SEMI-CENTENNIAL CELEBRATION
OF
The Presbyterian Church of Pluckamin
AT PLUCKEMIN, N. J.,
TUESDAY, MARCH 12th, 1901.
The Presbyterian Church of Pluckamin.
AN HISTORICAL DISCOURSE,

DELIVERED IN

The Presbyterian Church of Pluckamin,

AT PLUCKEMIN, N. J.,

ON TUESDAY, MARCH 12, 1901,

ON THE

Fiftieth Anniversary of its Organization,

BY

REV. SAMUEL PARRY,

FOURTH PASTOR.

SOMERVILLE, N. J.

THE SOMERVILLE PUBLISHING COMPANY ELECTRIC POWER PRINTING HOUSE.

1901.
PASTORS.

Rev. Samuel Parry, 1873-
HISTORY
OF
The Presbyterian Church of Pluckamin,
AT PLUCKEMIN, N. J.

"Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee."—Deut. 32: 7.

THE VILLAGE—ITS NAME.

Pluckemin with “e” in its middle syllable is the name of its post-office, which dates from January 1, 1807,* the name on the early maps and in the early mention of the place in letters and public documents. A few years ago the local postmaster, David H. Wortman, sending an order to Washington for stamps, for Pluckamin, had it returned to him for correction with an intimation that he should learn how to spell the name of his own post-office. It is unfortunate that the founders of our church adopted a wrong method of spelling the name, being led for politeness’ sake, it may be, to disguise it somewhat by making the middle syllable an “a,” thus having one name for the church and another for the village. The writer steadfastly clung to the spelling adopted by the church until he was corrected by the Stated Clerk of the General Assembly, since which time he dates his letters from

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* This the Post Office Department at Washington informs me, is the earliest mention of it. John Hunt was then postmaster.
Pluckemin, and writes the name of the church Pluckamin. And this leads us to the interesting but unavailing discussion of the origin of the name.

**The Origin of the Name**—We can only say that the derivation of the name is involved in obscurity. There is no documentary evidence of its origin. Our forefathers of this region were not by nature historians, and were evidently more busily engaged in subduing the soil, and preparing it for their descendants, than in keeping journals of interesting events. The first record of the name occurs in an old "road-book" in the Clerk's office at Somerville, and bears the date of August 19, 1755.

There are four theories of the origin of the name. 1. That it is another form of "Plucky-men," from the character of the first settlers, but this, however applicable, may be dismissed as an afterthought. 2. That it is a corruption of "Placquemine," like Placquemine Parish in Louisiana, and is from a French word, (placqueminier,) meaning date-plum, or persimmon, because, it is alleged, persimmons grew abundantly in this neighborhood. Against this theory it may be urged, (a), that there is no evidence in its favor; (b), that the early settlers here were not French but German and Dutch; (c), and that persimmon trees for a long time have been extremely rare in these parts.

3. That it is an Indian name. I found in a clipping from a county paper some years ago the following statement: "The name (Pluckemin) is in the deed given to Teeple, and can be seen in the Proprietor's office at Perth Amboy. It is composed of two Indian words, Placka or Racca, emine, or minne, and signifies the mouth or opening or entrance into the valley." Thereupon I sent to the
Proprietor's office in Perth Amboy and procured a copy of the deed given to Margaret Teeple for 200 acres of land in Washington Valley in 1727, and, lo, there was no mention of the name contained therein, and nothing whatever to help in the discovery of its origin. Hon. Adrian Lyon, a son of this church, now has charge of the records of the Proprietors of East Jersey at Perth Amboy. He has made some search of the early deeds given in this neighborhood, but can find no early mention of the name Pluckemin. Suspecting that Rev. Dr. Abraham Messler, of Somerville, was the author of the above clipping, I called upon him in his old age one afternoon, soon after dinner, and found his memory not very clear. He admitted the authorship, however, and said that he had formed the name by putting together two Indian words, which he had found in a list of Indian words contained in a book in the Rutgers College library. He thought that the name was first given to Chambers' Brook. As this brook is an insignificant feature of the landscape, and the words have to be so much changed to suit the purpose, this theory does not seem to possess very great weight.

It is interesting to quote in this connection the following extract from A. D. Mellick, Jr.'s "Story of an Old Farm": "In the year 1885, when Edward Eggleston was engaged in researches among the manuscripts of the British Museum in London, I wrote him, asking if he would endeavor to discover some trace of the word Pluck-amin. I had thought it possible that the name might appear among some of the minor hamlets of Somersetshire, from which we have received the names of Bridgewater and Bedminster. His reply under date of September 16, of that year, is as follows: 'I have tried in vain
in the best English gazeteers to find Pluckamin. I think it may be a corruption of Puckamin, which, I believe, although I cannot be sure, was a dialect form of the Algonquian, Putchamin, corrupted by our ancestors to persimmon, the fruit of that name. This seems like a wild conjecture, but I think it is the solution. At any rate, the name is Indian I doubt not." (p. 165.) We are much obliged to Mr. Eggleston for the confident opinion expressed in the last sentence. He has evidently been misled by the wrong spelling of Pluckemin. It is remarkable how both the French and Indian names for persimmon figure in these theories.*

As the Indian derivations of the name arise from some fancied resemblance, after the Indian words have suffered violent changes, no great weight can be given to them in investigating the true origin of the name Pluckemin.

4. The fourth theory of its derivation is that it is a nickname. As Newmarket in its feeble infancy was called Quibbletown, Bernardsville Vealtown, and Lambertville Bungtown, so our little hamlet was called Pluckemin, which being more euphonious than the general run of such names, and meeting with little resistance from our busy forefathers who were not troubled with much pride in such matters, maintained its ground and has stuck until the present day, and doubtless will always continue. The tradition is that this name was given in

* It is to be noticed, also, from Mr. Eggleston's searches of gazeteers, that the name Pluckemin can be found nowhere else in the world. When Mr. James Brown, Sr., first came to this place, his friends in Ireland addressed their letters to him to "Pluckemin, America," and they came right to the spot.
consequence of the peculiar hospitality of an ancient tavern keeper, when the settlement consisted of little more than the tavern, who would try various expedients for enticing people into his inn in order to sell them a drink. It is said, for instance, that he would nail a horse shoe fast to the ground in front of his inn, and when some thrifty framer riding by would dismount from his horse to pick it up, this crafty spider would emerge from his web, and insist that his victim should come in and take a drink, and soon the place came to be known as Pluck-em-in. Whether this is the true origin of the name or not, it is a very old tradition, and A. D. Mellick, Jr., says that without doubt it dates back to the founding of the village. (Story of an Old Farm, p 165.) In the subscription roll for building the old Lutheran Church in this place in 1756, the name of the village is called "Bedminster-Town," after the name of the township, and, in the journals of the early ministers of the church, the name is always Bedminster-Town, or Bedminster. Now we know from the road book entry, in 1755, that the name Pluckemin existed at least a year before the subscription was taken. Does it not look, therefore, as if the church people considered Pluckemin a name of rather ignoble origin, and that the church ought to be placed in a town of a more genteel name, just as our church fathers sought to better the name by a different spelling?

Mr. John C. Honeyman, of New Germantown, an intelligent and industrious local historian, wrote me, a few years ago, "No satisfactory explanation of the origin of the name has come to my notice, but my attention has lately been called to the following paragraph in 'Reminiscences of Old Gloucester,' by Isaac Mickle. (Phila-
delphia, 1845); 'Towards the middle of the last century Camden began to be dignified with the name Pluckemin.'

* * * * 'The name seems never to have obtained very generally. It was only used by the people back in the country, and by them only occasionally.'"

We thus see that Camden threw off its nickname, a thing that we have never felt called upon to do; and why should we?

"What's in a name? That which we call a rose, By any other name would smell as sweet."

And we shall live just as long and happily in fair sounding Pluckemin, as if our village had been unfortunate enough to have had its name changed to the weaker and more commonplace Linwood or Viola, as was attempted some 30 years ago.*

Some most honored of our modern terms, like "Christian," "Puritan" and "Methodist," were originally given as nicknames, but were accepted and finally adopted by those to whom they were given, and have long ago lost all suggestion of anything opprobrious in their origin. So is it with the long established, unique, convenient and well sounding name of our historic hamlet. Let us try to make our village the nicest and best village in the world, and let the name take care of itself.

**Early Settlement—**On the map of the land-patents found in the celebrated "Elizabeth-Town Bill in

* Mr. J. C. Honeyman, also, says, "In a sketch of the life of Major General Philemon Dickenson of the Revolution, in one of our historical magazines, the writer speaks of 'Pluckemin, formerly Pluckenheim.' but does not give his authority."
Chancery," 1747,—a rich mine of historical information—the present site of Pluckemin is covered by the large tract owned by Dr. Lewis Johnstone and Mary Johnstone, his sister, who afterward married James Alexander, and whose name Mary Alexander in a hand like copper-plate engraving stands out prominently in the subscription roll of St. Paul’s Lutheran Church in 1756. George Teeple, who emigrated from Germany about 1700 bought later the tract near Burnt Mills, now owned by William E. Paulison. He was the great-grandfather of William W. Teeple and the progenitor of the Teeple family in this county. On December 12, 1727, Margaret Teeple bought of the Proprietors 200 acres of land in Washington Valley, now owned by the Cornell brothers—(Jacob B. and Theodore F.) This is sometimes said to be the first farm sold in this vicinity.

"The extreme south part of the land in the township (of Bedminster) and bordering on the east side of (the) North Branch, (and south of the Johnstone tract), was a part of a tract of land of 912 acres, the greater portion of which is in Bridgewater, and which was purchased August 14, 1693, by Ann West. Later this property passed to the Duchess of Gordon, for whom Gouverneur Morris acted as agent."* It is still known as "the Duchess," and forms a very convenient designation for one district of our congregation.

Jacob Eoff, a native of Holland, bought at a very early date (before 1756), of Dr. Lewis, and Mary, Johnstone, a tract of 500 acres on which our village now stands. It began at Kline’s mills, followed the road to the top of

* Snell’s History of Hunterdon and Somerset Counties, p. 700.
the mountain, thence along the mountain to the Van Derveer line, and along it to the river again. Other first settlers here, previous to 1756, were John Appleman, probably in Washington Valley, George Remer, Christian Falk, John Castner, who lived on what is now W. F. Moxlow's place, Leonard Streit or Stright, on Tunis D. Melick's place, Jacobus Van Der Veer, on Henry Ludlow's place, and Hendrick Van Arsdale, probably on or next to, Mrs. Ann Van Arsdale's place. John Powelson came in 1767, John Boylan 1760, William McEowen 1775, and later William Gaston and Abraham Brown, the last four of Scotch-Irish stock, and, in 1787, Matthew Lane.

RELIGIOUS PRIVILEGES.

"RARITAN IN THE HILLS."—Our early settlers were evidently a religious people. No sooner did they have a shelter than God had a sanctuary. A log church was erected on the farm now owned by Mr. George W. Towles, on the mountain at a spot about a mile and a quarter east of our village. Of course it has long since disappeared. Some of our older people remember seeing some graves there in their younger days, but everything has been leveled by the plow and the harrow, and were it not for the full journals kept by early Lutheran ministers, in German, we should be inclined to doubt that a church was ever located in such an inaccessible spot. It was there before 1720 and was called the church of "Raritan in the Hills," the term Raritan referring to the watershed drained by the Raritan River. Except for the hard climb, the site was a good one, being central to the sparsely settled parish. It was near the junction of three roads, one of which led to the Washington Valley
region, one to Liberty Corner, and one to Pluckemin. Here the people were serv'd first by supplies from New York, then by Rev. Daniel Falkner, from before 1724 until 1731, then by Rev. J. A. Wolf, 1734-1745, then by supplies from Pennsylvania, until a call was given to Rev. J. A. Weygand, 1749, during whose ministry Zion's Lutheran Church at New Germantown was built.*

Raritan in the Hills was grouped into a single pastoral charge with the Lutheran Church of Rockaway, about 11 miles west of here, now known as Potterstown. In that log church on the mountain was held on August 20, 1735, the "First Synod of the Lutheran Church on American Soil."† The occasion was the difficulty between Pastor Wolf and his congregation. The members of the Synod were Rev. W. C. Berkenmeyer, of Loonenburg, (now Athens,) N. Y., pastor of the four Lutheran congregations, chiefly Hollandish, of Albany, Athens, Kiskatom and West Camp, and Rev. W. C. Knoll, pastor of the Hollandish Lutheran congregations at New York and Hackensack. Probably the aged Rev. Daniel Falkner, who still resided in the bounds of the parish and practiced medicine, was also present. Berkenmeyer was made president and secretary. The lay delegates present were Charles Beekman and Jacob Bos from New York, John Van Norden and Abraham Boskerk from Hackensack, Peter Fredericks from Uylekill, (probably Hanover, N. J.,) Balthasar Pickel and Lawrence Ruloff-

* For the information concerning the Church of Raritan in the Hills, I am indebted to Mr. Jno. C. Honeyman, whose indefatigable research is worthy of all praise.

