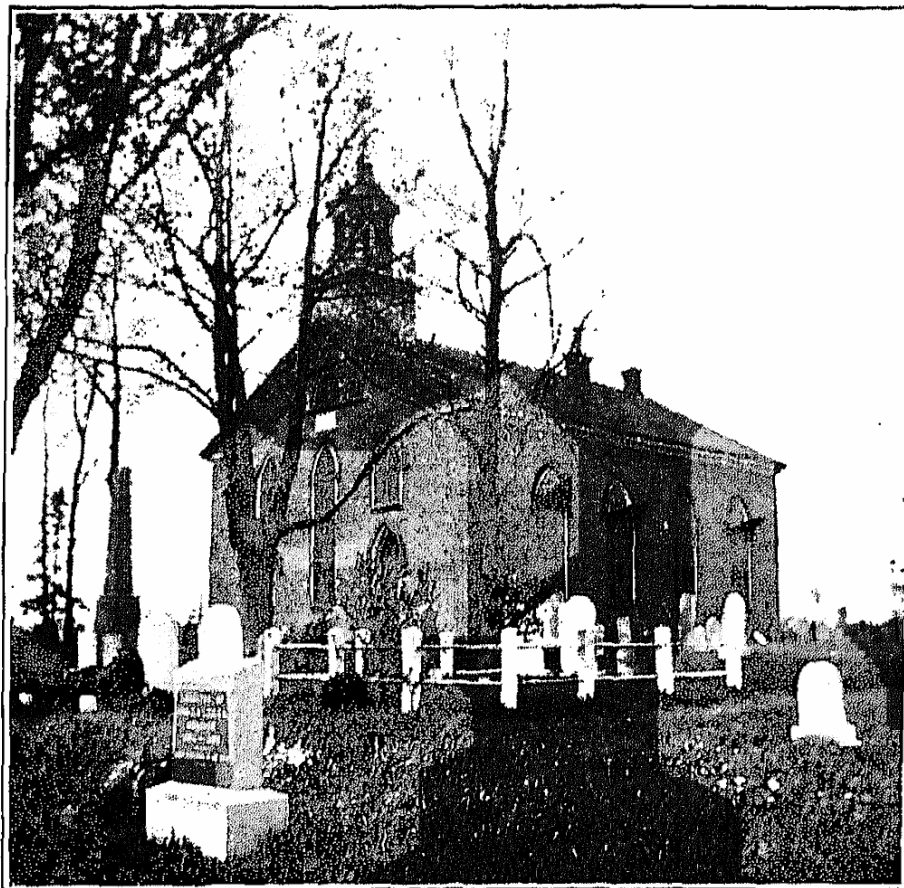


Bi-Centennial Celebration
of the Reformed Church
of the Navasink and
its Two Branches
1699—1899



"THE FIRST REFORMED CHURCH OF FREEHOLD"
KNOWN AS "THE OLD BRICK CHURCH"

Bi-Centennial Celebration
1699—1899



**Reformed Church of
the Navasink**
and its Two Branches

The First Reformed Church of Freehold
NOW KNOWN AS THE BRICK CHURCH
OF MARLBORO, N. J.

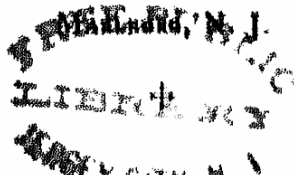
AND THE

Reformed Church of Holmdel
FORMERLY KNOWN AS THE WHITE MEETING HOUSE

Tuesday, October 24, 1899



EDITED BY
THE REV. A. I. MARTINE



PUBLISHED BY P. F. COLLIER & SON NEW YORK

Reformed Dutch Church of the Nabasink

A LITERAL COPY OF THE LIST OF MEMBERS FOUND
ENROLLED ON THE CHURCH RECORD IN 1709.

PETER VAN DEVENTER AND HIS WIFE MOYKA.
JAN WÜKOF AND NELKE KOWENOVEN, HIS WIFE.
KRÜN JANSSEN AND NELKE VAN CLEVE.
GIBBERT LAEN AND JANNETTE LAMMERSE.
JACOB VAN DOORN AND MARYKA, HIS WIFE.
JAN SCHENK AND SARA KOWENOVEN, HIS WIFE.
GARRET SCHENK AND NELKE VOORHEES, HIS WIFE.
PETER KOWENOVEN AND PATENCE DAAS, HIS WIFE.
CORNELIUS KOWENOVEN AND MARGARET SCHENK, HIS WIFE.
ALBERT KOWENOVEN AND NELKE SCHENK, HIS WIFE.
JAN KOWENOVEN AND JACORA —, HIS WIFE.
JACOB KOWENOVEN.
DANIEL HENDRICKSON AND KATRUNK VAN DÜK, HIS WIFE.
WILLEM HENDRICKSON AND WILLEMPF, HIS WIFE.
ANDREAS JANSEN AND HANNA, HIS WIFE.
JACOB LAEN AND ELIZABETH BARKALO, HIS WIFE.
PETER WÜKOF AND WILLIMPF SCHENK, HIS WIFE.
JOHANNES POLHEMUS AND ANNATER —, HIS WIFE.
OUKE LEFFERSEN AND CATRINA VONK, HIS WIFE.
JOSEPH GOLDER AND ANNEKE DAWS, HIS WIFE.
AUBIE PORUM AND SARA SMOCK, HIS WIFE.
AUBIE BENNET AND BARBARA —, HIS WIFE.
HENDRICK GUYLUCK AND CAUTIE AMMERMAN, HIS WIFE.
JACOB WÜKOFF.
KARET VAN DÜK AND HIS WIFE.
JOHANNES COURT.

199507

Ms. A. 9. 286

**Reformed Church of the Badasink
and its Two Branches
1699—1899**

**PASTORAL RECORD, 1699 TO 1709
SUPPLIED BY THE MINISTERS OF LONG ISLAND, N. Y.**

1699 to 1709—WILHEMUS LUPARDUS.
—VINCENTIUS ANTONIDUS.
—BERNARDUS FREEMAN.
1709 to 1731—JOSEPH MORGAN.
1731 to 1735—GERARDUS HAEGHOORT.
1736 to 1764—REYNHARD FRICKSON.
1764 to 1827—BENJAMIN DUBOIS.
1818 to 1825—SAMUEL VAN VRANKEN.

First Reformed Church of Freehold

1825 to 1834—SAMUEL A. VAN VRANKEN.
1835 to 1838—JAMES OTTERSON.
1839 to 1851—AARON A. MARCELLUS.
1851 to 1868—RALPH WILLIS.
1868 to 1873—GEORGE SWAIN.
1873 to 1887—THEODORE W. WELLES.
1888 to 1892—JAMES H. BERTHOLE.
1893 to 1900—CHARLES W. VAN ZEE.
1900 to ————ABRAM I. MARTINE.

Reformed Church of Holmdel

1826 to 1836—JACOB T. B. BEKKMAN.
1836 to 1838—FREDERICK B. THOMSON.
1839 to 1887—WILLIAM REILEY.
1887 to 1893—ANDREW HAGEMAN.
1894 to ————GARRET WYCKOFF.

Reformed Church of the Nabasink

CONSISTORY IN 1709

REV. JOSEPH MORGAN, President.

Elders.

PETER VAN DEVENTER.
JOHN WYCKOFF.

Deacons.

GARRET SCHENCK.
JACOB VAN DOORN.

First Reformed Church of Freehold

Consistory in 1827.

REV. SAMUEL A. VAN VRANKEN, D.D., President.

Elders.

GARRET WYCKOFF.
DANIEL S. SCHENCK.
AARON SMOCK.

Deacons.

JOSEPH VAN CLEEF.
DENISE SCHENCK.
GARRET G. CONOVER.

Consistory in 1899.

REV. CHARLES W. VAN ZEE, PH.D., President.

Elders.

LAFAYETTE SCHANCK.
JAMES H. BAIRD.
JOSEPH A. BUTCHER.
SELAN B. WELLS.

Deacons.

DAVID R. HOBART.
JAMES H. KING.
ALEXANDER M. BAIRD.
CHARLES W. TILTON.

Consistory in 1905.

REV. ABRAHAM I. MARTINE, President.

Elders.

JAMES TILTON.
THEODORE F. BURKE.
HENRY W. BUCK.
SELAN B. WELLS.

Deacons.

FRANK McDOWELL.
GILBERT C. HENDRICKSON.
ALEXANDER M. BAIRD.
GEORGE BUCK.

The Reformed Church of Holmdel

Consistory in 1827.

REV. JACOB T. B. BEERMAN, President.

Elders.

GARRET SMOCK.
DANIEL T. POLHEMUS.
JOHN P. LUYSTER.

Deacons.

GARRET R. CONOVER.
CORNELIUS B. SMOCK.

Consistory in 1899.

REV. GARRET WYCKOFF, President.

Elders.

WILLIAM ANTONIDUS.
WILLIAM JONES.
WILLIAM M. CONOVER.
JOHN STILLWAGON.

Deacons.

GARRET R. CONOVER.
JAMES SICKELS.
LEWIS LANE.
DANIEL H. SMOCK.

Consistory in 1905.

REV. GARRET WYCKOFF, PH.D., President.

Elders.

WILLIAM W. TAYLOR.
CORNELIUS W. VAN CREEF.
WILLIAM M. CONOVER.
EDGAR SCHANCK.

Deacons.

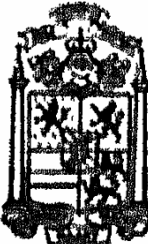
SAMUEL W. CONOVER.
JAMES C. BENNET.
GARRET R. CONOVER.
EDWARD TILTON.

PREFACE

THE publication of the history of this historic church was contemplated by those who had arranged for the celebration of its Two Hundredth Anniversary in October, 1899, but the slow response of subscribers for the book and the removal to a new field of labor of the Rev. Charles W. Van Zee, Ph.D., led to a suspension of the undertaking. After the lapse of five years the addresses delivered at the Bi-Centennial came into the hands of the present pastor of "the Old Brick Church" and by him have been carried forward to a happy issue. He recognizes that his effort to bring forth the book in such short period of time would have been futile without the assistance so kindly rendered him by others, and desires to make acknowledgment of his indebtedness to Mrs. Lydia H. S. Conover, of Marlboro, N. J., for information so cheerfully given in reference to important matters, for photographs from which the following cuts were made: The Old Brick Church, tombstones of Rev. Benjamin DuBois and wife, tombstone of Garret Wikoff, Millpond, near Marlboro, N. J. Also to Rev. Theodore W. Welles, D.D., of Paterson, N. J., who willingly gave of his time and such data as were in his possession to aid in the effort to make this work as true to fact as was possible.

THE CELEBRATION

THE celebration of the Two Hundredth Anniversary of the Reformed Church of Navasink and its two branches was held in the Old Brick Church at Bradevelt, N. J., Tuesday, October 24, 1899. The following is a copy of the first page of the programme for that occasion:

1699	Bi-Centennial Celebration	1899
of the		of
Reformed		Marlboro and
(Dutch) Churches		Holmdel.
<p>First known as The Church of the Navasink Later, The Church of Freehold and Middletown,</p>		
<p>NOW, THE REFORMED (DUTCH) CHURCH OF HOLMDEL and THE FIRST REFORMED (DUTCH) CHURCH OF FREEHOLD (Popularly known as the Old Brick Church.)</p>		
<p>Exercises at The Old Brick Church, Bradevelt, N. J.</p>		
<p>TUESDAY, OCTOBER 24th, 1899,</p>		
		At 10.30 A. M.
<p><small>Trains leave New York, 8.30 A. M., Matawan, 9.41; arrive at Bradevelt, 9.55. Returning, leave Bradevelt, 4.35 P. M., Matawan, 4.50; arrive at N. Y. 6.00 P. M.</small></p>		

The sun had not gone very far on its course for that day before the people began to gather about the historic church: they came from near and far, and in such numbers that

when the hour for the opening exercises had arrived there was an audience filling the church to its doors. The committee on decorations had done their work well, as the following from the "Christian Intelligencer" of November 1, 1899, makes manifest:

"The church had been originally and tastefully decorated with the colors of the Netherlands, the red, white, and blue, together with the 'Stars and Stripes,' with streamers and rosettes of orange. At the rear of the church, in the centre of the gallery, there hung a flag of the persecuted Transvaal, flanked on either side by silk American flags. This flag, which had been presented by Mrs. L. H. Conover for the occasion, was a silent witness of the sympathy of these descendants of the Dutch for their kindred across the sea in the hour of their great trial."

The exercises of the day began promptly at 10.30 A. M., the Rev. Charles W. Van Zee presiding. Opening devotional services were conducted by a former pastor, Rev. George Swain, D.D., of the Presbyterian Church at Allentown, N. J.

The historical address of the Reformed Church of Navasink, with its continuance in the First Reformed Church of Freehold down to 1887, was delivered by the Rev. Theodore W. Welles, D.D., of Paterson, N. J. This privilege and duty had been accorded to and laid upon the reverend gentleman because of his knowledge of that history, which was due to his patient work in searching records for the facts during the years of his pastorate in this field. The morning session closed with the benediction pronounced by Dr. Welles, and was followed by a bountiful collation, provided and graciously served by the ladies of the two churches.

Promptly at two o'clock P. M. the session in the church was resumed, Rev. Garret Wyckoff, Ph.D., pastor of the Holmdel church, presiding. After a short devotional service the history of "The Old Brick Church"* from 1887 to 1899 was given by the Rev. Charles W. Van Zee, pastor of the church. Rev. Garret Wyckoff followed the address of Rev. Mr. Van Zee, taking up the line where Dr. Welles had diverged

* In the proper place, following the address of Rev. C. W. Van Zee, will be found the history of this old church brought down to date.

to follow the future of the Old Brick Church. His address was an equally interesting narrative of the life and work of the church at Holmdel from 1825 on down through the subsequent years.*

The historical addresses having been given, representatives from various institutions and organizations of our own denomination and other bodies were introduced. Prof. Jacob Cooper, D.C.L., D.D., of New Brunswick, N. J., spoke for Rutgers—"the college that stands on the hill." Prof. J. P. Searle came with the greetings of the Theological Seminary at New Brunswick, that institution from whence have come the pastors of these churches since the year of its foundation.

Rev. Andrew Hageman, former pastor of Holmdel Church, but now connected with the Collegiate Church of New York, brought greetings from that body—"The oldest Protestant Church organization with a continuous history in this country."

Rev. Peter Stryker, D.D., brought the congratulations of the Classis of Monmouth, with which these two churches are identified.

The Rev. H. B. Fisher, of Holmdel, spoke in behalf of the Baptist brethren in old Monmouth, the history of whose settlement in and around Middletown antedates the history of our own church by a few years.

James Steen, Esq., of Eatontown, spoke for the Presbyterian church in old Monmouth—a church whose history begins with our own in the closing year of the sixteenth and the beginning of the seventeenth centuries.

The Rev. F. R. Symmes, pastor of the Tennent Church, was present, and in an informal speech brought the congratulations of that ancient church, to whom the first pastor of the Navasink Church also ministered.

The Rev. Dr. Allen Brown, of Camden, N. J., the man who has done so much to awaken through the Presbyterian

* The delay in the publication has enabled Mr. Wyckoff to complete the history of the Holmdel church, bringing it down to the year 1905.

Church of New Jersey an interest in the Tennent and old Scotch burying-ground, was present, and, being invited to speak, emphasized in a few remarks the value to the Church at large of such efforts in collection of facts as have been wrought by those who upon this occasion have given the historic facts of the Church of Navasink and its two branches.

The music of the day was under charge of Mrs. C. W. Van Zee, organist of the Brick Church, assisted by a combined choir of the two churches.

A. I. M.

Prayer at the Two Hundredth Anniversary of the Brick Church, Marlboro, October 22, 1890.

BY REV. GEORGE SWAIN, D.D., OF ALLENTOWN, N. J.,
PASTOR OF THE BRICK CHURCH, 1868—1873.

"Almighty God, our Father in Jesus Christ, we come now to worship Thee, and to acknowledge Thy favor in giving us this gathering to-day. We praise Thee for the occasion; our hearts are glad toward Thee because of it. We give thanks for the Church of Thy Son our Saviour; for its mission, its might, its permanence; for the gates of darkness shall not prevail against it. We rejoice that though its foes have been many it has triumphed; that though often in trouble Thou with Thy strong arm hast brought deliverance. How great this Church of Thine! purchased with precious blood, appointed to fill the earth with salvation. But we especially give praise to Thee for that portion of Thy Church that has so long continued here. We are filled with gratitude when we think of Thy goodness toward it. We remember the pleasant land in which it was made to dwell. Verily Thou gavest it a fair region in which to build its sanctuaries and work out its high purposes for Thee. And we bless Thee for the record it has written, for the career given through Thy gracious care. We rejoice when we think of the souls won from darkness to light, from the world to Jesus; as we recall also the hearts that have been comforted and enriched with Thy sweet grace, as the many years rolled by. Yea, blessed be Thy name for the multitudes who by reason of this church have heard the everlasting gospel, who because of the cheer and strength obtained have overcome the world and gone home to the bliss on high. Verily Thou hast

done great things through its instrumentality, hast been using it to send the light of Christ to the ends of the earth, and to bring the time when all flesh shall with hallelujahs see the salvation which is proof of Thy love. And now grant that, as we think on these things to-day, our hearts shall know a larger faith and a deeper joy. May the Holy Ghost come upon us with power. Then shall we feel the true meaning of the occasion, shall come into a fulness of blessing that shall make these hours a precious memory for many days. Moreover, while we own with unfeigned thankfulness the mercies of the past, we pray for greater benefits for the future. Let it be seen, plainly seen, as time rolls on that Thou lovest this Church wondrously. Let both portions of it have great efficiency in winning souls to Christ, in hastening the time when men shall study war no more; shall universally become a brotherhood in unity and love. Yea, grant to Thy servants who shall gather in this and in the other sanctuary built by this people a continual refreshing, so that all the fruits of firm faith and holy living may abound. And, blessed Lord, as Thou hast in the past given to this Church ministers who obtained Thy gracious approval, in the future years grant such and only such as shall keep the faith and proclaim the truth of the atoning Jesus. Thus may it be so long as time endures; the glory and honor and power of this Church increasing meanwhile. We pray Thee, too, for a rich blessing on Thy servants, the pastors now laboring in this favored field. May they daily rejoice in the service they render. Give them a blessed record, O Lord, in winning souls, in comforting the saints, in all the work Thou dost call them to do. May their people with them do well in all the operations and achievements of grace. And now smile upon us in the services of to-day. May all the hours be glad because of Thy favor. Let the words spoken and the songs we raise and the prayers we offer result in great glory to Thee and in largest blessing to these Thy people; and all we ask is for Jesus' sake. Amen."

THE CHURCH—HER HISTORY

1699-1905

HISTORICAL DISCOURSE,* BY THEODORE W. WELLES, D.D.

1699-1888

I. INTRODUCTORY

God is in history. He is the efficient agent in all that takes place, determining the issues of every day and conducting all things to the consummation of His gracious designs.

The Sacred Scriptures are, therefore, to a great extent, historical. They make God known by exhibiting the operations of His tireless providence, and constrain us, through the glimpses they give of God's governing care, to take up the song: "Oh that men would praise the Lord for His goodness and for His wonderful works toward the children of men." We can not read the record of the past contained in the Bible without perceiving the presence of God. As we turn the sacred pages, whatever story they tell, we see God, the central figure in every scene, the hero of every incident, the One above all others for whose portrayal the inspired artists have labored.

In a similar manner, so far as it may be done without Divine inspiration, but not, we trust, without Divine aid, we desire to record the events which relate to the establishment of the Reformed Church in Monmouth County, N. J., that in all that has tended to the planting of the Church and

* As a part of the exercises in commemorating the two hundredth anniversary of the founding of the Old Reformed Church of the Navasink the author was requested to repeat, with such alterations and additions as might be found necessary, the historical discourse which he delivered twenty-two years ago at the fiftieth anniversary of the dedication of the Brick Church, the present house of worship of the Old Church of the Navasink. The historical discourse here given was prepared in compliance with that request, and was delivered in outline at the bi-centennial of the church's foundation.

T. W. W.

its subsequent growth we may recognize the Lord God Almighty ruling over all in sovereign majesty, eternal and supreme.

As God is in history the past should be revered. It is the mold, the fashioner of the present. Its manners and customs, its thoughts and religious life, the triumphs of its genius and the achievements of its piety, have made us what we are.

The past is a storehouse of instruction for the present. In it we discover how mankind have struggled with the mysteries surrounding them, and from it we learn how they triumphed over difficulties and achieved noble things. It also contains a record of the dead, of those who were wrecked by life's tempests and storms, and of those who through faith outweathered the gale and entered with joy the Haven of Rest.

The past is a great benefactor of the present. It gives us a legacy, better and more enduring than land titles or treasures, of far-reaching influences which affect the daily conduct and determine to a great extent our success or defeat in the great battle of life. It gives us precious memories, which cause us to view with reverential feelings the objects about which they may be entwined; which snatch the soul away from the power of the present, and "advance us in the dignity of thinking beings."

To you the past has given this Christian Church, with its precious memories, its hallowed associations, and its holy influences, through which, as through a channel wide and deep, there has ever flowed to you the priceless benefits of religious instruction, and a mind made familiar with the truths of redemption. This Church stands to-day, a monument of the past, perpetuating the faith of your buried ancestors, and reminding you that those whose names you bear possessed hearts filled with love of the Heavenly Father. Worshipping here, we are surrounded with the memories of more than two centuries, and can we not say, in the language of a distinguished New England poet:

"If leaflets from some hero's tomb,
Or moss-wreath torn from ruins hoary,
Or faded flowers whose sisters bloom
On fields renowned in story;

.
"If it be true that things like these
To heart and eye bright visions bring,
Shall not far holier memories
To these memorials cling?
Which need no mellowing mist of time
To hide the crimson stains of crime!"

Two hundred years ago a band of Christian worshipers, desirous of enjoying the stated ministrations of the means of grace, founded for themselves and for their children, and for all whom the Lord their God should call, this Christian Church. They came from a land overshadowed with "the grandest historical associations and the noblest memories of the past"; from a land which, redeemed from the sea by the energy of its inhabitants, became the centre of commerce and the mistress of the seas, and during the era of the great Reformation was the frequent scene of the purest patriotism, the most heroic courage, and the most unfaltering devotion to the right, the world has ever witnessed. They came with strong faith in the God of Heaven. They bore in one hand the Holy Bible, and with the other held aloft, as a true exposition of the truths of Redemption and a clear declaration of Christian doctrine, the Heidelberg Catechism, the Belgic Confession of Faith, and the Canons of the Synod of Dordrecht. They founded this Church, that they and their children might be duly instructed in the doctrines taught by these venerable symbols, and, cheered by the hopes which such teaching inspires, they lived and labored and died in the Lord. They rest from their labors, and their works do follow them.

I propose to relate the history of the Church they established—the first Reformed Church of Monmouth County—the Church with which so many of us are, or have been,

connected in our several relations as pastors, officers, families, and communicants.

II. THE CHARACTER OF THE EARLY SETTLERS OF NEW JERSEY

The first Europeans to occupy the present States of New York and New Jersey were Netherlanders who came to America, not like the Puritans of New England, to escape religious persecution, but to establish trading posts and colonies, under the protecting care of the United Netherlands or Dutch Republic. The Hollanders possessed in the Fatherland the religious liberty which the Puritans sought in America, and transplanted it on American soil, denying no one the rights of citizenship in the New Netherlands because of his religious creed. As early as 1561 the public authorities of the Netherlands were of the opinion that "all religions should be tolerated and that all civil restraint in matters of religion is as detestable as the Inquisition." This catholic spirit made the Netherlands city of Amsterdam an object of ridicule in other countries, and caused the religious bigots of the day to style it "the common harbor for all heresies." The English poet, Andrew Marvel, in denunciation of this tolerant spirit, says:

"Hence Amsterdam, Turk, Christian, Pagan, Jew,
Staple of sects and mint of schisms grew,
That bank of conscience, where nor one so strange
Opinion, but finds credit and exchange.
In vain for Catholics ourselves we bear,
The Universal church is only there."

From this early cradle of religious liberty the Pilgrim Fathers embarked on the "Mayflower" and weighed anchor for the voyage, forever memorable in the annals of America, which resulted in the establishment of the Plymouth colony on the bleak coasts of New England. From this land also, between the years 1615 and 1664, there came to America a

quiet, order-loving, peaceable and conservative people, who established settlements at the mouth of the Hudson River and along its banks to the head of tide-water. The greater portion were God-fearing people, of approved character in the Old World, who formed a Church wherever they made a settlement, and endeavored to mold their government and laws in accordance with the faith once delivered to the saints and the manners and customs of the fatherland. Their success in this direction was beyond the range of their expectations—their influence in the New World excelling that of any other nationality, however large the number of its representatives, or persistent their claims. Human equality, the government of the people by the people and for the people, the town-meeting, the public school, were ideas borrowed from the Hollanders. Even the national name—the United States of America—was suggested by the name of the Dutch Republic, the United Netherlands, and the form of government at present prevailing, copied from the government of the Netherlandish Reformed Church. In farming, gardening, floriculture, stock raising and breeding they surpassed all others; were the first to introduce and acclimate the Oriental fruits, flowers, grains, and plants that are now so common, as well as the popular American breakfast luxury, the *bockweit* or buckwheat cake. They invented the inclosed and covered forcing bed, the hothouse, the winnowing fan, the plow in its modern form, and taught the use of artificial grasses and the rotation of crops. The best dikes, drainage, reclamation of lands, gardens, and farms in Colonial days were along the Hudson River and in the Mohawk Valley. From them came the sleighs and the skates, which make winter a season of delight and pleasure, and also the stove, without which our homes would be wellnigh cheerless. "It was on a Dutch sleigh that the Rhode Islander, Oliver H. Perry, of English Quaker and Scotch-Irish descent, made rapid transit to Lake Erie, and by means of the Dutch invention, called a *camel*, floated his green-timber ships over the bar and out to victory, under the same red and white

stripes that floated from the masts of Piet Hein, Van Tromp, and De Ruyter." The Dutch with their sawmills built New Amsterdam, the capital city of the New Netherlands, with sawed lumber, and thereby taught the New Englander to abandon the laborious saw-pit and to reap wealth from his forests. They invented linen underclothing, besides starch and its application to ornamental dress, leading the way also in the manufacture of soap from wood-ashes. "In the evolution of the post and frame, inclosed and canopied bed, the bolster and the modern pillow, covered with removable case; in the invention of the thimble,* in the perfection and multiplication of spinning-wheels for the domestic treatment of yarn, and of home machinery for the preparation of flax into linsey-woolsey, the Dutch were the inventors and the English on either side of the Atlantic the borrowers." Because of their advance in civilization and their acknowledged superiority, their neighbors in Connecticut invariably said of any new invention or improvement: "It beats the Dutch," as if that were proof undoubted of its excellency and merit. "Whenever we utter the Anglicized words: anchor, caboose, ballast, sloop, stoker, stove, doily, brandy, duffel, cambric, easel, landscape, boss, stoop, forlorn hope, bodyguard, school of fishes, boodle, scow, Santa Claus, blickey, pinkster, and a host of words in art, music, seamanship, handicraft, war, exploration, and the lines of human achievement most followed in the seventeenth century, we are but mispronouncing more or less fluently Dutch words, the labels of things borrowed from the Netherlands who settled in New York and New Jersey."* The scenes and homes from whence these Netherlands came are described with much poetic beauty in the following lines:

"What land is this, that seems to be
A mingling of the land and sea?
This land of sluices, dikes and dunes?

* See "The Puritan in Holland, England, and America," by Douglass Campbell, also "The Influence of the Netherlands in the Making of the English Commonwealth and the American Republic," and "The Dutch Influence in New England," by William Elliot Griffis.

This water net, that tessellates
 The landscape? This unending maze
 Of gardens, through whose latticed gates
 The imprisoned pinks and tulips gaze?
 Where in long summer afternoons
 The sunshine, softened by the haze,
 Comes streaming down as through a screen:
 Where over fields and pastures green
 The painted ships float high in air,
 And over all and everywhere
 The sails of windmills sink and soar
 Like wings of sea-gulls on the shore?

"See: every house and room is bright
 With glimmers of reflected light
 From plates that on the dresser shine:
 Flagons to foam with Flemish beer,
 Or sparkle with the Rhenish wine,
 And pilgrim flasks with fleur-de-lis,
 And ships upon a rolling sea
 And tankards, pewter topped and queer,
 With grotesque mask and musketeer:
 Each hospitable chimney smiles
 A welcome from its painted tiles:
 The parlor walls, the painted floors,
 The stairways and the corridors,
 The borders of the garden walks,
 Are beautiful with fadeless flowers,
 That never droop in wind or showers,
 And never wither on their stalks."

III. THE CHURCH OF THE EARLY SETTLERS, ITS ORIGIN AND DEVELOPMENT

A large majority of the people who commenced the colonization of New York and New Jersey came here as members of the Reformed Church of the Netherlands, and representatives of the Reformed religion. When they established a Church, it was organized in accordance with the rules and regulations of the Church of their fatherland, endeared to their hearts by many precious memories, and embalmed in their affections through hallowed associations with the most heroic era in their national history.

Fifty years before Martin Luther came to a clear knowledge of the great doctrines of the faith with which he shook the world, Wessel Gansevoort and Rudolph Agricola, of Holland, were students of the Bible, and by their labors in the dissemination of evangelical truth mightily prepared the way for the civil and religious conflict of the Netherlands with Charles V and his son, Philip II, of Spain. "Confessors and martyrs were never wanting for the persecutions of the Government and the Inquisition. The poor people called their churches *the Churches of the Netherlands under the Cross*. They worshiped privately for many years in scattered little assemblies until they crystallized into a regular ecclesiastical organization. In 1563 the Synod of Antwerp was held, which adopted the Belgic Confession of Faith, and laid the foundation of the Reformed Protestant Church of the Netherlands, whose scholars and theologians, whose schools and universities, whose pure faith and holy living, whose active zeal and martyr spirit, secured for her the leading position among the sister churches of the continent."

This Church the early settlers planted in America. It was the Church of their fathers; and when the Dutch possessions in this country were surrendered to the British crown—although there were but 10,000 Hollanders in the province—there were twelve churches under the care of the Synod of North and South Holland: three in the city of New York, five on Long Island, two on the shores of the Hudson River, one in Delaware, and one at Bergen, N. J.

They were Reformed Protestant Churches, with a Dutch membership, using the Dutch language, and for a long time unable to understand any other; but it was thirty years after the province of New Netherlands had been ceded to the British before the word Dutch was incorporated in the title of a Reformed Church in America. May 11, 1696, William III of England gave a charter to the Netherland Reformed Congregation in the city of New York, as the "Reformed Protestant Dutch Church," to distinguish it from the Episcopal Church which was styled the English Church, and which,

in favor with the Government, was endeavoring to compel the Dutch colonists to forsake the Church of their fathers and worship God in accordance with the ritual of the Church of England.

It was expressly stipulated in the articles of surrender that the people should be allowed liberty of conscience in Divine worship and Christian discipline, but a minister of the Church of England was sent to Albany to take possession of the Dutch church there, and repeated attempts were made to secure control of the Dutch churches on Long Island for the benefit of the same ecclesiastical establishment. The Dutch colonists were heavily taxed for the maintenance of Episcopal ministers, and were subjected to such annoyance and petty persecution by the Church of England that many of them fled to the unsettled lands of New Jersey to escape English oppression and British tyranny.*

The name given the Church by William III of England, a Hollander to the manor born, was cordially adopted through national pride wherever the Hollanders or their descendants established a Church, and for two hundred years was the corporate title of the denomination. In 1867 the title was changed, as a large majority of the Church's membership regarded it misleading, causing many to think that the services were conducted in the Dutch language. The denomination has since been known as the Reformed Church in America.

IV. THE SETTLEMENT OF MONMOUTH COUNTY

When in 1609 Hendrick Hudson, under the direction and in the employ of the Dutch East India Company, explored in the "Half Moon" the noble river bearing his name, what is now New Jersey was called by its possessors, the Lenape

* This intolerant spirit, if it is dead, died hard. January 19, 1707, the Rev. Francis Makemie, then on a visit to New York, accepted an invitation to preach in a private house in Queen Street and, as a result, he was arrested by order of Lord Cornbury, Governor of the province, "for favoring pernicious doctrines and principles to the disturbance of the Church of England." Two months elapsed before the "disturber" got out of jail.

Indians, *Scheyiehby*. "In 1614, by virtue of an edict of the States-General of Holland, exclusive rights were granted for trading purposes to a trading company for four years. They constituted a purely commercial establishment, but prepared the way for colonization."

In 1621 the Dutch West India Company was organized and empowered to traffic and plant colonies on the coasts of Africa and of America from the Straits of Magellan to the remotest north. In 1623 operations were commenced in this country and colonization rapidly advanced, chiefly on the islands about New York and along the banks of the Hudson.

The first village on the western shore of the river was Bergen, probably commenced as early as 1618, but for several subsequent years a mere place for trading with the Indians. The first appropriation of land to individuals in the State of New Jersey was the purchase of Michael Pauw, called Hoboken Hacking, opposite New Amsterdam or New York, on the west side of the river Mauritius, or Hudson River, July 12, 1630. It was not until near the close of the seventeenth century that permanent settlements were made within the bounds of what is now known as Monmouth County, N. J. It commenced in 1665, the year following the surrender of the Dutch Provinces in America to the British Crown. The first settlers were Scotch and English people from other American Provinces, with a few from Barbadoes and England. They formed the towns of Shrewsbury and Middletown, which in 1673 contained 128 white men. The township of Freehold was not formed until 1683.

The first intimation we have of a Dutch settler is from a deed conveying a small house and lot in Middletown to Derrick Teunison, in 1672. For the next twenty years there are only a few conveyances of real estate to Dutch people, and the localities conveyed are too scattered and the number of the Dutch too small to justify us in speaking of a Dutch settlement in Monmouth County, until about 1695. Bearing this date we find a deed of conveyance executed to one Garrett Von Schenck. Two years later the names of Samuel

Hoffmire and Garret Von Schenck are among the list of grand jurors. Soon after this we find the names of Jacob Van Dorn, John Schenck, Johannes Polhemus, Cornelius Cowenhoven, Daniel Hendrickson, Lawrence Van Kirk, John Wyckoff, and Benjamin Van Kleef. This brings us to 1707, when Aurie Booraem and one Van Brackel are appointed Overseers of the Poor in Freehold.

