12, 1818, m. Dec. 27, 1855, Victoria Bowen Sherman.
VII. Catharine.
VIII. Sallie.
IX. Sophia. d.
II. Gertrude Ann, b. Sep. 20, 1814, m. 1836, Dr. Wm. T. Mercer.
III. Dumont, b. Feb. 8, 1816, m. Martina Van Derveer.
IV. Frederick, b. Aug. 4, 1817, m. 1839, Matilda E. Griswold.
He was made Att'y. Gen. of N. J. in 1861 and again in 1866. Was elected to U. S. Senate for unexpired term of three years in 1867, and again, for full term of six years, in 1871. He was offered the position of Minister to England, by President Grant, but declined it; he was a member of the electoral commission in 1876, and became Secretary of State in 1881 under the administration of President Arthur.
V. Maria Louisa, b. March 6, 1819, m. Oct. 6, 1857, John C. Elmendorf.