† A full account is found in Gröebner's History of Lutheran Church in America.
sen from Rockaway, and Daniel Shoemaker and Henry Smith from the local congregation, making nine congregations, counting Berkenmeyer's four, represented by regularly accredited delegates. The dispute between pastor and people was about salary money, perquisites, and a minister's house. Wolf demanded to be paid in New York money instead of New Jersey currency, charged too much for funerals, baptisms, marriages, etc., and insisted that the congregation should build a parsonage. (They owned at that time 100 acres of land.) The people alleged that Wolf neglected the school, the catechumens and other duties, did not observe the forms of the Lutheran church, and read his sermons instead of preaching "out of his head." There is a full account preserved of the proceedings of Synod, the speeches made and the action taken. The result was that all parties were led to shake hands and a new agreement was made and signed, in which Pastor Wolf agreed to take New Jersey money, to charge 12 shillings for a funeral of an old person and 6 shillings for a younger, to charge for the other perquisites according to the Hackensack price list, to observe the church forms, to visit the school and catechize, and to preach "out of his head" when he should take possession of the new house, which they were to build "four weeks from this day henceforth."

The difficulty was only patched up temporarily, however, for they soon fell into trouble and dissension again.

He neglected his duties, had scandal in his family life, gave great dissatisfaction, and regularly, at the end of each year sued his people, or those of them whose names were subscribed to his call, for his salary. Some went to other churches and some left the community.
Truly the Wolf came and scattered the sheep. There was no method at that time, ecclesiastical or civil, by which the people could free themselves from the incumbrancy of this intolerable burden. During this time two other churches seem to have been formed, one at Leslys’ Land, between North Branch and White House, and one on “Fuchsenberg,” in Low Dutch “Fosseberg,” that is, Fox Hill. It was considered best that these four churches should erect one large central building and form one congregation. Three of them agreed to this and built Zion’s Lutheran Church in New Germantown, begun 1748, dedicated December 2, 1750, which is still standing. “Raritan in the Hills” refused to enter into this arrangement, alleging that the distance was too great for them.

ST. PAUL’S CHURCH.—In 1756, at a meeting of the vestry of Zion’s Church, it was “determined to build a church at Pluckamin, Bedminster Township, Somerset County, to be called St. Paul’s Church.”*

A subscription “roll” was accordingly circulated the same year, which you see before you here today, and is a most interesting and important document. The amount subscribed was about £350.

The church building was dedicated in May or June, 1758, and stood, a little south and east of our present building, on the present driveway, the land being donated for the purpose by Jacob Eoff. It was a stone structure with rough cast walls, as described to me by Mrs. Sarah Parker, who remembered seeing it in her youth. In 1767 the United Churches of Zion and St. Paul were incorpo-

* Snell’s History, 717—No authority on spelling Pluckemin.
rated. At first St. Paul’s had service every third Sunday, but after June, 1770, only on every fourth Sunday. The ministers of the united churches, after Mr. Weygand. (who was never the regular pastor of St. Paul’s), were Rev. Paul Bryzelins, 1760-1767; Rev. Henry M. Muhlenberg 1767 until about 1774; (“Father Muhlenberg” lived in Philadelphia, and had two of his sons, Rev. Peter Gabriel Muhlenberg, 1768-1772, afterwards the distinguished General Muhlenberg of the Revolution, and Rev. Henry Muhlenberg, 1772-74, to minister as his assistant to the united churches;) and Rev. William Graff 1775-1809. St. Paul’s seems never to have prospered greatly. The building was dismantled by a raid of British troopers in December, 1776, during the Revolution. On January 5, 1777, it is said that 230 British prisoners were confined within the walls of the old church, during the stay of Washington’s Army after the battle of Princeton. It was at this time that Capt. William Leslie, of the British Army, whose tomb is yet with us, was buried in our churchyard by the American troops, with the honors of war. The church was never much heard of after the year 1800. But there was another reason for its decline; a new enterprise had started in the community, which increased as St. Paul’s decreased, and finally became predominant.

Bedminster Church.—The Reformed (Protestant Dutch) church of Bedminster was organized December 25, 1758, soon after the dedication of St. Paul’s, at a meeting of the consistory of Raritan, at the house of Domine Hardenberg, at Somerville. Until 1800 it was collegiate with the churches of Raritan (Somerville,) and North
Branch, (Readington,) receiving preaching for one-third of the time. Viewing these three strong churches at the present day, some of our Home Mission churches that have preaching only once in three weeks, may well take courage. Bedminster has had three houses of worship, the first where now the cemetery is, on land donated by Jacobus Van Derveer, built in 1759; the second, on the same site as the first, built in 1818, and the third, built in 1897, in Bedminster village. When the second edifice was built an attempt was made to have it placed in Pluckemin. The pastors of Bedminster church have been J. R. Hardenbergh, 1758-81, T. F. Romeyn, 1784-85, Peter Studdiford, 1787-1800, John Duryee, 1800-1801, John Schureman, 1801-7, Charles Hardenbergh, 1808-20, Isaac M. Fisher, 1821-39, George Schenck, 1840-52, William Brush, 1852-65, Charles H. Pool, 1866-75, John L. McNair, 1876-92, T. Walker Jones, 1892-

Bedminster grew steadily in members, wealth, and spiritual power, until it became, and is, one of the strongest country churches of the Reformed denomination.

It is the mother church of our community, and contributed most of the members at the formation of our congregation. Many of our old members look back to it as their old home with feelings of admiration and affection, and we all rejoice in its continued prosperity.

In 1832 a Methodist Episcopal church was built in the village of Pluckemin, near the site of the old Lutheran church. Its trustees and promoters were Jeremiah Conover, Isaiah Codington, Egbert Melick, James Melick, and William Iliff. The first mentioned was the only one who resided in the village. The church never had a regular pastor or stated preaching, and never prospered. It
illustrated the well-known principle, that it is easier to start than to sustain a church, especially where it has no constituency. In 1851 the same trustees sold the land and building to the Presbyterian church.

The Presbyterian Church of Pluckamin—As to the origin of our church, I can not do better than quote from the very interesting address by Rev. Dr. William A. McDowell delivered at the laying of the cornerstone of this church, July 8, 1851, which is recorded in our first book of Sessional minutes. He says: "For many years the families of this village and vicinity have been anxious to enjoy a greater amount of gospel privileges, and to have these privileges within the reach of all. This has produced a strong desire to have a good church edifice built. More than thirty years ago, when the Dutch Reformed church of Bedminster, with which most of the families here were connected, and to which they were strongly attached, found it necessary to rebuild their house of worship, the people of this village felt a strong desire and made strenuous efforts to have the new house erected here; they honestly believed that the prosperity of the church would be promoted by this step, and they made liberal offers to secure it. In this they failed. In several subsequent efforts made at different times in years following to secure enlarged gospel privileges and a church edifice they were also unsuccessful. As time passed away and the population of the village and neighborhood increased the importance and necessity of making provision for enlarged gospel privileges and better accommodations for religious worship were more and more deeply felt.* The people here were tenderly attached to the

*They petitioned the Bedminster Consistory for an increase of service in the village; but it was not granted.
church of their fathers, and felt a strong reluctance to leave the place where most of them had long assembled for the worship of God, but duty to themselves, to their families, to posterity and the church of God seemed imperatively to demand that there should be an organized church and a house of worship in this village. They believed that the time had fully come for them to act efficiently in this matter, and that they would fail in their duty both to God and the community if they failed to take the necessary steps for accomplishing this desirable object. It was therefore in full meeting of this people unanimously resolved that it was their immediate duty to seek from the Dutch Reformed Classis of New Brunswick, under whose care they were, the organization of a Dutch Reformed church in this village.* In accordance with this resolution a petition signed by eighty-one individuals was drawn up and laid before the Classis at a meeting held at Griggs-town on the third Tuesday of October, 1850. This application was strongly opposed by the Bedminster Church and in consequence of conflicting statements made before the Classis they deemed it expedient to appoint a committee to visit the ground, and ascertain on the spot the true state of things, and see whether arrangements could not be made satisfactory to all concerned.

*In the copy of a statement of intentions sent to the Consistory of Bedminster Reformed Church, signed by 36 persons, the following three reasons are given in substance: 1. The inconvenience of the present place of meeting. 2. The danger that the Presbyterians would organize a church and gain the ascendancy. 3. The probability that an independent church, either Dutch or Presbyterian, would in the nature of things be established in the village at no distant day, and that they thus only accommodated themselves now, and secured for the future this location for the Reformed Dutch Church.
"At a subsequent meeting of the Classis held at New Brunswick, November 7, 1850, for the purpose of hearing the report of the committee, the committee reported, and, as no satisfactory arrangement had been made, the people of Pluckamin through their commissioners renewed their application for the organization of a church in this place. After much discussion the Classis decided to postpone any action on the subject until their stated meeting in April.

"These delays, and the uncertainty occasioned by them, greatly embarrassed the people of Pluckamin. Anxious, however, not to be in haste to leave the church of their fathers, they resolved to make one effort more to be organized into a Dutch Reformed church. They accordingly took constitutional measures to have the subject brought before Classis at a meeting to be held at Branchville, (South Branch), in February, 1851. At that meeting the application was renewed, but the Classis declined taking up the subject. The commissioners then in the name of the people of Pluckamin finally withdrew their application, and asked that all their papers on the subject might be returned to them, which was granted.

"Before the last meeting of Classis the people of Pluckamin had resolved with entire unanimity that if they failed in their third application they would at once seek an organization as a Presbyterian church. In making this change they had no conscientious scruples to overcome, the two churches being substantially the same in doctrine, discipline and order. They differed only in name, both being strictly Presbyterian.

"Measures were accordingly taken with as little delay as possible to have a meeting of the Presbytery of Eliz-
abethtown, to ask of them to be organized into a Presbyterian church. Presbytery met for this purpose at Elizabethtown on the 25th of February, 1851."

Here we shall let the minutes of Presbytery tell the story.

"The following petition from persons residing in Pluckamin and vicinity was presented to Presbytery, viz.:

"To the Reverend Presbytery of Elizabethtown: The inhabitants of Pluckamin and vicinity, being without the blessings of an organized church in our village, and there being a continued increase of population and of families who have no means of conveyance, (the nearest church being over one and three-fourth miles distant,) we forcibly feel the great and growing necessity of a church.

"After mature and careful deliberation, we are of the firm conviction that an organized Presbyterian church located in our village would not only prove a blessing to those who come under its immediate influence, but also tend to advance the interests of our Redeemer’s kingdom.

"In accordance with these convictions we propose to build a house sufficiently large and commodious not only to meet our present wants, but to accommodate a probable increase of numbers. Therefore, we, the undersigned, respectfully and earnestly request your Reverend Body to grant us an organized Presbyterian church, and assist us in accomplishing an object of so great importance to us and the general interests of religion.

"(Signed by)


"Several of the signers of the above petition appeared in Presbytery and were heard in favor of the same.

"The Rev. Drs. Messler and Sears, and Rev. Mr. Demarest also appeared as delegates from the Classis of New Brunswick and were heard on behalf of said Classis on the subject of the petition." (Recess was then taken.)

"The petitioners and the delegates for the Classis were further heard until they expressed themselves satisf-

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fied. The roll was then called giving each member of Presbytery an opportunity to express his opinion, after which, on motion, Drs. Murray and Magie and Rev. Mr. Williamson were appointed a committee to confer with the petitioners and the delegates of the Classis.

"The Committee of Conference reported recommending the following resolution:

"Resolved, That ———— be a committee to organize a church in Pluckamin, in case the Classis of New Brunswick does not organize a church there at or immediately subsequent to its next stated meeting. This report was accepted; but being unacceptable to the parties, a motion for its adoption was lost. Whereupon it was resolved, That the request of the petitioners be granted, and that the Rev. Messrs. Williamson, Blauvelt and English, ministers, and Benjamin McDowell (of Lamington) and William Annin (of Liberty Corner) elders, be a committee to organize a church in the village of Pluckamin, on the second Tuesday in March.

"The Stated Clerk was directed to inform the delegates from the Classis of New Brunswick of the action of Presbytery in the case."

Rev. Dr. William W. Blauvelt once informed me that he made the motion in Presbytery to organize a church in Pluckamin, and that Presbytery was influenced in its action by the statement of the petitioners that if Presbytery failed to organize a church there, they were determined to organize a Congregational church.

On the appointed day, the second Tuesday, the 11th of March, 1851, the Committee of Presbytery, namely, Rev. Abraham Williamson of Chester, Rev. William W. Blauvelt of Lamington, and Rev. James T. English of
Liberty Corner, "met a large and deeply interested assembly of the people in the lecture room.* A sermon was preached by Rev. Mr. Williamson on Joshua 23:11. 'Take good heed therefore unto yourselves that ye love the Lord your God.' After the sermon the Rev. Mr. Blauvelt formally announced to the congregation that Messrs. Williamson, English and himself were a committee appointed by the Presbytery of Elizabethtown to organize a Presbyterian church in this place, and called upon those who were prepared to unite in such an organization to present their certificates of church membership, containing their dismission from other churches, and expressive of their wishes to unite in this new organization.