The majority of these persons came from Long Island, they or their parents having located there when arriving from Holland. Their families and a few others, as they settled here from time to time, made up the congregation to which for ten years the Long Island pastors ministered, when their labors issued in the regularly organized Reformed Church of Freehold and Middletown.

Other Dutch families intimately connected with the history of our Church followed soon after. In the Church records we find the name of Smock in 1710, Van Mater and Sutphen in 1713, Brower in 1715, Van Der Veer in 1723. A few Scotch and English families, who through intermarriage have become Dutch, settled here much earlier. The names of Bown, Tilton, Holmes, and Whitlock are found among the first settlers in 1665. The Bairds made their appearance about 1680, and "Janathan Forman" was made a Dutchman by being received into the Church in 1713, the first adult to be baptized.

The Bairds endeavored, but without success, to introduce a new mode of courtship. The first of that name was surnamed John, and tradition declares that one day he met Mary Hall, whom he afterward married, in the woods. As both were bashful, they halted at some distance from each other, under a tree. It was love at first sight, and in a short time, John, who was a Quaker, broke the silence by saying: "If thou wilt marry me, say yea; if thou wilt not, say nay." Mary said "Yea," and proved a noble wife and mother.

There are those who think there was a previous settlement by the Dutch and a church in this region, known as the Reformed Church of the Navasink. The most diligent research has failed to discover any historical data in support of such a state-

ment. The Church whose history we are about to relate is styled in the records of the Church the Reformed Church of Freehold of the Navasink. In 1738, in a record of a ministerial gathering in New York City, the residence of the pastor of this church is given as Neversink.* The Hon. George C. Beekman, of Freehold, has in his possession a letter bearing date 1754, addressed Roelif Schenck, Naversinks, near the Freehold church. Mr. Schenck lived within a rifle shot of where we are assembled. The whole county of Monmouth previous to 1683 is frequently called in the court records the County of Nevvasink.

At this time the whole region now composing the townships of Marlborough, Manalapan, Freehold, Millstone, Upper Freehold, and a portion of Ocean County was known as Freehold. The present townships of Middletown, Holmdel, Raritan, and Matawan were called Middletown, while Atlantic, Shrewsbury, and Ocean townships, together with a large portion of Ocean County, was designated Shrewsbury.

In Middletown village there was an English church, where the Protestant Episcopal church now stands, and also an old Presbyterian church near Crawford Hendrickson's, on what is known as the Presbyterian Burying Ground. This was an old, dilapidated building in Dominic Morgan's time, even then abandoned and left to decay. Its neglected condition annoyed the dominic, and when riding by, if he saw the door or a window open, we are told he would stop, and dismounting his horse, reverently close the open door or window before proceeding on his way.

The Scotch Presbyterians had a meeting house at the place now known as the Old Scotch Burying Ground, but at that time honored with the name of Freehill. "The Baptists of Monmouth County" also had a meeting house, de-

* Dominic Erickson, when commencing the record of baptisms administered by himself, in 1738, says: "Baptismal record of the Reformed congregation of the Neversink." The whole region between the ocean and the Raritan River was known as the Navasink. So called because occupied by a sub-tribe of the Lenape Indians, the Navasinks. This name region is sometimes called the Raritans. Families settling here are said to have removed to the "Raritans," on the old church records of Flatbush, Long Island.

scribed as standing "on the west side of a little brook called John Bray's brook, in the township of Middletown." There was a Scotch and English Quaker meeting house on the present site of the Topanamus Burying Ground, which through the labors of George Keith, Surveyor-General of East Jersey, who led the Quakers into the Church of England, became the place of worship for the congregation now known as the Protestant Episcopal Church of Freehold village.

V. THE FIRST REFORMED CHURCH OF MONMOUTH COUNTY

The earliest reliable information we have of a Reformed Church in the county is that in 1699 the Dutch families of Monmouth County were sufficient in number to have stated preaching. This service was rendered, according to agreement, by ministers from Long Island at appointed times in rotation. Their names were Wilhelmus Lupardus, Vincentius Antonides, and Bernardus Freeman. They were pastors of the collegiate churches of Kings County, Long Island. Of the Rev. Mr. Lupardus nothing is known.

The Rev. Vincentius Antonides was born in Bergen, Friesland, in 1670, from whence he emigrated to America, where he arrived January 1, 1705. He died July 18, 1744. The family name was Wickant. His pastorate of the Long Island churches was disturbed by the attempts of Lord Cornbury, Governor of the Province of New York, to foist Episcopacy upon the Dutch colonists. This brought him in conflict with his colleague, the Rev. Bernardus Freeman. Concerning Mr. Antonides, a newspaper published about the time of his death says:

"On the 18th of July, 1744, died at his house at Flatbush the Rev. Mr. Vincentius Antonides, in the 74th year of his age. He was a gentleman of extensive learning, of an easy, condescending behavior and conversation, and of a regular exemplary piety, endeavoring to practice himself what he preached to others, was kind, benevolent and charitable to all according to his abilities, meek, humble, patriotic and resigned under all afflictions, losses, calamities and misfortunes which befell him in his own person and family, which were not a few, and after a linger-

ing disease, full of hopes of a blessed immortality, departed this life to the great and irreparable loss of his relations and friends and to the great grief of his congregation."

He published among other things a volume of sermons and a work entitled "De Spiegel der Selfkennis," or "Mirror of Self-Knowledge," a collection of ancient, moral and philosophical maxims. His son, Johannis, was a deacon of this church in 1726, and married Johanna, daughter of Peter Couwenhoven and Patience Daws, who were among the forty-nine members of the Church at its organization, and from whom many who have been identified with the Church have descended.*

The Rev. Bernardus Freeman was born in Westphalia and was licensed by the Classis of Lingen. He died in 1743. He was formerly a tailor. He came to America in 1700, and a short time after his arrival became pastor of the church at Schenectady, N. Y. He acquired more skill in the language of the Mohawk Indians than any Dutch minister. In this language he translated portions of the Scriptures. His natural talents were remarkable. He is described as "a gentleman of a good temper and well affected toward the Church of England. If there were a bishop in this part of the world, he would be persuaded to take Episcopal ordination." He accepted a civil license from Governor Cornbury to officiate in the churches on Long Island, after he had declined a call from them. He allowed himself to be used as a tool by the representatives of the British Government to secure the establishment of Episcopacy in fact as well as by law. This brought him into trouble with Antonides and greatly disturbed the peace of the Long Island churches for many years.

These ministers, it is said, found their services here exceedingly burdensome because of "the distance they were

* Peter Kowenoven and his wife, Patience Daws, are buried beneath the church edifice in which this history was delivered. Through the marriage of their daughter with Johannis Antonides they—and also the Rev. Vincentius Antonides—are the great-great-great-great-great-grandparents of the author's grandchildren, A. Lloyd Lott and Theodore Welles Lott, of Brooklyn, N. Y. Their son, William Couwenhoven, is also the great-great-great-great-grandfather of the author's grandson, Theodore Welles Van Derveer.

compelled to travel, and the danger of crossing the great bay in small boats."

The Church records begin in 1709, one hundred years after Hendrick Hudson landed at the Highlands of the Navasink, the first European to set his foot upon the soil of New Jersey, or to behold the fertile fields now known as Monmouth County, the garden of the State.

The Church records begin with this statement, recorded in the Low Dutch language: "In the year of our Lord, 1709, on the 19th of October, the Rev. Joseph Morgan, a minister of the gospel of Jesus Christ, was installed as pastor of the Reformed congregation of Freehold and Middletown, in the presence of Rev. Bernardus Freeman of Kings County."

Then as now it was the Reformed Church—nor should it be overlooked that it is spoken of as the Reformed congregation of Freehold and Middletown—one congregation, with families residing in the two townships of Freehold and Middletown, and sometimes called, as we have already remarked, the Congregation of the Navasink.

The Consistory was composed of Peter Van Deventer and John Wyckoff, elders, and Jacob Van Dorn and Garret Schenck, deacons.

There were forty-nine in the communion of the Church, forty-five of whom had been received by certificate and four by confession of faith in Christ.

From this time to the present, a period of 190 years, this congregation has never been without the services of a settled pastor for a whole year but once. That was more than a century ago, when, for fifteen months in 1735-6, there was no under-shepherd for the flock. This is a very remarkable record. The first Reformed Church duly organized on the soil of New Jersey was the Reformed Church at Bergen, but this Church was without a pastor until 1757.

The first installed pastor of a Reformed Church in New Jersey was Rev. Guillaume Bertholf, who was installed at Hackensack in 1694. The second pastor of a Reformed Church installed in the State was Rev. Joseph Morgan, at

Freehold, in 1709. Until 1826 there was no other Reformed Church in Monmouth County. Now there are nine, all of them the offspring of the Old Mother Church, over which, in 1709, the Rev. Joseph Morgan was installed.

VI. THE FIRST PASTOR, REV. JOSEPH MORGAN

When the Rev. Joseph Morgan was installed pastor of the Reformed congregation of Freehold and Middletown, he was pastor of the Scotch Presbyterian Church, the germ of the well-known Old Tennent Church. He was a Presbyterian minister and a Dutch dominie at the same time. When he appeared in court to take the necessary oaths as a minister of the gospel, he was presented by representatives of both congregations. These oaths were required because he was not a minister of the Church of England. According to "An Act of Parliament for Exempting her Majesties Protestant subjects dissenting from the Church of England, from the penalties of certain laws," every minister not in the communion of the English Church was obliged to take oath that he would not teach the doctrine of Transubstantiation, nor anything contrary to the doctrine of the Trinity, as taught in the thirty-nine articles of the English Church. This was called "qualifying," and in this manner Dominie Morgan "qualified" himself, in December, 1709, having been "presented by several of said congregation, viz.: Jacob Laen, John Wikof, John Sutfin, William Hendrickson, John Essmith, William Wilkins, and Auri Mattison, in behalf of themselves and the rest of their brethren." The first three of these persons were in the communion of the Reformed Church, the others represented the Scotch Presbyterians.

During his whole ministry Dominie Morgan was connected with the Presbytery of Philadelphia, to which he was amenable. The circumstances which led to his settlement among the Dutch were his ability to preach in the Low Dutch language, and the willingness of himself and the Scotch Presbyterians to give the Dutch three-fourths of his services—an

arrangement it would have been impossible to make had not the Dutch congregation been the most flourishing.

At this time Monmouth County was little less than a forest. Here and there was a clearing, but the settlements were widely scattered, the streams unbridged, and the roads not much more than paths through the wilderness. Horse-back riding for many years was a necessity. In the latter part of his ministry Dominie Morgan, it is said, attracted attention by riding through the county in a two-wheeled cart or gig—probably the first thing of the kind brought into the county. That was more than a century and a half ago, but even to this day, as I know from experience, the people laugh if they see their minister riding in a sulky.

Mr. Morgan was probably of Welsh origin. He was born in 1674. When twenty-three years of age he was ordained in Connecticut to the gospel ministry. He was thirty-five years old when becoming the pastor of this Church. He had previously been settled over the Presbyterian churches of Bedford and East Chester, in New York, and afterward ministered to the churches of Hopewell and Maidenhead, New Jersey. He was persecuted in his ministry on account of the manner of his ordination and his use of notes in preaching. He incurred the ill-will of Dominie Frelinghuysen, of Six-Mile-Run, the most influential Dutch minister in this section of the State, by baptizing the children of some of the disaffected members of his congregation, who applied for such service. Our baptismal register contains the record. In bitter retaliation Dominie Frelinghuysen denounced him as "the friend and advocate of a lifeless, God-dishonoring formality." In 1728 various charges were brought against him, such as practicing astrology, countenancing promiscuous dancing, and transgressing in drink, but they were not sustained. Some few years after this, intemperance was proved against him and he was suspended from the ministry. He was fully restored in 1738. Two years later, having heard George Whitfield preach, he was so affected with Whitfield's spirit that he went forth as an evangelist, proclaiming the

gospel toward the seacoasts of New Jersey and other places destitute of the means of grace. He died while engaged in these missionary labors, sixty-six years of age, and was laid to rest in a grave unknown.

He was a man of more than usual ability, a learned man and a scholar. He was the author of a number of printed sermons on various subjects, and published several theological treatises. A Latin letter written by him to Cotton Mather, the most eminent clergyman of New England, bearing date 1721, is preserved at Worcester, Massachusetts. The testimony of the Consistory, at the time of his leaving this congregation, gives him a reputation for piety and ministerial fidelity scarcely equaled by any of the ministers at that time in the country. They declare him to be "a man of acknowledged orthodoxy and exemplary character." Their language is, "We have enjoyed the services of Dominie Morgan, who, according to his ability, has faithfully and zealously performed the duties of his charge." Dr. Reiley informs me that he was told by the Rev. Dr. Thomas De Witt that Dominie Morgan learned the Dutch language out of pure zeal for the Lord's work, that he might be able to preach to the Dutch people, among whom he found himself placed. His labor was not in vain in the Lord. His ministry lasted twenty-two years. He received one hundred persons into the communion of the Church, the first of whom, Jan Romain, Benjamin Keener, Derrick Barkalow, and Janake, his wife, were received the 13th of May, 1711. He baptized 582 infants, the first of whom was Abraham, son of Jacob Van Dorn, October 20, 1709. In 1721 a revival was enjoyed, when twelve persons united with the Church at one time. He preached his farewell sermon August 2, 1731.

VII. THE LOCATION OF THE CHURCH

In 1714, five years after the installation of Dominie Morgan, the land on which this building stands, and the adjoining farm of Mr. Daniel P. Conover, became the property of

the Church. It was first bought of one Richard Salter or Sadler, in 1709, for the sum of 450 pounds, by Ghertie Romain, widow of Stoffel Romain, "for the use of the Dutch Presbyterian minister." In 1714 it was conveyed by Jacobus Romain, her son, to John Schenck and Cornelius Cowenhoven, of Middletown, and Peter Tyson, of Freehold, in trust for the use of the congregation. Because of the uncertain tenure of lands and the conflict of titles at that early day, the same property, with the addition of 30 acres, was deeded, in 1748, to Cornelius Van Der Veer, of Middletown, and John Hans, of Freehold, "in trust for the Low Dutch congregation of Protestants, as the same was established by the Synod of Dort, in the years 1618 and 19, to be equally divided between the two congregations of Freehold and Middletown, both in quantity and quality." This deed was executed by Thomas Kinnan. The property was occupied by Dominie Morgan as a parsonage. It is described as containing "100 acres of good arable land, as good as any in Freehold, on which a family may subsist comfortably." Dominie Morgan, it is said, realized at least 30 pounds a year from his farming operations "besides his own bread." Its location is designated "five quarters of an hours distance from the waters edge, and the half of a quarter of an hours distance from the church."

The question now arises, where *was* the church, the *first* Reformed Church of Monmouth County, located? Two places are referred to as the probable site. The Rev. Aaron A. Marcellus, to whom I am indebted for much valuable information, says, in a book of historical notes, that the old church stood either on the brow of the hill, on the right-hand side of the turnpike, just as you cross the bridge near the mill in going from the church to Marlborough, or on Hendrickson's Hill, the large knoll on which a solitary apple tree is now growing, almost directly in the rear of the present parsonage at Marlborough. Between these two places it is not difficult to decide. There is in the former place an old graveyard, whose existence has probably led to the conclusion that

a church once stood there; but in tracing the history of this burying ground, I find it was formerly known and called Hance's burying ground, and was a portion of the estate of John Hance,* one of the original proprietors under the Nicholls patent. This proves conclusively that the old church did not stand there. Burying grounds invariably take the name of the church to which they belong. The tradition which fixes the site of the old church on Hendrickson's Hill is probably correct.

In tracing back the title to the property in question, I find that more than a century ago, a quarter of an acre of land, which takes in Hendrickson's Hill, was deeded several times to different parties, until at length it became the property of Mr. John H. Smock, who owned the adjoining land. When we remember that in those days settlers, instead of buying just land enough to build on, sought large tracts of land—that the division of farms has always been obnoxious to the taste of the Dutch yeomanry, and that the sale of small parcels of land is of comparatively recent origin—it seems almost certain that this quarter of an acre was set off and fenced about for some special purpose, a schoolhouse or a church. Among the Dutch the same building frequently served both purposes—was called a "Gabat House," or prayer house—and was used for religious worship on Sunday, and as a schoolhouse through the week. It may be the first church partook of this character. The building which formerly stood on Hendrickson's Hill, and was taken down more than fifty years ago, was just such a building as a pioneer people would be likely to erect as a house of worship. It was about twenty feet square, with a steep gable roof. The sides were shingled. The door was in the middle of one of the sides, and was quite large. There was a window on each side of the door. There were no partitions within, but one room occupied the whole space. Such a building would not have been erected for

* Some persons think this name should be spelled Hana, pronounced Hance. If so, the property in question did not belong to the John Hance mentioned, but to a Dutch family whose name I find on the baptismal register in 1733, Johannes Hance and Lena Willemse, his wife.

dwelling purposes. It was used as a dwelling in later years, but only after additions were built and alterations made. It was a very old building when taken down. It is also well known that fifty years ago, when the congregation was divided in opinion and sentiment concerning the location of the Brick Church, some wished to have it placed on Hendrickson's Hill. As at that time there was no village at Marlborough, the only apparent reason for such a desire is the fact, then better known than at present, that the first church stood there. So confident am I that this is the fact, I think the property should be purchased and a suitable monument erected thereon to the memory of the founders of the Reformed Church in Monmouth County.

At this time, 1709, there was no house of worship belonging to the Reformed Church at Middletown. The deed for the Middletown church property was executed in 1723. This was after the erection of the church. In describing the property, the deed locates the place of beginning a certain number of chains "southeast of the Meeting House." The date of the erection of the church is unknown. It was probably commenced as early as 1721, as at that time I find a permanent increase in the number of elders and deacons composing the Consistory. This church was located about half a mile beyond the present Holmdel parsonage, on the road leading to Middletown village, near an old burying ground. We know nothing in relation to its former size. From some old papers in possession of Dr. Reiley, we are led to suppose that it must have been built in squares, without pews. There seems to have been eleven of these squares, besides benches. There are still extant curious lists of these squares and their occupants, which show that the present congregation is to a great extent descended from those who reared the old building. It was pulled down or destroyed in 1764. The property on which it stood was conveyed to Daniel Hendrickson and Johannes Polhemus, by Andrew Johnson, of Middletown, in consideration of the sum of three pounds "for the sole use, benefit, and behoof of the people belonging to the religious

society known as the Dutch Presbyterians." Previous to the erection of the Middletown church the only Reformed Church building in Monmouth County was the one located on Hendrickson's Hill, in the present township of Marlborough, then forming a part of the township of Freehold. This is the reason why the congregation is always called, in the early Church records, the congregation of "*Freehold and Middletown.*"

VIII. THE PASTOR CALLED FROM HOLLAND, THE REV. GERARDUS HAEGHOORT

The Rev. Gerardus Haeghoort, a licentiate of the Classis of Amsterdam, Holland, succeeded Mr. Morgan. He came in answer to a call sent by the Consistory to the above-mentioned Classis, with the request that they would send them a suitable minister. Accompanying this call there is an interesting description of such a minister as the Consistory suppose would be acceptable to their people. He was to be a person of competent abilities, not more than thirty-five years of age, whether married or unmarried it mattered not. He was to be sound in the faith of the Reformed Church, well educated, exemplary and prudent.

The call also contained the following stipulations: The pastor is to preach in two places, Freehold and Middletown, on alternate Sabbaths, the two meeting houses being "about an hour and a half's travel apart." He is to observe New Year's Day, Paas, Pinxter, Ascension, and Christmas Days, "according to the custom of a majority of the churches in this country." The Lord's Supper is to be administered quarterly and alternately in either church, the preparatory service having been held on the preceding Thursday.

For such services the Consistory promise him the entire use of the parsonage and farm in Freehold, "on which in a short time the church will be placed, not far from the minister's house." They promise him annually seventy pounds good current money, in exact half yearly payments—a cus-

tom still in vogue. They also promise to repair the parsonage according to the Dominie's wishes, after his arrival, and likewise to furnish him with a good riding horse—a custom now obsolete. The congregation is described as "five-quarters of an hour's travel in breadth, in the middle, and full three Dutch" or twelve English "miles in length." And the Consistory assure the Classis that if the minister they send is not accustomed to farming "he could let the farm for two-thirds of its yield, or hire a farmer for fifteen pounds, or by the assistance and instruction of friends he would be able in a few years to manage the farm." We know not which method the Dominie pursued.

This call was signed by Jan Kowenhoven, Garret Schenck, Elbert Williamse, and Cornelius Wyckoff, elders, and Dirk Barkalow, Hendrick Kip, Jan VanMater, and William Covenhoven, deacons. It was moderated and attested by the Rev. Gaultherus DuBois, who seems to have been very much in the esteem and confidence of the people. He was pastor of the Collegiate Reformed Church of New York City. "He was more like a bishop," says Dr. DeWitt, "among the Dutch churches than the pastor of a single organization."

Mr. Haeghoort, having accepted this call, was solemnly ordained by the laying on of hands, and installed pastor of the church of Freehold and Middletown by the Classis of Amsterdam, Holland. On the 9th of August, 1731, he was introduced to his charge by the Rev. Gaultherus DuBois, who preached a sermon on the occasion. Mr. Haeghoort delivered his inaugural sermon in the afternoon of the same day, taking for his text Rom. i. 15: "As much as in me is I am ready to preach the gospel to you." He seems to have been a man of great respectability as a preacher, and to have enjoyed in a good degree the confidence and esteem of his people. His wife's name was Catherine de Loij, who came with him from Holland. Four years after his arrival, he resigned his call to become pastor of the Reformed Church at Second River, now Belleville, Essex County, N. J. There is on our records a minute signed by the Consistory, express-

ing their heartfelt sorrow under the dispensation of Providence, by which they were so soon deprived of their pastor's faithful services, and their wishes that God would bless his labors in the future no less than in the past, and "that he might find himself no less beloved, to the honor of God's great name and to his own satisfaction." The last clause gently intimates that the Consistory thought him a little too ambitious.

For fifteen years Mr. Haeghoort's relations to the Church at Second River were delightful and pleasant. Dissatisfaction then took the place of harmony and love. The church doors were closed against him, and he preached to a few friends from the steps of the church. His salary was withheld, and for so long a time that the possession of some property brought with him from Holland alone saved him from needing the very necessities of life. A thorough Dutchman, he maintained his ground, triumphed over his enemies, and continued the pastor of the Church until in 1776, when he died, and was buried within the walls of the church, immediately in front of the pulpit; and there his remains are now awaiting the coming of the Lord and the general resurrection.

During the first year of Mr. Haeghoort's ministry, and previous to September, 1732, the congregation commenced the erection of a house of worship on the site we now occupy. They were so evenly divided in sentiment and desire that at a meeting called for deciding the location of the church, they agreed that the church should stand on the site to which the first load of stone for building purposes was carted. It was late in the afternoon when the meeting adjourned, but Mr. Roeleff Schenck, more frequently called Black Roeleff, immediately went home, hitched up his team, gathered the stones and carted them to the lot on which this building stands. That decided the matter.

This Roeleff Schenck was a large, muscular, and very strong man. According to tradition, a professional prize-fighter, having heard of his strength, was desirous of testing

his physical endurance. For this purpose he came to see him. Roeleff was returning from the fields with his plow upon his shoulder when he met the stranger. Engaging in conversation with him, he placed the plow upon the ground; becoming deeply interested as the conversation advanced, he grasped the handle of the plow, and holding it out at arm's length, as we would a cane, pointed out with it the various localities of which he was speaking. The prizefighter looked on in utter amazement, when suddenly he remembered that he wished to see another man by the name of Schenck on important business, and started off to find him.

The building which the congregation erected on the site to which Roeleff carted the stones was a good, substantial edifice, nearly as large as the one we now occupy. There were three windows on each side, and a large double arched door in the centre of the gable end facing the road. It had a steep, hip roof, surmounted by a small belfry, crowned with the four points of the compass and a large brass rooster. This finial is now the property and is in the possession of Mr. Asher Holmes. There were galleries extending about three-fourths of the length of each side, and entirely across the front. The building was ceiled within with boards standing on end. The ceiling overhead met from each side in the centre, from which a large wooden ornament resembling an acorn was pendent. The pulpit was small, but quite high. It was reached by a narrow flight of stairs, and over it hung a sounding board to give volume and depth to the minister's voice. For many years there were no pews in the building. The congregation sat on benches, the men around the wall, the women in the centre. Some used double chairs, such as were generally used in wagons in those days, and may occasionally be seen even now about old farmhouses. Some of the families would ride to church in these chairs, and then, taking them out of their wagons, would carry them into the church for use during service. Others, the aristocracy, I suppose, kept such seats especially for use in the sanctuary. A great many would ride to church on horseback. One horse

generally carried a man and his wife, and very frequently the baby also. Carriages were unknown. The first family carriage in this vicinity was owned by Mr. John H. Smock, and was purchased about ninety-seven years ago. Farm wagons without springs were thought to be comfortable. There were no means for heating the church. Stoves were not in existence. Private houses were made warm by the use of large fireplaces, but churches were built without chimneys. The ladies brought with them small foot-stoves, which kept their feet warm, while good homespun cloth in ample folds protected their persons.

"O! the pleasant days of old, which so often people praise!
True, they wanted all the luxuries that grace our modern days:
Bare floors were strewed with rushes—the walls let in the cold;
O! how they must have shivered in those pleasant days of old."

In this building the congregation worshiped more than ninety years. It was taken down in 1826, to make room for the house we are now occupying. Mr. Haeghoort continued the pastor of the Church only four years. He baptized 123 infants, and when resigning his call, August 17, 1735, left 119 persons in the communion of the Church, 67 of whom were in the congregation of Freehold and 52 in that of Middletown.

IX. THE PASTOR FROM SWEDEN, THE REV. REYNHARD ERICKZON

The year following the resignation of Mr. Haeghoort, the Rev. Reynhard Erickzon was recommended to the Consistory as one who would probably be found an acceptable pastor by the Rev. Theodorus Jacobus Frelinghuysen* of Raritan. The result is thus recorded in the handwriting of Mr. Frelinghuysen:

* The first minister of the Reformed Church in Central New Jersey, 1720. Gilbert Tennent, George Whitfield, and Jonathan Edwards speak of him as one of the great divines of the American Church. He was the great-grandfather of the late Hon. Theodore Frelinghuysen, who for many years was president of Rutgers College.—See *Cortwin's Manual of Ref. Ch.*, p. 87.

"In the year 1736, in December, a meeting of the Consistory was held at Freehold of the Navasink, at which were read the call of the Rev. Reynhard Erickzon, and his honorable dismissal and certificate from the congregation at Schenectady. The which certificate being found lawful and constitutional, the Rev. R. Erickzon was received and recognized as pastor and teacher of the congregation of Freehold and Middletown, by the Rev. Consistory of that place.

"T. J. FRELINGHUYSEN, *President Pro Tem.*"

During the first twelve years of Mr. Erickzon's ministry, after which for some cause the record ceases, 80 were added to the communion of the Church. He baptized 708 infants. On the 20th of May he administered the rite to Garitje and Jantje, twin daughters of William Cowenhoven and Elizabeth Aumack. When recording the baptism of his own son the Dominie is very explicit in stating the time of his birth. The record reads: "Wilem, born the 12th of September, 1737, at ten o'clock in the morning." He was the first pastor of the Church to keep a record of marriages, 44 of which he solemnized during the first ten years of his ministry, when the record ceases. The first marriage recorded is that of Johannes Langstraat and Antje Kouwenhoven, December 17, 1736. The records show that it was not as easy to get married in those days as it is at present. The law made it necessary for the persons desirous of being joined in wedlock to have their names entered on the church register, together with the places of their birth and their present residences, and public notice given of their purpose three or four weeks before the marriage ceremony was performed. Failing in this they were obliged to procure a special license from the Governor of the Colony. An extract from the records may be of interest to those who are contemplating matrimony:

"In 1740, October 4th, there was entered and published the mutual purpose of marriage of Jan Sutveen, a young man born and living in Ficholt, and Pieterella Stout, a young woman born in Middletowne and living in Ficholt, and October 30th they were married."

"In 1741, Aug. 12th, Roelof Couwenhoven, a young man, and Jannetje Hendrikzon, a young woman, with his Excellencies License were married."

The license they procured—following the form then in use, as I find it in an old issue of the New York "Gazette"—probably read as follows:

"By his Excellency, Lewis Morris, Esq., Captain-General and Governor-in-Chief of the Province of New Jersey in America, Vice-Admiral of the same, and Colonel in his Majesty's army, to any Protestant minister: Whereas there is a mutual purpose of marriage between Roelef Couwenhoven of Freehold, Monmouth County, of the one party, and Jannetje Hendrikzon of the same place, spinster, of the other party, for which they have desired my license, and have given bond upon conditions that neither of them have any lawful let or impediment of pre-contract, affinity or consanguinity to hinder their being joined in the holy bonds of matrimony; these are therefore to authorize and empower you to join the said Roelef Couwenhoven and Jannetje Hendrikzon in the holy bonds of matrimony, and them to pronounce man and wife.

"Given under my hand and prerogative seal at Kingsbury, the 16th day of July, in the 15th year of the reign of our Sovereign Lord George the 2d, by the grace of God, of Great Britain, France, and Ireland, King, Defender of the Faith, Annoque Domini, 1741.

"(————) Sect.

LEWIS MORRIS."

Such a license was quite expensive, and therefore by far the greater number preferred to have their names entered on the church register, and their purpose of marriage published from the pulpit, although the expectant bride, if present at the time, was suffused with blushes, or, if not very pious and unable to pass such a trying ordeal, denied herself for a time the privilege of attending the services of the sanctuary. Customs may change, but woman remains the same.

Dominie Erickzon was a Swede. He came to America in 1725. He was then about twenty-five years of age. He sailed from Holland with his brother and sister in the ship "King George," Captain Saul Payton. He was first settled at Hackensack, Paramas, and Schraalenbergh, where his labors were very greatly blessed of God, and converts were multiplied. After a three years' ministry he removed to Schenectady, and there also was cheered and greatly encouraged by constant and growing accessions to the communion of the Church.

For a portion of the time he ministered at stated periods

to the people of Schoharie, in the Old Dutch Church, of which, in after years, my father was pastor, and which still stands, although unoccupied for many years, at the northern end of Schoharie village, a memento of the Revolution, and associated with the memories of my own childhood.

When entering upon his labors here, Mr. Erickzon was in the prime of life, an experienced pastor, and a successful minister. He was a man of considerable intellectual ability, highly esteemed by his ministerial associates, and influential in the counsels of the Church. He was associated with the Frelinghuysens, Goetschius, Hardenbergh, and Westerlo in preparing young men for the gospel ministry. Johannes Schuyler, who for a long time was the only pastor of the Reformed Church in Schoharie County, was one of his pupils. The period of Mr. Erickzon's ministry was one of confusion and high party spirit throughout the Dutch churches—occasioned by a difference of opinion concerning the maintenance or the dissolution of the connection subsisting between the churches of America and the Classis of Amsterdam, Holland. From the first settlement of the country the churches had looked to this Classis for clerical supplies. Ministers were ordained by them with the approbation of the Synod of North Holland, and then sent to America to preach the gospel. The churches here were denied the privilege of granting license to their own young men. To be ordained, a man was compelled to journey to Holland. This arrangement, because of its great inconvenience as the churches increased, became burdensome and odious to a large portion of the church membership. Those in favor of its abandonment, and the organization of an independent Classis in this country, were called the *Coetus*, while those who desired to remain under the care of the Classis of Amsterdam were called the *Conferentia*. The controversy was bitter, fierce, and long. Some congregations were rent in twain, and evil passions aroused, which issued in personal animosity and hatred. The conferentia party was the most violent, but of both we can say:

"Opponents of that stubborn sort were they,
Who, if they once grow fond of an opinion,
They call it honor, honesty, and faith,
And sooner part with life than let it go."

Dr. Strong tells us, in his history of Flatbush, from which locality a large number of our Monmouth County families immigrated, that on one occasion two of these ecclesiastical opponents meeting on the highway in their wagons, they refused to turn out for one another. The horses were stopped head to head. For a while the two men gazed at each other furiously. Each then deliberately took out his pipe, and filling it with tobacco, commenced to smoke—and there they sat and smoked and smoked. Their pipes grew hot, but still they smoked.—How long I know not. It may be that at last their pipes proved a calumet of peace. Tobacco is soothing. A poet has said that:

"Savage warriors, softened by its breath,
Unbind the captive hate had doom'd to death."

But from what is known of Dutch perseverance, we can probably say of these conferentia and coetus antagonists, as it is written in song:

"If they are not dead,
They are smoking there still."

Mr. Erickzon belonged to the coetus party. Both he and his elder, Mr. J. Sutphin, subscribed the articles of organization in 1738. At the first meeting of the coetus, nine years after, in 1747, Mr. Erickzon was present with his elder, Matthew Pieterse, and was chosen president. His name, as such, appears on the commission granted by the coetus party, in 1759, to the Rev. Theodorus Frelinghuysen* to solicit

* He was the son of Rev. Theodorus Jacobus Frelinghuysen. He sailed from New York October 10, 1759, to fulfil his commission, but he never returned. There is a mystery concerning his fate. The plans thus inaugurated were not consummated until sixteen years later, when Queen's, now Rutgers, College was chartered.—*Corwin's Manual*.

funds in Holland for founding a Dutch Academy or Seminary in America, "in which should be taught both the arts and theology." In this we learn the origin of the college and seminary at New Brunswick, which have furnished the Reformed Church with the great majority of her ministers.

Toward the close of his pastorate, because of some personal offence, Mr. Erickson joined the conferentia party, but never became a very active partisan. He was married twice. The first time in 1726, at Hackensack, to Maria Provost. The second time, while settled here, in 1736, to Sarah Luyster, the widow of Rulif Brokaw, and daughter of Johannes Luyster and Lucretia Brower, who resided near Middletown village. In the latter part of his ministry—which lasted for twenty-seven years—he became a victim to the drinking customs of the day. The Consistory made out charges against him, withheld his salary and excluded him from the pulpit. He continued to reside in the parsonage until 1770, six years after his successor was called. He then removed to New Brunswick, and resided with his daughter, Mrs. Van Norden. He died soon after this, and his widow returned to Middletown, her native place. His remains, it is said, were also conveyed to Monmouth County for burial. If so, he lies in an unknown grave, though worthy of being honored as one of the fathers of the American Reformed Church. An excellent portrait of him is in the possession of Rev. Garret C. Schenck.