"Thereupon forty persons presented such certificate. They were then called upon to nominate suitable persons for Ruling Elders, when John Van Zandt, Francis Hastings, Peter Garretson and John Collyer were duly nominated and unanimously elected. They were then solemnly set apart and ordained, according to the provisions of the Form of Government, as Elders of the Presbyterian Church, and installed as such in the church of Pluckemin.

"After these services were completed, notice was given that the congregation would meet in this room at 6:00 o'clock this evening to elect their Trustees, and that at 7:00 o'clock there would be preaching by Rev. Mr. English.

"At 6:00 o'clock the congregation again assembled and proceeded to the election of Trustees in accordance with the law in such cases—ten days notice of the election

* In the old Academy. The account is from a manuscript in possession of the church.
having been previously given. The following persons were duly elected Trustees of the Presbyterian Church of Pluckamin, to serve for one year: Elias Brown, Benjamin Van Dyke, Jacob T. Wortman, John McCullough, David N. Van Zandt, Henry Van Fleet, and Hugh Gaston. After their election the Trustees severally took the oath of office in the presence of the congregation. This business completed, the religious services of the evening commenced. A sermon was preached by Rev. Mr. English on I Sam. 14:6, ‘For there is no restraint to the Lord to save by many or by few.’” The account of the day’s proceedings closes with these felicitous words:

“The services of the evening and of the day being closed, the people returned to their homes with joyful and thankful hearts, rejoicing in the Lord who saves by many or by few, who worketh all things after the counsel of his own will, and who in his kind providence, had led them in a way they knew not into the possession of an object long desired and dear to their hearts—an organized Christian church in their own village.”

“Before any organization had been obtained, or any application for a separate organization had been made, decided measures had been taken for building a house of worship, and large and liberal subscriptions had been made by the people for that purpose.”* A few days before the organization, namely, March 8, 1851, the people in public meeting appointed Hugh Gaston, David D—— (probably Dawson), David McCullough, John M. Brown and John McBride a Building Committee.

The ground on which the church stands was once sold

* From Dr. Wm. A. McDowell’s account in Session Book.
by the trustees of Zion’s Lutheran church, of New German-town, under an act by which they received a separate incorporation, to William McEowen. This was contested in the Courts on the ground that the original charter conferred no power to sell in fee the lands of the church.* Hon. Richard Stockton rendered a decision as follows: “I decide that lands conveyed by deed to William McEowen, Esq., are null and void, and that Zion’s vestrymen have no right to sell church and lands of St. Paul.” In 1825 the Court appointed commissioners with power to dispose of the property. They conveyed it to Abraham I. Van Arsdale. “It reverted to him in the right of his wife, Mary Eoff, daughter of Jacob,” says Snell’s History. “They sold it to Abraham I. Van Arsdale,” says Rev. Dr. William A. McDowell. Soon after this the old building was removed as being unsafe. It is said that the stones were used to build the dam at Kline’s mill. This property the Trustees of the Presbyterian church bought, as also an adjoining lot with a small church building on it erected by the Methodist brethren in 1832—now our village school house, and also a small strip adjoining that. The Methodist church was removed, and on July 8th, 1851, the corner stone of our church was laid with appropriate ceremonies. The 27th Psalm was sung, a portion of Scripture read, prayer offered by Rev. Mr. Williamson, an address was made by Rev. Mr. Blanvelt, a brief statement of the origin and history of the church, (as given in the foregoing pages), was read by Rev. Dr. William A. McDowell, by whom the corner stone was then laid, a hymn was sung, and the benediction was then pronounced by Rev. James T. English.

* Snell’s History, p. 717.
Mr. Asa R. Dilts of Raritan, still living, was the builder employed,* and did the work in a highly satisfactory manner, as the condition of the church to-day, after the lapse of nearly fifty years attests.

The new building was dedicated on the third of February, 1852, the sermon on the occasion being preached by Rev. Nicholas Murray, D. D., of the First church of Elizabeth.

OPPOSITION.—Our history would not be full and faithful did we not refer to the state of feeling caused in the community by the organization of the new church. Dr. William Smith in his New Testament History remarks on the appointment of the first Board of Deacons in the early church; "But now came the humiliating fact, which has ever since cast its shadow over the church, that every development of doctrine or discipline is the fruit of some error or imperfection. Doubtless more is gained than lost by the working of this principle; chiefly because it leaves all the glory to God, and shames man's boast of growing perfection."

In like manner, it may be said that few churches are organized in the older and well settled portions of our country with the approval and good wishes of the whole community. The beginning of our church was no exception to this general rule. Much opposition was aroused. Many people, cleaving to the mother church with renewed devotion, drove past the new edifice every Sabbath to their own place of worship, and the scene is well described in the 8th verse of the

*A. R. Dilts contracted May 8, 1851, for $3,950, to finish it in seven months, the people to do the carting.
129th Psalm: “Neither do they which go by say, The blessing of the Lord be upon you; we bless you in the name of the Lord.”* A chapel was erected in the village for their accommodation, where Sabbath afternoon services were held monthly, as well as a Sabbath school weekly, a Sabbath evening prayer meeting, and even a mid-week prayer-meeting. When I first came here the Presbyterian Sabbath School met in the morning, in summer, and the Reformed Sabbath School in the afternoon. The children of some families attended both Sabbath schools and no church. The prayer meetings of the two churches were united many years ago.

The Sabbath school at the chapel was given up some years later, and the preaching service was put on the afternoon when I preached in Washington Valley. After Mr. McNair’s pastorate, it was discontinued altogether, and the building was sold to Mr. J. L. Dolliver, who by a little alteration changed it into a very neat and convenient village store. Happily, the early unpleasantness between the churches, receiving no encouragement from the pastors on either side, has at length entirely died out. Only two families now “go by,” and they from force of long associations and through no dislike of us. Probably no two churches, even of the same denomination, dwell together more amicably side by side. The general principle that a village is the place for a country church has been exemplified. Country people can come to a village to church better than village people can go out into the

* The village physician who was here 28 years ago, encountering the same peculiarity in his own practice, once suggested that the name of the village should be changed from Pluckemin to Gobi.
country for that purpose. Bedminster church showing only the greater vigor for its severe pruning continued to flourish, and has been removed to Bedminster village, where it is stronger and more fruitful than ever. And in this we rejoice, and will rejoice.

It is proper that here before we proceed to the further history of the new enterprise, we pause a moment to take a look at the first bench of Elders.

The leading spirit in starting the new church was John Van Zandt. He was born in Philadelphia, Pa., April 10, 1797, and bore the surname of his father, a sea captain, owning his own ship, who was lost at sea and never heard from. His grandfather was Wynant Van Zandt, a prominent citizen of New York of the Knickerbocker stamp. His mother was Jane Eoff, daughter of Cornelius, son of Jacob Eoff, a first settler of this region. After the death of his father he was brought as a small boy to Pluckemin by his mother who not long after died. He attended school at the school house which stood in the corner of the road in front of Mrs. Magdalen Van Arsdale's place, about a mile west of the village. He married Miss Gertrude Bird, daughter of Luke and Jane Bird, living near Pluckemin, in 1819. At first he was engaged in the huckster business and lived on the Cornelius Suydam place on the North Branch road. Prospering in business he removed to our village and kept store, on the northwest corner, doing a large and thriving trade. He united with Bedminster church in 1820, when he was 24 years old, and became an active worker in every good cause. He claims to have started the first Sunday school in this region at his former residence. He was a plain man, but of a good mind with strong religious
instincts, and possessed of much force of character. He once attended the General Assembly of the Presbyterian Church at Nashville, Tenn., in 1855, which furnished him with many reminiscences in his later years. He removed to Somerville several years before his death, and he died there August 24, 1882, in his 86th year, leaving three sons and one daughter.*

Francis Hastings was born in Cheltenham, England, October 13, 1797, and came to this country when he was a young man, about the year 1831. He was a school teacher and taught in a school house just below the “Hovey place,” on the Somerville road. His wife was Ann Powelson, a great aunt of the present generation of Powelsons, and he lived on the Harry Hodgett’s place, which, English like, he set out with choice fruit trees. He united with the Bedminster church in Rev. Mr. Fisher’s time, and was one of the founders of our church.

He was a man of mild temper and manners and faithful in his religious duties. He removed from the place, and died at Jersey City, on May 12, 1884, aged 86. He left two sons and one daughter.

Peter Garretson was a farmer who lived on the Nathan Compton farm, a good, enterprising, thriving man, held in highest esteem by all the community. He died in the fall of the same year in which the church was organized, November 24, 1851, aged 54, and was never privileged to

* Mr. Van Zandt, like many of the Dutch descendants, in his pronunciation, as one of them once expressed it, “put w for we (v),” as instanced one evening in his store in the olden time, when discoursing upon the eminent attainments of a certain person, he remarked, “He was also verry well versed in history, both sacred and divine.”
worship in the new building. His wife was Catharine Wilson, whose mother was a daughter of John Boylan. She survived until March 24, 1886, when she died at the age of 86. She lived and died in the next house south of the parsonage, and leaves pleasant memories as a neighbor. They left one son and four daughters.

John Collyer lived west of the village on the place now owned by Daniel C. Powelson, and was the village undertaker. He is described as being a fine looking old gentleman, an ideal elder in appearance, and possessed the respect and good will of the whole community. He was for many years superintendent of the Sunday school which met in the old Academy. His wife was Elizabeth K. Gaston, who died November 11, 1857, aged 75. Mr. Collyer died January 5, 1865, in his 83rd year. They left one daughter, Margaret, who married John B. Van Derveer, (long a merchant in this village), and died December 28, 1895, aged 88.

It is a remarkable fact, showing the changeableness of our population, that no descendants of these four original elders now live in this community, although in some cases these descendants are numerous.

Rev. James Petrie's Pastorate, 1852-1856.—The infant church after hearing supplies, part of them appointed by Presbytery, for some months, finally heard the Rev. James Petrie as a candidate, and gave him a call. Mr. Petrie had been introduced to Elder Van Zandt, at Synod, by Rev. Charles K. Imbrie, and Dr. Archibald Alexander had written a letter, now in our possession, recommending Mr. Petrie as a suitable man for the pastorate.
Rev. James Petrie was born in Perthshire, Scotland, June 22, 1814, and was well brought up on the Shorter Catechism with proofs from the Scripture. He came to this country in 1831, and after one week in New York went to Princeton to visit a fellow passenger. Here he was introduced by the steward of the college to Professor McLean and to the president of the college, who finding that he had made considerable progress in his studies in the old country, encouraged him to enter college, and brought his case to the attention of Robert Lenox, Esq., of New York, who assisted him throughout his entire educational course. He entered Princeton College in 1833, graduated 1836, entered the Theological Seminary at Princeton the same year, and graduated in 1839. He was ordained and installed pastor of the church at Liberty, Sullivan County, New York, by the Presbytery of Hudson on September 30, 1840. He was the first pastor of that weak and struggling church, in a rough and newly settled country, and the work was very hard and discouraging; but at the very darkest hour, the Lord blessed his labors with a great outpouring of the Holy Spirit, and during one year one hundred were added to the church. There he labored hard for twelve years, and was so nearly broken down that a change became advisable. He removed to Pluckemin, January 22, 1852, and preached for two Sabbaths in the old academy before the new church building was dedicated, which event took place, as we have seen above, on February 3, 1852. His labors were greatly blessed at Pluckemin. At the first communion twenty-five were added to the church, fourteen of them on profession of faith, four of these over 60 years old. On January 2, 1853, fifteen were added, six of them on profession
of their faith. The installation of Mr. Petrie as pastor of this church did not occur until the fourth Tuesday of October, 1853, at 10:30 a. m., on which occasion Rev. John H. Townley presided and gave the charge to the pastor. Rev. Edward B. Edgar preached the sermon, and Rev. John C. Rankin, who was a Seminary classmate of the pastor, gave the charge to the people. In 1856 Mr. Petrie suffered much from granulated eyelids, and in order to be near his doctor, he resigned his charge, was released by Presbytery, on the 8th of October of the same year, and removed to Jersey City, where he took charge of the Scotch church, to which he had received a call. During Mr. Petrie's ministry eighty-six names were added to the roll, making a total when he left of one hundred and forty-two. In 1857, one hundred and thirteen members were reported to Presbytery. He was a sound preacher of orthodox truth, with a Scotch style of delivery, and a faithful pastor. His subsequent history, briefly, is as follows: Pastor at Jersey City, 1856-58; Stated supply, Bethel, N. Y., 1858-62; Stated supply, Phillipsburg, N. J., 1862-66; Pastor, Manchester, N. J., 1866-72; Stated supply, Montana, N. J., 1872-76; Barclay, Pa., stated supply, 1876, Pastor, 1878-85. He died at Plainfield, N. J., March 13, 1886, aged 71. He was twice married and left three children by his first wife, and five by his last marriage, one of the latter, Miss M. Josephine, being the secretary of the Young People's Department, in the Woman's Board of Home Missions.

During Mr. Petrie's pastorate, three more Ruling Elders were elected, namely, Daniel Gaston, Elias Brown and Abraham Powelson. Daniel Gaston declined the honor as he did also three years afterward.
Elias Brown, Esq., was the son of Abraham Brown, who early bought 130 acres of land in this community. His brother, Rev. Isaac V. Brown, D. D., was the founder of the celebrated school at Lawrenceville. Elias Brown married Joanna, daughter of William McEowen, Esq. Two of their sons became leading merchants of the city of St. Louis, Mo.; another, William H., graduated at Princeton College; and another, John Mehelm, is still living among us, the oldest living graduate of Rutgers College. 'Squire Brown, as he was generally called, was a Justice of the Peace and a farmer, owning, it is said, 600 or 700 acres of land, a man of strong will, and a leading citizen. At the time of the organization of our church, he was an elder in the Liberty Corner church, though residing here.* Although active in the establishment of the church he did not bring his letter until February 19, 1854, the date of his election to the office of

*Mr. Daniel Gaston once told me the following story: One Sunday, returning from service at Liberty Corner, 'Squire Brown's carriage broke down on a bad piece of road, in consequence of which he sued the authorities for damage. Peter Kline, Esq., a pettifogger of North Branch, was employed in the case, and a portion of his address to the jury was somewhat as follows: "Gentlemen, you know that it is very necessary for 'Squire Brown to have orthodox preaching. He cannot get along without it, and he must have orthodox preaching. He tried to get it at Bedminster, but failed. He tried Lamington, but did not succeed in finding orthodox preaching there. Finally he tried Liberty Corner, and there found what he wanted, good orthodox preaching, and was satisfied. Now, gentlemen, if, after 'Squire Brown has taken all the trouble on a Sunday morning to drive across the mountain to get loaded up with orthodox preaching he drives over a big stone in the road on his way home, and has it all jolted out of his head, what good is it going to do him?"
Ruling Elder. He built and livd in the house on the cor-
ner, now owned and occupied by Elder Stewart Brown. His death occurred on February 5, 1857, at the age of 75.

For convenience we shall insert the notice of Mr. Abraham Powelson later.

Rev. Dr. F. F. Cornell's Pastorate. 1857-
1863.—The church did not remain long vacant. On December 15, 1856, Rev. Frederick F. Cornell, D. D.,
was unanimously called to be pastor, began his work on
January 18, 1857, and was installed pastor on the third
Tuesday of May. At this service Rev. Dr. William W.
Blauvelt preached the sermon, Rev. James T. English
presided and proposed the constitutional questions, Rev.
Samuel S. Sheddan gave the charge to the pastor, and
Rev. Edwin H. Reinhart the charge to the people.
During this pastorate the church was repainted, the
steeple improved, a strip of ground, back of the lot, was
purchased of Isaac Gaston, in 1858, on which horse sheds
were erected, the Mite Society was organized, and 92 were
added to the church, bringing the total of names on the
roll up to 234. The total of communicants reported to
Presbytery at the end of this pastorate, in 1863, was 146.
We shall let the minute adopted by Presbytery in 1875,
on the death of Dr. Cornell, tell the history of his life
and work:

"Frederick Frelinghuysen Cornell, D. D., was born
November 16, 1804, at Allentown, N. J., where his father,
Rev. John Cornell, was for twenty years pastor of the
Presbyterian church. His mother was Maria Frelinghuysen, daughter of General Frederick Frelinghuysen, of
Revolutionary memory, and sister of Hon. Theodore
Frelinghuysen, the Christian statesman. Under the happy influence of the Christian culture of this home, he united at the age of 17 with the First Reformed church at Somerville, N. J., where his father was then the principal of a classical academy. Having prepared chiefly in the school of the late Rev. Isaac V. Brown, D. D., at Lawrenceville, N. J., he entered the College of New Jersey, at Princeton, and was graduated there in 1825, with the first honor of his class (which he shared with A. O. Zabriskie, afterwards Chancellor of New Jersey.) He was a private tutor in Mr. Needham Washington's family in Virginia for nearly a year, studied theology in the Seminary of the Reformed Church at New Brunswick, N. J., was professor in the College of Mississippi, at Natches in 1829 and '30, and was licensed to preach by the Presbytery of Newton in 1830.

"Entering the ministry of the Reformed church he served as a home missionary, (at Stuyvesant and Columbiaville, N. Y.,) for eighteen months, and then accepted a call from the Reformed church of Montville, N. J., where he remained four years, from 1832 to 1836. Then he became pastor of the Reformed church of Manhattan, on the east side of the city of New York, and continued there from 1836 to 1856, a period of twenty years. His labors there were principally among the poorer classes, and are characterized as severe, self-sacrificing and successful. His health becoming impaired he then returned to Somerville, his early home, but soon accepted the pastorate of the Presbyterian church of Pluckamin, where he ministered from 1857 to 1863, a period of six years; and to his untiring labors and generous gifts that church owes much
of its prosperity.* From that time his failure of health compelled him to desist from the active work of the ministry, (save that he supplied the chapel at Martinville for a while), and toward the last his mental powers gradually failed until he died of paralysis at his residence in Somerville, on the 7th of August, 1875, in the 71st year of his age.

“Dr. Cornell was a gentleman of culture,† a ready preacher, a hard-working pastor, a kind friend, and a liberal benefactor. As a Presbytery we desire to record our appreciation of his worth and work, and to extend to his afflicted family an expression of our sympathy and regard.”

Dr. Cornell received his honorary degree of Doctor of Divinity from Union College, Schenectady, N. Y.

While pastor here, he resided on his place between Somerville and Raritan. On Sundays he would drive up here and preach in the morning, return home for dinner, drive up here for afternoon service, and then home again. He claimed that it rested him to drive home at noon and back again, and composed his mind for preaching, more than if he should take dinner in the congregation on Sunday.

Eventually it seemed best, both to him and the congregation, that the church should have a pastor residing in the midst of them, and for this reason he asked the congregation to unite with him in requesting Presbytery to dissolve the pastoral relation existing between them.

* See the records of the Board of Trustees. Dr. Messler once said to me, “If it had not been for F. F. Cornell the Pluckamin Church would have gone under.”

† He was tall, erect, graceful and courteous.
The congregation assented, with expressions of regard, and on January 16, 1863, Presbytery granted the joint request and dissolved the pastoral relation. During Dr. Cornell's pastorate there were two elections of Elders, one on January 22, 1857, at which Daniel Gaston, (who declined), John McCullough, John S. Felmlee, and Jacob V. D. Powelson were elected, and again on February 16, 1861, when Charles Suydam, Jacob T. Wortman, John C. Bergen and Paul V. Tunison were elected. The last named is still living in Somrville. Of the others we shall here mention only the following, reserving the rest till later:

John S. Felmlee lived on the mining farm, generally known as the Hovey place, half way to Somerville, and was a man of great force of character. His farm was generally considered poor, but such was his industry and thrift that he made money out of it, and erected on it the numerous and sightly buildings we see there to-day. He married Ellen, the daughter of Garret Voorhees, Esq., of Mine Brook, an aunt of the present Governor of New Jersey. Their son, David, is a prominent educator in the State of Illinois, being president of the State Normal School. Mr. Felmlee was suddenly killed on May 1, 1860, by being thrown to the bottom of his well while repairing the pump. "By which," the minute of session says, "this church has been deprived of one of its most valuable officers, and society of a most highly gifted member." His age was 43.

John C. Bergen was a farmer living half way between here and North Branch. Of his family, who were once connected with this church, as in so many other cases, none remain now in the community. Mr. Bergen exer-
cised the office of Ruling Elder about three years, and
died March 15, 1864.

Charles Suydam lived in Washington Valley, in the
house where Deacon J. Albert Schneider now resides.
He was the father of Mrs. Isaac Amerman of this place.
He was a man of quiet, gentle manners, of excellent repute
and had the good of the church always at heart. He left
here in the spring of 1873, just as the present pastorate
began, and removed to the State of Illinois, where he
remained until his death, on March 19, 1897, at the age
of 86.

Rev. Thomas Carter's Pastorate, 1863-1872.—
Again there was but a short interval between the pasto-
rates. On April 20, 1863, the congregation met and voted
a unanimous call to Rev. Thomas Carter, a licentiate of
the Second Presbytery of New York. The next day the
commissioners from the church appeared in Presbytery
and presented the call, which was found in order, and they
were granted leave to prosecute the same before the
Second Presbytery of New York. At a special meeting
of the Presbytery of Elizabethtown held at Pluckemin on
June 22, 1863, Mr. Carter was received as a licentiate, and
examined for ordination. His examinations were sus-
tained, and arrangements were made for his ordination
and installation at 3:30 p. m. the same day. When that
time arrived a peculiar condition, not very complimentary
to the carefulness of our fathers, was confronted. The
"call" was not in the house, nor could it be found. The
moderator, however, decided to go on with the service.
Rev. Edward H. Reinhart presided and proposed the
constitutional questions, Rev. Dr. Mancius S. Hutton, by
invitation, preached the sermon, Rev. William W. Blauvelt gave the charge to the pastor, and Rev. Lewis Bond that to the people. The Presbytery doubtless with the review of its records by Synod before its eyes, sheltered itself under the following minute: "The Presbytery exceedingly regrets the emergency which was so unexpectedly forced upon them in the services just performed; and while confessing the necessary irregularity of a part of the proceedings, feel nevertheless that inasmuch as the call had been read to Presbytery, when permission was asked to prosecute it before the Second Presbytery of New York, and was then found to be in order, the validity of their proceedings cannot be called in question; though of course no such action shall be considered a precedent in time to come."

As a condition of securing Mr. Carter's services, a parsonage must be provided. The congregation therefore purchased a house at the upper end of the village, on a good site, and an additional strip of land on either side of it. To this house they built an addition, on the north side, of a parlor below and two bedrooms above, thus improving the symmetry as well as the capacity of the building, and with other improvements made it into a convenient and commodious manse.

Rev. Thomas Carter, the third pastor of this church, was the son of Robert Carter, the publisher, of New York, and Jane Thompson Carter, his wife. He was born in that city February 6, 1839. From the age of 8 years he attended the school of Mr. William Forrest and was there prepared for college. He graduated from the University of the City of New York, as valedictorian of his class, in 1858, and from Princeton Theological Seminary
in 1861, studied then at the University of Edinburgh, traveled in Europe and the Holy land, and after his return, as we have seen, was called to Pluckemin. On July 22, 1863, he married Mary, daughter of James B. Cochran. It is worthy of notice that her brother, Rev. I. Williams Cochran, of Mendham, married Annie, the only sister of Mr. Carter, and so a special intimacy existed between the inmates of the two parsonages. Although accustomed to the comforts and conveniences of the best class of city homes, Mr. and Mrs. Carter gave themselves wholly to their work with earnest devotion, won the hearts of the people, and were blessed with great success. Precious revivals and large ingatherings characterized this worthy pastorate. We shall let Mr. Carter speak of these in his own words:* “In the winter of 1865-66, the Spirit manifested his presence, and more than a score were received into the church on confession of their faith. But over a much larger ingathering the church rejoiced in the beginning of 1870; and throughout that whole year there was a peculiarly tender feeling among the people. Though the roads were unusually bad, night after night for many weeks the old Dutch chapel, (as it was then called), was crowded with earnest worshipers. Those who were present can never forget the scenes. * * * That spring we reported to the Presbytery fifty-six additions to the church by confession of faith and eight by certificate. The next year we reported fifteen by confession and twenty by certificate. The additions made in connection with this work of grace were among the most spiritually minded and useful members of our

* From a letter to me, dated February 25, 1886.
church. As one result two drinking places in the village were compelled to close, and for many years it was impossible to purchase in Pluckamin anything that would intoxicate. * * *

During the less than ten years that I lived in Pluckamin it was my privilege to receive into church communion there one hundred and thirty-three on confession of their faith and eighty-five by certificate.* The growth of the church was doubtless in answer to the prayers of the people. For several years there was scarcely an evening when there was not a prayer meeting held somewhere within the bounds of the congregation, and peculiarly earnest were the prayers offered for the pastor and for the Divine blessing upon his work.”

Would that such seasons of revival as are recorded by Mr. Carter, might fall on us again from the presence of the Lord.

The latter part of Mr. Carter’s stay in this place was saddened by the unspeakable loss of his most excellent and estimable wife, a loss which fell with heavy weight upon the congregation also, to whom she had endeared herself by her many personal, Christian and social graces, and by her wise and cheerful leadership. Mrs. Cochran thus describes† the tender and tearful service which many of those here to-day remember well: “The brother ministers who took charge of the funeral were warm and loving friends, and spoke from the heart and most impressively to the crowded and weeping assembly in the church. One of them alluded to her graceful hospitality, and said that,

* 218 in all, or an average of about 22 a year.
† in the Memorial of Rev. I. W. Cochran.
as he looked upon her as she lay so beautiful in death, with her lovely smile upon her lips, he had thought that she had welcomed her Saviour with the same sweet smile with which she had always welcomed her friends. Another quoted the words: ‘Jesus saith unto her, Mary! She turned herself and said unto him, Rabboni; which is to say, Master.’”