In justice to the memory of Dominie Morgan and Dominie Erickson, both of whom, when advanced in life, were "overtaken with a fault," through the drinking customs of the day, it seems to me necessary to draw the veil from a portion of history I would gladly overlook—the universal use in that day of intoxicating liquors. During the eighteenth century every family used wine or rum more freely and frequently than they now use tea or coffee. It was a breach of etiquette not to offer your guests some sort of liquor, a greater breach for the guest to refuse the offered cup. The dominie, in visiting his congregation, was expected to drink

at every house he entered. Those still living have told me of their giving great offence to Christian families, when they first entered the ministry, by refusing to drink with them. Farmers thought it impossible to get through harvest without providing their hired men with plenty of rum. Wine flowed freely, not only at weddings, but even at funerals. Many who entered the ministry, not more than fifty years ago, were denounced and persecuted because of their teaching the necessity of total abstinence. The wonder is not, that now and then, in advanced life, a minister of the gospel fell before the vice. The wonder is that the Church itself was not utterly destroyed. Nothing but the omnipotent grace of the Lord Jesus Christ saved it from annihilation. It becomes us to send on high loud hallelujahs of thanksgiving to God for the great change wrought in opinion and sentiment and custom, through the power of the gospel, and to cherish toward those who, having fought boldly and manfully for God in the prime of life, but who through the weakness of old age unwittingly went astray, that charity without which our own character is nothing. The Captain of our Salvation leads many a wounded, crippled soldier to glory.

The venerable Dr. James S. Canon has related an incident that occurred not long after the Consistory of this Church denied Dominie Erickzon the use of the pulpit. The Dominie was in company, one evening, at the house of a friend in the city of New York, with one Eirens Van Der Spiegel, who seems to have been—

"A creature of one mighty sense,
Concentrated impudence."

In the course of the evening they chanced to converse upon the duties of the ministry. Mr. Erickzon dwelt much on their arduous nature. Mr. Van Der Spiegel thought there was much to be done in the way of visiting, attending funerals, and other pastoral labors, but as to *preaching*, that was nothing. Mr. Erickzon thought he knew very little of what he affirmed. But Van Der Spiegel said he thought he could

himself preach as good a sermon as any other man. Mr. Erickzon replied, "I would like to see you make the attempt." "I am willing to do so," Mr. Van Der Speigel said, "if you will give me an opportunity." It was then agreed that the same party should meet at a private house, on a certain evening, and that Mr. Van Der Speigel should preach. The evening arrived. The party assembled, and by private invitations and the earnest solicitations of Mr. Erickzon, had been swelled to quite a large audience; a hymn was sung and the Dominie requested to lead in prayer, which he did, and then took his seat directly in front of the speaker. Mr. Van Der Speigel took his text, "Be not drunk with wine wherein is excess," and proceeded in a bold and eloquent manner to deliver a discourse which had been previously delivered by a minister in Holland, before his Classis, at the deposition of a minister for intemperance, and which Mr. Van Der Speigel had committed thoroughly to memory. As he proceeded to speak of the evils of intemperance in general, Mr. Erickzon became uneasy in his seat. As he went on to speak of its aggravations in professors of religion, Mr. Erickzon began to wriggle exceedingly, turning now one side and now the other to the speaker, and glancing furtively around upon the assembly. Mr. Van Der Speigel at length came to the main branch of his discourse, "the evil influence of intemperance in a minister of the gospel." Mr. Erickzon's cholor rose higher and his position in his chair was changed more frequently, until the application of the discourse becoming too pointed to be longer endured, he sprang to his feet and with a significant gesture, similar to that of a man in whipping his horse, he exclaimed, in Dutch, "I can no longer bear it and I will no longer bear it." He was as good as his word; he abandoned excess; he became temperate. Both he and Dominie Morgan, though they fell, like Noah, like Noah rose again victoriously, and triumphed through the grace of the Lord Jesus Christ. A cloud sometimes obscures the sun, but after a little while the sun shines again as brightly as ever; and so the lives of these two men, obscured for a mo-

ment by a passing cloud, shine out at the last brightly and gloriously. Their foes were mighty, the conflict was fierce, but they came off as conquerors through Him who loved them; and receiving the crown, heard their victory proclaimed in the blessed words, "Well done, enter into the joy of your Lord."

X. THE FIRST AMERICAN PASTOR, THE REV. BENJAMIN DUBOIS

In 1764, the same year in which Mr. Erickson's ministry closed, Rev. Benjamin DuBois, a young man, just licensed by the American Classis to preach the gospel, was called to occupy the vacant pulpit. There is no record to be found of his installation and ordination.

He was born at Pittsgrove, Salem County, N. J., March 30, 1739, and was baptized in the Presbyterian church there in which his father was an elder. He was the son of Lewis DuBois, a lineal descendant of the French Huguenots of New Paltz.* His mother's name was Margaret Jansen, who was born in Kingston, of Low Dutch descent. He was educated at Poughkeepsie, and studied theology with Rev. Johannes H. Goetschius, of Hackensack, N. J. A short time after his settlement here, he married Phemertje Denise, the daughter of Tunis Denise and Francynthe Hendrickson, of Freehold, a woman of intelligence and activity, sprightly, prudent, and pious. They had ten children, four sons and six daughters, all of whom were married, were highly respected for their virtuous principles, and became members in full communion of the Church of Christ. Four of them settled in this locality, and their descendants are very largely represented here to-day, among those who are active in the work of the Lord. When Mr. DuBois commenced his min-

* Rev. Benjamin DuBois was the great-grandson of Lewis DuBois and Catherine Blomhan, Huguenots, who emigrated from Mannheim in the Palat in 1681, and with eleven other French refugees obtained a patent for a grant of land in the Wallkill Valley, near Kingston, N. Y., known as the Palat Patent. He is the ancestor of the Hon. Garret A. Hobart, LL.D., Vice-President of the United States, 1897-99.

istry, the coetus and conferentia difficulties were at their height. He had preached but a short time when he delivered a sermon which greatly displeased his predecessor, Mr. Erickson, who still resided in the congregation, and then consorted with the conferentia party. The congregation was divided in opinion and sentiment. The controversy grew more and more intense for years. The conferentia party became extremely violent. They refused to attend religious services conducted by Mr. DuBois. They 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. A minute is entered on the records of the Church, from which it appears that in 1770 the Rev. Isaac Rysdyck, pastor of the churches at Fishkill, Hopewell, and New Hackensack, a violent partisan and one of the most prominent of the conferentia party, visited the congregation, and on the 16th of September baptized five children at Middletown. A few days after he baptized another child, and together with the elders of the Church at Middletown received five persons into the communion of the Church, on confession of their faith. At this time, it is said, to the honor of the congregation, the church was closed against Mr. Rysdyck, who was compelled to preach in a barn, somewhere in Middletown. At this time he also administered the sacrament of the Lord's Supper to the conferentia party. A more unwarrantable interference with the duties of a pastor, or a greater breach of ministerial etiquette, it is difficult to imagine. But the disturbing forces were happily quieted by Mr. DuBois. Three years after the unpleasant occurrence he entered the names of the persons thus received, and of the baptized children, upon the church register, with the following explanation: "Names of the children baptized, with the names of their respective parents, also the names of the members who were received by a confession of their faith, in the congregation at Middletown, by Dominie Isaac Rysdyck, Sept. 10, 1770—being a time of the differences in the congregation—the which persons after the time of union, by me, Dom-

inie Benjamin DuBois, were entered on the church register of the combined Reformed congregations of Freehold and Middletown." *

Tradition has preserved a domestic scene, which shows that, although Dominie DuBois and Dominie Erickzon differed in relation to the question of the coetus, they did not permit their differences to disturb friendly relations between themselves and their families. They were intimate acquaintances for many years. One time, while on a visit at the old parsonage, we are told that Mr. Van Norden, who married the daughter of Dominie Erickzon, chanced to meet Mr. David Van Der Veer, who had married the daughter of Dominie DuBois. While conversing with each other, Mr. Van Norden, pointing to a particular place on the floor of the room in which they were sitting, said, "That is the place where I stood when I married my wife." "And that is the very spot where I married mine," replied Mr. Van Der Veer. "But I," said Mr. Van Norden, "married a dominie's daughter." "Well," said Mr. Van Der Veer, "so did I marry a dominie's daughter." "But this was my wife's home," said Mr. Van Norden, "and her father joined us in marriage." "And this," said Mr. Van Der Veer, "was my wife's home, and her father joined us in marriage." They both thought, as I think, having enjoyed the same privilege, that there is nothing to be compared with marrying a dominie's daughter, unless it be the marrying of somebody else's daughter.

During this period of Mr. DuBois's ministry, a new house of worship was erected at Middletown, on the place where the old one stood. The subscription for defraying the necessary expenses bears date February the 28th, 1764. This was in the midst of the coetus difficulties; and the decided conferentia principles of the congregation are manifested by the peculiar wording of the subscription. It is expressly stipu-

* Of this Rev. Isaac Rydyck, Dr. Brownlee says: "He was in his day considered the most learned theologian in the Dutch Church." Dr. Kip, in his history of the Flatkill Church, says that Dominie Rydyck "belonged to the conferentia party, but never manifested much bitterness of spirit." The facts I have related speak for themselves.

lated, "The Church for which we subscribe is to be the National Church of the High Synod of Dort, established in the years 1618 and 1619." On this paper we find the names of 63 subscribers. The amount of their subscription is 335 pounds; 14 pounds is the largest sum subscribed, and to the credit of the ladies, who are generally foremost in good works, when they have means at their own disposal, it is the subscription of "Mrs. Jane Schenck, widow." The house of worship thus erected was known for many years as the Red Meeting House. It corresponded in size with the one at Freehold, and was very much such a building. It was used for divine worship until the erection of the Holmdel church.

In 1785 the church building at Freehold was repaired and improved. A chimney was built and a large stove purchased. The rude benches which had formerly been used were taken out and replaced with pews. To meet this expense the pews were sold at public auction. The terms of the sale are carefully penned in the handwriting of the pastor. From these it appears all right and title to a pew should cease so soon as a pew-holder or his heirs should cease to pay for the support of the minister. Preference was also given to certain persons, on account of extraordinary services rendered by them, over and above the rest of the congregation. These favored ones were Garret Cowenhoven, Esq., John Tyle, Benjamin Van Cleef, Cornelius Cowenhoven, and William Cowenhoven. To these persons it was granted that they should have, as of their own right, the choice of each one a pew, to be held by them on the same terms with others. The seats in the gallery were not overlooked. Concerning them it was "*Resolved*, The seats on the gallery shall be free for any: only the subscribers and singers shall have the preference to seat themselves wherever they choose, so as may suit best for carrying on the different parts of music."

There was considerable contention about this time in relation to the singing. The younger portion of the congregation, who conducted this part of the worship, were desirous of using new tunes, which the older people could not sing

nor enjoy. The dissatisfaction thus occasioned, and to a certain extent very reasonably occasioned, assumed an aspect so serious as to demand the attention of the Consistory. On the 26th of February, 1787, a long list of resolutions were passed, reviewing the whole matter in an original manner, and concluding as follows:

"Resolved, That the Consistory, not wishing to Lord it over God's heritage, will not with stern command say to our congregations, you shall or you shall not improve nor practice in any collection of Psalm tunes whatever. We leave the Christian where God hath left him, to the liberty of his own conscience, to sing in private what Psalm or Psalm tune he please, and when he sings in consort, we recommend him to sing in order and decently, as the Apostle would have all things should be done."

The contention respecting the change from Dutch to English preaching commenced with the settlement of Mr. Du-Bois. The English language was introduced in the Freehold congregation during the first year of his ministry without much opposition. But not so at Middletown. In that congregation there were some who yielded a very reluctant consent, and a few who bitterly opposed it to the very last. At a meeting of the Consistory in 1766, held at Freehold, it was *"Resolved*, That those who wish to enjoy the services of our minister in the English language, in our church at Middletown, shall have their request to the half of the service in that congregation." About twenty years after this, in 1785, it was resolved in a Church council at Middletown that the Dutch and English preaching shall be in proportion to Dutch and English subscription for salary. The following year it was ascertained, in compliance with this resolution, that the proportion of Dutch service should not be more than three Sabbaths a year, and it was left to the option of the pastor to make an address in English after the Dutch service. It was also *"Resolved*, That if for the want of Dutch singers it seem expedient, the pastor, if he choose, may have English singing and preach in Dutch." The dominie, I am confident, enjoyed the preaching in Dutch.

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The English language was a foreign tongue. The story is told that, several years ago, an aged lady, who when young dwelt in this vicinity, but who had been a resident of another State for a long time, was asked if she remembered any of the Schencks of Monmouth County, N. J. "Oh, yes," she replied, "I remember one who had a child baptized by the name of De La Fayette." "What makes you remember that?" her questioner inquired. "Because," she answered, "Dominie DuBois, the good man, stuttered so, and made such a fuss in pronouncing the name, I have never forgotten it."

The Revolutionary War was the occasion of much disturbance and difficulty in the congregation. The county of Monmouth, from its peculiar position, was especially exposed. It was liable not only to frequent raids from foreign enemies, but suffered, it is said, to a great extent from the Refugees, the lawless Tories who took up arms against their former neighbors.

Families were divided in sentiment; fathers and sons took different sides. At one time the Refugees gained the ascendancy and held possession of Freehold village for a week or ten days. They were driven out by the Whigs. Thirteen were executed at different times on a gallows that stood in the vicinity of the Court House. Many were sent as prisoners to Hagerstown. The Refugees were so annoying that the inhabitants favorable to the popular cause bound themselves together, for the purpose of defence, by articles of agreement.

The names of nearly all who composed *this* congregation are signed to these articles. The name of Mr. DuBois is not to be found, but it is probably because he was a minister of the gospel. He frequently shouldered his gun and his knapsack, and went out in his turn on patrol "like a pack-horse," as was sneeringly said by a noted Tory of his congregation. He is said to have been perfectly fearless. One day, when out in a skirmish, he was so eager to press upon the enemy he could not be kept in line, and Colonel Holmes was obliged to make a different disposition of his troops to prevent him

from being singled out and shot down. Returning home from one of his military expeditions with a friend, they beheld at a distance a party of British passing by; they were too far off to do them any injury, but the Dominie laid his gun on an old fence, deliberately took aim and fired, remarking pleasantly, "They will not be able to say, after this, that I have never fired at the enemy." He frequently commended the Patriot cause in his sermons and invariably made their struggle for liberty the subject of his public prayers.

The difficulties and troubles we have mentioned bear eloquent testimony to the Christian character of Mr. DuBois. Dwelling among a people of discordant views on a variety of subjects, an officious neighboring minister, interfering with his labors and fomenting discord; the worst passions of the human heart, stirred by the exciting political issues of the day, war raging and the people of his charge sympathizing with opposing armies and factions, he must have been a man of more than ordinary wisdom, meekness, prudence, and discretion, inasmuch as he maintained his ground and conducted himself in such a manner as to win the confidence and esteem of those who differed from him. He continued the pastor of this very people for sixty-three years.

In 1817 he was relieved from the active duties of the ministry by the labors of a colleague, but he was never declared Emeritus, and the pastoral relation was dissolved only by his death. He was the settled pastor of this Church for sixty-three years. That is by far the longest pastorage in the history of the Reformed Church in America. It is not probable that any minister has remained the pastor of the same people for a longer time. Very few continue so long as did he, fifty-three years, in the discharge of the full round of ministerial duties.

He received 166 persons into the communion of the Church, baptized 1,283 infants, married 725 couples. The last marriage ceremony he performed was September 28, 1818, when he united in marriage Denise Denise and Altie Hulse.

In recording baptisms he inaugurated a custom, continued through the ministry of Mr. Marcellus, of designating certain parents as "not responsible" or as "not in" the baptismal engagement. The first of these is very curious. It reads, "1783, April 6th, Benjamin McDannel, not in covenant, Mary Easlick, his wife, in covenant and deceased." Well versed in the Scriptures, the Dominic knew that the child of a believer was born in the Church and belonged to the Church, and although its mother had gone to the heavenly home on high, ought to be consecrated to God in holy baptism. The name of Mary Cowenhoven is recorded as sponsor or Godmother at this baptism. It was not a rare thing to have sponsors in that day. The custom long ago became obsolete, none appearing later than 1804.

Dominic DuBois was the first to record the election of Kirken Masters for each of the churches, a term he afterward translates "Saxtons." They were elected annually, and only once or twice was the same person chosen for successive years. The services they rendered were entirely gratuitous. The position was considered one of dignity and honor. The first whose names are recorded were chosen May 16, 1765. For Middletown, Garret Hendrickson; for Freehold, Cornelius Cowenhoven, son of one Albert Cowenhoven. The last whose names are recorded were chosen May 15, 1817. For Middletown, Peter Smock, son of one Roeliff Smock; for Freehold, Elisha Schenck. In 1815 this office at Freehold was occupied by Mr. Peter Van Dorn, whose death occurred only a few months ago.

During the ministry of Mr. DuBois, Communion Sabbaths were called Great Meeting days. The audience was larger than at any other time. Every communicant, if possible, was present. The services were long. Many brought a lunch to eat between the morning and afternoon sessions. It was a time of reunion and friendly cheer, as well as of holy communion with God. But this is not all. There were in those days, as now there are, those who improved every opportunity to make a few pennies. There was in front of the

old church a large chestnut tree, and under that tree on Great Meeting days there was always to be seen a man with a wagon offering for sale cake and small beer. Nor were customers lacking. After the sermon the great majority of those who were not communicants were in the habit of leaving the church and thought it no harm to refresh themselves with the offered cake and beer. There are those now living who can remember that as children they beguiled the time of service by feeling of the pennies in their pockets with which they expected to treat themselves at the small beer wagon when the sermon closed.

The Sabbath was also most frequently chosen as a wedding day. Friends were invited from far and near and a great feast made. The Dutch have always been proverbial for their hospitality. So frequent were Sunday weddings, not only here, but generally throughout the land, that both Synod and Classis thought it necessary to condemn the custom, and I learn from a minute in the records of the Church that from the pulpit Dominie DuBois expressed his disapproval of Sunday weddings, and exhorted the people "not to marry on the Lord's day but in case of necessity."

Funerals also were attended with a large amount of unnecessary labor. There was much cooking and feasting. All the friends were expected to return to the house and partake of a good meal. Sunday, of all days, was considered the best for these funeral ceremonies, which not infrequently were attended with disorder. Such things seem to us to be highly improper. But we should not forget that our views are clearer, and our ideas more exalted, simply because of the influence of the Church our ancestors maintained, and our instruction in the truth, which for us they perpetuated.

A minute of the Consistory, which touchingly portrays the Dominie's love for his wife, and his desire to make happy the closing years of her life, bears date December 16, 1795. It contains an agreement between himself and the Consistory, that if Mrs. DuBois should survive him, "she should remain in the full use and quiet possession of the parsonage for the

term of two years." The action of the Consistory, in 1817, settled an annuity of \$150 upon both the Dominie and his wife, the benefit of which Mrs. DuBois enjoyed until ninety-six years of age, when she peacefully and quietly entered the home on high. Her remains were interred by the side of her husband's in front of the church.*

Mr. DuBois was not a man of worldly ambition, but one who sought to glorify God and be faithful to his trust. Retiring and modest, he lived and labored among his own people. But little is known of his public life. That little, however, is not without interest. On the 7th of May, 1771, he was present at a meeting held at Hackensack, for the purpose of settling the location of Rutgers College. Two places desired the distinction and honor, Hackensack and New Brunswick. By a small majority of three, it was carried in favor of New Brunswick. Mr. DuBois voted thus, as he always did, with the party of progress, independence, and liberty, led by the Rev. Dr. Jacob R. Hardenbergh, who became the first president of the college, and who was the great-grandfather of your present pastor. To me it is not the least of the precious memories of the past that frequently your ancestors and mine labored together, as we are laboring together, for the promotion of God's glory.

In 1777, Mr. DuBois, with his elder, Mr. Aart Sutphin, was present at the first meeting of the General Synod of the Reformed Church in America; and subsequently with the elder, Mr. Tunis Denise, signed the articles of agreement which formed the Dutch Churches of America into one ecclesiastical body, June 18, 1772. At the special session of the Synod of 1786, of which Synod Mr. DuBois was clerk, "the Reverend Body was opened," we are told, "with a solemn and earnest prayer by the clerk, Rev. Benjamin DuBois; the president, Dr. Jacob R. Hardenbergh, being as yet absent."

Fervent piety, rather than intellectual ability, was his distinguishing characteristic. His ministry was faithful and suc-

* For inscription on the tomb of Mr. DuBois see Appendix.

cessful, his sermons sound, evangelical and practical, his preaching Scriptural, his zeal for his work so ardent that he kept on in very advanced life, until his bodily strength would no longer support him under its exhausting influence. He frequently fainted in the pulpit. In person he was of medium size, with pleasant features, and jet black eyes. He wore small clothes and a large wig, which by reason of long use had turned from white to yellow. A few still remember his appearance, the large spectacles he wore,* and his solemn manner of entering the pulpit. He always paused at the foot of the pulpit steps, and placing his hat before his eyes, bowed his head in silent prayer before proceeding to take his seat. A few years previous to the close of his life, he removed from the parsonage to reside with his son-in-law, Mr. David G. Van Der Veer. A short time after the dwelling was burned, and all the books, private papers and letters, together with the furniture belonging to the Dominie, were consumed, a loss to the historian and to all who are desirous of honoring his memory. He died August 21, 1827, thereby receiving the fulfillment of the promise, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season." He was interred immediately in front of the church. The marble slab on his tomb bears this inscription:

"In memory of Rev. Benjamin DuBois, who departed this life August 21st, 1827, aged 88 years, 4 months and 11 days."

"He was Pastor of the United Dutch Church of Freehold and Middletown 52 years.

"In his deportment he set a worthy example to his flock. In his preaching he was sound, faithful and affectionate.

"He lived in peace, in peace he died.
His Master's glory near his heart.
He preached of Christ and none beside,
And with him now enjoys his part."

His funeral services were very largely attended. Rev.

* The spectacles were exhibited to the audience. The glasses are set in ivory, so discolored from age as to look like box wood. They are perfectly round, seven-eighths of an inch in diameter. The bows are steel, very heavy; each glass, with the ivory rim and steel bow, is one and a half inches in diameter.

Samuel A. Van Vranken officiated on the occasion, taking for his text St. John 5, 35: "He was a bright and a shining light."

The Classis of New Brunswick, in session a short time after his decease, when informed of the death of their aged brother, caused the following minute to be placed on their records:

"The Classis, sensible of the worth of the venerable deceased, Resolved, to record this testimonial of regard to the memory of the Rev. Benjamin DuBois, and they hereby assert their veneration for the uniform consistency of his walk and conversation, and the uninterrupted fidelity with which he discharged the duties of his ministerial office. 'Blessed are the dead who die in the Lord.'"

XI. THE PASTORATE OF THE REV. SAMUEL A. VAN VRANKEN

In 1817 the Classis of New Brunswick, in answer to an application from the Consistory of the Reformed Church of Freehold and Middletown for ministerial supplies, because of the infirmities of their pastor, appointed three young men, who had just been licensed, to occupy the pulpit; one was afterward known as Rev. Isaac N. Wyckoff, D.D., for many years pastor of the Middle Reformed Church at Albany. Another was afterward known as Rev. John Ludlow, D.D., LL.D., Professor of Hebrew, Ecclesiastical History, Church Government and Pastoral Theology. The third was afterward known as Rev. Samuel A. Van Vranken, D.D., Professor of Didactic Theology. Each of the young men, if my information is correct, discharged the duties of their appointment. If that was the case, a church seldom has such a brilliant array of latent talent among its candidates.

The minds of the people were not at all distracted. The last of the young men to display his gifts was Mr. John Ludlow, who occupied the pulpit, it is said, the second Sabbath of August, and in September the Consistory presented a call to the Rev. Mr. Van Vranken. His ordination and installation

as pastor took place in the Freehold church the first Sabbath of April, 1818. The sermon was preached by Rev. John L. Zabriskie—Revs. James S. Canon, John S. Vredenberg, and Benjamin DuBois delivering the charges to the pastor and people, and taking part in the devotional exercises.

The occasion was one of the deepest interest. More than half a century had passed away since the congregation had assembled for a similar purpose. As the newly installed pastor pronounced the benediction, many prayers ascended on high for the perpetuity and prolongation of the relation just formed.

Since the organization of the Church, its pastors had resided in the Freehold congregation, and now, as the parsonage at Freehold was occupied by Mr. DuBois, the Middletown people desired their new pastor to dwell among them. To gratify their wishes, the Consistory inaugurated measures for the purchase of a parsonage at Middletown. The property selected was that now occupied by Rev. Dr. Reiley of Holmdel. There Dr. Van Vranken commenced housekeeping, and there he dwelt until 1826. He was born at Hopewell in 1790. His father was Rev. Nicholas Van Vranken, the principal of a flourishing academy, which proved the germ of Union College. He was afterward pastor of the Reformed churches of Fishkill, Hopewell, and Poughkeepsie. It is said that one day he was surprised by having an elder of his Church greet him with the remark: "Dominie, I hear that a great woe has been pronounced against you; a woe upon the very highest authority; 'woe unto the man of whom all speak well.'" Samuel, it is said, resembled his father. He graduated from the Theological Seminary at New Brunswick in 1817. A short time after he married Miss Maria Gansevoort of Albany, a descendant of Wessel Gansevoort of Gronnigen, "one of the Morning Stars of the Reformation in Holland." This lady died while Mr. Van Vranken was pastor of this Church. Her remains,* with those of her children, three in number, and

* Mrs. Van Vranken's tomb bears this inscription: "In memory of Maria Gansevoort, wife of Rev. Samuel A. Van Vranken, who died June 19, 1831, in the 35th year of her age."

her mother's,* are interred in the adjacent burying ground. Her ancestors were among the noblest of old Holland's sons, prominent actors in events whose influence is still felt throughout Christendom.

Dr. Van Vranken was again married twice. First to a Miss Swift of Poughkeepsie, and then to Mrs. Mary Boulden of Delaware, who still survives him, honored and esteemed by her acquaintances and friends, because of her estimable Christian character, and deeply attached to this, the Church of her husband's first service.

In 1834, after a pastorate of sixteen years, Dr. Van Vranken accepted a call to the First Reformed Church of Poughkeepsie. Here he remained about three years, when he removed to New York and became pastor of the Broome Street congregation, from which position he was called in 1841, by the General Synod of the Reformed Church, to occupy the chair of Didactic Theology in the Seminary at New Brunswick. This position he filled with credit to himself and honor to the Church until the day of his death, January 1, 1861. I was then a student at college, and well remember the last sermon he ever preached. His text, as if he had received intimation of death's approach, was the 16th verse of the 7th chapter of Job, "I would not live alway." The sermon was full of expressions setting forth the grand and glorious hopes which make peaceful and joyous our advance to the tomb. It seemed to be the breathing forth of the ardent longings of the speaker's heart to be at home with Jesus: and made one sigh for the same strong and precious faith.

As his character has been portrayed by abler pens than mine, I will not mar the good work they have done. A few extracts from that which others have written will be sufficient to indicate the noble type of his manhood.

"His personal presence was imposing. His voice rang out freely and clearly. The grasp of his hand was animat-

* This lady's tomb bears this inscription: "In memory of Elizabeth Roseboom, relict of the late Conrad Gansevoort, of Albany. Died January 11, 1830, aged 81 years, 12 days. Her holy virtues are sacred memorials, embalmed in the hearts of her children, who rise up and call her blessed."

ing. His eye rested confidently upon you, and when he spoke, you saw plainly that he was a man of a frank and open disposition. In early life he preached *Memoriter*. Every sermon was profitable. At communion seasons, in the prayer meeting, and often in social intercourse, when he related some striking instance in which the power of divine grace had been sweetly and kindly manifested, his huge frame would quiver, his utterance become choked, and his cheeks wet with tears." In a word, "he was a highly intelligent, noble, Christian gentleman." It is said he never lost a friend. So long as he lived the officers of this Church were accustomed to consult him and seek his advice, assured that their interests were dear to his heart. After his death they testified their appreciation of his character by placing on record a minute, prepared by Mr. William Spader, who at that time, and for many years, was the clerk of the Consistory. This minute says:

"We remember, with gratitude to God, that this eminent minister of Christ was ordained to the sacred office, and commenced his long and useful career, in this church. He enjoyed, in a remarkable degree, the respect and affections of the people of Monmouth County, and, although many years have elapsed since his separation from them, their early attachment has not been diminished. We recognize, even at this distant day, the vigor and evangelical character of his ministry, in the prevalence of sound doctrinal views, and the growth of the Reformed Dutch Church in this community. As a further expression of our grateful remembrance of the honored pastor and professor, it is: Resolved by this Consistory, to obtain a portrait of the Rev. Dr. Van Vranken, to be presented to the General Synod, with a request that it may be permitted to hang in the Chapel of the 'Peter Hertzog Theological Seminary.'"

The portrait thus procured may be seen in the James Suydam Hall of the Theological Seminary at New Brunswick. A worthy tribute to the memory of a worthy man.

XII. THE SEPARATION OF THE TWO CONGREGATIONS

January 8, 1824, about six years after the installation of Mr. Van Vranken, the Consistory were called together to

consider the necessity of repairing the old meeting house, the house of worship which occupied the site of the sanctuary in which we are assembled, or of building a new house of worship. The result of the meeting is thus recorded:

"1. *Resolved* unanimously, That it is inexpedient to repair the old building.

"2. *Resolved*, That it is expedient that one building situated in a central spot should be erected for the use of the whole congregation.

"3. *Resolved*, That an effort be made to procure subscriptions to enable the Consistory to erect such a building on the lot of ground usually called Reid's lot near Clover Hill.

"4. *Resolved*, That Messrs. D. Schenck and A. Smock, from the Consistory, and Captain Daniel Schenck and Mr. Isaac Van Dorn, from the congregation, be a committee to procure such subscriptions."

The causes which led to this action of the Consistory were the great extent of the congregation and the distance which many were compelled to travel every other Sabbath to enjoy divine worship. There were twenty-seven gates between the house of Mr. Uriah Smock, near the village of Marlborough, and the Church at Middletown to be opened and shut, both in going to and returning from church. Many other residences were shut in in like manner.

To do away with conditions so inconvenient the pastor desired to build one large church in the centre of the two congregations, to take the place of the two houses of worship in which he was then preaching on alternate Sabbaths. He wished to concentrate his forces and move upon the enemy with a solid army instead of separate squadrons. The people were divided in opinion.

The committee appointed by the Consistory reported on the 17th of February that they found one section of the congregation favorably disposed toward the plan of the Consistory, and that many subscribed liberally toward its execution, but that in another section of the congregation different views were entertained. Because of this the committee thought it inexpedient to proceed any further until the state of affairs was made known.

The Consistory upon receiving this information ordered a stay of proceedings and called a meeting of the whole congregation in the meeting house at Middletown, New Holmdel, on the 15th of March, to act upon the following questions:

"First, whether they would agree to abide by a decision of the majority.

"Second, whether they would prefer to maintain two houses of worship for the use of the congregation or the erection of one on a central position."

At the meeting thus called it was decided by ballot that two houses of worship were necessary to meet the wants of the congregation, and two committees were appointed, one to again examine the old meeting house in Freehold township, and ascertain if the old church should be repaired or a new church built. The action of this committee, it was decided, should be final. It was composed of William Van Cleef, John Wyckoff, Mathias Conover, John Whitlock, Daniel Schenck, Garret H. Smock, and Garret D. Hendrickson.

The other committee was appointed to obtain subscriptions for repairing or building, as the former committee might determine, and was composed of Garret D. Hendrickson and David Schenck for the Freehold congregation, with George G. Smock and Peter R. Smock for the congregation at Middletown.

On the 12th day of June the former committee reported in favor of erecting a new church, and the Consistory ordered the latter committee to circulate a subscription for moneys "to be used for the sole purpose of erecting a house of public worship on the old site at Freehold." On the 26th of August this committee reported that \$2,470.00 had been subscribed—\$1,340.50 by the Freehold congregation, \$1,130 by the Middletown congregation. The result was a sad and bitter disappointment, in view of which the Consistory at a meeting held August 30th adopted the following preamble and resolutions:

"WHEREAS, The congregation by their votes have prohibited the Consistory from building a church on a central position; and,

"WHEREAS, The amount subscribed for building on the site of the old Freehold church is insufficient for that purpose; and,

"WHEREAS, The Consistory have not at this time any other funds under their control,

"Therefore *Resolved*, That the Consistory find it impracticable to come at this time to any conclusion on the subject of building a new church.

"*Resolved*, That the above preamble and resolutions be read from the pulpit."

But not yet disheartened, the Consistory with commendable courage again "entered upon the consideration of building a new church," and October 27th resolved to call a meeting of the Great Consistory to advise them what course to pursue. They also instructed the pastor when giving notice of the meeting from the pulpit to read so much of the Constitution of the Church as relates to the power and authority of the Great Consistory.

In pursuance of this notice the Great Consistory met November 6. There were seventeen members present, but nothing definite was done. When the question whether a central house of worship should be built was put, it was not decided, the members evidently refusing to vote. But when the question whether they preferred a division of the congregation to the erection of a central house of worship was voted upon there was a majority opposed to such division.

The Great Consistory having failed them and refused the asked for and needed advice, the acting Consistory on the 8th of November determined to free themselves of their perplexity by submitting to the congregation, to be decided by ballot, whether a church be built on a central site or the congregation be divided so as to form two distinct bodies.

In connection with this action the Consistory formulated the following resolutions:

"1. *Resolved*, That by the decision of the congregation on the above question the Consistory will be regulated in their future proceedings.

"2. *Resolved*, That if the congregation decide in favor of one church, the designation of a site be left to a joint committee of six, three from

Middletown and three from Freehold, to be nominated by the Consistories of the two townships. Should it, however, occur that this committee can not agree upon a spot at a price satisfactory to themselves, within fifteen days from the date of their appointment, the Consistories will take the business in their own hands and act to the best of their own judgment."

The election was held on Tuesday, November 25, between the hours of 12 M. and 5 P. M. Polls were opened at the church in each township and the elders acted as judges of election. The result was a total vote of 56. Of this number 31 for a central house of worship and 7 for division were cast in Freehold, and 16 for a central house and 2 for division in Middletown, giving a majority of 38 in favor of a central house of worship.

So soon as the result was known the Consistory appointed the following committee to select a site for the new church. For Freehold, Mr. William Van Dorn, Mr. John H. Smock, and Schuyler Schenck. For Middletown, D. L. F. Schenck, John Hulshart, and Daniel I. Polhemus.

December the 16th the committee reported their inability to agree upon a suitable site for the proposed church on account of the extravagant prices demanded for the land. At the same time a petition signed by a large number of the congregation was presented to the Consistory, praying them to grant a new election, not on the question whether there should be a central house of worship or a division of the congregation, but on the question whether there should be one or two houses of worship for the use of the congregation. This petition was accompanied with the declaration that if their prayer was denied an appeal would be made to the Reverend Classis of New Brunswick. The Consistory denied the request, and, in view of the notice of appeal served upon them, ordered a stay of proceedings for the present. But on the 10th of February the Consistory determined to submit the matter of building a new church to a committee of eight, composed of Peter Van Dorn, Garret Wyckoff, Lewis Conover, and Garret D. Hendrickson for Freehold, with Captain

Daniel Schenck, John Wyckoff, John Luyster, and Samuel Hubbard for Middletown.

This committee in consultation with the Consistory ordered a new election, February the 28th, in accordance with the request of the petitioners, and declared that if the decision should be in favor of one meeting house it was to be located near Clover Hill, but if two houses of worship were voted for the Freehold Church was to be built on or near the present site. There is no record of this election. As the pastor of the church and the Consistory were decidedly in favor of one house of worship in the centre of the congregation, the election probably agreed with their views, in opposition to the wishes of a strong and influential majority. But whatever may have been the outcome of the election it failed to bring peace to the conflicting factions of the congregations, and the Consistory was compelled to submit its difficulties to the Classis of New Brunswick.

The Classis appointed a committee to investigate the matter, possessing talent enough to settle the gravest questions of state. Its chairman was Rev. James S. Canon. Associated with him were Revs. John L. Zabriskie and James B. Hardenbergh, and the elders, John Frelinghuysen, of Somerville, and Jacob R. Hardenbergh, of New Brunswick. This committee, after holding divine service in the church at Middletown, met with a committee appointed by the two congregations to present their views, and then conferred with other prominent and influential ones who chanced to be present. The meeting was harmonious, and with one mind desired the division of the congregation, believing it would tend to the enlargement of each of the congregations, and be the means also of making friendship therein. Dr. Canon recommended the formation of the two congregations, according to the requirements of the Church Constitution. The Classis adopted his recommendation, and also, with others, the following resolution: "That the line which divides the township of Freehold from the township of Middletown be recommended to be the line of division, for the present, between the

congregations of Freehold and Middletown, when formed." By this action of the Classis, the united congregations of Freehold and Middletown, which for nearly a hundred and twenty-five years had enjoyed the labors of the same pastors, had mingled their voices in the worship of God, had consecrated their children to the Lord at the same baptismal font, and had gathered about the same communion table, mutual sharers in each other's hopes and fears and prosperity, was severed in twain, November 28, 1825, the larger portion becoming the First Reformed Church of Freehold, the other the Reformed Church of Middletown, which has since been incorporated the Reformed Church of Holmdel. Henceforth their history flows in two distinct and separate channels.

However sad such a result may seem, we are compelled to admire the long-continued efforts of the Consistory to maintain the union of the churches and to preserve the delightful community of interests that had characterized the past. Their endeavors in this direction emphatically testify that, however beneficial the union had proved, the time had come when the interests of the kingdom of God demanded independent organizations for the churches.

Our task at the present time is to trace the course of only the main branch of the divided stream—the First Reformed Church of Freehold. The pastor of the Church at Holmdel will tell the story of the onflowing of the other branch.

XIII. THE FIRST REFORMED CHURCH OF FREEHOLD

Eighty families and sixty-eight communicants were represented by this corporate title. The Consistory was composed of three elders and three deacons. Garret Wyckoff, Daniel I. Schenck, and Aaron Smock were the elders; Joseph Van Cleef, Denise Schenck, and Garret G. Conover were the deacons.

The first act of the Consistory was to extend a call to the Rev. Samuel A. Van Vranken to become their pastor. It

was accepted at once, and Mr. Van Vranken's relation to the "United Congregation of Freehold and Middletown" dissolved by Classis April 19, 1826. On Sunday, the 22d of the previous January, he had preached a farewell sermon to the Middletown congregation, and, vacating their parsonage, had moved within the bounds of the Freehold congregation, April 11th. Mr. Van Vranken was a very popular preacher, and his great popularity as a pulpit orator caused the Classis, when dissolving his pastoral relation with the United Congregations, and approving the call of the First Church of Freehold, to adopt the useless and impracticable resolution, "that it be enjoined upon the Consistories of Freehold and Middletown, so soon as may be convenient, to take the late recommendation of Classis in regard to a division line between the two congregations into their serious consideration." It was never convenient. The Consistories were wiser than the Classis. No body of men can dictate the place where Christian families shall worship. Convenience, inclination, or preference will invariably determine Church relations. Arrangements were made, but never perfected, for the installation of Mr. Van Vranken at the Freehold Church on the third Sabbath of July. A question was raised in relation to the necessity of installation services. As Mr. Van Vranken had already been installed the pastor of the same people who now called him again, and had never vacated the pulpit he occupied, it seemed to many a superfluous thing to have him re-installed. It took the Classis two full years to decide the matter. The letter of the law was obeyed, and formal installation services were held April 16, 1828. The Rev. James Romeyn preached the sermon. The Rev. James B. Hardenbergh delivered the charge to the pastor, and the Rev. J. Tenbrooke Beekman the charge to the people.

The settlement of the affairs of the two congregations was pushed forward with energy. At a meeting, held the 2d day of January, 1826, it was unanimously agreed, "that the church edifice, and grounds adjacent thereto, should be considered the exclusive property of the congregation worship-

ing therein: that all the other property, whether real or personal, belonging to the corporation of the United Congregations at the time of their separation, should be equally divided between the two, the one moiety, or half, to each; that all moneys in hand, at the time of their separation, or thereafter to be collected, shall be equally divided, whether arising from subscriptions, bonds, notes, or otherwise, and that all debts shall be equally borne by each, and paid previous to any division of the property." A fairer settlement could not be adjusted. Its realization was attended with difficulties. Ill feeling was engendered, bitter words were spoken, and the peace of the two congregations greatly disturbed. The storm soon passed by; the final settlement between the congregations taking place May 6, 1826. At this settlement the Consistory of this Church received \$2,555. They were the possessors also of \$2,500 received from the estate of Tunis G. Van Der Veer of blessed memory. They also had \$3,750, the half of the sum received from the sale of the parsonage farm; making a total of \$8,805 with which to commence their independent career.

The only real estate of which they were possessed was the land adjacent to an old church, so thoroughly out of repair that the building of a new one was an imperative necessity. They had no parsonage, and for this purpose purchased the small farm of about eighteen acres in the southwestern portion of the congregation now owned and occupied by Mr. Daniel Van Mater. There the pastors of this church resided for nearly forty years. When the property was purchased it cost the congregation \$3,766.

In July, 1834, Mr. Van Vranken received a call from the Reformed Church of Poughkeepsie, and his pastoral relation with this people was dissolved by the action of Classis the 23d of that month. His ministry was one of abundant blessing. We can only estimate its results by its lasting effects. There is no record of communicants covering this period, but during the eight years of his pastorate, immediately following the separation of the congregation, the 80 families and 68

communicants with which the first Church of Freehold commenced its independent existence became 130 families and 159 communicants.

XIV. THE BUILDING OF THE BRICK CHURCH

Early in the spring of 1826 measures were inaugurated for securing a new church. There was considerable difficulty in determining its location. Some of the congregation desired to have it built on Hendrickson's Hill, the place already mentioned as the site of the first Reformed Church in Monmouth County. But in April the Consistory unanimously resolved to erect a new house of worship "on the site of the present church." They also determined that the building should be 45 feet wide and 55 feet long, and that it should be of brick, with a steeple and a gallery. Mr. James I. Baird and Mr. Garret H. Smock were appointed a building committee, subject to the direction of the Consistory.

On Sunday, the 4th of June, Mr. Van Vranken preached a farewell sermon to the old building, which since 1732, a period of ninety-four years, had echoed with the praises of Almighty God, and to many was endeared above all the places of earth. After the old building was taken down, and while the new one was in course of erection, Mr. Van Vranken preached at the Court House, in Freehold village, and also in the vicinity of Colts Neck, sometimes at Mr. Statesir's, and frequently in a barn on the old Stoutenbergh farm, the property now owned by Mr. Ryall. The work on the new church was pushed forward with energy and zeal. So far as practicable the materials of the old building were used in the construction of the new. A well was dug, not far from the road, in the present churchyard, to supply the necessary water. This well remained many years after the church was finished. A shed for cooking purposes was put up on the church grounds not far from the building, that the laborers might be boarded, and much expense saved.* The bricks were made and burned

* There were present at our memorial services (1877) two of those who were employed in the construction of the building—Mr. John W. Van Cleet, carpenter, and Mr. Thomas J. Smith, mason.

on the farm now occupied by Mr. John H. Van Mater, adjoining the Church property. Captain Isaac Herbert, who was learning his trade with Mr. James Thompson, the blacksmith, on whose anvil all the necessary iron fixtures for the church were wrought, carted the first load of sand with an ox team. The day was very warm, and one of the oxen, when returning home, fell dead in the road. The greater part of the carting was done by Joseph Van Der Veer, who, when I moved into the parsonage, came to bid me welcome, saying he had welcomed Dominie Van Vranken and every minister since his day to their home in the parsonage. May those whom he has thus welcomed rejoice with him in the heavenly home.

While the church was being built, the bridge across Hop Brook, on the main road between Freehold and Matawan, was carried away by a storm; a fact of interest only because the bridge on the same road and across the same stream, since preparations were commenced for these memorial services, has shared the same fate.

The cornerstone of the new building was laid some time in July, and the building was completed the following year. The marble tablet in the front of the building was the gift of Mr. Hull, a stonecutter at Matawan. It bears this inscription:

Reformed Dutch Church.

ERECTED A. D. 1826.

"Keep thy foot when thou goest to the house of God,
and be more ready to hear, than to give the sacrifice of
fools. Eccle. 5: 1."

The first religious services held within the walls of the new church were the funeral ceremonies of the Rev. Benjamin DuBois, August 23.

The building cost about \$10,000; rather more than less.

Its appearance, when completed, differed within from its appearance at present. The pulpit was higher. Back of the pulpit there was a window, and above the window a gilded dove. The elders' and deacons' seats, and other pews filling up the space, were each side of the pulpit where the stoves now stand. The change was made in 1853, through a committee of which Mr. Uriah Smock was chairman. No other material alterations have been made.

The building was solemnly dedicated to the service of the Triune Jehovah by the pastor, Sunday, the 9th day of September, 1827. The pastor also preached a sermon suitable to the occasion, taking his text: Psalm 132. 8, 9. "Arise, O Lord, into Thy rest, Thou and the ark of Thy strength. Let Thy priests be clothed with righteousness, and let Thy saints shout for joy." The occasion was one of rejoicing and gladness. In answer to the pastor's prayer the Lord chose the new building as the place of His abode. Here for fifty years He has met with His people. His presence has sanctified and hallowed these walls, and His spirit has carried the joys of salvation to penitent hearts. God has dwelt here, making this house, through the instrumentality of its holy services, like unto the river of which the Psalmist sings, "the streams thereof make glad the city of God." Oh! the rejoicing before the throne on high; who can describe it, because of the souls here born again? We have heard its echo; we hope, by and by, to join the chorus. What a grand sight it would be if all who have here confessed Christ before men were assembled together. What a shout of thanksgiving would go up to heaven from pastors and people, from parents and children and children's children. Ah, indeed, as we have festooned these walls to-day with evergreen boughs, even so are they festooned with sacred memories in many hearts now rejoicing in glory.

Only two of those who formed the membership of the Church when this building was dedicated are in the communion of the Church to-day: the aged widow of Mr. Elias Brewer, Sr., long since deceased, and the Rev. Garret C.

Schenck. But thanks be unto God if the fathers have fallen in the "good fight of faith," their children and children's children have rallied around the cross, and stand to-day, maintaining the truth as it is in Jesus, and perpetuating the institutions of our holy religion for those who are to come.

When the Church was dedicated, an original anthem and an original hymn, prepared for the occasion, were sung by the choir. They are said to have been the composition of Dr. Van Vranken. The singing was led by Mr. Garret H. Smock, deceased. Among those who assisted him were Mr. John Conover, Mr. Garret S. Smock, deceased; Mrs. Sydney Schenck, Mrs. Benjamin DuBois, Mrs. John Henry Van Der Veer, Mrs. Elizabeth DuBois, Mrs. Jacob Probasco, Mr. Aaron Smock, deceased; Miss Phoebe Van Der Veer, and Mr. Daniel Polhemus Smock, who afterward for many years was the Church chorister. I have seen in his possession a large Bible bearing the inscription: "Presented to Daniel P. Smock by the Ladies' Society of the First Reformed Dutch Church of Freehold, N. J., as a token of Christian regard and appreciation of long continued services, August 16, 1856." I also find a minute of the Consistory, made in 1863, granting Mr. Smock a family plot in the Church cemetery, "as a token of appreciation of his long, faithful and gratuitous services as chorister of the Church." At the dedication of the church the singing was without the aid of an organ. The chorister in those days pitched the key note with a tuning fork, and the congregation were not afraid to join in. It was such music as stirred the soul of Burns to say:

"They chant their artless notes in simple guise,
They tune their hearts by far the noblest aim,
Perhaps Dundee's wild warbling measures rise,
Or plaintive Martyrs worthy of the name—
Or noble Elgin beats the heavenward flame.

.
"Compared with these Italian trills are tame—
The tickled ears no heart-felt raptures raise,
No unison have they with our Creator's praise."

After a few years, a bass-viol and violin were used in the choir. In 1853 the first reed instrument was purchased. It was a small piano-cased melodeon. Mrs. J. Conover Smock was called to preside at the instrument, and thus became the first organist of the Church.

XV. THE PASTORATE OF THE REV. JAMES OTTERSON

The Rev. James Otterson was Mr. Van Vranken's successor. He was formally installed the first Wednesday of January, 1835. Dr. Messler, of Somerville, preached the sermon. The charge to the pastor was delivered by Dr. Howe, of New Brunswick, and that to the people by Dr. Sears, of Six-Mile-Run. The relation thus formed was of short duration. It was dissolved November 27, 1838.

Mr. Otterson was born of Scottish ancestry in the city of New York, October 11, 1791. He was brought up in the Associate Reformed Church. He graduated at Columbia College, having entered that institution at about eleven years of age. He studied theology with Dr. Mason, and was ordained to the gospel ministry in 1821. When called to the pastorate of this Church he was in the prime of life. He had been pastor of the Associate Reformed Church of Broad-albin, in Fulton County, N. Y., and of the United Reformed Dutch Churches of Hempstead and Oyster Bay, Long Island. After his settlement here he took charge of the Church at White House, Hunterdon County, and then of the Presbyterian Church at Jamestown, N. Y. His last charge was in Wilmington, in the State of Delaware. He was too deep a thinker to be a popular preacher, in the usual acceptation of the term. His sermons were frequently beyond the reach of ordinary congregations. His intellect was vigorous, his habits scholarly, his mind clear and analytical. Careful in his pulpit preparation, he ever caused you to feel that he was master of the situation, whatever the subject of discussion, knowing what he affirmed and the conclusion he was to reach. Some who remember him speak of him as a remarkable minister, a splendid sermonizer, a learned theologian, a very instructive

and edifying teacher. His speech flowed smoothly from his lips, and his appeals to the heart and conscience were often very eloquent. He was a fine elocutionist, often stirring the heart's depths by his impressive manner in reading a hymn, or the pathetic portions of Scripture. In ecclesiastical assemblies he had few superiors, and not many equals. He was stricken with paralysis, and died at the residence of his namesake son in Philadelphia, September 17, 1867.

In 1835 the rapid growth of the village of Freehold and the large number of the families of the congregation residing in its vicinity caused the Consistory to purchase a lot in the village from Mr. Cyrus Bruen, and to commence the erection thereon of a house of worship. The cornerstone was laid with appropriate ceremonies by the Rev. James Otterson in the spring of 1836, but when the frame was raised and partly inclosed work was suspended for want of funds. The building remained in this unfinished condition for nearly two years. The Consistory thought of abandoning the enterprise, and would have done so, it is said, but for the earnest protest of Mrs. John H. Smock. When her husband related the views of the Consistory, she shook her head and made reply, saying: "No, John; no. That Church ought to be finished and must be finished." Mr. Smock was of the same opinion (a wise man always agrees with his wife). He started a subscription, advanced money, and pushed the work forward with such success that the completed building was dedicated to the service of the Triune Jehovah by the Rev. James Otterson, February 1, 1838. It cost the congregation, exclusive of the lot, about \$5,000. Its possession was the cause of much anxiety and trouble. It involved the congregation in debt for many years, and gave birth to much feeling in relation to the amount of service there to be rendered by the pastor.

XVI. THE PASTORATE OF THE REV. AARON A. MARCELLUS

To succeed Mr. Otterson, the Consistory called the Rev. Aaron A. Marcellus in 1839. He was installed the last

Wednesday of May. On this occasion the Rev. James K. Campbell, of North Branch, preached the sermon. The Rev. J. Tenbrooke Beekman delivered the charge to the pastor, and the Rev. J. C. Sears the charge to the people.

Mr. Marcellus was born at Amsterdam, N. Y., in 1709. His ancestors were Dutch. He graduated from Union College in 1826, from the Theological Seminary at New Brunswick in 1830, and the same year was licensed to preach the gospel by the Classis of New York. His first settlement was as pastor of the Reformed Church at Lysander, N. Y. In 1831 he removed to Schaghticoke. In 1834 to Manhattan. In 1836 he became principal of the Lancaster Academy, which position he resigned in 1839 to take charge of this Church. This was by far his longest pastorate, extending over a period of twelve years. In 1851 he resigned his call and commenced teaching in New York City. In 1856 he assumed the pastorate of the Church at Greenville, but after a ministry of about three years commenced teaching at Bergen, where he died in 1860.

Mr. Marcellus was an unpretentious and unassuming man. Every place where he ministered bears testimony to the fact that he was a faithful ambassador of the Lord Jesus Christ. In preaching he did not seek his own glory, but endeavored to hold up Christ as the sinner's only hope, rather than charm the ears of his auditors with bursts of eloquence or rhetorical display. He is said to have been especially gifted in prayer. When leading the devotions of the people, he seemed to have an unction from the Holy One. His personal trials and difficulties were many, but he found the grace of the Saviour, whose love he proclaimed, sufficient for him, and amid the many vicissitudes of life was ever a cheerful and happy man.

He sought for souls and won them for Christ. Many who for years have been the most active in promoting the Church's interests made a profession of their faith during his ministry. At one time twenty-four united with the Church by confessing Christ. This was the most extensive revival the Church has

ever enjoyed, excepting perhaps the precious season of the Spirit's presence and power in the winter and spring of 1876, which we all remember so well, when 23 confessed Christ at one time. In 1840 the membership of the Church was increased by the reception of 40 persons, 39 of whom were received on confession.

At one time an attempt was made to again consolidate the Freehold and Middletown congregations, and call two pastors for the three pulpits. When Mr. Marcellus was called, in 1839, it was stipulated that he should preach twice on the Sabbath—in the Brick Church in the forenoon, and in the church in the village of Freehold in the afternoon. But this arrangement soon proved very unsatisfactory to the village people. They naturally desired a morning service, and finally resolved to organize the Second Reformed Church of Freehold. Mr. Ebenezer Conover and Mr. David Buck were appointed a committee to petition Classis, and the Church was organized the first Tuesday in October, 1842. The Church was formed almost entirely from this congregation, and they at once requested a full warranty deed for the Church property in the village. The Consistory refused to grant their request, because those still remaining in the Brick Church congregation had expended at least \$3,500 in the erection of the building, and the congregation, having been weakened in their ability to support a pastor, did not feel able to present the new congregation with a house of worship. But desirous of encouraging the enterprise, they offered to give them a clear title for \$1,500. This generous offer was not accepted. They then offered the church for \$1,000, but even this magnanimous offer was rejected; and so, finally, in 1846, four years after their organization, the village congregation offered this Consistory \$750 for the village church. The offer was accepted, and thus was consummated the cheapest transfer of real estate the county clerk has ever recorded.

But the Lord knows how to provide for the changes which time works in communities. The ministry of Mr. Marcellus

was very greatly blessed, so that, although a Church had been formed out of the congregation, he had the satisfaction of seeing their places more than filled. When commencing his ministry, the membership of the Church was 137. When the pastoral relation was dissolved it was 184. To the ministry of Mr. Marcellus two important institutions of the Church owe their origin—the Sabbath school and the week-day prayer meeting. The Sabbath school was organized in 1840. It was held, for want of a better place, in the gallery of the church, and there it has ever since convened. It is known as the Brick Church Sabbath School, and is in session only through the warm months of the year. The first year of its existence it reported 108 scholars, with an average attendance of 80. Its first superintendent was Mr. William Statesir. He was succeeded by Mr. William Spader, who superintended the school for twenty years with great ability and success. Mr. Lafayette G. Schenck was superintendent a short time, when Mr. Lafayette Schenck, the present superintendent, assumed the office. There are in this school four large adult Bible classes, an infant class, 13 teachers, and 100 scholars.

About the same time that the Sabbath school was organized, the weekly prayer meeting was started. Mr. John Baird and Mr. William Van Dorn, now deceased, met, according to appointment, at the house of Mr. Van Dorn, the present residence of his son, Mr. Daniel P. Van Dorn. The meeting was small. There was only one other present—the Lord Jesus Christ. Mr. Van Dorn led the singing, Mr. Baird led in prayer, and the Lord Jesus Christ blessed the assembly. The same evening Mr. William Spader and Mr. Tunis V. Conover, deceased, according to appointment, held a similar meeting at the residence of Mr. William Statesir, the house now occupied by his son, Mr. D. Abeel Statesir. This was also quite a small meeting. But, as at the other, so also here Jesus Christ was present. It was a day of small things. But similar meetings were afterward held in other parts of the congregation, which gave rise to neighborhood prayer

meetings that were well attended, and issued at length in the regular Thursday evening lecture and prayer meeting.

XVII. THE PASTORATE OF THE REV. RALPH WILLIS

In 1851 the Rev. Ralph Willis succeeded Mr. Marcellus. He was installed September 23. The Rev. Dr. Van Vranken preached the sermon, from St. Matthew's Gospel, xxiv. 14. "This Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." The Rev. Dr. Reiley read the form and delivered the charge to the pastor. The Rev. A. C. Millspaugh delivered the charge to the people. The ministry thus inaugurated embraced a period of over sixteen years. The pastoral relation was dissolved February 28, 1868. From that time until 1880 he was settled at Spotswood, Middlesex County, a pastor beloved by the people of his charge and cheered by the blessing of God upon his labors. The years he occupied the pulpit of this Church, although unattended by any special seasons of revival, were years of seed-sowing and constant ingathering; 166 were added to the communion of the Church—129 by confession and 37 by certificate.

The Rev. Ralph Willis was born in London, England, August 16, 1815. He died March 16, 1895. From the memorial records of the General Synod of the Reformed Church in America for 1895 we quote this affectionate tribute to his memory:

"Mr. Willis was the son of a tradesman in prosperous circumstances, who sent him to a school in Yorkshire. It was the identical school that Dickens caricatured in the schoolmaster Squeers. He actually suffered great hardships there, but was finally able to get away. Soon after he sailed for this country and went directly to an uncle residing in Philadelphia. There he worked for several years, but being converted in a revival, resolved to become a clergyman. He thereupon proceeded to New Brunswick and entered Rutgers College, graduating in 1839, and from the Theological Seminary at the same place in 1842, and was licensed by the Classis of Philadelphia in that same year.

"He at once settled at Bethlehem, near Albany, N. Y., remaining

there until 1851, when he removed to Marlborough, N. J., where he was pastor until 1868, when he was called to Spotswood, N. J., and served the people there until 1880.

"Mr. Willis was a faithful pastor, earnestly proclaiming the Gospel and seeking to raise to a higher Christian life the people among whom he labored. The church at Spotswood was a feeble enterprise, but with characteristic energy he went to work to put it upon a solid foundation. The present beautiful church building, the pleasant parsonage, and the improvements about the property are the results of his untiring efforts.

"During his ministry at Spotswood he became County Superintendent of Schools, which office he held for twenty years, his son succeeding him in it and still holding the position. In this service Mr. Willis raised the tone of the schools, causing them to take high rank, and in the devotion to his work and the success of his labors became widely known and respected throughout the county.

"After leaving Spotswood he became the rector of Hertzog Hall in New Brunswick, and continued to discharge the duties of that office for eight years, when increasing infirmities of age compelled him to resign. He was one of the most active workers in founding and fostering the Suydam Street Reformed Church at New Brunswick. Upon resigning the rectorship he purchased a residence near the church, that he might conveniently continue his interest in it. It was there that the closing years of his life were spent. In intercourse with friends he had known for years, in pursuing the studies he was so fond of, and in work for the Master, he journeyed through the last stages of his earthly pilgrimage. He was ever thanking God for His mercy to him during his active ministry and for the peace and happiness He had afforded him in his old age. For several weeks before his death he had been ill with pneumonia and suffered greatly, yet the end was peaceful, and, without a struggle, was like falling asleep. He was buried at Spotswood, close to the church for which he had done so much."

In 1852 a second Sabbath school was organized at Marlborough. It met in the District schoolhouse, and was intended only as a winter school. It was at first superintended by Mr. Willis himself. Those who have occupied the office of superintendent are too numerous to mention. Those who have done so for the longest period are Mr. Lafayette G. Schenck and Mr. John Baird. Since the erection of the chapel this school has been maintained both summer and winter, and has proved what every Sabbath school should,

a nursery of the Church. It is known as the Marlborough Chapel Sabbath School. There are in it a large infant class, two adult Bible classes, 15 teachers, and about 150 scholars. It has also a well selected library of 400 volumes, purchased by the young ladies attending the school.

In 1855 the Church grounds for burial purposes were enlarged by the addition of an acre of land on the west side of the Church, and in 1866 a similar addition was made on the east side, and the sheds which formerly stood in the rear of the Church were removed to their present position, greatly enhancing the appearance of the cemetery, which is rapidly becoming one of the most picturesque and beautiful. The Church building was also put in thorough repair and the wood-work painted. The improvements cost the congregation about \$2,000.

In 1856 the Reformed Church at Colts Neck was organized, from families and communicants of this Church and the Church at Holmdel. But the congregation, although twice depleted by the organization of Churches since their separation from Middletown, were not disheartened.

A minute of Consistory discloses the fact that a committee appointed to revise the salary list, "which, owing to some changes in the congregation by removals, had fallen short," were more than successful, not only making good the loss sustained, but increasing the minister's salary \$125. Division quite frequently results in increase.

XIX. THE PASTORATE OF THE REV. GEORGE SWAIN

In 1868 the Rev. George Swain succeeded Mr. Willis. He was installed September 1. He was a graduate of the College and Seminary at New Brunswick, and had been ordained in 1866 by the Classis of New Brunswick, at Middlebush, Somerset County, N. J., which position he resigned at the call of this people. At his installation the Rev. Garret C. Schenck presided, and read the form. The Rev. George Seibert preached the sermon, from Galatians vi. 4: "Let every

man prove his own work." The charge to the pastor was delivered by the Rev. Samuel Lockwood, and the Rev. James Bolton delivered the charge to the people. Mr. Swain's ministry proved to be a short one. He resigned his call in April, 1873, to take charge of the Gates Avenue Presbyterian Church of Brooklyn, N. Y. This position he occupied about two years, when he became pastor of the Old Presbyterian Church at Allentown, Monmouth County, N. J., where he still resides. A short time after his settlement at Allentown, Mr. Swain received from Rutgers College the degree of D.D.

During his ministry here 60 persons were added to the membership of the Church, 43 by confession of faith and 17 by certificate.

Immediately after the settlement of Mr. Swain measures were inaugurated for securing a lecture room or chapel in the village of Marlborough. Various causes rendered such a building desirable. The village was growing, and many of its inhabitants in the communion of the Church were unable to attend the services in this house of worship with regularity and convenience.

In 1869 a suitable lot of about half an acre, on the west side of Main Street, in the centre of the village, was purchased by the Consistory, and a committee appointed to secure the erection of a chapel. Messrs. Uriah Smock, Peter L. Cortelyou, Lafayette Schenck, and Dr. Lewis I. Gordon constituted this committee. They pushed the work forward with energy and zeal. The building they erected is 26 feet wide and 46 feet long and cost the congregation \$2,725. The pulpit was provided by the Consistory of the Second Reformed Church of Freehold. The bell was donated by Mr. Peter L. Cortelyou. The head-light over the door was the gift of Mr. David R. Hobart. The clock was presented by the Hon. Garret A. Hobart, of Paterson, N. J., and the Bible and Hymn Book by Mrs. John E. Conover. The building was entirely free from debt, and was dedicated to the service of the Triune Jehovah, in accordance with the beautiful form prescribed in the Liturgy of the Reformed Church, Novem-

ber 21, 1869. An eloquent sermon was preached on the occasion by the Rev. Gulick Van Aken, of Freehold. The house was crowded to its utmost capacity, and the services were of a nature the most interesting. The people rejoiced and the angels of God rejoiced in heaven. The building was needed to meet the wants of the growing village. Its services have ever been largely attended. It has proved a movement in the right direction, and at the right time. It has constantly tended to the Church's increase. God has made the place glorious by displays of His power. We need a similar building in the northern part of the congregation. My heart aches because there is none. I am ready for the service such a building would require, and pray God and my people to hasten its erection.

In 1870 the congregation determined to dispose of the farm, which for forty years had been the home of their pastors, and build a parsonage in Marlborough village. To carry out this desire a committee was appointed, consisting of Messrs. Peter L. Cortelyou, Uriah Smock, Peter C. Van Der Veer, A. W. Hobart, and Peter C. DuBois. A suitable lot near the Chapel, but on the opposite side of the street, was purchased of Mr. William W. Herbert for \$550. The farm was sold for \$6,110, and a pleasant home erected for the pastor's use. The building cost \$4,325, the necessary grading and fencing and outside improvements about \$1,300. The house is an ornament to the village, and with slight alterations to be made in the future will be as convenient and ample a dwelling-place as any one could desire.

XX. THE PASTORATE OF THE REV. THEODORE W. WELLES

To succeed Mr. Swain the Rev. Theodore W. Welles was called from the First Reformed Church of Bayonne City, N. J., the latter part of July, 1873. He commenced his labors the first Sabbath of September, and was installed the 7th day of October. The Rev. Dr. Hageman presided, read the form and delivered the charge to the pastor. The sermon, by re-

quest of Classis, was preached by the Rev. Ransford Wells, D.D., then of Brookfield, Conn., from Hebrews xiii. 17: "Obey them that have the rule over you, and submit yourselves, for they watch for your souls as they that must give account." The charge to the people was delivered by the Rev. James B. Wilson. On the following Sabbath the newly installed pastor preached his inaugural sermon, from Rom. i. 15: "I am ready to preach the gospel to you." The pastorate thus inaugurated continued until December 1, 1887. As its years passed by, happy years to the pastor, cheered as he was in his labors by the kindness of the people to whom he ministered—God testified of His presence and power by constantly adding unto the Church. The record of these years, never to be forgotten by the pastor, shows that he received into the communion of the Church 71 persons by certificate of Church membership and 138 persons by confession of their faith in Christ, or a total accession to the communion of the Church during his ministry of 209. The records also show that he solemnized 43 marriages, baptized 97 infants and 54 adults, and officiated at 153 funerals.

When his pastorate began there were in the communion of the Church 176. Death was ever busy and removals were numerous, but so great was the Lord's goodness that when the pastorate ended there were 245 persons in the communion of the Church—a larger number than during the whole period of the Church's existence (188 years) had ever been identified at one time with the Church. To God be all the praise and all the glory given. The increase was the gift of His saving love.

The report on the State of Religion by the Classis of Monmouth, as published in the minutes of the Particular Synod of New Brunswick for the year 1888, says: "One item of special interest in the report of the First Church of Freehold is the large addition on confession at the pastor's farewell communion—16; 7 of them being the entire class taught by Mrs. Welles."

During the pastorate of Mr. Welles the custom was inau-

gured of presenting each baptized child of the Church eleven years of age a Bible containing a certificate of the child's baptism and a blank certificate to be filled when the child is received into the communion of the Church. The presentation is made in a public and formal manner, accompanied with an address by the pastor explaining the significance of the baptism it commemorates, and followed by a prayer committing the children to God. It is a beautiful custom, and has resulted in great good. The expense has been provided for by the generosity of Mr. John W. Herbert of Helmetta, N. J., who has given the Church a bond for this purpose for \$200 at five per cent interest. It is an investment which we trust will cheer his heart for all coming time through the consciousness that the sum thus given is perpetually testifying to the Heavenly Father's love and the Saviour's all-abounding grace.

In 1877 the congregation commemorated the fiftieth anniversary of the building of their present house of worship.

The day was all that the most ardent lover of nature could desire—one of the brightest jewels of the year—making joyous with its genial influence every heart.

The people commenced assembling at an early hour, filling the ample grounds about the church, and reading with interest the inscriptions upon the many old tombstones in the cemetery.

The church was richly and handsomely adorned with flowers, evergreens, and mottoes bearing appropriate inscriptions.