Mr. Carter procured as his housekeeper Mrs. Lydia Dodd, widow of Rev. Edward Dodd, a missionary to Turkey. She cared for his four motherless children, and being full of the missionary spirit, exercised a strong influence in the congregation for the spread of the gospel abroad. She it was who in 1871 started the Ladies’ Foreign Missionary Society in our congregation, a society which was made auxiliary to the Woman’s Foreign Missionary Society of the Presbytery of Elizabeth in 1872, was more fully organized in 1874, and continues with growing power down to the present day. In 1884 it added contributions to the Woman’s Board of Home Missions to its duties, and in 1895 it began also to contribute to the Board of Missions for Freedmen. Its report for the year just ended, 1900-1901, is as follows: Members, 35. Meetings, 12. Average attendance, 17. Contributions, $90.70; Mission Band, $50; Y. P. S. C. E., $4.50. Total for Woman’s Foreign Missionary Society of Presbyterian Church, $135.20. For Home Missions, $67.90. Freedmen, $12.75. Total, $215.85.

Mr. Carter was a man of fine presence, of generous and sympathetic nature, a good scholar, a scriptural preacher, and an earnest and vigilant pastor. He was active in promoting temperance, home and foreign missions, systematic giving, evangelistic meetings—in short,
every good word and work, and left a deep impression for
good upon all the community. He received a call to be­
come pastor of the church at Boonton, and his pastoral
relation with this church was dissolved on December 6,
1872. Two days later he was installed pastor at Boon­
ton. In 1873 he married Hettie, daughter of Rev.
Edward and Mrs. Lydia Dodd, from which marriage, also,
four children survive him. He died at Boonton, appar­
ently in the midst of his years and usefulness, on Novem­
ber 3, 1894, in the 56th year of his age.

No new Elders were elected during Mr. Carter's pas­
torate. Those who were in office at its close and at the
beginning of the succeeding pastorate were the four fol­
lowing: John McCullough, Jacob T. Wortman, Abra­
ham and Jacob V. D. Powelson.

John McCullough, the son of William and Ann (Web­
ster) McCullough, lived in Washington Valley, on the
farm now owned by Mr. Wagner. Living the farthest
from the church of any member of the congregation on
his road, he used to come to meetings with a large con­
voyance and bring those along the road who had no other
means of coming to the house of worship—a practice
most highly to be commended. Tender hearted and sym­
pathetic by nature his feelings were easily moved and he
could seldom finish an address at a religious meeting
without bursting into tears. With some frailties, like the
rest of us, he nevertheless loved our church, and sought
its good. He traded his farm for Newark property, and
afterward moved to the State of Illinois, where he died,
about the year 1891, advanced in years.

Jacob T. Wortman, descended from one of the first
settlers of the region, was one of the early advocates of a
church in the village, and one of its charter members. At that time he lived on the farm toward Somerville now owned by Mr. Albert I. Amerman, afterward, on the farm northwest of the village now owned by Rev. T. W. Jones. A year or two before he died he moved into the village. He died suddenly on June 7, 1895, at the age of 81, while sitting upright in his chair, in the sick room of his brother Philip. He had been conversing with the others in the room, among them the Rev. T. W. Jones, and when they turned to him to ask him a question, they discovered that life had departed. Mr. Wortman was a man of goodly countenance, of quiet but firm disposition, of good judgment, a faithful elder, a lover of his church, and respected by all. His widow still lives, the only one of the living charter members whose name is still on the roll.

Abraham and Jacob V. D. Powelson were the sons of John A., who was the son of Abraham, who was the son of Johannes, who was born in 1719, and settled in this neighborhood in 1767, building the old house on the Tunis D. Melick place, where the subjects of this sketch were born.

Abraham Powelson married Sarah Ann Van Nest* and lived in the house on the Somerville road where his son, John A., now resides. He and his wife were received into the church here by certificate from Bedminster on April 9, 1853, and he was elected to the office of Ruling Elder the next year, February 19, 1854. He died April 24, 1897, aged 81.

Jacob Powelson married Catharine Aletta Van Pelt†

* Died January 29, 1884, aged 70.
† Died April 20, 1890, aged 66.
and resided on the old homestead, where he built the nice new house about twelve years before his death. They united with the church on certificate from Bedminster, September 4, 1852. He died April 18, 1889, at the age of 71.

These brothers can best be described together: Abraham, like his mother, was calm and easy going; Jacob, like his father, strict and driving. Each had in his wife a helpmeet for him; they were excellent women and leaders in church work. Both of these happy homes dispensed an abundant hospitality.

Both brothers were good farmers, leading citizens in the community, and pillars in the church. Their loss would have been irreparable, had they not trained their children up to take their place. This same remark will apply to other cases.

We cannot help thinking that if these Elders were anywhere upon the earth, and knew of our meeting to-day, their thoughts would be with us, and they would wish to be here. How far are we at liberty to extend this truth?

REV. SAMUEL PARRY’S PASTORATE. 1873.—Again the church was not long vacant. The present pastor first preached here on the last Sabbath of February, 1873. The next Sabbath, notice of a congregational meeting was given, and the next day, March 3, 1873, the people met and voted a unanimous call. Beginning the following Sabbath he preached regularly every week until his ordination and installation on Wednesday, April 30, 1873.*

* For the benefit of the future historian the following summary is given: Samuel Parry, son of Samuel and Selinda (Van Syckel)
Ordination and Installation.—At the ordination and installation, Rev. Aaron Peck, of Perth Amboy, presided and proposed the constitutional questions, Rev. John C. Rankin, D. D., of Basking Ridge, preached the sermon, on Ex. 3: 14, "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." Rev. Robert Street, of Connecticut Farms, offered the ordaining prayer. Rev. William W. Blauvelt, D. D., of Lampington, gave the charge to the pastor, and Rev. John Ewing, D. D., of Clinton, the charge to the people. It had been a late spring and people feared that as the plowing had become good, there would be a small attendance; but there came a soaking rain the night before, preventing the plowing, and the day proved very bright and pleasant, so that a large concourse attended the services, which were thought by many to be unusually interesting and impressive.

Roll Pruned.—The previous year the membership of the church was reported at 249. At the request of the pastor, the Elders "pruned the roll," and with such thoroughness, under the spur of the 10 cents per member apportionment, that they lopped off an even hundred, reporting to Presbytery in 1873, 149 resident members.

Parry was born at Lambertville, N. J., March 29, 1845; brought up at Clinton; united with the church there 1862; studied at Blairstown Presbyterial Academy, 1862-64; graduated at Yale College, 1868; taught at Blairstown Academy, 1868-9; studied at Princeton Theological Seminary, 1869-71; graduated at Union Theological Seminary, N. Y., 1872; preached at Upper and Lower Litchfield churches, Hargrave, P. O., Canada, for three months, during vacation, in 1870, and supplied Wicomico Church, Salisbury, Md., three months in summer of 1871. Married, December 1, 1875, Harriet E. Cornell, daughter of a former pastor.
Washington Valley.—The second service was held at first, as was the custom previously, in the afternoon. Washington Valley was made a preaching station, and on the afternoon of the third Sabbath of each month the pastor has steadily continued to preach there, a duty which he has always hailed as a great pleasure.

Term Service in the Eldership.—Owing largely to previous associations, the congregation preferred the term service in the exercise of the office of Ruling Elder. Once they had requested Presbytery for permission to adopt it, but Presbytery did not consider it advisable to grant their request. But as time went on, and the General Assembly refused to condemn the practice when certain churches adopted it, the desire on the part of this congregation grew; and on the 14th of June, 1873, at a regularly called meeting, it was unanimously resolved to adopt the system of term service of Ruling Elders, and Messrs. James G. Kline, Abraham V. Wortman, and William L. Lyon were elected to serve for the term of two years, or until the annual meeting in March, 1875. The existing session, consisting of Abraham Powelson, Jacob V. D. Powelson, Jacob T. Wortman, and John McCullough, signed an agreement to give up their offices at the annual meeting the following March, 1874, that three successors might then be elected for two years. At the annual meeting, April 7, 1883, the term of service for Ruling Elders was fixed at three years, to conform to the plan meanwhile adopted by the General Assembly, and since then two Elders have been elected at each annual meeting to serve for the term of three years.

The plan has been found to work admirably in practice. Six elders seem to be the right number for the
size of the congregation, good men have been elected, and no friction has been developed, but on the other hand the closest harmony and co-operation with the people have always been maintained.

Steeple Renewed.—In December, 1875, the steeple of the church, having become unsafe, by reason of the decay of its timbers through leakage, was renewed and altered, (with some loss of symmetry), at a cost of about $1,000. The new steeple was also found to leak badly; it was discovered that the rain collecting on the ball ran down the rod into the very top of the steeple, and caused the trouble, a defect which was very easily remedied by the builder.

Deacons.—The organization of the church was rendered more complete on March 25, 1882, when the congregation unanimously resolved to organize a Board of Deacons to care for the poor of the church—one Deacon being elected at each annual meeting to serve for the term of three years. John J. Powelson, John A. Powelson and Richard C. Annin were on this occasion elected the first board of Deacons. The duties of this office have not been very burdensome, but through it some needed and deserved relief has been well dispensed.

The Crescent Mission Band.—A pleasant incident to record is that on April 1st, 1882, at the request of three girls, namely, Ella Holder, Minnie McMurtry and Josie Teeple, the Crescent Mission Band was organized, to interest the young, both girls and boys, in the cause of Foreign Missions, and train them up as workers and givers for that important object. The name was chosen because of its meaning, “growing.” The band still maintains a vigorous existence. It has met twice a month regularly
from the beginning, with hardly any omissions on account of weather; missionary articles have been read, and contributions made. It now has twenty-nine members, an average attendance of seventeen, twenty-two honorary members, and last year contributed $50.00 to the cause. This organization has always been a source of special gratification and encouragement to the pastor in his work. The members of the band naturally become members of the church, as they come to years, and make excellent workers for the Master. Last summer a picture was taken of the band, one of the pleasing features of which is that in the group are some children of those who but a few years ago were themselves children in the Mission Band.

Y. P. S. C. E.—On November 24, 1886, a Young People's Society of Christian Endeavor was organized in the congregation, said to be the first organized in Somerset County. It continues to this day, and although it is not so aggressive as it might be, it shows no signs of approaching dissolution.

**LADIES' PRAYER MEETING.**—The latest organization to be formed in our church is a Ladies’ Prayer Meeting, meeting monthly at different houses. It started last fall, and is kept up with great interest.

**IMPROVEMENTS.**—In 1894, our church was made glad by the present of a new pulpit, chairs, communion table, carpets and cushions, by one of its former members, Mr. James Brown, Jr., of the Somerville Woolen Mills, of Somerville, who with a liberal and enlightened spirit, seeks to promote the good of the village and church of his youth. In 1895, principally through his efforts and generosity, the lot south of the church was bought and pre-
sented to the congregation. Here there stood just south of the drive an old rickety wheelwright shop, and south of that an old blacksmith shop. These buildings extended farther toward the street than the church did, so that they hid the view of the church as one came up the street, and constituted of themselves, a great eyesore. These old buildings were removed, and the improvement is marked. In 1899 our horse sheds finally gave up their hopeless struggle with the winds, succumbed, and lay prostrate before their victorious foe. New and substantial ones were then built, through the encouragement and inducements offered by Mr. James Brown, Jr. These sheds the church owns, and rents out to those who wish to use them. They are a useful, gratifying and profitable improvement.

**General Conditions.**—For many years following the hard times of 1873, agricultural and business interests were very much depressed in this community. In 1876 there was a severe drought, and very little produce was raised in gardens or fields. Farmers were anxious to sell out and move away. The first of April each year would witness a great upheaval of population and exchange of residence. For many years—perhaps twenty-five or thirty years—not a new house was built in the village, and the only improvement made was in the demolition of dilapidated and unsightly structures. Of late years, however, there has been a change for the better. Conditions have become more stable, and since the building of the factory and of the Kenilworth Inn, (a temperance institution), new houses have gone up, and in view of the new stone road which has been begun and the proposed trolley line, the material outlook is decidedly encouraging. Yet a different kind of people, largely non-church going, has
been brought in, and the church is not especially strengthened. Twenty-eight years ago there did not seem to be many left out of the church to be gathered in; the work of the pastor seemed to be educational rather than evangelistic. Now the question is how to induce many of our citizens to come to church at all. The old methods of prayer, gospel preaching, pastoral visitation, and constant invitation, with a firm reliance on the work of the Holy Spirit, are the only ones we know of to produce permanent and substantial results.

Members Added.—During the present pastorate, 307 names have been added to the roll of members—168 by profession and 139 by certificate, a yearly average of nearly 11, a much smaller average than during any preceding pastorate. The largest number added during any one year, was in 1877, when 26 were received—20 on examination, 6 of whom were baptized, and 6 by certificate. There have been placed on the roll from the beginning 764 names. The number of infants baptized from the first is 387—169 of these by the present pastor. The number of marriage ceremonies which he has performed is 61.

Benevolent Contributions.—Ours has not been a receiving church, but has always been a giving church. I found a statement that on May 8, 1854, the church received $100 from the Church Extension Committee at St. Louis, Mo. On the other hand our church from the time that it got fairly started has been a constant contributor to the Boards of the Church. The first year it contributed $102 to benevolence, but nothing to the Boards, having four blank columns in its report. During Mr. Petrie's pastorate, it gave $425 to benevolent objects, an annual average of $106.25, and had eight blanks.
During Dr. Cornell's pastorate, the church reported $742 in benevolent gifts, an annual average of $123, and seven blanks.