The decorations were described in one of the county papers as follows:

"In the vestibule was the hospitable motto, 'Welcome.' On the front of the gallery, which runs around three sides of the church, were inscribed, in letters of evergreen, the names of the nine pastors formerly connected with the church, namely: MORGAN, HAEGHOORT, ERICKSON, DUBOIS, VAN VRANKEN, OTTERSON, MARCELLUS, WILLIS, SWAIN. As the present pastor, Mr. WELLES, occupied the pulpit, which is on the south side of the building, he thus completed the circle of pastors. On the rear of the wall in the gallery, back of the choir, was

the inscription: 'Praise ye the Lord.'—Over the entrance door, to the left of the pulpit, was the date of the organization of the church, 1699; while over the other entrance, to the right, was the date 1877. The pillars back of the pulpit and those supporting the gallery, the windows, and the gallery front, were adorned with heavy cords of evergreens. The adornment of the pulpit was, however, the most tasteful and attractive feature of the decorations. In front of it was a table from the centre of which rose a stand of rare and exquisite flowers. Back of this, on the front of the pulpit, was a beautiful lute of evergreens. To the right and left of this were magnificent bouquets. Immediately in the rear of the pulpit was a large motto in the shape of a shield, the inscription on which was 'God is our Strength.' Above this were the words, 'The Lord our God be with us as He was with our Fathers'; and still above this was a dove with spread wings, made of white flowers."

The exercises commenced promptly at 10.30 A. M. with the singing of an anthem entitled, "I was glad when they said unto me let us go to the house of the Lord."

The music for the occasion was furnished by the Church choir and elicited much praise. The choir consisted of Miss Tillie Conover, organist; Mrs. John V. N. Willis, soprano; Miss Minnie Conover, alto; Mr. D. Abeel Statesir, tenor; Mr. Lafayette S. Schenek, basso.

Two hymns of special interest were sung—one written by the Rev. Samuel Van Vranken and sung at the dedication of the Church, September 9, 1827, and one written for the occasion by Miss Alethia Cooke. An historical address was delivered by the pastor. A collation was prepared by the ladies of the Church, to which all present were invited.

It is computed that not less than one thousand persons partook of refreshments. At three o'clock the church was again filled and the exercises commenced by the singing of the "Gloria" from Mozart's Twelfth Mass.

The hymn composed by Dr. Van Vranken:

"Here in Thy temple, God of grace and glory,
Lo Thy people wait, the Lord of life to meet;
O come this day, Thou mighty Prince and Saviour,
O come, for we would worship at Thy feet.

"Bless all Thy servants waiting at Thine altar;
Clothe them with Thy grace to do Thy work, O God;
With zeal and love to sound the great salvation
Our blest Redeemer purchased with His blood.

"Bless all Thy people in Thy courts attending,
Thy good Spirit send, in answer to their calls;
O then with joy we'll chant the loud Hosanna,
And lasting be the echo from these walls.

"Thy kingdom prosper, O thou great Jehovah;
Let victory's shout through all the nations run,
Till other sound blown from archangel's trumpet
Announce the second advent of Thy Son.

"Then, farewell temples laid on earth's foundation,
To loftier Courts the ransomed speed their way,
And joining all in one immense assembly,
The arch of Heaven shall echo with their lay."

The hymn composed by Miss Alethia Cooke:

"Thou God who led our fathers;
Thou God Jehovah, Lord!
Hear now our solemn praises,
We raise with one accord.
For blessings without number
Through all the changing days;
For ev'ry Eben-ezer,
We shout aloud Thy praise.

"Be thou our shield and Saviour,
While wrestling with our foes;
Grant us Thy love and favor,
While passing through life's woes.
Rejoicing in Thy pleasure
Through all our dev'ous ways,
We'll sing our Eben-ezer,
And shout aloud Thy praise.

"When we lay down our armor,
And cease our conflicts here,
Through Christ our loving Saviour,
We'll banish every fear;

Within the walls of jasper,
With saints in glory raise
Our songs of Eben-ezer,
And shout aloud Thy praise—
Hallelujah! hallelujah! amen!"

The following impromptu addresses were delivered:

The Rev. Dr. Reiley, pastor of the Reformed Church of Holmdel, said that such a large concourse of people to show their respect and regard for the sanctuary of the Lord was a very interesting fact. He remarked that he was present because he served the church which was regarded as a child of this Old Mother Church. "My church," he said, "is rather the sister of this one." They had a community of interests for many years, and are so nearly of an age that some are perplexed to know which is the mother. He stated that it was fifty-two years since they had separated, and that since that time there had been increase in the daughter's household nearly equal to that enjoyed by the old Mother Church.

Rev. Dr. Hageman, of Freehold, presented the salutations of the second daughter of the Brick Church. He thought the second daughter was the fairest, and had thought so ever since he courted his wife. He said that the great power of the old Mother Church existed in the fact that she had faithfully maintained the holy ordinances of the gospel, and had sought the extension of the Redeemer's Kingdom. This church is stronger to-day by diffusion—by the organization of other churches from her members.

The Rev. Garret C. Schenck, one of the sons of the church, and for many years a successful pastor, said that it was truly interesting to watch the progress and advancement of the Christian Church, in fulfillment of the prophecies of the word of God. He then referred to our ancestors seeking a home in the wildernesses of America, and asserting their faith in God's truthfulness, by bearing with them the Holy Scriptures and erecting churches where they built their homes. Mr. Schenck then exhibited two Bibles printed in the Dutch language, which, he said, were the pulpit Bibles of this old church; one of them used in the church which stood where we were assembled, and the other in the church at Middletown. Mr. Schenck presented the books to the Consistories of the churches in which they had been used. He also exhibited an old sermon printed in Dutch, published in 1758, written by Daniel Hendrickson, many years an elder in this church, and commended in strong terms by his pastor, the Rev. Reynhard Erickson.

Rev. James B. Wilson, of Long Branch, said: "I bear to you the congratulations of the fifth daughter, who is not far from thirty years

of age. The immigration of some families of the Brick Church congregation to Long Branch was the cause and origin of the Reformed Church there." He said he had ministered twenty-six years at Long Branch, and that the congregation had been blessed by the Lord most abundantly "This fifth daughter has two children, the Seaside Chapel, and the church at Asbury Park. The church at the Highlands is also a foster-child, having received most of its assistance and encouragement from the Long Branch congregation." He concluded by saying: "I hope the mother will remember the children and grandchildren that God has given her. A mother's prayers never go unanswered. In answer to prayer God will pour out great blessings upon you, and upon us."

Rev. Charles D. Buck said he did not pretend to know anything about the churches of Monmouth County, but that he had learned a good deal through the day. "I come to tell you of a granddaughter which is full grown. I feel like a grandchild coming to see its grandmother for the first time, and I am pleased to find that she is such a beautiful, venerable old lady, fresh and youthful as ever. It was a happy thought in Brother Welles to bring together the children and recite the history of the past, so full of interest, before them. Memory never dies. In eternity we will remember the scenes of to-day, and the thoughts thus awakened will add a stanza to our anthem of praise."

As the scenes of that day are recalled, and I look over this assembly, my heart aches because of the many whose faces we shall see on earth no more. Of those who then composed the Consistory only two elders and two deacons are still living. Of the elders, Uriah Smock and Milton Smock are sleeping with Jesus. Of the deacons, Addison W. Hobart and John J. Rue have entered into rest. Elder James E. Wells and Selah B. Wells alone remain in the communion of the Church. William Spader, who was then treasurer of the Church, has also passed over to the better country. Fourteen of those who formed the various committees having the oversight of the anniversary have joined the general assembly and Church of the first born whose names are written in Heaven. But this is only a portion of those whom death has claimed. We can not enumerate them, but with faith in the promises of the blessed gospel we look forward to the hour when with them we shall share the everlasting glories of the Redeemer's Kingdom.

XXI. THE SONS OF THE CHURCH IN THE MINISTRY

Of the membership of the Church, three have consecrated themselves to the gospel ministry. The first to do so was the Rev. William Schenck, who was born October 13, 1740. His parents were Court Schenck and Maria Cowenhoven. They lived on the farm now occupied by Mr. Uriah Smock, and gave their child, William, to God in holy baptism January 20, 1741. When twenty-three years of age he married Miss Anna Cummings, a daughter of Robert Cummings, High Sheriff of Monmouth County, and a granddaughter of the wife of Rev. William Tennent. He commenced studying for the ministry in the fall of 1763, graduated from the College of New Jersey at Princeton in 1767, studied theology with Rev. William Tennent, and was licensed by the Presbytery of New Brunswick in 1770. He was ordained pastor of the Presbyterian Church at Allentown, N. J., in 1771. In 1777 he assumed the pastorate of the Reformed churches of North and South Hampton, Pa., where he remained for three years. This was his only charge in the Church of his fathers. In 1780 he removed to Pittsgrove, N. J., and became pastor of the Presbyterian Church in which Rev. Benjamin DuBois was baptized. After a ministry here of six years, he settled at Ballston, near Saratoga. Here he continued until 1793, when he removed to Huntington, Long Island. This was his last pastorate. In 1817 he resigned his charge, retired from the active duties of the ministry, and moved to Franklin County, Ohio, where he died September 1, 1823, in the eighty-third year of his age. One of his grandsons has for many years been an admiral in the United States Navy.

"He was a man of much personal dignity, and sustained a character which challenged the respect of all who knew him." His manuscript sermons exhibit mental ability of no mean order—clear expositions of divine truth and neatly turned sentences. He evidently relied upon God's truth, faithfully proclaimed to do God's work. He was a sound, evangelical preacher, a venerable, fine-looking gentleman, as

is testified by a silhouette in the possession of Rev. Garret C. Schenck.

The second son of the Church to enter the ministry was the Rev. Garret C. Schenck. He was born at Matawan, Monmouth County, N. J., September 14, 1806. He was the son of the Hon. De La Fayette Schenck, a highly esteemed and respected citizen, widely known and of extended influence.

He graduated from Rutgers College in 1828. During his collegiate course he was led to a saving knowledge of the Lord Jesus Christ, and was received into the communion of the Church of his fathers. A short time after his graduation he made up his mind to study for the gospel ministry, thinking, as he frequently told the writer, that he might by God's grace equip himself for preaching the gospel, if nowhere else, at least among the illiterate of the Pines of New Jersey. He graduated from the Theological Seminary in New Brunswick in 1832, and during the year was licensed to preach the gospel by the Classis of New Brunswick.

He commenced his ministerial labors at Marshallville, N. J., as a missionary, but in a short time received a call and settled as pastor at Walpeck, N. J., in 1833, then at Clover Hill, N. J., in 1835, and at Pompton Plains, N. J., in 1837.

Here he remained an earnest, faithful, laborious pastor, loved, honored, and revered, until 1853, when he resigned his charge and removed to the Homestead, in Atlantic Township, Monmouth County, N. J., where he died, September 17, 1888, in the eighty-third year of his age.

In 1866 he was elected a trustee of Rutgers College, and entered upon the duties of the position with a zeal and energy inspired by a burning desire to advance the cause of Christian education, a work in which he continued until the day of his death.

His ministry at Clover Hill and at Pompton Plains was marked with gracious outpourings of the Holy Spirit and large accessions to the Church. His preaching was evangelical, sound, pointed, and earnest, always spiritual and ever per-

vaded with impressive solemnity. The centre of his theology was Christ and Him crucified, the friend of the sinner, the strength of the saint, the only hope of a perishing race. He shunned new departures and held to the old paths, martyr-consecrated and God-approved.

His life as a minister without charge was exceedingly exemplary, a practical preaching of the truth, an object lesson on Godliness. It manifested the beauty of heartfelt piety, and exhibited the power of Christian faith, gained for him the esteem of all who knew him, the universal conviction that he was a good man, and caused him to be revered almost as a saint by the Romanists of the neighborhood in which he resided. His studious habits acquired in the seminary were maintained throughout life. He read the Scriptures daily in their original languages and delighted in exploring their hidden depths. He kept himself acquainted with the current literature of the day and well informed of the advances in every department of the world's progress. Well read and thoughtful, he was an excellent conversationalist and at all times an entertaining and instructive companion.

The later years of his life were devoted chiefly to genealogical research, in which he became an acknowledged authority in all matters pertaining to the history of the Dutch families of New Jersey. His conscientiousness and reverence for the truth assured all who consulted him that his statements were not fables or guesses or plausible fancies, but well attested historic facts. In social and domestic life he was kind, considerate, and affectionate, not overindulgent as a parent, but ardently loving his wife and children and meriting the Lord's commendation of Abraham, "I know him that he will command his children and his household after him to keep the way of the Lord and to do justice and judgment." He was especially careful to have all the family, including the laborers on the farm, present at family worship. Now and then a Romanist would refuse to comply with the request. But when told that those who would not worship with the family could not labor for the family, very few persisted in

their opposition. The greater number complied with the law of the household, and were thereby led to revere the piety of their God-fearing employer.

Dominie Schenck's character was so symmetrical, it is difficult to mark its peculiarities. He was a true, sincere Christian. He had the mind and the spirit of Christ. He served God faithfully. In saying this we say all, and can only repeat it by referring to some graces which, perhaps, were more conspicuous than others. He was humble and unostentatious—content to be godly—caring more for the approbation of his own conscience than for the applause and honors of the world. Possessing the courage of his convictions, he was immovable when contending for what he believed to be right, and fearless when assured that God was with him and for him. His conscientiousness was remarkable, and so manifested itself that knowing him like the rest of us to be fallible in judgment, no one ever questioned the honesty or integrity of his purpose. Although actively engaged in the affairs of this life, he was a man of deep spirituality and heavenly mindedness. He never forgot that he was a Christian. In conversation with the writer he once made the remark, "My daily prayer is that I may never bring reproach upon the Christian name I bear or upon the Saviour whose minister I am."

The third and last son of the Church to study for the ministry was the Rev. Edward P. Livingston. He was ~~received into the communion of the Church~~ in December, 1854, and, having pursued his classical ~~and theological studies at New Brunswick, graduated from the seminary there in 1855.~~ He was at once licensed to preach the gospel by the Classis of Monmouth, and in a short time was ordained at Griggstown, N. J. This field of labor a sense of duty constrained him to relinquish in 1858 and to accept the pastorate of the Church at Bushnell, Illinois, where he remained until 1870, when he took charge as stated supply of the First Church of Pekin, Illinois, from whence he removed in 1883 to Sioux Falls, South Dakota. He died September 8, 1885. A few years before his death he received the degree of D.D. from his Alma

Mater. He was intimately identified with the domestic missionary work of the denomination. Concerning him a friend bears the testimony that "he was earnest, laborious, loving, and self-sacrificing," and laments the mysterious providence of God "which suddenly called him hence in the maturity of his powers and from the new field upon which he had lately entered."

"The workmen die; the Head of the Church lives"; their labor is not in vain in the Lord, for while they rest from their labors their works follow them and their influence abides.

XXII. CLOSING WORDS

The friends of the Church have to some extent in their last will and testament remembered her interests.

In 1825 there was received for church building purposes from the estate of Tunis G. Van Der Veer, deceased, \$2,500.

In 1850 there was received from the estate of Garret Wyckoff, deceased, the interest to be applied to the maintenance of the ministry, \$1,725.

In 1859 a legacy was received from William H. Smock, deceased, of \$200, and in 1877 a legacy from Garret S. Smock, deceased, of \$250, the interest from both to be used for the support of the pastor.

Such examples are worthy of imitation. A few hundred dollars thus wisely appropriated are a lasting good. The Christian believer, by such gifts, is enabled to proclaim the gospel forever on earth, while he is adoring the Saviour ~~who~~ loved him, and sought him, and brought him ~~to his own~~ bright home in the skies.

Would it not be well for each ~~of us who~~ believe in Christ to secure such a blessing ~~through a~~ liberal bequest for the maintenance of the Church ~~our~~ fathers founded?

In 1827 there ~~were 80~~ families in the congregation, and only 68 in the ~~communion~~ of the Church, or 12 less than one communicant for each family. These are the numbers with which ~~commenced~~ the occupancy of this building. Two Re-

formed Churches have since been formed out of the congregation, one entirely and the other in part. A Baptist Church has been organized in Marlborough village, and a Methodist Church in the northern part of the congregation, but this year, 1899, the Church reports 84 families and 178 in the communion of the Church, or ten more than two communicants for each family.

The changes time has wrought have diminished rather than increased the population of the territory occupied by the congregation, but with the blessing of God have tended to the Church's increase; advancing age, instead of bringing decrepitude, has brought greater strength, God has remembered His covenant promises, and the gospel has proved the power of God unto salvation to the children of the covenant.

In 1709 there were only 50 persons in the county of Monmouth in the Reformed Church. There are now, according to the last Synodical report, 1,280.* In 1709 there was only one Reformed Church. There are now nine, all of them the outgrowth of the old Reformed Church of the Navasink. Such increase is gratifying. It shows us that the Kingdom of God is advancing, and that prophecies in relation to the Church's triumph are hastening to their fulfilment. To the God of all grace all the praise is due. He gives the increase. His presence and favor and blessing are the genial influences which secure prosperity. "Except the Lord build the house, they labor in vain that build it." "To Him be all the glory." The sainted ones who have ministered here cry ever before the throne: "To Him be all the glory." From all the churches represented here to-day the cry ascends: "To Him be all the glory." "Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb forever."

The fact that here, where we are assembled, for nearly two centuries, God has graciously been pleased to dwell, the gospel has been proclaimed, the sacraments have been administered, redeeming grace has abounded, and saving mercy has been found, not only justifies these memorial services, but proclaims that this is hallowed ground.

"What's hallowed ground: 'Tis what gives birth
To sacred thoughts in souls of worth."

But where shall thoughts more sacred be born than at the
shrine of achievements so mighty, or of works so grand that
they mutely testify:

"To rear me was the task of power divine,
Supremest wisdom and primeval love"?

The memories of the past should awaken gratitude the
most devout, gratitude that this old Church, venerable with
age when American independence was achieved, possesses
still the vigor of youth, with no marks of old age save the
hoary memories which hang over her brow, a crown of glory;
gratitude that since our fathers rallied around the Cross, two
hundred years ago, the ranks they formed have never been
broken; that when the fathers fell in the conflict, their chil-
dren took their places; that we have triumphed over the gates
of death; that to-day we are marching on, a larger, stronger
better disciplined army than ever before; gratitude that so
many now in glory, pointing to this sacred spot can say:

"Oft the aisle of that old church we trod,
Guided thither by an angel mother;"

that we have their example to cheer us, and encourage us, and
that their presence with God in heaven is now like "a great
voice from heaven, saying, come up hither."

Oh, it is worthy of continual gratitude to know that when
we are following Jesus there is for us a grand reunion with
those from whom we are descended, a numerous company of
relatives in heaven; well may we say:

"Our boast is not that we deduce our birth,
From loins enthroned and rulers of the earth,
But higher far, our proud pretensions rise,
The sons of fathers passed into the skies."

The memories of the past should quicken our diligence and increase our zeal. What God has accomplished through the instrumentality of this Church—the souls here won for Jesus Christ are but the first fruits of the full harvest ripening for us to gather. More than a thousand have here enrolled themselves the followers of Christ, a complete regiment in the grand army of the Kingdom of Heaven, following to victory and glorious triumph the Captain of our salvation. If we are worthy sons of worthy sires, we will "hold the fort," advance our pickets, attack the foe boldly, and with zeal unabating cease not the good fight until we wear the crown. "Be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know your labor is not in vain in the Lord." Forgetfulness may gather over our graves, but what we do for God is eternal. The sculptured marble crumbles into dust, but neither time nor age destroys the record on high. Blessed are those whose names are written in heaven.

HISTORY OF THE "OLD BRICK CHURCH"

BY REV. C. W. VAN ZEE, Ph.D.
1888-1899

IN order that the history of this grand old Church might be complete to date Dr. Welles has asked me to supplement his address with a few words concerning what has taken place in the Church life since his retirement from the field.

The years that have remained to the full rounding out of the double century have been but few—twelve—and the events which have transpired have not been momentous.

We are a peaceful and quiet people, living for the most part quiet lives; Church life, like the lives of most individuals, runs along for the most part quietly and unostentatiously.

What the Church has done during the last dozen years, and that which from present prospects she bids fair to continue in doing, is that she has nobly lived up to the traditions and history of the past. This was always a church-going community, from the days of the twenty-mile or more horse-back ride through roadless fields and barred gates many, down to the present day of improved roads and vastly more comfortable conveyances.

Taking into consideration the population of the community, the number of available Protestant families, and the number of families identified with the Church, we are not ashamed of our showing in the matter of Church attendance, nor are we afraid to compare results with any other Church of the land, whether in city or country, fearing that we shall be at a disadvantage.

True, in actual numbers we may be less, but in proportionate numbers the average has not in any wise decreased.

In reviewing these last twelve years it will be necessary

for me to speak of the ministry of the successor to our historian of to-day and the predecessor of the present pastor.

From November, 1887, to August 31, 1888, the Church passed through the trying ordeal of "trying the spirits," an ordeal always trying to the spirits (or candidates) and to the people as well.

But as all things end, so did this vacancy cease to be, for God directed to the field one of his servants, then pastor of the Reformed Church of Nassau, N. Y., with whom the Consistory and people were so well satisfied that on August 31, 1888, a call was made out, handed to and accepted by the Rev. James Henry Bertholf, who was duly installed October 30 of the same year.

Concerning my brother in the gospel ministry who immediately preceded me in this field, I can say but little because I know but little of him, having met him but once, on the floor of Classis when our little Church of Highland was the scene of experimental preaching efforts.

This at least in justice I must say, that, judging from the oft-repeated expressions of satisfaction from pastoral calling, the people of this Church must have enjoyed the services of a richly qualified and indefatigable exponent of the true religion, who visits the sick and the afflicted in their distress; and, moreover, judging from what is expected in the line of pastoral duty from the present incumbent (I will not say wrongly expected), the pace set was one hard to follow.

It was during this pastorate that the beautiful and appreciated instrument before your eyes to-day, to the music of which we join in praise and thanksgiving to our Father's God and ours, was procured and put in place. Too much of credit can not be given to the leaders of the movement (both of whom are present to-day), whom modesty forbids me mentioning, and to their faithful helpers and the liberal-hearted people who made it possible for that most important part of Divine worship, the sacred song, to be as melodious and satisfactory as it since has been.

In 1891 the Church was called upon to mourn the de-

parture of one to whom they had always looked with affection and respect, and upon whose shoulders for nineteen years had rested the responsibility of the finances of the organization. The resolutions of respect, which are upon the minutes, a token of the feeling of the people, speak in lasting lines of endearment concerning the Hon. Wm. Spader, who departed this life July 19 in the year 1891.

Others, too, there were who left the Church militant for the Church triumphant—thirty of them our brother laid to rest in the grave waiting the resurrection glory of the Christ the Redeemer.

This pastorate, which was not as long as that of our brother Dr. Welles, who has just spoken, came to an end September 1, 1892, the formal notice of resignation having been given the 18th of April preceding.

We are sorry not to have had our brother Bertholf present with us to-day, for he could have spoken of his own work better than another; the statistical results are those that have been gathered from the records of the Church, faithfully kept throughout the pastorate:

Members received	35
Confessions	19
Certificates	16
Baptized	32
Died	30

Again the trying time came, but, as before, the Church was faithful to her traditions, regular Sabbath services and Church work being performed, though pastorless.

Among other candidates who preached from Sabbath to Sabbath there came down from the Seminary in New Brunswick early in October, 1892, the present incumbent.

From that time until the May following the supply with the exception of a few Sabbaths was the same.

The welcome of the people to their hearts and homes was warm enough, but that of the bitter winter was decidedly otherwise. Long three and four mile rides of a Sunday even-

ing through fields of snow because of drifted roads, returning home in the face of a biting north wind, was a new experience to one unused to country life. Nevertheless there was that which overcame such chilling reception and brought about the present union, which was consummated in ordination service May 24, 1893.

Of events since that time I would that some one else might write, but since the duty is mine I shall seek to tell briefly of what has occurred.

First and foremost, then, let me say with grateful heart and to the praise of a devoted people—nothing unpleasant; all has been harmony, peace, mutual love, and esteem.

Consideration, forbearance with youth and crudity, with mistakes (not a few) inseparable from the entrance upon a lifework, new and untried, has ever characterized the attitude of people toward their pastor and servant in Christ.

In some respects we have passed through trying times; changes consequent upon the economic evolution through which our rural communities throughout the land have been passing have left the impress of their effect upon us. The tide of life and trade has been increasingly urban. With many another Church in like situation we have enriched the marts of trade and the thriving churches of the cities with our best young blood. The mission of the country church is heroic and self-sacrificing and she shall not lose her reward. Through the formative period of life she trains and develops the youth, building up as best she may the elements of Christian character and manhood, and then giving the life so promising in future power to the all-ingulfing city.

Those magnificent churches are gainers largely at the country's loss, yet she does not wholly complain, for the mission is a grand one, the work one in which it is an honor to be engaged.

But, after all, all the best blood does not wander away; many remain to keep alive the fire upon the sacred altar of their father's God. To such the Church has faithfully ministered and by such she has been abundantly honored.

Early in this pastorate it was seen that the accommodations for the surprisingly large and regular evening congregation and workers in Church activities were woefully inadequate at the chapel in the village as it then was.

By the faithful and untiring labors of the organizations, the K. D., the C. E. Society, the Mite Society, and many individuals, new lights were provided, a concert grand piano bought and put in place, and then at last the long desired and much needed alteration and addition came, finished only the past spring. Now, thanks to the persistency and loyalty of the many, within the Church and outside her membership as well, we have in the village a neat and commodious place of worship and work, well lighted, well heated, comfortable and convenient throughout; and, best of all, with so small a debt remaining as to be almost insignificant, a little less than \$200.

Our Dutch forefathers were long-headed if they were slow-moving (as many say), and in planting that stake in a developing town they proved the wisdom of the foresight in the subsequent march of the years. With better equipment, a better place in which to work, other work of a necessary character will no doubt be prosecuted with the zeal that has characterized this people of old.

Improvements in this place have not been many, but, like all other good and needed things, will in time come.

That some improvement has been made in the care of the grounds about the church, sacred to many of you because of its being the sleeping place of your beloved dead, is apparent to you to-day. Only a beginning of a work of beautifying has been made, a work made possible by the thoughtful and generous bequest of your one time neighbor and fellow citizen, the late Wm. Gordon. By his munificent legacy of \$5,000 the Church is enabled to spend the interest, according to the provisions of the will, for the purpose of beautifying the ground about the church.

Now that this burden has been so greatly relieved, would that God would move some other lover or lovers of this historic Zion to do the same toward endowing the pulpit of the

church so that the burden of church support which has in the Providence of God fallen upon a few might in some measure be lifted and a continuance of life and prosperity for another century or more to come be assured.

We do not wish any one to die in order to make this possible; do it while you live, and there will be no contest concerning wills. But this is not the time for begging, and this is not begging either, simply a hint to the wise which we trust will be sufficient. All the stress should not be laid upon the material life of the Church, rather the most upon the spiritual condition.

The Holy Spirit has not failed to witness in our midst to His power of consecrating the life and converting the soul. Owing to the necessary limitations of the field the number of additions has not been large, but we are grateful to God for the gracious outpouring of His Spirit, and especially of that special manifestation of it when He permitted us to welcome at the March, 1896, communion 31 members to the household of faith.

Death has entered our midst more than once, especially among the ranks of the aged saints of the Lord. Six years ago this was a Church noticeable for its number of aged worshipers; to-day many are in spirit celebrating with us, but in body have departed forever. But on through the years to come such names as Conover, Smock, Baird, Carson will be associated with others of sainted memory, an inspiration to a life of devotion and of zeal for the Master, in the hope that with them we too may enter into the joy of our Lord.

In conclusion allow me to say that we are still alive, a hearty, healthful bi-centenarian. Our people are loyal and in desire progressive, Church services are well supported and Church finances looking up. We are not discouraged, especially as we have entered an era of prosperity and expansion (as the papers tell us); we hope for greater and better things in the years to come.

That you may see at a glance what has been done allow me

to submit in figures ending with our Church year the results
of the six years past :

Members received	63
By certificate	16
Confessions	47
Baptisms	21
Dismissals	23
Deaths	45
Marriages	20
Present state of congregation—	
Families	84
Members	178
Sunday-school members	161
Moneys—Benevolences	
Congregational purposes	\$920.40
Less \$5,000 legacy	15,728.28
	5,000.00
	<hr/>
	\$10,728.28
	<hr/>
Average per year	\$1,788.04

HISTORY OF THE OLD BRICK CHURCH BROUGHT DOWN TO DATE

BY THE REV. ABRAM I. MARTINE
1899-1905

JANUARY 5, 1900, the Rev. Charles W. Van Zee, Ph.D., resigned as pastor. The resignation was accepted, and Classis granted the request of the two pastors to dissolve the pastoral relation, the same to take effect February 15, 1900. Mr. Van Zee preached his last sermon in the old church on Sunday, February 11, 1900, and during the week following removed to Amsterdam, N. Y., he having been called to the Trinity Reformed Church of that city.

The pulpit was not long vacant, for by the last of March the Consistory had tendered a call to the present pastor, who at that time was serving the Presbyterian Church of Dunellen, N. J. The call was accepted, and by the latter part of April he had moved to this place and entered upon the work in this, to him, new field of labor. His installation as pastor by Classis took place May 3, 1900. The Rev. G. Wyckoff, president of Classis, presided and read the form. The charge to the people was given by the Rev. Andrew Hageman of the Collegiate Church, New York City. The charge to the pastor was given by Rev. A. Zabrisky.

The first sermon of the newly installed pastor was preached on Sunday morning, May 6, 1900, from the text found in II Tim. iv. 2: "Preach the Word."

The past five years have been unmarked by any great manifestation of the work of the Holy Spirit, so that we are not able to report great numbers added to the Church, but we have not been left without some token of His gracious presence, for there have been added to the membership of the

Church 24 names, 16 on confession of their faith and 8 by letter. During this period of years it has been the privilege of the pastor to administer the sacrament of baptism to 14 infants and 1 adult, to solemnize 23 marriages, and to officiate at 56 funerals, 26 of which were in the bounds of the congregation and the other 30 in the surrounding towns and villages. Among the number of those who have died within the bounds of the congregation we make mention of the following:

Mrs. Sidney Schenck, who died in 1901 at the age of ninety-three years, she having been a member of this Church for seventy-one years.

Mr. John S. Whitlock, who died in 1901 at the age of ninety years, he having been called into the eldership of the Church at an early period in his Christian experience.

Mr. Joseph Butcher, Mr. James Wells, Mr. Henry Polhemus, Mr. Lafayette G. Schenck, and Mr. David R. Hobart, all of whom had served the church in the Consistory as deacons and elders. Mr. Lafayette G. Schenck also served the Consistory as their clerk for a period of twenty-five years.

Mrs. Catherine Smock, who died in 1904 at the age of seventy-eight years, known to all in the congregation by the name of "Aunt Kate." She was, like Lydia of old, noted for her good works. While yet but a girl she united with the church and became closely identified with all the interest of the church, manifesting a lively sympathy by her labors of love and her many gifts.

Miss Alida Wells, who died in 1904 at the age of twenty-seven years. Miss Wells had been for several years a teacher in one of the public schools of Greater New York, and which vocation she left to prepare herself for missionary work. Completing her course of training, she offered her services, which were accepted, to the London Mission, on the western coast of Africa. We find her in the latter part of May, 1904, in her field of labor, but only for a short period, for on June 18 of that same year she passed on to her heavenly home after a very brief illness, resulting from an attack of African fever. On June 19 her body was laid away by loving hands in the little cemetery at Ro Bethel, Africa, there to await the coming of her Saviour. The following is from the "Christian and Missionary Alliance" of August 3, 1904:

"Memorial services were held in the chapel at Marlboro, N. J., on Sunday evening, July 24, the Baptist congregation uniting in that service. Rev. Mr. Martine preached from Isaiah lvii. 1, 2, and, with Mrs. Martine, sang one of Miss Alida's favorite hymns, 'Face to Face with Christ My Saviour,' thus performing the last service in respect to the deceased, one beloved by all who knew her."

In 1903 the Consistory of the Church, learning of the severe illness of one of their former pastors, Rev. Charles W. Van Zee, Ph.D., and remembering his good works wrought among them by him when their pastor, also being informed by the present pastor of his great love for the Old Historic Churchyard, and his expressed wish "that it might be the resting place for his body," they generously set aside for him a choice spot in front of the door he had so often entered, and adjoining the plot where rest the remains of that man of God who had for sixty-two years served the people who worshiped here and in the vicinity—Rev. Benjamin DuBois.

Rev. Charles W. Van Zee was called from earth August 16, 1903. The following is from the "Christian Intelligencer" of August 26, 1903:

"The funeral services were held in the Brick Church at Marlboro on Wednesday, August 19. The Rev. A. W. Hopper, of Weehawken, a close personal friend, conducted the services, reading the Scripture and offering prayer. Addresses were made by the Rev. Wm. D. Ward, of the Reformed Church of Oyster Bay, and the Rev. Isaac Sperling, of South Branch, N. J., both of whom were classmates. The Hon. James Fountain, also a classmate, was present.

"The members of the Consistory bore the body to its earthly resting place in the churchyard, only a few feet from the pulpit where, for the larger part of his ministry, he preached the Word. The services at the grave were conducted by the Rev. A. I. Martine, the pastor of the Church, assisted by the Rev. W. H. Williamson."

In passing we would note this, that in the year 1901 Mrs. Millspaugh, widow of the Rev. Alexander C. Millspaugh, who for so many years served the Reformed Church of Middletown, died at the residence of one of her daughters in Union, N. Y. Her remains were brought on to the residence of another daughter, Mrs. J. H. Baird, in Marlboro, where burial services were held on Saturday, February 2, 1901. The body was then carried to the old Brick Church cemetery and laid by the side of her husband, there to await the summons from on high.

In the year 1904 the necessity of doing something by way of repairs to the windows of the church confronted the Consistory. The agitation of that question resulted in the appointing of a committee to secure designs and estimates as to cost for stained glass windows. The committee appointed were taken from the Consistory, the congregation, and the Whosoever Circle of King's Daughters, and are the following: Mr. Lafayette Schanck, Mr. Theodore F. Burk, Mr. Charles Conover, Mrs. James H. Baird, and Mrs. Eleanor S. Carson.

The committee has been at work in discharge of duty as—

signed them, visiting churches in various places to study designs of windows, meeting with some and communicating with others who have made stained windows a special study, so that at the time of writing this, March, 1905, there is the assurance that before long the old windows will be replaced with new and stained glass ones.

And now with all the inspiration that comes to one from a study of the past we turn our faces toward the future with the prayer that we might above all things else be used to the glory of God our Father and Christ our Saviour. So help us, O Holy Spirit, our comforter and guide.

HISTORY OF THE CHURCH OF MIDDLETOWN, NOW HOLMDEL, N. J.

BY REV. GARRETT WYCKOFF, PH.D.
1825-1905

THE Church of Middletown having had a corporate existence with the Church of Freehold for nearly 125 years, the history of which has been so ably set forth by Dr. Welles, my part will be to trace simply the separate organization from 1825 on to the present.

During all this period this Church has had but four regularly installed pastors, the first being Rev. Jacob Ten Broeck Beekman, whose ministry dates from the organization, 1826 to 1836; Rev. Wm. Reiley, D.D., 1839 to 1887; Rev. Andrew Hageman, 1887 to 1894; Rev. Garret Wyckoff, Ph.D., 1894 to the present time.

The organization of this branch of the Church took place the 25th of November, 1825, when a committee from the Classis of New Brunswick, consisting of Rev. Samuel A. Van Vranken and Henry L. Rice, organized the same with 51 members—the first elders being Garret Smock, Daniel T. Polhemus, and John P. Luyster, and the first deacons Garret R. Conover and Cornelius B. Smock.

Mr. Beekman was ordained to the ministry and regularly installed as the first pastor of this Church on the 23d of July, 1826.

It was his first charge, and he brought to it all the vim and ardor of youth, which became apparent by the increased numbers who attended upon his preaching, the numerous additions to the Church, and his growing popularity. Forty-two persons were added to the Church in one year during his ministry, the year 1832, and 118 in all. One says of him: "He was

a man of commanding appearance, fine taste, lively imagination, and a popular preacher." He was born near Harlingen, Somerset County, N. J., April 10, 1801, the son of Samuel Beckman and Helen Ten Broeck, his wife; graduated at Union College in the year 1822, and at the Theological Seminary at New Brunswick 1825, was licensed by the Classis of Philadelphia soon after, and ordained as we have noted above.

That he was a man of progressive views is evidenced by the fact of his desire to erect a new church edifice. The old church, built in 1764, was becoming dilapidated and unfit for use, and very naturally he desired a new one. This resulted in such a decided difference of opinion as to lead eventually to the erection of two new churches, one at Middletown and the other at Holmdel.

Mr. Beckman married a Miss Crawford of Middletown, and when the disruption came he removed thither and the pastoral relation was dissolved.

His aim in the beginning was not to divide the congregation, but in order to meet the growing needs of Middletown village to have a collegiate charge, he officiating alternately with the co-pastor in both churches, giving the salary with the parsonage to the co-pastor and he serving gratis.

Classis met in 1836, having heard the grievances of both sides, dissolved the pastoral relation, and with the petition of the residents of Middletown in hand organized a new Church in that village.

Mr. Beckman served the new Church for some time. He finally withdrew from the Classis and united with a Presbytery, and died April 23, 1875, aged seventy-four years.

In the meantime the old church was vacant and remained so for three years. Discord, anarchy, and rebellion ruled. Says Dr. Reiley, whose quaint style it is of interest to repeat: "If the things done were proper to do, there was no necessity of having them all done at once. The people had evidently forgotten where to cast the oil. Instead of pouring it on the troubled waters of strife and contention, they threw it on the smouldering fires of discord. If tongues could have been

stayed until heads became level, very different results might have followed. But in this we have the usual course of things in such cases. Every one claimed the right to justify himself, and in doing so criminated some other person, and thus this one has the right to explain. The quiet retirement of the pastor might have seemed called for, when by an overt act of his, which he may have felt to be wrong, there was created such earnest and widespread disaffection. So of the building of this new church it was undoubtedly right, but could have been postponed for a season."

The organization of the new Church drew off so many from the old that it seemed now to be illy located, so the proposal to move to the growing village of Baptisttown, now Holmdel, was considered and accepted.

A bequest of \$2,500, left to the Church by Mr. Tunis G. Vanderveer, over which there was considerable dispute, it being claimed by both parties, and was finally declared by Classis to belong to the old Church, together with the gifts of the people, amounting in all to some \$6,125, was utilized for this purpose, and a lot was purchased—the one upon which the present edifice now stands—for \$625 from one Garret Wyckoff. It was a mere slough and needed much filling in. The building erected cost \$5,500, was 62 feet long and 42 feet wide. The pews numbered sixty-two and were sold at auction June 25, 1838.

While the new church was building, preaching services still continued to be held in the old one* by one Rev. Frederick B. Thomson, a commissioned missionary to Java. He was an able expounder of the Word and a ripe scholar. He was sent as a supply by the Classis and preached for six months.

He was followed by the Rev. James Otterson, who served the Church as a supply until the coming of Dr. Reiley.

* Some little time after the dedication of the new church in Holmdel, the old building, in which for so many years the Middletown congregation had gathered for worship, was removed to the farm of the late Henry L. Holmes, near the village of Holmdel. It is still in a fair state of preservation and can be seen by those who may desire to see the building in which the earlier settlers of this section of Monmouth County worshiped.—Editor.

Overtures had been made to Dr. Reiley two years before, when fresh from the Seminary, to accept the pastorate of the Church, but owing to the strife and discord then existing, he could not see his way clear to do so. He took a charge at Hurley, N. Y., and was there for two years, when, upon the overtures being renewed, he accepted the same, and became installed as pastor May 26, 1839.

The installation sermon was preached by the Rev. J. Addison Van Dorn, from II Cor. iv. 7. The charge to the pastor was delivered by the Rev. John C. Van Liew, and to the people by the Rev. James Otterson.

Dr. Reiley came from Durham, Bucks County, Pa., where he was born February 12, 1810. He was a graduate of our own college of the class of 1833 and from our seminary in 1836. He came from the German Reformed Church and was not to the manor born. His call stipulated \$550 as the salary, together with the use of the parsonage, and was signed by Garret Smock, John Wyckoff, Kortensius Heyer, and Silas B. Crane as elders, and Hendrick P. Bennett and John W. Heyer as deacons. Upon his coming the parsonage was remodeled and extensively repaired at a cost of \$1,400.

The congregation numbered 40 families and 50 communicants, only 8 of whom were males, 34 communicants having been dismissed to the new Church of Middletown. Says Dr. Reiley, speaking of this period: "The whole aspect of affairs was dispiriting to the last degree and the work was one of patience and constant toil. A three years' famine of the word of God must leave a sad trail of spiritual desolation behind it. At best there had been a chance of services once in two weeks, and even that was precarious. The Sabbath came largely to be a day of pleasure-seeking and visiting, perhaps a day of working or of rioting. And when there was preaching the attendance upon the house of God was sadly small. The long continued strife had wearied the patience of some and wounded their deepest heart's love. Others were disgusted and ready to feel that all religion was vain. While others still, from their pursuits in life and their modes of thought thereby en-

gendered, became not only indifferent, but in their hearts hostile to grace. Many of those who held membership in the Church became not only indifferent, but actually hostile and refused to attend the word and ordinances."

For the facts of Dr. Reiley's ministry I am indebted to a sermon which he preached upon the fortieth year of his pastorate, of which I have made free use.

To encourage him during these days of trial, he speaks of the unswerving fidelity of the wives and mothers, upon whom he bestows high praise. These rallied around the Ark of God and sustained him in many ways. Several accessions were made by letter from the Brick Church in 1839, and the next year a gracious visitation brought 17 more precious souls into the fold. He speaks of the great loss sustained in the next year by the death of Elder Silas B. Crane, whose life he considered a bright spot in the dark and troublous times through which the Church had passed. He refers to him as a man wise in counsel, pre-eminent in faith and prayer, the mightiest man for God that had dwelt among us.

In the year 1846 the congregation had so largely increased that more pews were in demand. The transepts were accordingly utilized for this purpose, affording space for six additional, which were immediately occupied.

In 1850 the chapel was built, the need for which had long been felt. Only \$650 could be raised for this purpose, and the project seemed likely to be defeated, since no one would take the contract for that amount. But at this juncture Mr. Gilbert Van Mater, ever ready to perform kindly offices, generously consented to carry out the project.

Too much can not be said in praise of Mr. Van Mater's generosity, painstaking effort, and long years of service. He was superintendent of the Sabbath school for thirty-three years and some fitting monument is due to his memory.

One by one the workers were called home. 1850 records the death of Elder John W. Heyer, one of the original members of the Church and a deacon in the old united Consistory and one of the signers of Dr. Reiley's call. He was a good

man and full of the Holy Ghost. He died at the age of seventy-four. In the next year there followed him the Elder Kortensius Heyer, a faithful soul, much attached to the Church, a friend of the minister, and a devout lover of the Saviour.

In the same year the upper windows were again opened, and gracious heavenly dew quickened 17 souls.

In the year 1855 the spirit of improvement again seized the people. A new barn was built for the parsonage and the fence around the same renewed at a cost of \$654. And, further still, the cupola of the church was replaced by a becoming steeple and a new bell of 1,000 pounds' weight introduced in the same at a total cost of \$2,222.

To Dr. Reiley must be given the credit in a great measure of the organization of the Church at Colts Neck. For several years he had preached at stated intervals in the schoolhouse at Scobeyville—the schoolhouse at Colts Neck being refused for the purpose—and one of his elders, Tobias Polhemus, carried on a flourishing Sabbath school there, but the time became ripe for a Church, which was duly organized in the year 1856 by sixteen families from the Church of Holmdel, two from Freehold, and several from the Brick Church.

The church was built upon a beautiful plot of ground in Colts Neck village, a gift from the children of the Hon. Thomas G. Haight.

Death continued making inroads and took away in the year 1856 the elder Garret Smock, who died at the ripe age of ninety-one. He was one of the original members of the Church in 1825, and had served as an elder in the united Consistory. He was a man of striking appearance, of erect carriage, a goodly man to look upon, a man of substance, and hesitated not to use it for the Lord's cause. He left at his death \$500 for the use of the Church.

The year 1860 saw the removal of the Elder John Wyckoff, also one of the original members, a man of integrity and a good Christian, who superintended the building of the new church.

In the same year died also Joseph H. Van Mater, aged eighty-four. He did not join the Church until late in life and so was not called to serve in its counsels, but is worthy of mention, inasmuch as he was always active in its affairs and was instrumental in raising the money necessary for the purchase of the parsonage.

In the year 1861 the church was again repaired by the addition of a new ceiling and extra supports to the steeple at a cost of \$1,200, Dr. Reiley himself soliciting the subscriptions and the Elder Isaac Smock faithfully collecting the same.

Now came also the change of the corporate title of the Church from Middletown to Holmdel. The township of Middletown, after which the Church had been called, had been divided, so that the Church no longer stood within its bounds, but in the new township of Holmdel. Accordingly, on January 1, 1867, the Consistory executed a new act of incorporation, changing the name from the United Reformed Congregation of Middletown to the Reformed Protestant Dutch Church of Holmdel, and so entered it in the office of the county clerk.

The name Holmdel was derived from the two Saxon words Holm and dell by Richard Cooke, the change being necessary through the instigation of the postal authorities, for there was another Baptisttown within the State, "the meaning of which when put together made a very near equivalent to Pleasant Valley."

The beautiful communion service, which has been in constant use since its donation in 1865, was the gift of Miss Sarah Elizabeth Cooke, only daughter of Dr. R. W. Cooke, who presented it to the Church a short time before her death, and thus it served as a very fitting memorial to her devotion and faith.

A strong attachment seems to have existed on the part of Dr. Reiley for the original Consistory which called him, for the characteristics of these men he comments upon at length.

Again he mentions the death of Elder Hendrick H. Bennett, who died in the year 1868 at the ripe old age of ninety-

two. He styles him the Old Mortality of the congregation; speaks of him as an authority upon names, dates, and persons; possessing a personal knowledge of all who had been received into the Church since its inception. He had been a deacon in the old united Consistory and also in the new Church when Dr. Reiley came, and in every way showed interest and faith.

Also Peter R. Smock, who died in 1870. He held the office of Church treasurer for twenty-two years. He speaks of him as a man generous, faithful, a friend of the minister and of the poor; deeply sensitive to human suffering, skilful in allaying enmities, and whose death was widely deplored.

In the year 1872 the parsonage was again repaired, the last wing rebuilt and a good drainage effected, tending much to the improvement of the property and enhancing the value thereof.

In 1874 died the Elder Holmes Van Mater. He had been deeply attached to the Church, was faithful in every way, an ardent lover of the truth, and one who sought the good of Zion.

In 1876 all the tithes were brought into the storehouse and an abundant blessing resulted.

In summing up the record of his forty years as a pastor, Dr. Reiley especially mentions the spirit of peace and harmony which prevailed during all those years, and how hearty was the co-operation of Consistory and people in everything tending to the prosperity of the Church. He felt that the Church had exercised a pronounced good, morally, upon the community, seen especially in the increased respect for the Sabbath and deeper regard for law and order.

There had been also a gradual growth of the benevolent spirit. In 1852 were established the monthly collections for benevolence, and which up to 1879 amounted in all to \$8,727.29, an average of \$311.75 per year, beginning in 1852 with \$208.79 and ending in 1879 with \$308.

Previous to 1852 also many hundred dollars had been contributed for the building of the churches of Keyport and Long

Branch, and at different times over \$1,000 was raised for the college and seminary at New Brunswick.

During Dr. Reiley's pastorate of forty years 278 persons were added on confession of their faith and 61 by letter, making in all received a total of 339. By decades was received in the first ten years 75, in the second 78, in the third 73, in the fourth 113.

The marriages solemnized amounted to 237. Concluding, Dr. Reiley says, "The dead who shall number when nearly all are dead? As far as I can remember, there is but one house in the whole congregation in which service for the dead has not been held. If this be so, the favored head of this house can make grateful acknowledgment of the Divine forbearance to-day. Not one of the elders or deacons of the hour survives. Not more than two men who were married in 1839 have survived the wreck of matter which death has wrought; and it would be interesting to know how many persons grown to adult years at that time still survive. And for the rest, brethren, as the apostle says, the time is short."

During the remaining eight years that Dr. Reiley continued as the active pastor of the Church over \$2,700 was raised for benevolent purposes and about \$11,000 for congregational, thus showing a growing increase in benevolence and no lack of interest on the part of the people in the support of their Church.

In 1879 an average of \$2,700 was with commendable push and zeal raised through the efforts of Mr. W. W. Taylor and Mr. M. V. D. Polhemus, a committee appointed by Consistory for the purpose.

In 1881 died one who had been the Church treasurer for seventeen years and served successively as elder and deacon, concerning whom the minutes of Consistory reads: "In all his works and ways, he was kind, sympathetic, faithful, and earnest in the discharge of his duties. A man of faith and patience, and the remembrance of him and of his works will be long cherished among us—in the person of Mr. Kortensius C. Heyer, who died September 21, 1881."

In 1884 came two memorable gifts to the Church. One in the person of Mrs. Isaac G. Smock, who gave in memory of her daughter, Margaret Van Deventer, a handsome set of pulpit furniture. The other, a bequest of \$1,000, from Mrs. Eleanor Holmes, which, together with moneys contributed by her daughter Huldah, was utilized in placing an iron fence around the churchyard and putting down necessary flagging and walks.

Dr. Reiley continued in the active pastorate of the Church until 1887, when growing infirmities made his resignation imperative. Classis released him and declared him pastor emeritus, and he continued so until the day of his death, July 14, 1894, making his total pastorate cover a period of fifty-five years, his active pastorate forty-eight years.

Upon his retirement, the Church gave him \$1,000 and continued each year to bestow upon him donations of money and necessities.

The attachment of the people for their aged friend continued generous and strong until the last, and the memory of his blameless life still remains as a potent inspiration.

A fine monument, erected by the congregation upon the brow of the hill overlooking the village, serves as an abiding testimony to their appreciation; and they have had fittingly inscribed upon it his last words, which were, "I hope that my grave will go on preaching to those whose souls I have desired."

Dr. Reiley was a wonderful man in many ways. The spirit of benevolence so largely characteristic of this Church was fostered and brought to its present commendable state by him.

He sought with avidity to extend the kingdom of God, and thus became instrumental in organizing the Reformed churches of Freehold, Colts Neck, Keyport, and Long Branch.

He became also the originator of the Classis of Monmouth. He was always an active member of the Bible Society, and succeeded in raising large amounts from his Church for this cause.

His preaching was with power, and fidelity characterized his pastoral work. His scholarly attainments were recognized by the college from which he graduated, for in 1857 it conferred upon him the honorary title of Doctor of Divinity. So the words of James Montgomery have no more fitting instance:

"Servant of God, well done,
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

Rev. Andrew Hageman became pastor in 1887. He was a graduate of our own college and seminary, and had served very acceptably the Reformed Church of Queens, L. I., since his graduation in 1874. He came in a time before the tide of emigration from country to city had set in so strong, before death and removal had wrought such sad havoc with the membership, when agricultural interests were more prosperous than at present and the opportunity ripe for a large ingathering, consequently his ministry of six years was abundantly fruitful.

One hundred and four persons were added to the membership of the Church, about \$4,000 was raised for benevolence, and over \$13,000 for congregational expenses.

The chapel was enlarged, beautified, and furnished, the church property improved in many ways, and new hymn-books, the gift of Prof. John Smock, introduced. He brought to the Church a ripe experience, mature judgment, and expedient methods. His hold upon the people was magnetic. His preaching was with power and in demonstration of the spirit. Nearly every communion service witnessed numerous additions to the Church; and it was with deep regret that in 1894 the people were asked to part with him.

The present pastor was installed February 7, 1894. He had served for nearly seven years the Reformed Church of Metuchen, N. J., a graduate of our own college and seminary. Thus far during his pastorate, to April 1, 1905, 80 persons have been added to the Church, \$3,200 raised for benevolence

and \$29,200 for congregational expenses, making the total benevolence of the Church since 1852, the time of the first data, to be \$16,700. In 1897 the church was remodeled at an expense of \$10,000. The building was enlarged by the addition of 12 feet to the rear, sufficient for the introduction of a pipe organ and a pastor's retiring room. The old plaster ceiling gave way to a new one of steel of ornamental design. Handsome memorial stained glass windows were substituted for the plain glass. The old pews were sold and new ones of quartered oak, circular in form and of exquisite design, took their place. The pulpit was changed from the front to the rear of the church and was surmounted by an alcove. The floor covered with a rich carpet of Brussels of newest pattern. The heating apparatus was changed from stoves unsightly to a furnace underneath the church. Slate was put upon steeple and roof and the whole painted within and without artistically.

The church was reopened for service on Sabbath afternoon, February 14, 1897, and was thronged by neighbors and friends, who came to rejoice with us over the happy event. Neighboring clergymen participated in the exercises.

And now the history of a Church's life of seventy-five years, save one, is finished. Much more might have been appropriately said, but time and space forbid. Where all have done so well comparisons become odious. I would like to speak of the munificent individual gifts made for the remodeling of the church; but the characteristics of the persons are such that to mention their names would not meet with their approval. I have endeavored to avoid distinctions. Those that have been made were made by another hand. He was treating of the early struggles of the Church. With the present we are familiar. It must be left to another hand to glorify the acts of the living.

Shall the history of the future be as encouraging as the past? Let us hope and pray that it may. Let us hope that the ominous signs now apparent, in the trend of the population to villages and cities, the depreciation of agricultural in-

terests, the void made by death and removal, and the introduction of the people of another faith among us are simply shadows having no permanent reality.

But for us it remains to wisely improve the present and go forth to meet the shadowy future without a fear, with a firm reliance upon Him who ordereth all things right.

GREETINGS FROM DELEGATED REPRESENTATIVES

RUTGERS COLLEGE
REV. PROF. JACOB COOPER, D.C.L., LL.D.

MOTHERS AND SISTERS, FATHERS AND BRETHREN :

IT is my great pleasure to be the bearer of congratulations from Rutgers College to the venerable Church of Marlboro on this the brightest of all the high days in her history. I bring the greetings of one venerable lady to another still more weightied with years. This is the only case in my experience with the sex where a lady, somewhat advanced in life, is willing to acknowledge her age; and certainly an unheard-of wonder when she is anxious to make herself older than the family record declares. Yet such, mothers and sisters, is the case. Rutgers College has been doing her level best for some time past by juggling with figures to prove that she was born in 1766; while Dr. Corwin, who knows every event of whatsoever sort in the history of the Dutch Church since the Ark rested on the Highlands of Navesink, has positively fixed her nativity in the year 1770. And dear old Marlboro, the mother of our Vice-President and enough other worthies to fill up all the time allotted to me in naming, admits to the census taker without a blush her full two hundred years! Tell this not in New Brunswick! Announce it not along the macadamized highways of Monmouth, lest the daughters of Freehold scornfully toss their plumes and contract their fair faces into a scowl!

Yet these ladies, though so old in years, and the mothers of so many children, are still in their prime; and, like all good people, get more beautiful as they grow older; for they have

the traces of noble deeds written in their faces as well as in their character. They have been companions, close and sisterly. Marlboro has given to Rutgers Professors Van Vranken, Reiley, Smock, and many more, with a constant succession of students, the quality of whom can be estimated by the specimens: Hobart, Hobart; Reiley, Reiley; Dennis, Dennis. And the best of it is that they came like Leah's children, in troops. Here let me say that the gratitude of Rutgers to Marlboro is more than the proverbial "lively anticipation of favors to come"; for her expectation is coupled with the thanks for a realized fact.

Yes, dear old Marlboro! Thy sister Rutgers greets thee on this high day! Well may we congratulate this venerable Church. *Two hundred years of faithful preaching of the gospel!* How many souls have been born into the kingdom, and nurtured here for the service of immortality, while made efficient by sound doctrine for doing good to the world! What a joy to think of the long line of devoted preachers of the Word, and elders whose services rendered them "worthy of double honor"; of numbers who were exemplars of righteousness, who lived and labored here, and whose dust reposes in the peace of "God's acre"; who have been beacon lights of truth both here and in the many and strange offshoots which have grown out of our mother's side! Not only Freehold, Holmdel, Middletown, but "in the parts beyond" the stream of living truth has flowed out like the river in Ezekiel's vision, where "everything liveth whither their waters come"!

Old churches, whether in country or city, are liable to become depleted by migration or change of population by the trend of business and consequent removals. The old organizations get discouraged because of death or change of locality of their important supporters; they grow weak financially as well as in numbers. It is only a rare case in such an uneasy and changing population as ours that a Church can hold its own for two centuries. This mother Church is to be congratulated on her strength to-day. She seems to share in the power of an endless life. For her bow abides in

strength because her "hands are made strong by the mighty God of Israel." She rejoices in her daughters, who are to-day stronger in the numbers of their households and their material prosperity than she the parent. But no true mother is jealous of the prosperous child, except the Chicago mother, and she was the mother-in-law who eloped with her son-in-law!

We lose sight of the fact that in cases where an old Church grows weak by removals those who depart from her bounds do not leave their religion behind them. They go, it may be, to distant States; to communities where there are no churches of any name. They unite, where they have opportunity, with churches of another name and make them strong. They found new organizations, carrying with them the faith of their fathers and the light of the gospel to frontier settlements, and leaven new peoples; but with the same sound doctrine they were taught in the old Church home. Dear old Marlboro! How many churches have been founded by thee our historian has told us to-day. But no historian, save Him who keeps the record of the Book of Life, can tell how many churches, how many communities have been strengthened in numbers and refreshed by the pure doctrines of those who received their first impulse toward Heaven by what they were taught in this place. For this Church has been a repository of sound doctrine. It has been conservative, like the Dutch Church generally. This is the day of "isms," of "fads" in doctrine as well as in the cut of garments. Some have such a hankering after what is new that they allow "every wind of doctrine" to blow them not only out of sight of their former moorings, but out on an undiscovered and stormy sea without the chart of a confession of faith, or the compass of an inerrant revelation. The Dutch Church glories in her conservatism. She is not afraid of the truth, from whatever source it may come. For there can be no conflict between science and revelation. Since they come from the same source they are the inspiration of the same Divine Author. But there must be a fixed and solid earth to move

upon, else the locomotive can not advance. There must be fundamental truths in all sciences as well as in all forms of religion, as fixed as the axioms of geometry, as inerrant as the multiplication table. The Dutch Church believes in Heidelberg and Dort; in an inspiration which is absolutely true; in a written Word which the higher criticism can not fritter away until there is nothing left but shreds and patches and the scarecrow of a Polychrome Bible. We do not believe that each critic can evolve the Bible out of his inner consciousness, with the absurd spectacle that no two agree in what constitutes the *caput mortuum* remaining after the written Word has been shredded by their dissecting knife, and boiled down in their witches' caldron. I rejoice in the conservatism of this Church of Dort and Heidelberg; and while no person advocates more strenuously by precept or example the duty of consulting and interpreting the original Scriptures, yet we must start with the fact that we have a Bible that claims to be inspired; that if this claim is not true, then its contents are not reliable; that its prophets were mere enthusiasts, who, as they were themselves deceived, must, of course, deceive others. For this is really the alternative. We believe in an inerrant Bible which contains truths above reason just as the Book of Nature is inerrant, but contains truths not only beyond comprehension now, but will be an unfinished task for the investigator and the æons to come. But each Book must be touched with reverent hands. We must come to them both with the assurance that they contain the sum of all truth and many facts which are beyond our comprehension and must be renewed by faith. We therefore must hearken to what they have to say to us, not tell them what they ought to say, nor insinuate that we could concoct a cunningly devised fable that would be more true to nature and to the needs of the human soul than what the Author of nature and the Creator of the soul has given into our keeping to handle with reverent hands!

Yes, the Dutch Church has been the repository and conservator of the Faith once delivered to the saints. Your

speaker has the right to express his opinion on this matter, for he can speak without prejudice. He is an outsider, with no affiliation of blood or lineage with that grand people of whom it has been said in mockery: The Dutch took Holland! Yes, they took Holland; rescued it from the sea by dikes and pumping; rescued it from the brutal and bigoted Spaniard with their good broadswords and firelocks, their brawn and their gospel. Having no kinship by blood, I can give an unprejudiced judgment. My people came with Penn to West Jersey, bringing with them a pure faith, and yet a toleration for those who differed in doctrine from themselves; while the Dutchman came to bring the same blessings to the eastern shore. The assertion is made without fear of disproof that no one of the evangelical churches of our land has kept so steadily to the pole star of Biblical truth as the Hollander. And yet they do not lack scholarship. Erasmus and Grotius were in the forefront of Biblical learning in the Reformation era. Tayler Lewis, Chambers, and Kuyper are the peers of any in this generation, which boasts of its Biblical knowledge.

The Dutchman is sometimes regarded as slow; but somehow he "gets there all the same." The Scotchman is often called "canny," and it is reported that he always "has an eye to the main chance." But if the Hollander does not make as much noise in his movements, he does certainly, like the bird of wisdom, "do a power of thinking." He believes that the good things of this world belong to "the people of the saints of the Most High"; that "godliness is profitable for all things; having the promise of the life that now is and of that which is to come." The shrewdness of *Harman* is shown in the selection of this choice locality of Marlboro. After the Ark had journeyed, according to the veracious college song of Rutgers, from Barnegat to Navesink—that is, the place which *Never sinks*—as Noah, the captain of the craft, sat out on the roof after the deluge ceased, and "spread his coat-tail for a sail," when the anchor was cast on the Highlands, the door was opened and the Dutchman came here the second time by a sort of natural instinct. For is it not plain to every one

who has eyes to see that in this particular spot of Monmouth was originally the Garden of Eden? When I visit my friend Holmes V. M. Dennis' farm, I am quite certain that it has all the external features and all the qualities of soil to make it a veritable Paradise. Coming as an interloper from the West Jersey Quakers, who also, it is hinted, despite all their plainness and quietness, "know a good thing when they see it"—quite as well as the Dutchman—I am so struck with the Eden-like appearance of my friend's farm that I am in constant danger of transgressing the commandment, "Thou shalt not covet anything that is thy neighbor's," even his Monmouth farm!

Verily, mothers and sisters, fathers and brethren, I congratulate your grand old Church on its people, its land, its doctrine; the men and women it has sent forth to bless the nations, and the many other churches it has sent out throughout our whole country; and on those who still remain at the old home to carry on the same noble work that has been done here for two hundred years. The Elect Lady is as vigorous at two hundred as at sweet sixteen; or like Irving's description of a genuine Dutch woman when she is fat, fair, and forty. May she flourish for two hundred years more; and when that day of celebration arrives, may she be as fair and as free from blemish and wrinkle as she is to-day; and may she have as joyous a festival then and a better greeting than mine from Rutgers. May she have another as good line of pastors as the foregoing, and an under-shepherd who shall embody as thoroughly as the present one the true idea of the land and people of Holland: Van Zee, "saved from the sea!"

There is only one regret felt by him who brings these greetings. He could not come early in the day to enjoy with you to the full this rich and varied programme. *He is tardy!* You, younger brethren, who have arranged and filled up this inviting feast, have often been marked Tardy by me at Rutgers. I can see you— Shall names be divulged? No; that would be invidious; and it will be left to your consciences and your memories to plead guilty. I can see you still, "in my mind's eye," as you came breathless into the recitation room,

and hurried up to my desk, saying: "*Excuse me, I was detained,*" just as you saw me a few moments since, elbowing my way through the dense crowd to claim my place. Now you have your revenge for the many tardy marks on my college roll. But there is a slight difference. You would not tell why you were tardy. Possibly your excuse would not bear the light of day. Mine will. There was a duty to perform at Rutgers, to lead chapel service, and to teach before starting. This made me late. But nevertheless, after tribulation on the road, I got here, as you see and hear; and the old lady, Queen Rutgers, congratulates with all her heart her "elect sister, whom she loves in the truth."

NEW BRUNSWICK THEOLOGICAL SEMINARY

REV. PROF. J. P. SEARLE, D.D.

I AM here to-day because the Seminary I have the honor to represent appreciates very highly the courtesy of the invitation you have sent us, and still more highly the importance and significance of the celebration itself to which that invitation has summoned us. That in the midst of the busy preparations for this day you should have thought of the company of your quiet fellow workers in the service of our Reformed Church at New Brunswick is to them a grateful fact. That you have set apart a season from the rush of to-day's life, have turned your eyes backward for a moment from the brilliant hopes and swift fruitions which are attracting all imaginations toward the future, to honor the sacrifice and service of your dead fathers, to study the forces which under God have made the present what it is and have given to the future its almost certain splendors, to thank your God for the great things which He has done for you, is to command the sympathetic interest of all who believe that God's hand is in His people's history, and especially of those who believe that His hand has been in our Church's progress and is with us still. And so I bring to you on this two hundredth anniversary the cordial congratulations of New Brunswick Seminary upon all these years of labor and of fruitage described so lovingly and so skilfully in part in your published history and in the summarized and completed portrayal to which you listened at the morning service.

It was my wont, in the happy days when I was the pastor of one of these ancient New Jersey Dutch churches, when

some occasion similar to this offered the opportunity, to point to the contrast between the beginnings on the one hand and the results on the other, that this contrast might furnish inspiration to faith and incentive to faithfulness. My brethren, let not the lesson of this contrast as it may be drawn in your own history escape you. The foundation layers here could not foresee the works, their works which should follow after them, and which we, though we see them only in part, admire so much to-day. In no greater measure can we foresee the works, our works, which shall follow after us, if in like faith and patience we labor, but others shall understand and shall in like manner wonder at the mighty power which God lends to finite but consecrated endeavor. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." The promise has been proven true as it came to your fathers long ago. It still is true. Let us bear forth the precious seed. Let us be in dead earnest in our sowing, and we too shall rejoice when the certain harvest shall appear.

But there is another thought connected with this turning point between the centuries of your history which you may permit me, as one of your professors of theology, to press home upon your thought.

You have had two hundred years of preaching. Twelve ministers, besides the three so instrumental in the founding of your Church, have served you here, some of them giving you the best years of their lives. They have been men of a fine average of talent, and some could be characterized by stronger terms, for they have made an enduring name in the Church at large. They have all been furnished you by sister churches. What have you done by way of return in kind? You have indeed sent forth three honored men into the ministry who have wrought, all told, something less than ninety years, of which a little more than sixty have been in the pulpits of our own Reformed Church. Is this just fair to the other churches? Is it all that you could have done? Surely your sons have not been lacking in their gifts. Our State, our whole

land, have felt the forceful influence of their talents. Why not, oh Christian fathers and mothers, give some of them to the work of the ministry? That work is to be harder than it has ever been. Its earthly rewards are to be possibly less certain. But its importance and the possibility of its spiritual, its eternal compensations, are also to be far greater than they have ever been. And as you think and pray over the question of your duty to the Church of Christ, in view of the coming and near day of intense conflict for the preservation of the truth, of strenuous effort for the world's conversion, remember that the blemished offering is never acceptable to God. He requires and His work demands the very best you have to give.

THE COLLEGIATE CHURCH OF NEW YORK

REV. ANDREW HAGEMAN, OF NEW YORK, FORMERLY
PASTOR OF HOLMDEL REFORMED CHURCH

THERE are two prominent reasons which bring me to this delightful and exceptional gathering to-day.

First, to convey to you the hearty salutations and tender congratulations of the venerable Collegiate Church of New York City, which had rounded out its seventy years (the allotted time of human life) before you were born; which, in fact, is the oldest Protestant Church organization with a continuous history in America. Organized in 1628, its succession of ministers has been unbroken during all these two hundred and seventy-one years. With her eight worshiping places in the heart of the greatest city on this continent, building her sanctuaries on the avenues of the rich, and erecting her institutional churches in the more neglected portions, where the poor are congregated, she has sought to solve and is helping to solve the problem of the masses and classes.

This Church speaks to you this afternoon through me her love, her joy, her interest in all that you have been and done, and for all that you give promise of being and doing.

In the name of 16 ministers, 3,600 communicants, and as many Sunday-school children, I greet you and congratulate you upon the past, and bid you God-speed for the future.

A second reason for my coming to-day is a more personal one. As a former pastor of one of these churches, I rejoice to speak my own word of congratulation and greeting to these venerable and time-honored churches.

I look back to-day with pride and joy to the six years of

my ministerial life spent in active and successful service in the Church at Holmdel.