During Mr. Carter's pastorate, with three years estimated, the church gave about $3,600, an annual average of $360, and had two blanks.

During the present pastorate, the church has given $12,420, an annual average of $443.58, with no blanks. This year our benevolent contributions have been $653.60.

The sum of the benevolent contributions for fifty years is $17,289, an average of $345.78, and twenty-one blanks. These blanks were mostly in its first years, and principally in the column of "Publication," which did not then mean "Sabbath School Work." It looks as if the Presbyterian Church had made a good investment.

During the last pastorate, the following three deceased Elders are worthy of special mention:

1. Tunis Van Derveer Van Arsdale.—Mr. Van Arsdale, son of "Uncle Peter and Aunt Betsy Van Arsdale"—familiarly so called, partly no doubt because they were thus related to so many in the community—was born and brought up in this neighborhood. He lived and died in the house where his widow resides at the forks of the road, a mile west of the village, and was a model farmer. Although warmly attached by personal and family ties to the old church where he and his ancestors had always worshipped, he at length felt it to be his duty, and that the best interests of the community required him, to cast in his lot with the church near at hand; and he accordingly brought his letter on the 11th of June, 1870. He was greatly interested in church work, especially in the Sabbath school, of which he served as superintendent for
several years, and he also served the County Sabbath School Association as township secretary several terms. He was elected Ruling Elder on April 2, 1876, and was twice re-elected to that office. He was ready to take part in religious meetings, a good singer, progressive in his ideas, and an enterprising citizen. After an illness of several months, in which he ripened more and more for heaven, he entered into rest January 15, 1885, at the age of 63.

2. James Brown.—Mr. Brown was born in the north of Ireland and was brought up after the strict manner of the covenanters. While doing a prosperous business in the old country, hard times came on, and, meeting with reverses, he came to this country, about the time our church was built, settled on the mountain east of this village, on the place where Mr. James S. Little now lives, and by industry and economy arose to a position of comfort, and afterward moved to the village. It makes us of the present day feel like weaklings when we are told that he would shoulder a hundred of flour at Van Derveer’s mill, and carry it, through the village, up the mountain to his home. He acknowledged to me that once when he carried 20 pounds of bran on top of the hundred of flour, and dared not set the bags down because he could not shoulder both of them alone, he found that they became very heavy before he reached his destination. He united with the church here on March 9, 1870, and was made Ruling Elder, April 1, 1877, serving two terms. He read his Bible constantly, and was well versed in its teachings, as was clearly shown in his addresses in prayer meetings, which were always to edification. He was a faithful attendant on such meetings, liked them to be fervent and
earnest, and wished the time to be fully occupied. On one occasion he arose during a pause in the meeting, and said that he disliked "to hear so much silence." He believed in good order and discipline, and believed in bringing up the young in the nurture and admonition of the Lord, to the benefits of which his own family are living witnesses. We miss his personal presence in our meetings, but the good results of his prayers and exhortations remain with us still. He died, supported by the consolation of the gospel, February 20, 1890, aged 73. His widow, whose maiden name was Margaret Stewart, died April 5, 1896, aged 84.

3. Daniel S. Doty.—Mr. Doty was born in the vicinity of Basking Ridge, on December 13, 1808, and attended the celebrated academy at that place, under the care of Rev. Dr. William C. Brownlee, and made some progress in the study of the classics. He served as an Elder in the Liberty Corner Church for some years, brought his letter here January 1, 1876, was elected Ruling Elder, April 1, 1877, at the same time as Mr. Brown, and was re-elected for three terms. He, too, though living far away, was diligent in attending meetings for social worship, and was remarkably gifted in public prayer. He was always willing to accept the duties which fell to him, and faithfully and carefully performed them. Devoted to the good of the church, he prayed and labored earnestly to promote it, and has left to the church the memory of a good example, and to his children the inheritance of a good name. He lived to old age in the possession of his faculties, being able to see to read up to his last illness without glasses, and died in peace on April 9, 1900, aged 91.
And what shall I more say? For the time would fail me to tell of Philip I. Van Arsdale,* Abraham V. Wortman,|| and James G. Kline,** who through faith exercised the office of Ruling Elder, and have passed through the sharpness of death to the reward that is beyond. “By faith the Elders obtained a good report.”

Still less could I detain you to dwell upon the lives of those who faithfully performed the duties of other offices, or of the many who, without holding office, witnessed a good confession, fought a good fight, finished their course, kept the faith, and obtained the crown. Their record is on high, and may be traced here in their works which live after them.

Brethren, I have endeavored to sketch the history of the church in our community from the earliest settlement, and of our own church since its organization. We see much to be thankful for. God has always had here a seed to serve him. He has not left himself without a witness, nor has he taken his Holy Spirit from us. Faithful men and women have prayed and labored for the good of Zion, and we have entered into their labors. We have a good record: An average pastorate of twelve and one-half years, short vacancies, constant teaching of God’s word, notable revivals, continued accession of members, a fair number of Christian workers, a fair degree of family religion, growing favor with the community, a good working organization, prosperous societies, an efficient Sabbath school with a home department, an excellent

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* Elder 1874-1876. Died March 13, 1885, aged 76.
|| Elder 1873-75, 1879-81. Died 1893 at North Branch.
** Elder 1873-77. Died August 9, 1899, aged 76.
church property, a fair degree of activity at home, and constant offerings for the extension of Christ's work in our land and throughout the world.

A fair and faithful study of our records will convince us that our church is not at its weakest, nor has it seen its best days. There is no place for pessimistic lamentation at this our Jubilee. The walls of our temple bear not the inscription Ichabod, "Its glory is departed," but Jehovah Shammah, "The Lord is there." The outlook is bright and hopeful. Here with devout thanksgiving we mark the occasion with an Eben Ezer, "a stone of help." With a full appreciation of its bearing on our past experience and future expectation, we can say from our hearts, "Hitherto hath the Lord helped us."

Brethren, let us follow the faith of those who have gone before, standing each one in his lot, doing diligently the duty which falls to us in our several spheres, and addressing ourselves vigorously to the task that is set before us, let us start from this point of vantage with stronger faith, higher purpose and more earnest endeavor.

"And cast in some diviner mould,
Let the new cycle shame the old!"
APPENDIX.

THE SCHOOLS IN AND NEAR PLUCKEMIN.—From the frequent mention of the "lecture room," that is, the academy, in the history of the beginning of our church, and from the present practice of using the school house for prayer meetings, as well as from the general connection between religion and education, the church and the school house, beautifully symbolized in their position side by side in our village, like sentinels of light and truth, is seems not amisss to give a brief account of the schools in the immediate neighborhood. Pluckemin is said to have been one of three first places of the county to have a school.

The first record we have in regard to the subject is that in December, 1791, John and Margaret Teeple, (who died within three hours of each other on March 17, 1813, and are buried in the same grave in the northeast corner of the churchyard, near the ground they gave), gave a lot for school purposes, adjoining the churchyard on the north and forming part of the present school grounds. On this it is said a modest school house was erected. It gave place about 1810 to a school house in the corner of the road in front of Mrs. Magdalen Van Arsdale's, about a mile west of the village. Some of the old people who have passed away within a few years, remember some of those who taught there, John Hardcastle, William Perrine, and especially "Master Welsh," of Bound Brook, who wore a gown and left his mark—upon their bodies with his whip.
The school terms were irregular and depended upon the stay of the teacher. The masters were mostly Irishmen, who would teach until they went on a spree, and then would have to leave, and find some other school. We certainly have something to be thankful for in our present school system.

There was another neighborhood school in the Duchess, at the corner of Mrs. M. Voorhees’ lane and the road, until recent years.

In 1815 a subscription paper, still extant, was circulated for the purpose of building an academy in Pluckemin. Additional land was bought of Eleanor Boylan, north and west of the Teeple gift, and forming with it substantially the present school ground. A two-story building was erected for a Classical and English Academy. In 1837 another subscription paper was circulated for the purpose of “painting, enlarging and furnishing a bell on the academy in Pluckemin.” These subscription lists are instructive as showing who were the liberal, enlightened and progressive citizens of those times.*

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*In 1836 “some mute, inglorious Milton” was wrought up to such a fervor under the touch of the poetic muse that he opened his mouth and spake as follows, thus embalming the names of almost all the residents of the village at that time:

“There’s a hurly-burly,”
Says Peter Worley.
‘There’s a fire! fire!’
Says Losey, Esquire.
‘Where? Where?’
’Says Johnny Blair.
‘Up in the steeple.’
Says Billy Teeple.
The names of the teachers in this academy, as remembered by the old people, were Silas Condit, Daniel Lindsay, and William L. Dayton. The last mentioned afterwards became State Senator, Associate Justice of the Supreme Court of New Jersey, Senator of the United States, candidate for Vice-President with John C. Fremont on the first Republican national ticket in 1856, Attorney General of New Jersey, and United States Minister to France, in which office he died at Paris in 1864.

Mr. Dayton taught a Sabbath school on Sundays in the downstairs room of the old academy, while Mr. John Van Zandt taught a girls' Sabbath school in the room upstairs. This building was also used for holding prayer

'It's out of reach,'
Says Stephen Beach.
'I'll put it out,'
Says Benny Stout.
'No, you sha'n't,'
Says John Van Zandt.
'Yes, I will,'
Says Eddie Hill.
'What lots of fun!'
Says Phillie Dunn.
'I'll pay the loss,'
Says Esquire Cross.'

To which we may be forgiven for adding,

"It's all very queer,"
Says John Van Derveer

This reminds us of the old jingle of our schoolboy days, describing the old stage route:

"Peapack, Pluckemin,
Somerville, and back again."

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meetings and preaching services, and hence sometimes called the "lecture room." The Bedminster pastors "lectured" here in turn with other places. Rev. Dr. William W. Blauvelt, pastor of the Presbyterian church at Lamington used to preach here on "every fifth Sunday of a month," in the afternoon. On one of these occasions his brother-in-law, Rev. Dr. Mancius S. Hutton, of New York, preached on the text: For the time past of our life may suffice us to have wrought the will of the gentiles—I Peter 4:3. Dr. Blauvelt followed with some remarks in application of the subject, and asked the question, "Are there, indeed, heathen here in the midst of us?" when a man of different faith and nationality in the rear of the room indignantly replied, "Nay, mon!"

In this building were held the meetings which resulted in the organization of our church in the village.

The rise of the public school system was accompanied with the decline and fall of private schools. The old building was sold at the time of the building of our church, moved to an adjoining lot on the north, turned with its end to the road, and made into a blacksmith shop below, and wheelwright shop upstairs.

The Methodist church building which stood originally about where ours now stands, was purchased of the trustees of the Presbyterian church for a school building, moved to the back part of the present school lot and placed with its southeast corner at the west end of the present dividing wall, the south side of the building standing on the line between the church and school lots. In 1858 it was moved to the position, farther in front, where it now stands.
The old academy building was taken down about 1888, and made way for Peter E. Burd's new blacksmith shop.

This movement on the part of our predecessors in favor of higher educational advantages is worthy of a permanent record.
Account of the Semi-Centennial Celebration, March 12, 1901.

(From the Unionist-Gazette, March 21, 1901.)

Last Tuesday, the 12th, was a memorable day for Pluckemin. It marked the fiftieth anniversary of the church in that village, and was duly celebrated. The weather grew more and more pleasant as the day advanced, and large congregations filled the church at all the services, many former members being present to honor the occasion. The communion table and pulpit were massed with beautiful flowers, and the space behind was tastefully decorated with evergreens, the significant figures "1851 to 1901" being especially pretty and prominent. The morning service was devoted principally to an historical discourse by the pastor, in which were sketched the history of churches here from before 1720 to the present time, and biographies of the pastors and most of the deceased ruling elders since 1851.

At noon a warm dinner was served by the ladies, to all who would partake, in the casino of the Kenilworth Inn, which, with the kitchen and its big range, Mr. James Brown, Jr., with his customary generosity placed at their disposal. Supper was likewise served there in the evening.

At 2:15 the audience again assembled and listened to fraternal greetings from neighbors and members of the Presbytery of Elizabeth. It was a matter of great regret that the pastor of the mother church at Bedminster, Rev. T. W. Jones, who was to make the first address, and Rev. John P. Krechting, of New German-town, whose church was in the olden time collegiate with the Lutheran Church of St. Paul, at Pluckemin, who was to make the second address, were both detained at home with the grip, and could only send their regrets.

Rev. P. M. Doolittle, the Nestor of our Somerset pastors, who said he came to North Branch before the paint on the Pluckamin church was fairly dry, and who knew all its pastors and much of its history, brought the congratulations of his congregation, and made
one of his most pleasant and appropriate addresses. Rev. Charles B. Condit spoke of the pleasant relations that had always existed between Liberty Corner and Pluckemin, and characterized our church as progressively conservative, proving all things and holding fast that which is good.

Rev. John T. Kerr, of the Third Church of Elizabeth, spoke in part as the representative of the Lamington church, now vacant, of which he was pastor a dozen years ago.