Coming to that field after the long and faithful service of Dr. Reiley, who for forty-seven years had so thoroughly indoctrinated the people with the truths of the gospel—sowing liberally and well the seed of the Word—I found my ministry made extra precious and joyful because there was so much reaping in it. He had not sown sparingly, and I had the pleasure of reaping abundantly.

He had lived to see the children and the children's children of those who called him to serve them grown up to manhood and womanhood, and he had seen to it also that they had been fed upon the living bread; so that when the earnest and honest appeal came from younger lips, after his grew silent with infirmity and age, a large number of them yielded to the Spirit's call and power.

A delightful experience to me, but due largely, I believe, under God, to the man who sowed the seed and who watered it doubtless with his prayers and tears.

I am glad to-day, with all the ex-pastors of these churches, that a little of my life and strength and joy has been mingled in the scenes which make up the history of this Church life which we now celebrate.

I am impressed more than ever to-day with the power and influence of a Church's life upon the community where it is located.

Whether in the heart of a great city, or in the centre of a section of country, than which there is scarcely another in our land more fertile and productive, the Church wields a power and exerts an influence which is seen and felt and known. Within her are the best, the purest, the holiest, the noblest lives which the world ever sees.

I am not speaking of the miserable apologies and of so-called Christians at which the world justly sneers, but of those who are really seeking to live like Christ—and there is a vast and mighty host of them in our churches after all the just criticism of the world has been passed.

Just think of what an influence these two churches have had upon this county—multiplying themselves into other churches, composing now an entire Classis in our denomination; taking possession of convenient points, and thus better serving the people.

Recall, too, how the social life of these villages is centred in these worshiping places.

The young look to the Church, and look to her wisely and with reason, for their secular life, training, and enjoyments. And it is a wonderful privilege and power which churches like these thus possess in guiding and educating the tastes and elevating the moral tone of the community.

Bear in mind, too, the broader influence of these churches, as they have sent forth of their means, and supplemented it with their prayers, and made their giving intelligent with their faithful study of God's harvest-field. Who can ever fully tell what these churches, now entering upon their third century of life, have done to fulfil the prayer of Christ to go into all the world and preach the gospel, and thus to bring to Christ those soul-satisfactions for which He yearns so much.

The self-perpetuating power of the Church also impresses us.

Instead of the fathers, have been, and are, and will be the children. What a momentum for good has been attained by these churches during these two centuries!

What a deposit for God they have left behind them in this region!

A few decades of years ago upon the surrounding farms throughout this section of country was discovered and put to use, by means of the skill and thought and experiment of earnest men, these rich marl beds which have been such a source of wealth to you in your farming industries.

It still required of you hard work and constant toil to bring about these abundant and bountiful results, but the means of temporal enrichment were discovered and at hand. Those of you who freely used these discovered sources of fertility rejoice to-day in their benefits.

So to-day, as these two centuries of Church life have been reviewed, and presented unto us in such vivid language, and we learn of so much that has been done in service for Christ here, is there not a heritage; is there not a deposit of blessing left for these congregations to draw from which will wondrously enrich?

God grant that you may enter into and profit by the wisdom and the labor of all the faithful ones who have gone before you in such abundant service. Oh, what inspiration and cheer to you, as you recall the prayers and tears and longings and desires and results and fruits of the faithful ones gone before!

Though translated from the Church, struggling and fighting against the evil with which she is here surrounded, to the Church triumphant, where no sin-struggles baffle the aspirations of the worshiping soul, yet their works follow them here before our eyes; they yet speak clearly and distinctly unto us.

Doubt you that they rejoice to-day with us with purer joy and clearer vision of the end even from the beginning?

With so much given unto us, with so much that is beautiful and true in Christian life wrought into the very life of these churches, does not God in this present require of us better things henceforth because of this very past?

We receive a wondrous heritage from this past, we must therefore preserve it and magnify it and multiply it as we pass it on to those inheriting from us.

For "God requires of each one of us the past." And God requires of these churches, as of all our churches, to touch so powerfully with their purified life the world about them, that they will preserve life, and stay the powers of corruption, and stop the awful march of desolating and death-producing evils.

God grant that the history of this your third century of Church life may be written with deeds of valor for Christ, and of faith in God, and of willingness to be led as the Spirit directs.

This is the wish and prayer of one a little of whose life and service has been infolded with your past life.

THE CLASSIS OF MONMOUTH

REV. PETER STRYKER, D.D.

THE young bow with reverence and love to the aged. I bring you, first of all, the greetings of the latest born Church of the Classis of Monmouth, the Grand Avenue Reformed Church of Asbury Park. I know not why I have been honored by an appointment to represent the Classis to-day, unless it is because I am pastor of the youngest Church on the roll. And it is fitting that from the city of the sea, and the Church you located there in 1876, the centennial year in the history of our country, the voice of salutation should be heard. I suppose ours is the grandchild or great-grandchild of this venerable couple.

But I also speak for the other churches of the Classis, going backward in the order of their organization, beginning with the youngest. I speak for the *Highlands*, organized in 1875, and now giving evidence of new life and energy; for *Colts Neck*, which has been steadily running its race and shaking its mane since 1856; for *Long Branch*, which began its existence in 1851, and which, under the pastorate of Rev. James B. Wilson, became the mother of the churches at the Highlands and Asbury Park; for *Keyport*, which was organized in 1847, and has floated the flag and successfully fought the Lord's battles for over half a century; for the *Second Church of Freehold*, founded in 1842, and which has had the assurance, because located near the county courthouse, to outgrow and overshadow the older trees of the forest; and last, but not least, I speak for the modest Church in Middletown village, the first offspring of this duplex mother, which was introduced into the ecclesiastical world in 1836, and which with new "fixins" is still in her youth, albeit she has some gray mingling with the brown.

These seven churches, not of Asia, but of old Monmouth, located on Revolutionary ground, from the infant Ashbury to the mature Middletown, rise up on their tiptoes, and make their profound genuflexions to-day to the double-headed *Jerusalem* exalted on her two hundredth jeweled throne, which is in Zion the perfection of beauty out of which our God in grace and glory shines.

Dear mother, what shall I say to you for these your admiring children? Personally I greet you with *pride*. If I could wake up my great-grandfather, Dominie Dullois, peacefully sleeping near by—*my* great-grandfather because through my wife, who was his great-granddaughter, he adopted me in his family some years after his decease—I would get him to hurl some strong Dutch sentences at you in memory of the past.

I address you with *tenderness*, for owing to my marriage relation I have preached in these churches many times in the years long ago. How well do I remember some of your old pastors, from Dr. Van Vranken and Dr. Reiley down! How distinctly I recall the faces of elders and deacons, singers and Sabbath-school teachers, men and women, relatives and friends, who have passed away from these festive scenes, where to? Not the gloaming or the shadows, but through them into the golden, the everlasting, light of God in Heaven. Who knows but their spirits are now sitting over us, to dry each falling tear, to mitigate each throbbing pain, to catch each sigh, and fill to overflowing with holy joy every heart worshiping here this meditative hour? We stand on sacred ground, and is it all poetry, and only poetry, when in sweet emotion we sing:

"Heaven comes down our souls to greet,
And glory crowns the mercy seat."

I must not prolong this tender greeting. Yet indulge me in one or two more thoughts. Probably the other speakers will also give them to you in better language than I can employ.

Dear, loving churches, we, the younger members of the family, while we most heartily congratulate you that you have

reached the two hundredth milestone in your earthly journey, beg you will not talk of, or even think about, your growing old. The terms young and old, used in speaking concerning either individuals or churches, are only relative. If any person suggests to you the idea of decay, spurn it. Never for a moment consent to the suspicion that eventually, because of your age, you will become ecclesiastical fossils. Do not yield to decrepitude, even if it sometimes, like a snake, creeps near to you. Above all resist the suggestion that your work as a Church or churches is drawing to a close. That is the teaching of Satan. If the fathers and mothers of a century ago could arise from yonder tombs, and see your beautiful and substantial church edifices; if they beheld the luxuries you now have in your homes; the improvements in the country, the advance in civilization—yes, and if they at a glance could mark and realize the great progress made in Christian missions during the nineteenth century now just closing; if they could take a good look into your Sabbath schools and your young people's societies of Christian Endeavor; if they could hear your rich church music; if they could see the women banded together as they are for Christian work at home and abroad—methinks they would like to come back for a while to take a hand in the accomplishment of that which God has assigned to you.

So our last word to you is: *Be hopeful! Be hopeful!* There's a better time coming. A better time here, if we may believe the glorious prophecies, and are looking for their fulfilment. And a better *time*, shall I say? No—a better *period*? No, for that supposes a termination. But a *glorious eternity* is before us. Churches, like individuals who are true Christians, will have a grand future in Heaven. Why not? They are but integral parts of that one great body of which Christ is the Head—the catholic, universal Church, part of which is below and part above, and which will eventually be gathered, one and undivided, around the mediatorial throne, to worship forever the eternal, blessed Mediator—*Christ*.

Permit me in closing to give an illustration from my personal

experience. I have given it before, and doubtless will again. Some years ago a party were on their way to the Holy Land. We crossed the Alps, passing from France into Italy. It was a beautiful moonlight night. Swiftly we sped along in the express train. Looking out of the car window as we wound our way up the mountains and through the gorges, we noticed here and there huge banks of snow and ice, and the air became intensely cold. Presently we reached the dividing line, and we halted to be visé by the Government officials, as we were to pass from one country to another. This work accomplished, and our luggage having been examined and marked "approved," we again took our seats in the cars. And then we shot through Mt. Cenis tunnel, a distance of eight miles, which we accomplished in a short half hour. The air was cold and damp and darkness reigned supreme. It was as if we were going through the gateway of death.

But it was soon over. The beautiful light of the morning broke in upon us. The day had dawned. The sun had arisen. And we were in lovely Italy, darting from the dark, cold, dismal tunnel into the land of bright skies and blooming flowers.

Beloved pastors and people, honored and revered churches, which are to-day celebrating your bi-centennial, onward and upward! You are ascending the Mount of God; one by one you follow the fathers who have gone before. Never mind the cold or darkness, which may at times steal around you. Be not distressed. Only trust. If you trust in Jesus, when you come to the stopping place, the angels, who visé you, will stamp on your Faith and Hope and Love—all the baggage you will need to take with you—"Washed in the blood of the Lamb." That will be your passport, and it will be all you need. And then Jesus Himself will be your Engineer, your Conductor, to lead you—your Friend, to welcome you. And what a host of others—led by DuBois, Van Vranken, Marcellus, Willis, Reiley, Millsbaugh, Ganse, Benjamin Wyckoff, Lockwood, James Wilson, Allen, Scudder, and other pastors of these churches—will meet you as you pass into the pearly gates, and cry out, "Welcome, welcome!"

GREETINGS FROM REPRESENTATIVES OF OTHER CHURCHES EARLY IN THE FIELD

BAPTIST

REV. R. B. FISHER, OF HOLMDEL, N. J.

BRETHREN and sisters of the Reformed churches of Marlboro and Holmdel, I bring to you to-day fraternal greetings, Christian salutations, and heartiest congratulations on this the two hundredth anniversary of your organization.

I salute you, first of all, because of your venerable years. We may rejoice in the child with life's possibilities before him; in the youth, because he is strong; in the mature man, because he is fulfilling his mission; but the hoary head of one who has tested life and proved its nature by conquering in its battles is especially worthy of our admiration, love, and respect. The mighty oaks in the primeval woods of my Western boyhood life arouse deeper emotions and profounder reflections than the young sapling.

That mighty body, the Papal Church, against whose doctrines and practices we must stand like the everlasting hills, has at least the seductive charm of years. How often we are impressed in passing the Papal houses of worship with the fact that they are building for eternity. And upon this fact rest some of their most persuasive pleas for the unity of the Christian Church within their body. Hence because your hair begins to be grizzled with age, I salute you. But it must not be thought that I salute you venerable and therefore feeble. Far be it from me. On account of your vigorous strength, sturdy stride, and the outreach after larger fields of conquest, I also salute you.

But above everything else, I salute you for the truth which

you represent. That body of Divinity which you received from the Reformation fathers you have sought to transmit unchanged from generation to generation. Those noble truths, which are the foundation of all our Christian Churches, you have clearly apprehended and faithfully taught for two centuries. All hail I say I, to such a body. But I ought also to speak a word on behalf of that body which I represent, and whose spokesman I am on this historic occasion. I bring the congratulations of the Holmdel Church, of which I am pastor, of the ancient Church of Middletown, with which once we were one, as the Brick Church and Holmdel Reformed churches were one. And right glad I am to represent that body to-day, for we are a little older even than you are. In 1665 this pleasant land was granted to a group of Baptists, who, fleeing from overcrowded Rhode Island and the persecutions of Massachusetts and the other New England colonies, had found a genial refuge in the Dutch colony of New Amsterdam. While we have no record prior to 1688, yet we know that the grantees settled immediately in the wooded hills and well-watered vales between here and the sea. And it would be preposterous to suppose that in that early day, when convictions of duty were so intense, eight Baptist families could live within a radius of fifteen miles and not maintain public worship. So that the one venerable body greets the other venerable body with all Christian love.

I rejoice also to greet you because of the Christian truth which we represent. Both those views in which we are united and those in which we are separated.

Out of those truths arises the very possibility of that warm Christian fellowship which characterizes the life of these two bodies in the same community.

We come with the open Bible in the one hand, believing in its Divine origin, in its absolute truth and complete authority over the conscience of the believer; in the other hand bearing the inalienable right of the believers to study, reflect upon, and interpret that Word without molestation from any man, Church, creed, or government. For these principles our

fathers fled to the wilderness, and for them we stand to-day. But that right which we claim for ourselves to interpret God's word must be just as firmly granted to those who reach different conclusions. This is *Christian liberty*, not *toleration*. Therefore we can joyfully greet you in that common yet Divine life which characterizes you.

But we ought also to-day to recognize those social ties which bind these two peoples together. There is many a Dutch name now upon Baptist Church books; and many a descendant of those ancient Baptists is found to be a member of a Reformed Church. Hence we can see that there has been an intermingling of blood and intertwining of affections to a very remarkable degree. Possibly Dr. Welles is right about the first coming of the Dutch into this country, but I think there was one earlier than he said. At an early day, said by the historian to have been 1620, but which internal evidence convinces me was about 1660, a Dutch vessel filled with immigrants was wrecked upon Sandy Hook. The ship's company escaped and marched toward New Amsterdam and escaped the savages. But they brutally left behind them Penelope Van Princis (maiden name) and her husband of a name unknown. The husband was sick and could not march. The wife would not desert him. Beset by the Indians, the husband was slain and the wife left for dead. Rallying her strength, she hid by day within a hollow tree, and sought to stay her hunger by night with the wild berries. Subsequently captured by a friendly Indian, she was carried to New York and liberated. In that city she met Richard Stout, who won her love and became her second husband. Richard Stout was one of the original grantees previously mentioned, and Penelope Van Princis Stout the first Dutch resident of Monmouth County. This practice of intermarriage between families of the two denominations is said to have been oftentimes repeated during the two centuries which followed. Indeed, there are faint rumors that it may be repeated in the future. Is it not good that love knows no denominational lines? God is in it.

Thus for two centuries these two streams of life have been flowing side by side with only a narrow bank between. Probably they will thus continue to flow peacefully along until that great day when He, the Lord of Life, shall come, beneath whose feet the bank will crumble away, and we all shall be outwardly as well as inwardly one in Christ Jesus.

That the coming centuries may be even more full of Christian blessedness than the past is the earnest prayer of myself and the Church in whose name I have spoken to-day.

PRESBYTERIAN

JAMES STEEN, ESQ., OF KATONTOWN, N. J.

IT is a peculiar pleasure, Mr. Moderator and brethren, representing the sister denomination to which I belong, for me to express to you to-day her congratulations upon your past, her heartiest good wishes for your future.

It is the greater pleasure when we consider all that our respective communions have been to each other, in those days of old, the storied pages of which makes the blood course more swiftly in the veins of all who love the good, the brave, the noble, and the true. And of all those storied pages, none compels greater gratitude and profounder admiration from the whole Protestant world than the history of the Netherlands. Whether with 20,000 turning back the 200,000 French, or thundering at the very shores of Great Britain with the guns of De Ruyter and Van Tromp—giving a Protestant monarch to Great Britain, or writing in the jurisprudence of the world the principle laid down by her own great jurist, De Groot, that the highways of the sea were free unto all nations—Holland made good the prophecy of Hendrick Van Brederode when he accepted for his nation, as a badge of honor, the Spanish taunt of the "Beggars of the Sea." Calvinistic Courage, or Courageous Calvinism, has ever been the Dutch characteristic. And from the bloody streets of Paris, as also from the crimsoned heather of Caledonia, persecuted Presby-

terians always found refuge, shelter, and succor behind the dikes of Holland.

And in America the debt of the Presbyterians to the Dutch Church has yet to be fully computed. Let us turn a page in the ledger and see something of what the "Church of the Neversinks" did for Presbyterianism in Monmouth County. Over on yonder hill, one hundred and ninety-one years ago last month, a band of Scotch Presbyterians were laying in the grave their young preacher. There were old men and women there, scarred and mutilated, and bent with age and toil; there were young men and women there also who had not known the cruel suffering of their parents. Who preached the funeral sermon we can not tell. Perhaps the pious Scotch Nonjuror from Leedsville, "Dr. Innes," read the Episcopal burial service. But they were not all there. Many had died, more had pushed on to Allentown, to Pennsylvania, and "the lower counties of the Delaware"—yes, and to the Carolinas, where they were to sow the seed that was afterward to blossom in the famous Mecklenburg Declaration.

And it was but a small and discouraged band of Christians that stood that day by that open grave. Small hope, from a human standpoint, that in a year's time another pastor should shepherd their little flock. But all things whatsoever cometh to pass are ordained of God. Up in Connecticut, in 1671, there was born a grandson to a Welsh Episcopalian who had landed at Boston thirty-five years before. For nearly a dozen years he had been preaching in the churches of Greenwich, Conn., and of Bedford, N. Y., when John Boyd was laid to rest on Free Hill. Studying the Dutch language to the end that he might preach the gospel therein, he came in 1709, as you have heard, to the First Collegiate Church of Monmouth County. (James Morgan, born in Wales, 1607; sailed for Boston, March, 1636; married Margery Hill of Roxbury, Mass., on August 6, 1640; died, 1685, at the age of seventy-eight; had a son, Joseph, who married Dorothy, daughter of Thomas Parke. Their son, Rev. Joseph Morgan, born November 6, 1671, was settled over first Church in

Greenwich, Conn., 1697. He was dismissed and settled over second Church, Greenwich, in 1700, in which year he was ordained by the Fairfield Association. He also preached in the Bedford, Westchester County, N. Y., Presbyterian Church from 1699. This was about a dozen miles from Greenwich. In 1709 he came to Monmouth.) And here for twenty years he labored, and the two churches, Dutch and Scotch, Reformed and Presbyterian, side by side, one in faith, doctrine, and form of government, went on in harmonious partnership, separating with the best of feeling. The Presbyterians were strong enough to call a pastor by themselves, to build a new house of worship where Tennent now stands, and to take with them not a few of their Dutch brethren. In 1749, when the Royal Governor granted charter to Monmouth's Presbyterians, the list of incorporators included Jonathan Forman, who had united with this Church (Brick Church) in 1714; Stoffel (written Christopher) Longstreet, and Tobias Polhemus, while the list of pewholders of Old Tennent included such names as Hendrick Voorhees, Tunis Vanderveer, John Truax, William Van Scoyac, Michael Sweetman, William Wikoff, Benjamin Van Cleefe, Richard Van Matre, Kortenius Schanck, John Longstreet, John Stilleman, Derrick Sutphen, William Van Kirk.

Small wonder, then, that for a motto upon their corporate seal they inscribed the legend, "Religious Liberty"; and when, a quarter of a century later, a Wikoff and a Forman led Washington to the field of Monmouth, there around Old Tennent, Reformed and Presbyterian, Dutch and Scotch (and some in whose veins flowed the mingled blood of both) alike gave battle for those principles of civil Liberty which forever ensure our "Religious Liberty." What would have been the future of that struggling Presbyterian Church in 1709 had it not been for the assistance of this Church, or what the measure of our indebtedness to your fathers, who shall say? But this, at least, after two centuries of mutual love and confidence, bound together in a union of esteem and brotherly affection, and union far more real and vital than many an

organic one has been, with one voice Monmouth Presbyterians exclaim to-day—"God bless the Reformed Church in America and the 'Church in the Neversinks' for what they have been and done for Christianity and for Presbyterianism, and grant that a glorious past may be an earnest of a far more fruitful, blessed future.

And yet, standing on this mount of privilege, about which cluster so many memories, it seems to me, we shall fail to apprehend the chief and crowning thought, unless we recognize the controlling influence in the lives of the fathers of the underlying principles they professed.

For I am persuaded that if ever the manhood of our nation is to be won back to the Church of Christ, it will be by re-emphasizing those virile doctrines and stupendous truths of the Pauline Theology the possession of which made them the invincible advocates of civil and religious liberty that they were. And we have come here to-day to little purpose if we have not received an inspiration to greater love and stronger devotion to that system of theology the enjoyment of which they procured at so great a price, but unto which we have been born. No system in modern times has had a more potent practical influence upon mankind. Calvinism is a system of splendid daring and of courageous consistency in all its parts—in premise, in process, in conclusion. It is a reasoned system. Reason can understand it, and the reason that can understand it can control. It is the Universe, in its making, in its being, in its rule, in its purpose, and in its destiny, controlled by a given conception of God. And men who hold that conception feel that their feet are set upon the last and highest reality—that theirs is not merely a way of Salvation, or a path to peace in death, but a system of absolute Truth, a system that enables the man who holds it to look at all things as of the Almighty. Let us, then—Reformed or Presbyterian—holding fast to the doctrines of Divine Sovereignty and the priesthood of the individual believer, press forward to more and greater work for the Master with that persistent, persevering faith which thrives best of all in a Calvinistic atmosphere.

BURIAL PLACES OF THE NAVASINK CHURCH AND ITS TWO BRANCHES

BY REV. ABRAM I. MARTINE

IN all the various stages of the world's history from its earliest period one of the distinguishing marks of refined and civilized people has been regard for the memory and care of the dead. Thus it is that we find Abraham bargaining with Ephron for the cave of Machpelah, that in it he might lay his dead. The members of the Navasink Church and its two branches have not been wanting in that respect, for we find that they have had from the very beginning of their history places where they might bury their dead. We call attention to these. In the Middletown branch we find four such places.

First, the one where was located for so many years the White Meeting House,* about one and a half miles from Holmdel, on the road to Middletown. Upon the removal of the church building to the village of Holmdel many families removed the bodies of their dead to the beautiful cemetery on the hill. There are several stones still left to mark the old spot.

Second, the Schenck-Couwenhoven cemetery in Pleasant Valley, in which may be found many stones marking the resting place of the dead. When the Holmdel cemetery was opened many were removed from this sacred spot to it.

Third, the family burial ground of John Couwenhoven, whose name is found among the forty-nine members at the organization of the Church. This ground is located near the village of Middletown, opposite the farm of John Golden.

* Dr. Welles in his book published in 1877 calls this the Red Meeting House— which was true, as in its earlier period it was Red—but in its later period it was painted White and so called to distinguish it from the old Freehold Church, which was Red, and remained so until it was taken down in 1843.

Fourth, the cemetery located on the hill overlooking Pleasant Valley. This cemetery was opened up after the removal of the church to the village of Holmdel, and to which many of the bodies that had been laid away in the other burial places were brought for reinterment.

In the Freehold or Brick Church section we have:

First, the cemetery by the church at Bradevelt, which began with the history of what was known as the Red Meeting House. Many who were buried in this ground are resting beneath the present building, as it exceeds by several feet in width and many in length the former meeting house. In this cemetery are found representatives of all the families connected with the Church.

Second, the burial place on the farm of Peter Conover, located about two and a half miles from Marlboro, on the road to Freehold. This ground has lately come into public notice by action of the Wyckoff family, which had a family reunion on this ground October 19, 1904.

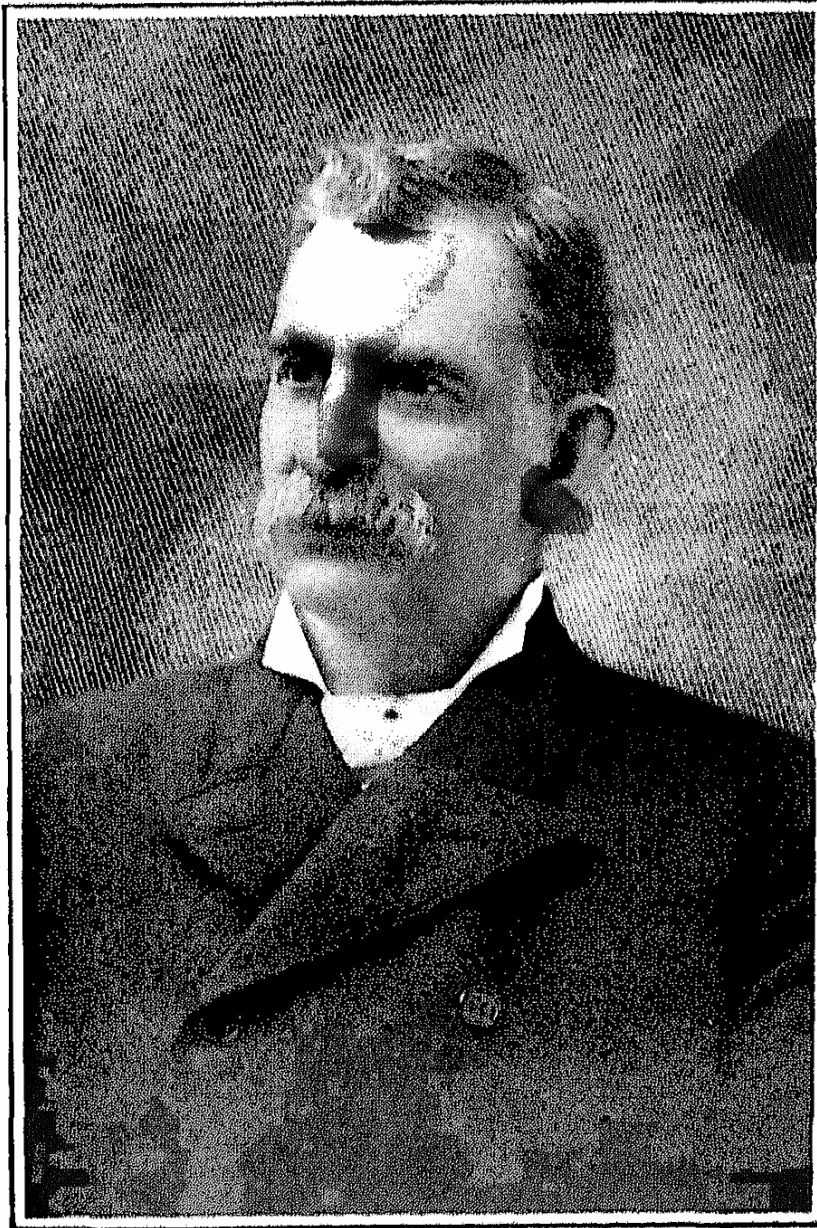
Third, the Benjamin Van Cleaf burial ground, located on the road from Bradevelt to Robertsville, on the farm belonging to John W. Ely, nearly opposite the farmhouse. This place is no longer marked by any stone—the last one, bearing inscription of Benjamin Van Cleaf, having been removed several years ago and placed in the cemetery by the church.

Fourth, the Hans Van Noortstrandt* cemetery. Location of this ground is on the hill overlooking the mill pond, near Marlboro. It is on the farm belonging to Mr. Charles Wyckoff, but known for many years as the Laird farm. There remains one stone to mark the place.

Fifth, the Van Dorn burial place, which was on the Jacob Van Doorn farm, near Hillsdale, now owned by Mrs. Eleanor Carson. Traces of this burial place are entirely obliterated, but evidences of its existence are to be had in headstones which may be seen in various places about the buildings on the farm.

* The family of *Hances*, residents of this county, are the lineal descendants of this Hans Van Noortstrandt, and by rights should now be bearing that name now called Van Nostrand. The study of the ancestral line as found in the old records of the church is very interesting, and clearly reveals how the family name in time was shortened by the dropping of the Van Noortstrandt.

APPENDIX



REV. ABRAM IRVING MARTINE
PASTOR OF THE "OLD BRICK CHURCH" AT BRADVELT, N. J.

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PASTOR OF THE "OLD BRICK CHURCH"
AT BRADEVELT, N. J.

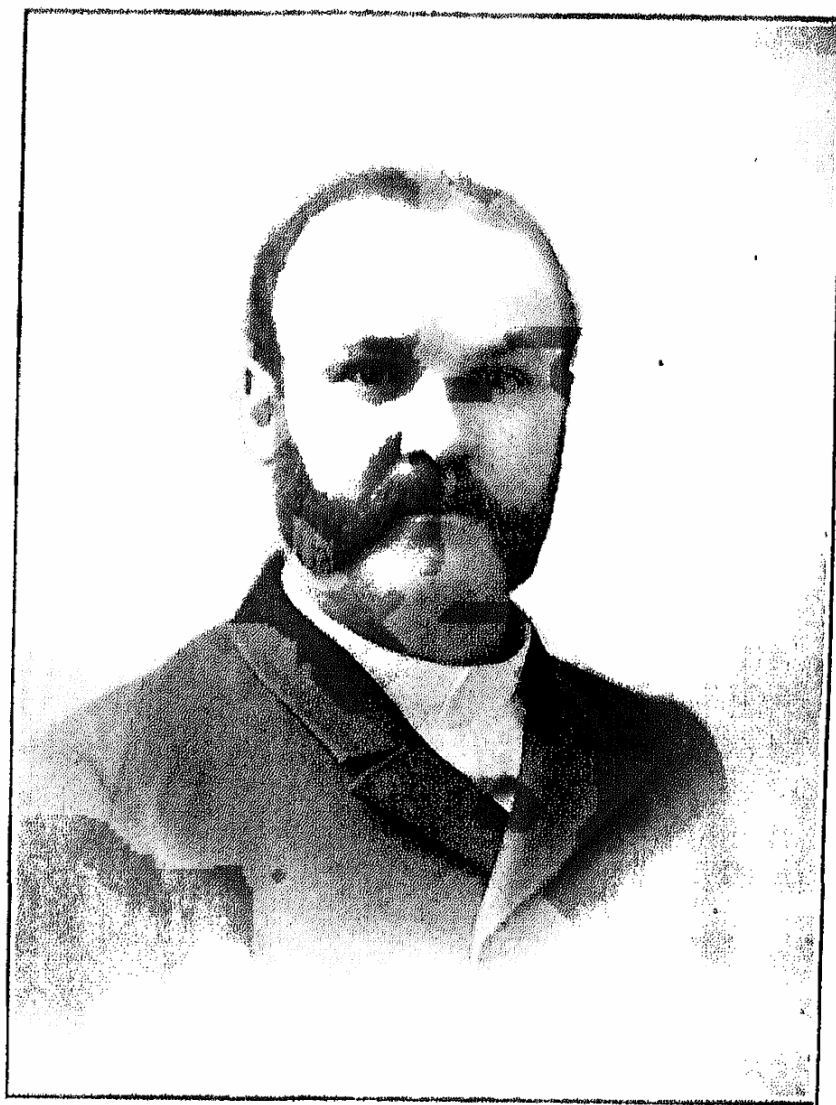
THE Rev. Abram Irving Martine was born at Clarks-town, Rockland County, N. Y., October 19, 1848. His ancestors on his father's side came from *Holland*, of the Vanderbelt stock, and from France of the French Huguenot; on his mother's side, he traces his ancestral line back to old mother England. Early in life he left his father's house to accept a situation with one of the largest mercantile firms in New York City. During a season of revival that swept over a portion of that city he was converted. Shortly after his uniting with the Church, while listening to a sermon preached by Rev. Peter Stryker, D.D., in the Reformed Church of Thirty-fourth Street, his thought was directed toward the ministry. In 1868 he entered the grammar school at New Brunswick, and pursued his course through Rutgers College, graduating with the class of 1873, continuing his studies in the Seminary, from which he graduated in 1876. He was licensed by Classis of Paramus to preach, and in June of that same year he was ordained pastor of the Reformed Church at Stanton, N. J., by the Classis of Philadelphia. He served this people from 1876 to 1882, and then removed to Manhasset, L. I., he having accepted a call from the Reformed Church of North Hempstead. Classis of North Long Island installed him pastor in charge in May, 1882. While serving this Church, the people were led to remodel and beautify the interior of the church, at a cost to them of nearly \$3,000. During that same period, through the generosity of *one family*—children of Horatio Onderdonk—a new and commodious parsonage was built, at a cost of over \$6,000. In this field he was also privileged to welcome into the membership of the Church a man

—Mr. Elbert Bogart—who had passed beyond threescore and ten years, and who, shortly after his uniting with the Church, made his will, leaving to that Church a great part of his estate, which, to the amount of \$40,000, came to the Church on his decease in the nineties of the last century. In 1891 he accepted a call from the Presbyterian Church of Dunellen, N. J., and was installed pastor of that Church in May of that year. In his pastorate in this field it was his joy and privilege to guide his Church through two revivals, both of which brought great good to the Church. In the spring of 1896 he was permitted to welcome to the membership of the Church 42 on confession and 8 by letter. During this same pastorate he was permitted to see the erection of a large and commodious chapel, the cost of which, over \$3,000, was met by the people, who at the time of dedication most generously subscribed the amount necessary to meet payment in full. The pastorate so blessed in many ways came to a close in April, 1900, when he accepted a call to the pastorate of this old historic Church at Bradevelt, and over which he was installed by Classis of Monmouth May 3, 1900.

He married November 16, 1876, Anna M. Wyckoff, only daughter of Cornelius Wyckoff and Mary Hoffman Wyckoff, with whom he was permitted to round out twenty years of happy married life. In the summer of 1896 she took a heavy cold, from which she could not free herself, although having the best medical aid; and suddenly, January 19, 1897, she departed this life, "to be absent from the body and present with the Lord." Her body is quietly resting in the beautiful Prospect Hill cemetery at Flemington, N. J. Her spirit is with the Lord.