Rev. Dr. William R. Richards, of Plainfield, drew a beautiful comparison between Washington in the fastnesses of the Watchung Mountains, holding the foe at bay, and the work of the country church.

Rev. Dr. Eben B. Cobb, of the Second Church of Elizabeth, spoke of the fidelity of this church as a cause of its success, illustrated the position and influence of the country church by a large spring which he saw last Summer, which was the source of an important river, and showed how the religious life of a city was dependent largely on the country churches.

Rev. Dr. I. Alstyné Blauvelt, of Roselle who was brought up at Lamington, and was a former pastor at Clinton, of him who is now the Pluckamin pastor, spoke pleasantly of "the lamb" of his flock. He told also how his father used to come here in the olden time when there was a fifth Sunday in the month, and preach in the academy, and from an incident which occurred at one of those meetings, he made a practical application and exhorted those present to say, "I will" to the call of the Master.

In the evening some of the sons of the church gave some of their reminiscences. The speakers were Rev. Van Derveer V. Nicholas, of Mortonville, Pa., Rev. James W. Van Dyke, of Stockton, Charles F. Powlison, special secretary of the West Branch of the Y. M. C. A. of New York City, Hon. Adrian Lyon, of Perth Amboy, and Andrew J. Gulick, of Newark.

Rev. Joseph S. Van Dyke, D. D., of Trenton, expected to be present, but was detained by the illness of his son. Rev. David K. Van Doren, of New Salem, N. Y., sent a letter containing some interesting reminiscences. Arthur P. Sutphen, Esq., of Somerville, was also detained by illness.

The service closed with an eloquent response from the church by John A. Powelson, which showed that the church had some good
material left in it yet. The exercises were very interesting. The
speakers were all unlike, they did not trespass on each other’s time
or subject, and were all able, entertaining and impressive.

Governor Voorhees, a former pupil of the pastor, sent a letter,
regretting that through pressure of public business he could not be
present.

The number of charter members was forty, of whom seven are
yet living, only one of whom still has her name on the church roll,
Mrs. Phebe H. Wortman. One of them, Mr. D. N. Van Zandt, has
died since the anniversary. The whole number of names on the
roll from the beginning is 764.

Among those present from out of town were the following:
Rev. and Mrs. M. Swick, Mr. and Mrs. James Brown, Jr., Mr. and
Mrs. Carter Hagaman, Mr. and Mrs. W. G. Savoye, Mrs. Dr. Swin-
ton, Theodore Cornell, Elias Van Fleet, Mrs. William Gaston, Mr.
and Mrs. John L. Hagaman, D. N. Messler, Somerville; Mr. and
Mrs. A. J. Gulick, Mrs. John T. Harrison, Mrs. Joseph Harrison,
Newark; Mr. and Mrs. David Bunn, William Lane, Mr. and Mrs.
Andrew Wortman, Mr. and Mrs. John J. Powelson, Isaac Voor-
hees, Lamington; Mr. and Mrs. Martin Wyckoff, Mr. and Mrs.
Henry Ludlow, Mrs. William Powelson, Mrs. Tuttle, Mr. and Mrs.
Robert Nevius, Bedminster; Mrs. A. W. Ten Eyck, North Branch;
Mr. and Mrs. Charles Wikoff, John DeMott, Peapack; Mrs. Joseph
Powlison, Plainfield; Miss Ella Lyon, Perth Amboy; Rev. and
Mrs. J. T. Reeve, Basking Ridge; Miss Dobbs, Mrs. Agnes Teeple,
Mrs. William Van Nest, Liberty Corner.
OFFICERS
OF THE
Presbyterian Church of Pluckamin.

RULING ELDERS.

March 11, 1851—John Van Zandt, Francis Hastings, Peter Garretson, John Collyer.

February 19, 1854—Elias Brown, Abraham Powelson.


March 3, 1861—Charles Suydam, Jacob T. Wortman, John C. Bergen, Paul V. Tunison.

June 14, 1873, term service was adopted—three elders being elected each year to serve for the term of two years.

1873—Jams G. Kline, Abraham V. Wortman, William L. Lyon.
1874—Philip J. Van Arsdale, Abraham Powelson, Jacob T. Wortman.

1875—John McCullough, James G. Kline, William L. Lyon.
1876—T. Van Derveer Van Arsdale, Jacob V. D. Powelson, Jacob T. Wortman.

1877—James Brown, Daniel S. Doty, Abraham Powelson.
1878—Jacob V. D. Powelson, Jacob T. Wortman, T. V. Van Arsdale.

1879—Daniel S. Doty, William L. Lyon, Abraham V. Wortman.
1880—Abraham Powelson, Jacob V. D. Powelson, Jacob T. Wortman.

1882—Abraham Powelson, Jacob T. Wortman, T. V. Van Arsdale.

1883, April 7—The term of office was fixed at three years.

1883—Daniel S. Doty, William L. Lyon, Andrew M. Wortman.
1884—Abraham Powelson, Jacob T. Wortman.
1885—John J. Powelson.
1886—Andrew M. Wortman, Stewart Brown.
1887—Jacob T. Wortman, Ernest E. Lane.
1888—John A. Powelson, John J. Powelson.
1889—Stewart Brown, Andrew Burd.
1890—Abraham Powelson, John K. Allen.
1891—John A. Powelson, John J. Powelson.
1892—Stewart Brown, Andrew Burd.
1893—Ernest E. Lane, Charles H. Wikoff.
1894—John J. Powelson, John A. Powelson.
1895—Stewart Brown, William B. Powelson.
1896—Ernest E. Lane, Charles H. Wikoff.
1897—John J. Powelson, John A. Powelson.
1898—Stewart Brown, William B. Powelson.
1899—Robert G. Lane, Andrew Burd.
1900—Ernest E. Lane, Wesley Bergen.
1901—Stewart Brown, William B. Powelson.

DEACONS.

1883—Ernest E. Lane.
1884—John A. Powelson.
1885—Henry Bryan.
1886—Ernest E. Lane.
1887—William B. Powelson.
1888—Robert B. Cooke.
1889—John V. Lane.
1890—Robert G. Lane.
1891—Ernest E. Lane.
1892—John V. Lane.
1893—Wesley Bergen, Peter E. Burd, for vacancy.
1894—J. Albert Schneider.
1895—Amos Fenner.
1896—Wesley Bergen.
1897—Andrew Compton.
1898—J. Albert Schneider.
1899—Arnold Owens.
1900—David Hunter.
1901—James A. Ten Eyck.
ROLL OF MEMBERS.

1851.

March 11—Sarah P. Teeple.
Mary A. Teeple.
John Van Zandt.
Gertrude Bird Van Zandt.
David N. Van Zandt.
Martha E. D. Van Zandt.
David Dawson.
Julia L. N. Dawson.
Hugh Gaston.
Jane V. G. Gaston.
Henry Van Fleet.
Maria T. Van Fleet.
Alexander Willett.
Paul V. Tunison.
David K. Huffman.
Hannah M. McB. Huffman.
Samuel Hoagland.
Charity Vroom.
Peter Garretson.
Catharine W. Garretson.
William W. Teeple.
Mary A. B. Teeple.
William S. Messler.
Margaret V. Z. Messler.
Eliza B. Annin.
Sarah G. Conover.
Garret Conover.
Francis Hastings.
Ann P. Hastings.
Jacob T. Wortman.
Phebe H. Wortman.
William Woodford.
Eliza W. Woodford.
Benjamin Van Dyke.
Elsie S. Van Dyke.
John Collyer.
Eliza G. Collyer.
Eliza C. Gulick.
Isaac Gaston.
Catharine C. S. Gaston.

Septem'r—Margaret B. Van Derveer.
David McCullough.
Mary C. W. McCullough.
Elizabeth T. Benbrook.
Sarah A. Isaacs.
Sarah Hoagland.
Jane McClintock.
Elizabeth Teeple.
Rachel R. Sutphen.
Janet T. Hardie.
Sarah Lane Collyer.
Margaret J. Kurtz.
Dennis Teeple.

1852.

April 10—Catharine Voorhees.
Cam. Pearson, (Colored.)
Dinah Sutphen, (Colored.)
Mary Suydam, (Colored.)
Esther McBride.
Sarah B. Parker.
Catharine T. Willett.
Ann W. McCullough.
John Gaston.
John S. Felmley.
Ann S. Felmley.
John W. Gaston.
William McCullough.
Andrew J. Gulick.
Isaac Teeple.
Jacob Demut.
Philip E. Van Arsdale.
Jacob Sutphen.
William Van Zandt.
Catharine Garretson.
Elizabeth Booker.
Thomas Willett.
Humphrey Crawford.
Eveline Teeple.
Theodore Sutphen.

Sept' er 4—Jane Ann Conover.
Ann M. Van D. V. Demut.
Ida Ann Gaston.
Margaret Appleman.
Elizabeth King.
Richard E. Benbrook.
Daniel Gaston.
Jacob V. D. Powelson.
Catharine A. Powelson.
Charlotte C. Petrie.

1853.

January 1—James V. Stryker.
John B. Van Dyke.
John V. Tenyke.
Antinette Benbrook.
James W. Van Dyke.
Magdalene Van Dyke.
John Gaston, Jr.
Rebecca Wortman Gaston.
John McCullough.
Ann C. McCullough.
Abigail Bergen.
Mary Willett.
January 1—George Collyer.
Catharine Collyer.
Hamilton Hutchings.

April 9—John R. V. Talmage.
Christiana F. Bittel.
Henry Bittel.
Ruliff Voorhees.
Catharine E. Wortman.
Abraham Powelson.
Sarah A. V. N. Powelson.
Eleanor Hutchings.

Sept’er 3—Catharine Bittel.
Mary Stryker.
Gertrude McCullough.
Mary Van Arsdale.
Eleanor Hoffman.
Mrs. Wm. (Harriet) Allen.
Jacob Van Doren.

1854.

January 1—Jacob Van Doren.
Rachel A. Van Doren.
Maria Van Nest.
John De Mott.
Garetta Tunison.

Febry. 19—Elias Brown.
Sept’er 2—Jane Henry.
John C. Bergen.
Letica Bergen.
Henry Bittel.
David Hunter, Sr.
David Hunter, Jr.
Martha Hunter.
Charles McClintock.

1855.

January 6—Joseph S. Van Dyke.
Catharine Smith.
James McCullough.

1856.

October 1—Mr. ——— Dobbs.
Mrs. ——— Dobbs.
Mary Fay.

1857.

Jany. 11—Mrs. Jane H. McDowell.
Mary Dobbs.
Fanny Dobbs.
Eliza L. Webster.

April —John V. Quick.
Mrs. Aletta Quick.
Francis Dobbs.
Elizabeth Grogan.

August 8—Mrs. Elizabeth C. Cornell.
Stephen Beach.
Mrs. Hannah Beach.

1858.

January 9—Henry Sloan.
Mrs. Henry Sloan.
Mrs. Martha Hamilton.
Thomas Grogan.
Mrs. Margaret Brown.
Miss Eliza Hamilton.
Miss Susan Maria McCullough

April 10—Emily Huffman.
Sarah Wilcox.
Cornelius Van Der Beek.
Eliza Van Der Beek.

July 11—Mrs. Eleanor Van Zandt.
James McBride.
Mrs. Phebe Tunison.

Nov. 15—Andrew Paff.
Dora Paff.
Miss Margaret A. McCullough
Miss Margaret Boyce.
Miss Rebecca A. McCullough.
Mary Elizabeth McCullough.
Cornelia Van Dyke.
Margaret W. Ten Eyck.
Lydia Huffman.
John K. Allen.
Elizabeth M. Allen.
Charles Suydam.
Abigail R. Tunison-Suydam.
John S. Ten Eyck.
Margaret Ann Ten Eyck.
Cornelia Van Dyke.
James Hunter.
Cordelia Hunter.
Mary Ann Wortman.
James Lowe.

1859.

Febry. 12—Henrietta Beach.
May 7—Stephen Beach, Jr.
Robert L. Abbott.
Mrs. Elizabeth Abbott.
Mrs. Ellen Felmley.
James McCullough, Jr.

May 8—Mrs. Fanny Grogan.

August 13—Paul Amerman.
Catharine Grogan.

Nov. 12—George W. Runk.
John B. Van Dyke.
Maria Jane Van Dyke.
Sarah Ann Van Derveer, (Col.)
Janet H. Kurtz.
Alice Grogan.
Jane Sanders.
John Adams Douw.

1860.

Febry. 11—Gertrude N. Douw.
Mary Ann Trainor.

May 12—D Nevius Van Zandt.
Mrs. Martha Van Zandt.
Mrs. Margaret J. Ten Eyck.
Cornelius Van Zandt.

August 11—John L. Lane.
Joseph G. S. Sutphen.
Abraham Quick, Sr.

August 12—John Delsuly.
Mrs. Jane McC. Voorhees.

1861.

Febry. 9—Eli P. Parker.