"Love and peace they taste forever,
And all truth and knowledge see
In the beatific vision
Of the blessed Trinity."

August 3, 1898, Rev. Mr. Martine married Mrs. Olivia B. Chandler, widow of Mr. William Chandler, and daughter of Oliver B. Gaston and Sarah Alleta Wortman.



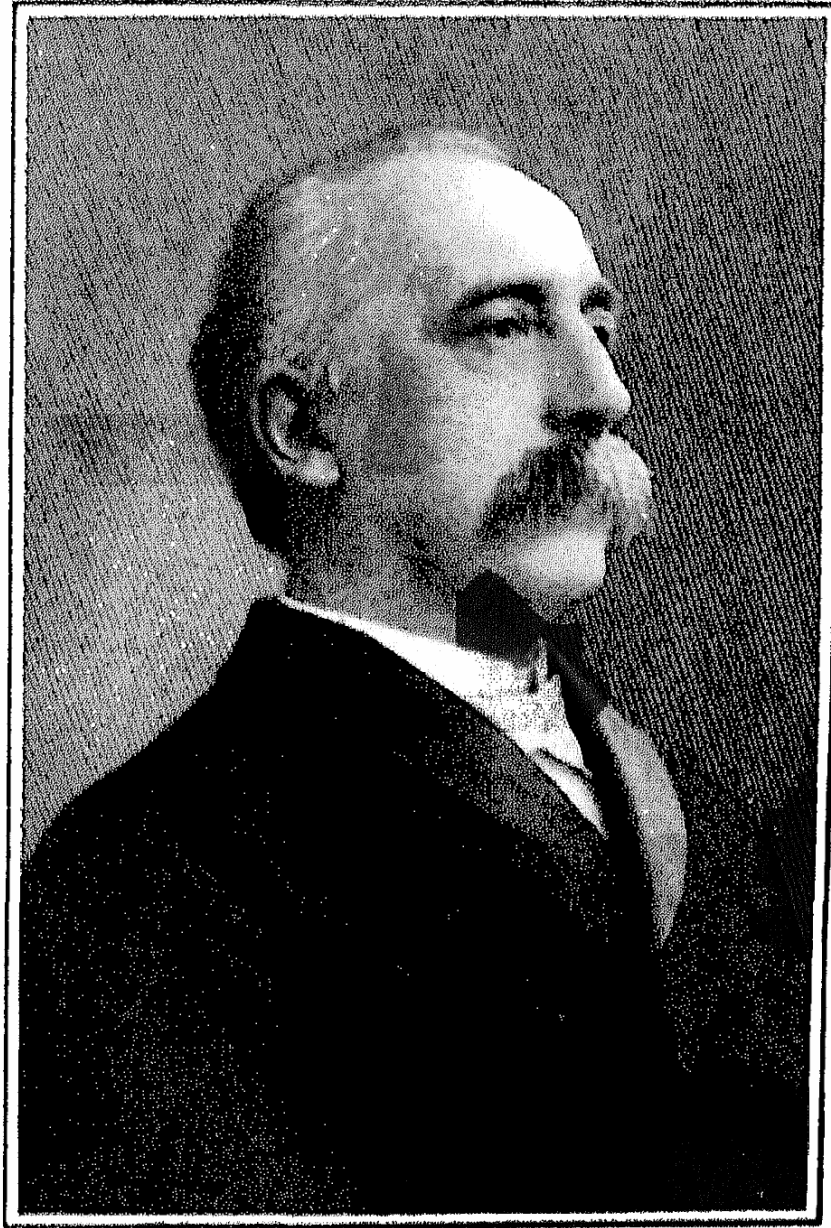
REV. GARRET WYCKOFF
PASTOR OF THE CHURCH AT HOLMBEL

REV. GARRET WYCKOFF
PASTOR OF THE CHURCH AT HOLMDEL

THE Rev. Garret Wyckoff was born at Roycefield, N. J., August 13, 1855. His ancestors were of the good old Dutch stock who first settled and for many years lived amid the scenes where their descendant now so acceptably labors. His earlier education, after leaving the public school, was received at Hasbrouck Institute, Jersey City, N. J. Continuing his studies, he entered Rutgers College Grammar School, and pursued the course of studies on through the college, from which he graduated with the class of 1881. In the fall of that same year he entered the Theological Seminary at New Brunswick, from which he graduated in May of 1884. He was licensed to preach the gospel of Christ by the Classics of Passaic, and ordained by the Classis of Raritan pastor of the Reformed Church at Annandale, N. J., in 1884. This Church he served until 1886, when he left, having been called to the Reformed Church of Currytown, N. Y., where he remained one year, and then removed to Metuchen, N. J., to take charge of the Reformed Church of that village. He was installed as pastor in 1887. His pastorate with this Church continued until 1894, when he removed to Holmdel, he having accepted a call from the Reformed Church of that village. Classis of Monmouth installed him in the office of pastor over this Church in February of that year. What has been accomplished by him and his people in this field during his pastorate up to the present time is in part told in the historic address found in another part of this book. In 1898 he began a course of study under the direction of Taylor University, and, having passed the examinations, received from that institution in 1901 the degree of Ph.D. In 1903 he began a movement for a

reunion of the descendants of Garret Wikoff. This movement eventuated in a reunion held in the old burial ground on Mr. Peter Conover's farm, near Freehold, N. J., on Wednesday, October 19, 1904. The ground was rechristened "The Wikoff Family Burial Ground," and a committee was appointed to look after the ground and arrange for future gatherings.

Rev. Mr. Wyckoff married, October 20, 1887, Anna M. Miller, of Poughkeepsie, N. Y., only daughter of John V. H. Miller and Mary E. Dockstader.



REV. THEODORE WYCKOFF WELLES, D.D.

REV. THEODORE WYCKOFF
WELLES, D. D.

THE following is, save a few lines, from a work entitled "Ancestral Tablets, or An Account of the Descendants of Governor Thomas Welles of Connecticut":

"Theodore Wyckoff Welles was the third son of the Rev. Ransford Wells, D.D., and Joanna Hardenburgh. He was born in the city of Newark, Essex County, N. J., May 6, 1839. He attended the Academy in Schoharie Village, Schoharie County, N. Y., until about fourteen years of age, when failing health made it necessary for him to cease all study. To occupy the time he became a clerk in stores at Schoharie, at Cobleskill, and at Albany, N. Y. When eighteen years of age he taught school at Niskayuna, Schenectady County, N. Y., and subsequently at Ponda, the meanwhile reading law with the Hon. Frothingham Fish, of Fultonville, Montgomery County, N. Y.

"He made a public profession of his faith in Christ October 16, 1859, in the Third Reformed Church, since known as the Park Avenue Reformed Church of Jersey City, N. J. He entered the Junior Class of Rutgers College, graduating in 1862. Continuing his studies, he graduated from the Theological Seminary at New Brunswick, N. J., in 1865. The same year he was licensed to preach the gospel by the Classis of Montgomery and ordained by the South Classis of Bergen pastor of the Reformed Church of Bergen Neck, Hudson County, N. J. A short time after his settlement the name of the church was changed to the First Reformed Church of Bayonne. The congregation rapidly increased, a parsonage was built and a new house of worship erected. In 1873 he became pastor of the First Reformed Church at Freehold, known as the old Brick Church at Marlboro, Monmouth County, N. J. After a

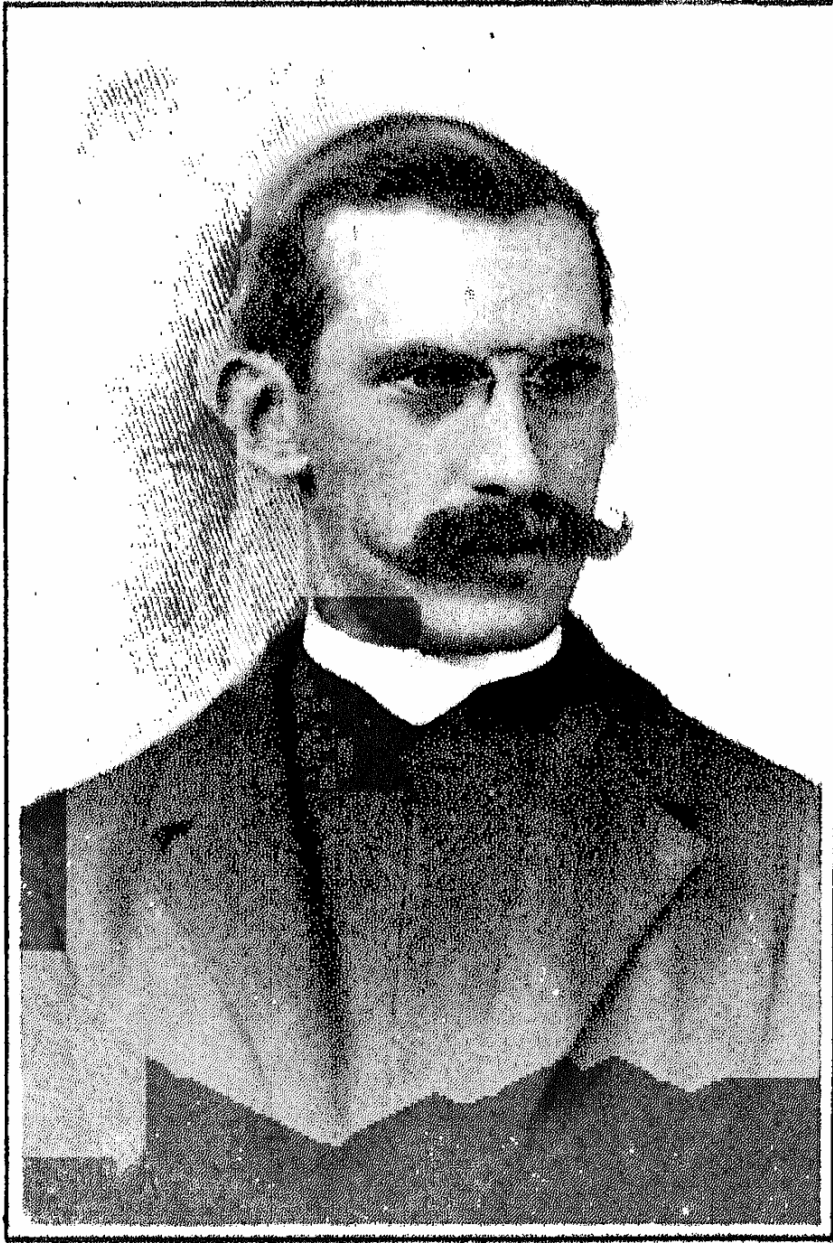
successful pastorate here of more than fourteen years, he accepted a call to the Fourth Reformed Church at Philadelphia, Pa., and was installed as its pastor December 1, 1887. In a few months he was called to the pastorate of the Second Reformed Church of Totowa at Paterson, N. J., and was there installed May 6, 1889. He received the honorary degree of D.D. in 1893 from Rutgers College. He married, May 27, 1863, Jane Elizabeth Van Dyck, only daughter of Rev. Lawrence H. Van Dyke and Christina Hoes. Mrs. Welles was a most devoted helper in the calling which Providence had assigned her, being prominent in the various organizations of the churches to which her husband ministered in holy things. In the last few years of her life she was more or less of an invalid, and on January 7, 1898, she heard the call which came to her from the Heavenly Land, her body being laid away to await the summons from on high.

“ ‘ Kissed by the white pinioned Angel of Peace,
Sleep with hands folded upon thy calm breast.
Thou art from earthly cares granted release
After life’s weariness, rest, sweetly rest.’ ”

“On April 24, 1900, Dr. Welles married Mary Sophia Duryea, daughter of Rev. John H. Duryea, D.D.,* and Elizabeth Thompson.

“He is a member and recording secretary of the Board of Education of the Reformed Church in America, a trustee and vice-president of the Paterson Orphan Asylum Association, a director and vice-president of the Paterson Rescue Mission, stated clerk and treasurer of the Classis of Paramus, trustee, secretary, and treasurer of the William Stinson Library of Paterson, and a member of the New Jersey Historical Society and of the New York Genealogical and Biographical Society.”

* John H. Duryea, D.D., was pastor for over 56 years of the church which Dr. Welles now serves, his pastorate beginning February 17, 1839, and ending with his death, August 7, 1895.



REV CHARLES WILLIAM VAN ZEE, PH.D.

**REV. CHARLES WILLIAM VAN
ZEE, PH. D.**

BORN at Bayonne, N. J., January 9, 1867, of Dutch lineage. His early education was received in the public schools of Bayonne and Jersey City. After graduating from Eastman's Business College, he entered Rutgers College, graduating in 1890, and from the Theological Seminary at New Brunswick in 1893. He at once became pastor of the First Reformed Church of Freehold (Marlboro, N. J.), where he was ordained to the ministry and installed pastor May 24, 1893. His ministry there was blessed, many being added to the Church, and at the evening service held in the chapel at Marlboro village the overflowing audiences were always interested.

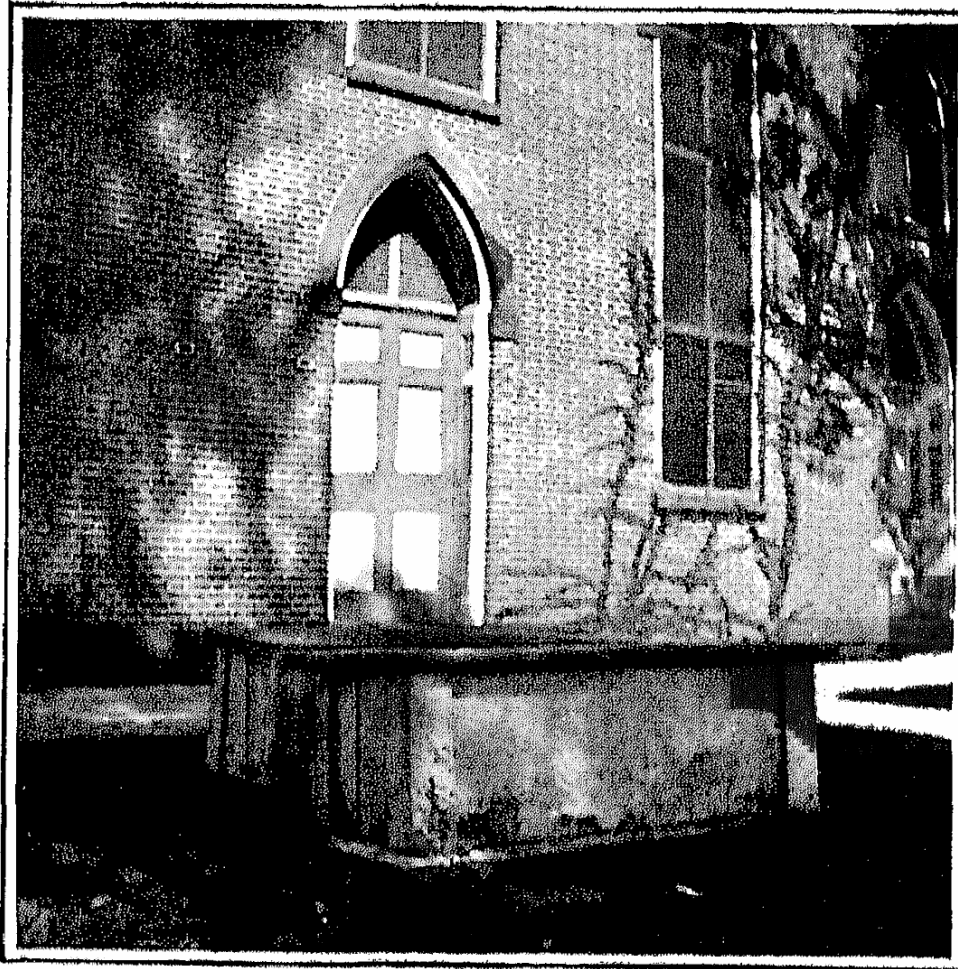
In 1900 he accepted a call to Trinity Church, Amsterdam, N. Y. His settlement there was brief, and for a few months he was without charge, when in April, 1902, he became pastor of the Reformed Church of High Bridge, N. J. This pastorate opened auspiciously and gave promise of rich results, until May, 1903, when signs of failing health made it necessary for him to ask for a dissolution of the pastoral relation. Although under the best medical treatment, his condition grew rapidly more serious, and no hopes were entertained for his recovery; on Sunday, August 16, he was called home.

Mr. Van Zee was a man of commanding presence and possessed of a powerful and rich voice. During the greater part of his student days he was a valuable member of the College Glee Club. Possessed of a scholarly mind, he was a clear thinker and a great reader. During his pastorate at

Marlboro he took a course of study under the direction of Taylor University, and received the degree of Ph.D. in 1899.

Always genial, unselfish, generous, he made friends, and was ever ready to spend and be spent for them. His days of labor in the Master's vineyard were few, but they were filled with the earnestness of a soul that loved his fellow men, and the desire to win them to the Christ he served.

Mr. Van Zee was married in 1893 to Miss Lilian Rogers, who survives him.



THE STONES WHICH MARK THE RESTING PLACE
OF BENJAMIN DuBOIS AND HIS WIFE

THE STONES WHICH MARK THE RESTING PLACE OF
BENJAMIN DuBOIS AND HIS WIFE, AND
INSCRIPTIONS ON THEM
TOGETHER WITH A FEW INSCRIPTIONS TAKEN FROM
STONES IN THE CEMETERY AT BRICK CHURCH

IN MEMORY OF
THE REV. BENJAMIN DuBOIS,
WHO DEPARTED THIS LIFE

August 21, 1827,

Aged 88 years, 4 months, and 11 days.

He was pastor of the United Dutch Church of Freehold
and Middletown 62 years. In his department he set
a worthy example to his flock. In his preach-
ing he was sound, faithful, and affectionate.

*"He lived in peace, in peace he died,
His Master's glory near his heart.
He preached of Christ and none beside,
And with Him now enjoys his part."*

IN MEMORY OF
PHEBE DENISE,
Relict of
THE REV. BENJAMIN DuBOIS,
WHO DEPARTED THIS LIFE

January 7, 1839,

Aged 95 years, 4 months, and 26 days.

*"O could this tomb her fair example spread,
And teach the living, while it praised the dead.
Then, reader, should it speak her hope divine,
Not to record her faith, but strengthen thine.
Then should her Christian virtues stand confessed
And kindle Christian virtues in thy breast."*

REV. GARRET C. SCHENK,
Born Sept. 14, 1806,
Died Sept. 17, 1888.

His wife,
SARAH A. HENDRICKSON,
Buried at Pompton Plains, N. J.

REV. CHARLES W. VAN ZEE, PH.D,
1867—1903.

GARRET CONOVER, ESQ.,
Died about Nov. 1, 1812,
Aged 86 years and 6 months.

Also his wife,
ANN SCHENCK,
Died April 5, 1803,
Aged 49 years, 7 months, and 27 days.

JANE,
Wife of
REV. GARRET C. SCHENCK,
Born Aug. 2, 1824,
Died May 9, 1902.

REV. ALEXANDER C. MILLSPAUGH,
Born Jan. 12, 1810,
Died Dec. 5, 1885.

SARAH A. BARRICLO,
His wife,
Born Aug. 14, 1818. Died Jan. 30, 1901.

Here lies Interr'd the body of Koere Schenck, who departed this life
June the Second Day in the Year of Our Lord One Thou-
sand Seven Hundred and Seventy-One and in the
Sixty-Ninth Year of his Age.

IN MEMORY OF
COLONEL JOHN COVENHOVEN,
WHO DEPARTED THIS LIFE
On the 23d day of April, 1803,
In the 70th year of his age.

IN MEMORY OF
HENDRICK SMOCK,
WHO DEPARTED THIS LIFE
March 25, 1814,
Aged 64 years and 5 months.

Here lies Interr'd the body of Garret, Son of Koere and Mary
Schenck, who departed this life May the Twenty-Second in
Year of Our Lord One Thousand Seven Hundred and
Sixty-One in the Thirty-Sixth Year of his Age.

IN MEMORY OF
JOHN ZUTPHEN,
WHO DIED MAY THE 13TH, 1795,
Aged 61 years, 3 months, and 20 days.

IN MEMORY OF
GARRET VAN DERVEER,
WHO DEPARTED THIS LIFE
The 31st of January, 1803,
Aged 71 years, 10 months, and 14 days.

SACRED TO THE MEMORY OF
GARRET WICKOFF,
A Patriot of the Revolution,
WHO DEPARTED THIS LIFE
May 10, 1850,
Aged 91 years, 11 months, and 27 days.

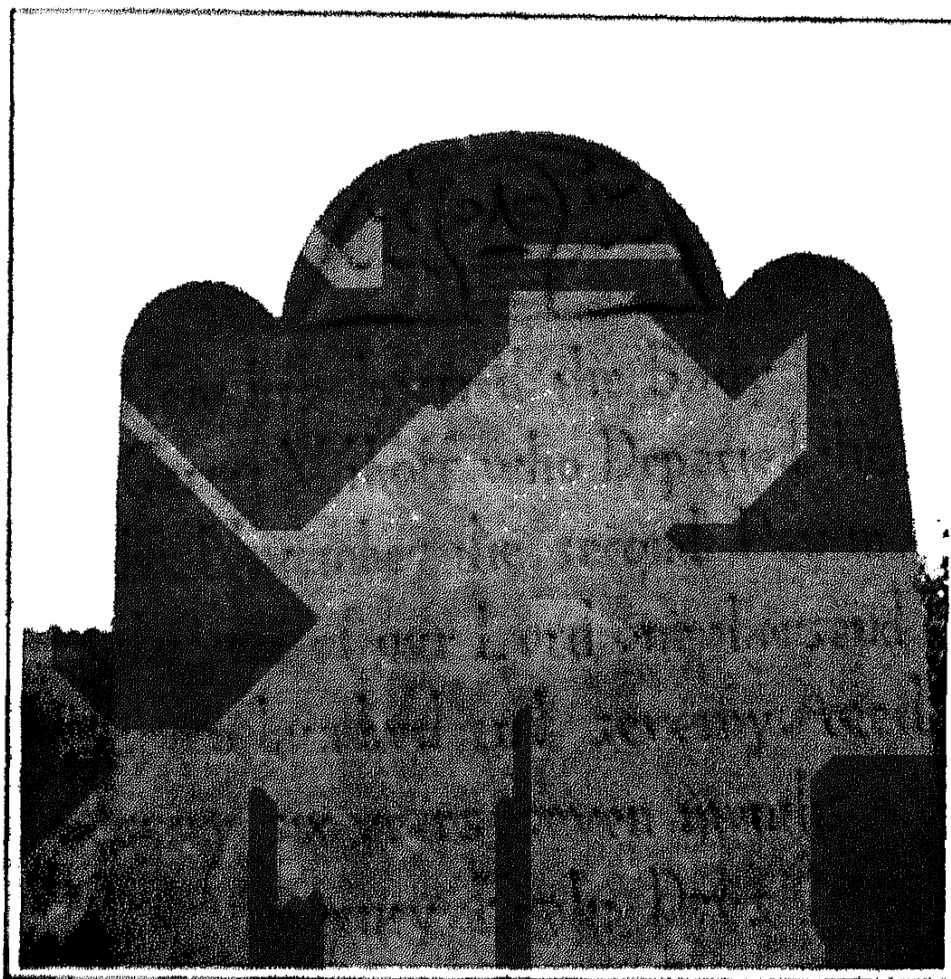
SACRED TO THE MEMORY OF
HELLENAH VAN CLEAF,
Wife of
GARRET WICKOFF,
Who died July 6, 1832.
Aged 67 years, 4 months, and 11 days.

SACRED TO THE MEMORY OF
PATIENCE,
Wife of
GARRET WICKOFF,
And Daughter of
JAMES SCOTT AND MARGARET VAN CLEAF,
WHO DEPARTED THIS LIFE
April 24, 1845,
Aged 63 years, 9 months, and 18 days.

IN MEMORY OF
JOHN COVENHOVEN,
SON OF GARRET AND ELEANOR COVENHOVEN,
WHO DEPARTED THIS LIFE
On Tuesday, the 11th of May,
In the Year of Our Lord 1802,
Aged 41 years, 11 months, and 18 days.

A husband and father dear,
A man of faith lies buried here.

As you are now so once was I;
Prepare, for surely all must die.
As I am now you soon must be;
Prepare for death and follow me.



TOMBSTONE OF GARRET WYCKOFF *

WHICH REMAINS ARE BEING IN THE BURIAL GROUND ON THE
FRIED CONOVER FARM NEAR FREEHOLD, N. J.

* Garret Wyckoff is the great great grandfather of the Rev. Garret Wyckoff, Ph.D., pastor of the Reformed Dutch Church at Holmdel, N. J., and Rev. John H. Wyckoff, D.D., missionary of the Reformed Dutch Church to India.

THE BURIAL GROUND ON THE
PETER CONOVER FARM

The following inscriptions were taken from stones
standing in that ground:

GARRET WIKOFF,
Died November 2, 1770,
Aged 66 years, 7 months, and 28 days.

ALTIE GARRETSIE,
THE WIFE OF GARRET WIKOFF,
Died February 19, 1740,
Aged 34 years, 3 months, and 6 days.

WILLIAM WIKOFF,
Died September 18, 1782,
Aged 75 years.

AGNES,
WIFE OF WILLIAM WIKOFF,
Died July 26, 1777,
Aged 73 years.

CATHERINE WIKOFF FORMAN,
Died September 2, 1813,
Aged 72 years, 4 months, and 12 days.

EZEKIEL,
CONSORT OF CATHERINE WIKOFF,
Died December 15, 1828,
In his 80th year.

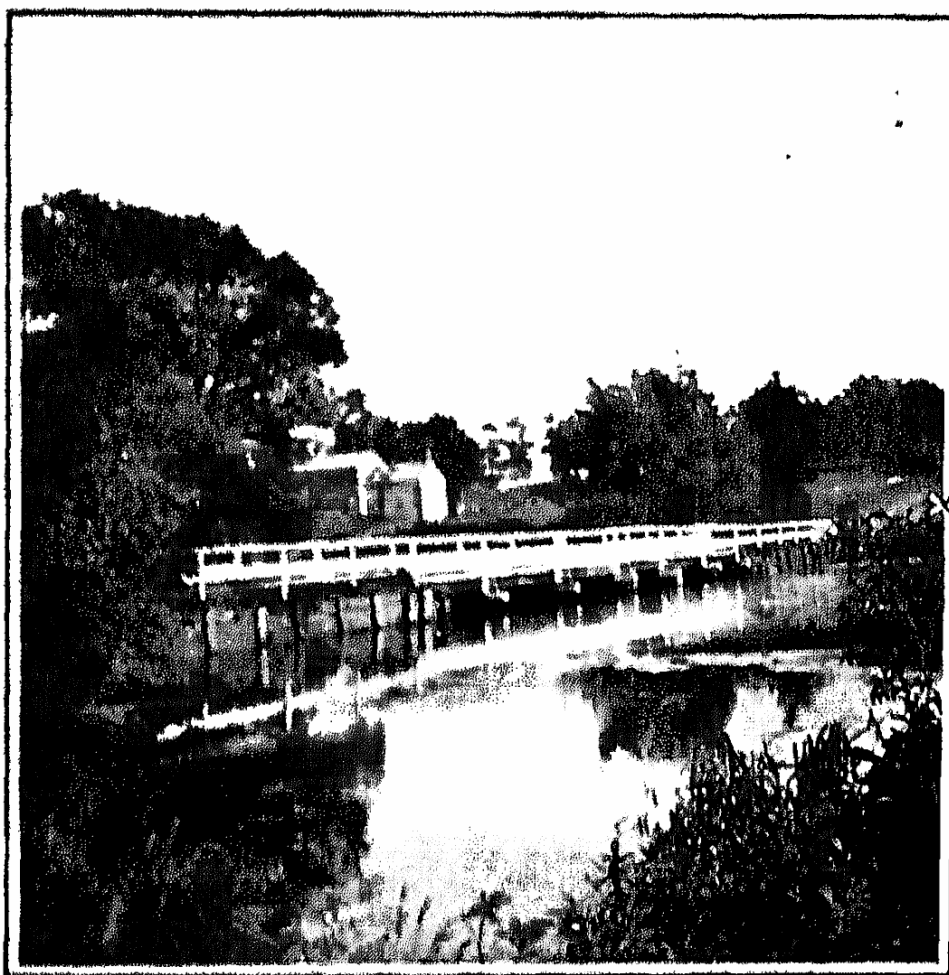
DANIEL BARCALO,
Died June 28, 1795.
Aged 74 years, 6 months, and 2 days.

IN MEMORY OF
CAPT. JACOB FORMAN,
Who entered the Merchants Service at the age of 14
At the Port of New York.
He progressed
By regular grade to the
Command of a ship,
Remaining in the Service
30 years, until within a few
Years of his death,
Which took place
June 16, 1841,
In the 58th year of his age.

In this burial-ground rests the body of Tunis Denyse, the father of Phebe Denyse, who married Rev. Benjamin DuBois. The stone which marked his grave, being of soft sandstone, has long since crumbled to pieces, so that the exact spot in the ground can not now be located. The death of Mr. Denyse is fixed by papers held by his descendants.

Tunis Denyse was born June 15, 1704; died June 10, 1797. His parents were Denyse Denyse and Helena Cortelyou, of Long Island, N. Y.

Tunis Denyse is the great-grandfather of Sarah Denyse, who married John Baird. His will, dated April 2, 1792, proved January 16, 1798, can be seen in Book 37 of Wills, page 350, office Secretary of State, Trenton, N. J.



PICTURE OF MILL POND NEAR MARLBORO
WITH STAR LOCATING THE SPOT OF THE VAN NOOKSTRANDT BURIAL GROUND

VAN NOORTSTRANDT BURIAL GROUND

The following is the inscription on the stone that still
stands in the ground at that place:

Here lies interr'd the body of
ANTEJE,
DAUGHTER OF JOHN AND HALANER HANS,
WHO DEPARTED THIS LIFE
September Seventeen,
Annoq Domno, Seventeen Hundred and Fifty-Seven,
Aged 24 years, 10 months, and 24 days.

NOTE BY THE EDITOR.—The church record shows that the above party was baptized as daughter of Johannes Hansen Van Noortstrandt, one of the proofs concerning the line of the Honee family.

THE VAN KLEEF BURIAL GROUND

Inscription taken from the stone now in cemetery at
Brick Church that formerly stood in the above-
mentioned ground:

Here lies interr'd the body of
BENJAMIN VAN KLEEF,
WHO DEPARTED THIS LIFE
October six day,
Anno Domini 1747,
Aged 63 years, 9 months, and 27 days.

JACOB VAN DOREN BURIAL GROUND

The following is an inscription taken from one of the stones to be seen at the farmhouse:

The body of
ISAAC,
SON OF JACOB AND MARY VANDOREN,
WHO DEPARTED THIS LIFE
October the fifth,
Anno Domini one thousand seven hundred
and forty-nine,
Aged 10 years, 9 months, and 11 days.

This Isaac was the grandson of Jacob Van Doorn, one of the original 49 charter members of the Church of Navasink, and who became the owner of 675 acres of land, of which the farm now owned by Mrs. Eleanor Carson was a part. This land remained in possession of the Van Dorn family until purchased by Mrs. Carson.

**THE WHITE MEETING HOUSE
BURIAL GROUND**

Inscriptions taken from headstones in the White
Meeting House Yard, Holmdel:

JOHN C. VAN MATER,
Born January, 1793.
Died September 8, 1867.

DERRICK ZUTPHEN,
Died February 18, 1832
Aged 77 years, 9 months, and 6 days.

MARY,
WIFE OF DERRICK ZUTPHEN,
Died April 13, 1824.
Aged 51 years, 4 months, and 16 days.

ALCHEY SNIDER,
WIFE OF DERRICK ZUTPHEN,
Died September 30, 1837,
Aged 76 years, 2 months, and 25 days.

SCHENCK-COUWENHOVEN CEMETERY

Inscriptions from headstones in the Schenck-Couwenhoven cemetery, Pleasant Valley:

ALBERT COUWENHOVEN,
Born December 6, 1676,
Died September 13, 1748,
Aged 72 years, 9 months, and 6 days.

NEELTJE SCHENCK,
WIFE OF ALBERT COUWENHOVEN,
Died July 27, 1751,
Aged 70 years, 6 months, and 4 days.

RULIF G. SCHENCK,
Died August 22, 1768,
Aged 71 years, 3 months, and 25 days.

NEELTJE VOORHEESE,
WIFE OF GARRET R. SCHENCK,
Died August 4, 1750,
Aged 73 years, 10 months, and 4 days.

MRS. LYDIA HENDRICKSON SCHENCK CONOVER

WE insert the following item concerning the above-named, believing that it will be of interest to many who have had the pleasure of corresponding with her in reference to names and dates of births, marriages and deaths found in the old record of the Reformed Dutch Church of Navasink, which begins with the year 1709:

Mrs. Conover, on her father's side, is a descendant of Jan Schenck, who was born February 10, 1670, and died January 30, 1753, and Sarah Couwenhoven, who was born January 6, 1675, and died January 31, 1761. The tombstones of these two can be seen in the Schenck-Couwenhoven cemetery in Pleasant Valley. On her mother's side she is a descendant of Albert Couwenhoven, who was born December 6, 1676, and died September 13, 1748, and Neeltje Schenck, who was born January 23, 1681, and died July 27, 1751.

The tombstones of these can be seen in the Holmdel cemetery, to which they were removed from the new Schenck-Couwenhoven cemetery upon the opening of the new ground. The two couples mentioned above were among the original 49 members who organized the Reformed Dutch Church of Navasink.

Mrs. Conover possesses to a very marked degree the characteristic features, mental and physical, of these two families; and which would be the natural result looked for by a student who holds in the slightest degree *the theory of evolution*, as Jan and Neeltje Schenck were brother and sister, and Albert and Sarah Couwenhoven sustained a similar relation to each other.

Mrs. Lydia Conover resides at Marlboro, N. J., and sustains relations with a branch of the Church which her grand-sires helped to establish.

AN ERROR

We take this opportunity to correct an error to be found in the memorial of the Brick Church published in 1877, found on page 85, under date 1719: Hendrick Voorhees and Jannetje Van Aersdale (not Hendrickson, as in the memorial), his wife.

W. O.



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