May 11—Mrs. Frances A. Lindsley.
May 11—Mrs. Margaret S. Van Nest.
August 10—Mary E. Van Derveer.
Nov. 10—Henry P. VanArsdale.
1862.
Febry. 9—Mrs. Hannah E. F. Morrow.
Samuel Morrow, Jr.
Mrs. Margaret Voorhees.
May 10—Jacob Baum.
Mrs. Elizabeth C. Baum.
Mrs. Mary Jane McCullough.
Mrs. Sarah Jemima Lowe.
William H. Lowe.
August 9—Joseph Ramsey.
Euphemia Ramsey.
Nov. 8—Samuel C. Irving.
Ellen T. Irving.
Martha Suydam.
Nov. 16—Maggie Van Dyke.
1863.
May 10—Freeman Ayres.
Mary Ann B. Ayres.
August 10—Cornelius Wilson.
Mrs. Abigail Wilson.
Mrs. Mary C. Carter.
Mrs. Sarah Conover.
August 23—Mrs. Phebe Voorhees.
Catharine Voorhees.
Nov. 6—Joanna A. Wortman.
Mattie E. Conover.
Nov. 8—Abraham C. Powelson.
Mrs. Caroline C. Powelson.
1864.
May 6—Mrs. Maria V. Amerman.
Jacob Van Doren.
Mrs. Rachel Ann Van Doren.
Sept. 9—Mrs. Susan Ramsey.
Catharine Gaston.
Sept. 10—Sarah Ten Eyck Bergen.
John V. Lane.
Decem. 9—Mrs. Margaret Van Derveer.
1865.
March 10—Mrs. Phebe Emma Lane.
James G. Kline.
Mrs. Hannah V. Kline.
March 11—Jonathan Potter.
June 9—Harriet Rittelle Merriam.
Andrew M. Wortman.
Joseph S. Sutphen, M. D.
Mrs. Hattie E. Sutphen.
June 10—William L. Lyon.
Ursula Lyon.
Sept’er 9—John L. Baldwin.
Mrs. Rebecca Ann Baldwin.
Sarah I. Dow.
Elizabeth Amanda Harmer.
Jacob V. Dow.
Edmund W. Lockwood.
Decem. 8—Mrs. Sarah A. Davenport.
Catharine A. Powelson.
Garetta Quick.
1866.
March 9—Albert I. Amerman.
John McCullough, Jr.
Ella R. Ramsey.
Peter Fredericks.
Sophia Wortman.
Aletta V. D. Powelson.
Hannah Maria Lane.
Susan Ann Miller.
Sarah Elizab. B. Teeple.
Martha B. Teeple.
John A. Powelson.
Susan B. Teeple.
Sarah E. Teeple.
Sarah Gaston.
John C. McCullough.
March 10—Peter V. Lockwood.
Mrs. Mary Dobbs Bingham.
June 8—Mrs. Elizabeth Benbrook.
Julia Ann Benbrook.
June 9—Jane A. Bergen.
Mrs. Jane Eliza Beach.
James H. Melick.
Mrs. Sarah A. T. E. Melick.
Sept. 7—Mrs. Penelope Hardy.
Sept. 8—Mary V. Miller.
Decem. 7—Eli P. Dow.
James Brown.
Mrs. Mary Dow.
1867.
March 8—William S. Davis.
Mrs. Phebe Ann Davis.
March 9—Mrs. Hannah H. McBride.
June 15—Frederick F. Cornell, Jr.
Mrs. Maria Hultsizer.
June 16—Cornelius Wilson.
Mrs. Abigail Wilson.
Decem. 6—Mrs. Hannah Maria Hoffman.
Mary Fenner.
1868.
March 7—Frederick Tilton, (Colored.)
June 12—J. Wilson Whitenack.
Mrs. Phebe M. Whitenack.
Joseph F. Wikoff.
Mrs. Mattie E. Wikoff.
Albert P. Wilson.
Mrs. Mary Wilson.
Wilbur F. Wilson.
Mrs. Sarah A. Wilson.
George Wortman.
Sept’er 11—Mrs. Elizabeth S. Wilson.
Augustus Bittle.
Robert Taylor, (Colored.)
Sept’er 12—Abraham V. Wortman.
Mrs. Esther Wortman.
James T. Benbrook.
Mrs. Mary E. Benbrook.
Dec. 11—James B. Fenner.
William McCullough.
Dorothy Kline.
1869.
March 12—Stewart Brown.
    John J. Powelson.
    John W. Gaston.
June 11—Mary E. Opie.
    Sarah E. P. Benbrook.
June 12—Cornelius J. Bergen.
    William B. Powelson.
    Joseph S. Sutphen, M. D.
    Mrs. Hattie E. Sutphen.
    Miss Margaret Brown.
    Arthur P. Sutphen.
    Mrs. Hannah P. Sutphen.

1870.
Febry. 20—Samuel M. Voorhees.
    Louisa Voorhees.
    John Fenner, Jr.
    Gaius Hoffman.
    Joseph Hoffman.
    Charles Hoffman.
    Erastus W. Lyon.
    Peter T. Van Arsdale.
    James T. Wortman.
    Jehiel Field, (Colored.)
    Mrs. Caroline Field, (Colored.)
    Grover S. M. Lowe.
    Minard W. Lowe.
    Abraham H. Lowe.
    John Amerman.
    Patrick Powers.
    John Augustus Powelson.
    William K. Gaston.
    Albert Amerman.
    Edward Benbrook.
    Catharine Elizab. Benbrook.
    Abraham D. Ferdon.
    Garret V. Kline.
    Anna M. Blazure.
    James Brown, Sr.
    Annie Q. Brown.
    Alice M. Cooke.
    Ruth Anna Talmage.
    Samuel H. Talmage.
    Dennis V. Bergen.
    John S. Bergen.
    Mrs. Helen Hunter.
    Janetta Hunter.
    Mary C. Hunter.
    Mrs. Margaret Stevens.
    Jane Gaston.
    Annie S. Collyer.
    Martha C. Collyer.
    Annie S. Mitchell.
    Sarah C. Mitchell.
    Alexander W. Teeple.
    Mrs. Elizabeth Teeple.
    Sidney Hulsizer.
    Walter S. Stryker.
    Rebecca P. McBride.
    Margaret Anna McBride.

Febry. 20—John J. McBride.
    William Voorhees.
    John L. Hageman.
    Harriet P. Harmer.
    Mrs. Margaret Talmage.
March 12—Mrs. Eliza Nicholas
    Elijah Stevens.
    Alexander McCullough.
    Mary Jane McBride.
June 11—Henry Bryan.
    George Sutphen, (Colored.)
    Martha A. Powelson.
    John Collyer.
    T. V. Van Arsdale.
    Mrs. Magdalene Van Arsdale.
    Mrs. Isabella Forster.
    Margaret W. Abbott.
    Joseph S. Powelson.
    Mrs. Sarah Powelson.
    Jacob Van Arsdale.
Sept. 9—Susan B. Sutphen, (Colored.)
    Stephen Lyon, Jr.
    Mrs. Elizabeth A. Lyon.
    Catharine Young.
Sept. 10—Mrs. Catharine Dow.
    John T. Harrison.
    Mrs. Sarah E. Harrison.
    Sarah Cooke.
    Robert B. Cooke, Jr.
Decem. 9—Isabella Hunter.
    Martha C. Brown.
    Emma Crapo.
    Mrs. Caroline Whitlock.

1871.
March 19—Hugh Todd.
    John Henry Mundy.
    Lizzie Anna Whitlock.
    Philip I. Van Arsdale.
    Mrs. Ann N. Van Arsdale.
    Abraham Van Nest.
    Joseph W. Annin.
    Mrs. Ann Elizabeth Annin.
    Philip Kaglein.
    Mrs. Catharine B. Kaglein.
    Mrs. Martha Florence.
June 9—Mrs. Ella U. Hoffman.
    Silas K. Hoffman.
    William S. Davis.
    Mrs. Phebe Ann Davis.
    Charles Oberdorfer.
    Mrs. Margaret Oberdorfer.
    William R. Love.
    Mrs. Susan Van Fleet.
Sept. 16—Mary Ann Bryan.
    Mrs. Amelia Fisher.
    John Wickenhaeffer.
    Mrs. Catharine Wickenhaeffer.
Decem. 9—Mrs. Anna R. Gaston.
    Irenaeus R. Glen, M. D.
    Mrs. Abbie D. Glen.
Decem. 9—Mrs. Mary L. Suydam.
    Samuel Robinson, (Colored.)
  1874.
March 8—Katharine Arnold.
June 7—Hettie Ann Pierson, (Colored.)
    Martha V. Z. Lockwood.
    Ann Eliza H. Lockwood.
Sept. 7—Thomas H. Alward.
  1873.
March 2—Joseph Hoffman.
Sept. 12—Sarah A. Fenner.
    Joanna E. Todd.
  1874.
March 6—Lucy B. Voorhees.
    Simon P. Dilley.
    Margaret A. Dilley.
    Frederick P. Todd.
    David Lyon.
    Margaret F. Wortman.
    Laura V. Powelson.
    Catharine M. Powelson.
    Laura Van Arsdale.
    Alice Taylor, (Colored.)
March 7—Ann Voorhees.
    Leonard B. Hoffman.
    Alma R. Hoffman.
    William H. Hoffman.
    Mary I. Hoffman.
    Mary Ann Shaw.
    William Shaw.
March 8—Richard Tuckey.
    Harvey Eick.
June 12—Maria Collyer.
    Eliza Ann Eick.
June 13—Frederick C. Powelson.
    Emeline D. Garthwaite.
    Lillian Garthwaite.
    Ann Eliza Karr.
Sept. 11—William Hoffman.
    Ezra R. Benedict.
    Jane Benedict.
    Mary E. Whitlock.
Dec. 11—Elmer Van Arsdale.
  1875.
June 12—Laura Love.
    Louisa Grogan.
  1876.
January 1—Harriet E. Parry.
    Daniel S. Doty.
    Sarah McB. Doty.
    Agnes Doty.
March 11—Phebe Schoch.
June 9—Emma L. Van Arsdale.
    Folkert Dow.
Sept. 9—N. Hendrickson.
    Catharine B. Hendrickson.
    Emma Hendrickson.
Decem. 8—Robert B. Cooke, Sr.
    Mary Cooke.
    Catharine McKinstry.
Decem. 8—William K. Gaston.
    Eliza Gaston.
  1877.
March 9—Samuel Godschalk.
    Virginia A. Godschalk.
    Marsena B. Schott.
    Mary F. Crow.
    John R. Doty.
    Julia B. Doty.
    Mary A. Doty.
    David D. Doty.
    Martha D. Harrison.
    Mary Elizabeth Eick.
    Anna Eliza Hoffman.
    John W. Teeple.
    Abraham Hardenberg.
    Henry Dow.
March 10—Catharine Amerman.
    Sarah Libbie Hunter.
    Mary Voorhees.
March 9—Alice Ellegar.
June 8—Susan H. Collyer.
June 9—Julia Hامر.
    Henrietta Lane.
June 10—Amos Fenner.
    Emma C. Fenner.
Sept. 7—Richard C. Annin.
    James Quick.
    Rebecca D. Quick.
  1878.
March 9—Jane Wilson.
June 7—Mrs. Ann Towles.
    Estella J. Towles.
    Wilfreda N. Towles.
Sept. 6—Gaius Hoffman.
Sept. 7—Lydia McMurtry.
Decem. 7—George Voggentanzer.
    Mary Lizzie Amerman.
  1879.
March 9—Sarah V. Van Arsdale.
    William H. Leach.
    Mary Elizabeth Leach.
June 6—Ella Louise Parsells.
    Isabella C. Brown.
June 7—Andrew Burd.
    Susan A. Burd.
  1880.
March 12—Julia Annin.
    Vanderveer V. Nicholas.
June 11—Jane A. Van Arsdale.
    William Wilson.
    Carrie S. Apgar.
June 12—Sarah Jane Wilson.
    James V. Stryker.
    Elizabeth Stryker.
    Jennie A. Suydam.
Sept. 10—Mary McMurtry.
    Martha Powelson.
Dec. 10—Anna Wilson.
Dec. 10—Sarah Dunham.
Dec. 11—Margareta S. Hoffman. 1881.
March 11—George V. Wilson.
   Jennie A. Towles.
March 12—Christopher S. Van Pelt.
   William H. Doty.
   George Wickenhaeffer.
June 10—Louisa Van Nest.
   Peter Ellis Burd.
   Carrie A. Fenner.
Sept. 9—John C. Holder.
   Anna K. Holder.
Sept. 10—Isabella S. Hunter.
Decem. 9—Sarah Elizabeth Wortman. 1882.
March 10—Sarah J. McBride.
   Mary D. McBride.
   David A. Hunter.
   Joanna Teeple.
March 11—Alvin T. Peck.
April 9—Phebe A. Evans.
June 9—Mary V. N. Voorhees.
   Elvira Holder.
   Mary G. Towles.
   Ella S. Lyon.
   Ella Estella Apgar.
   Charlotte L. Peck.
Sept. 8—M. Lavinia Wilson.
   Mrs. Ruth Wortman.
Decem. 8—Ernest E. Lane.
   Abby L. Lane.
1883.
March 10—Stella M. Doty.
June 8—Mary H. Van Duyn.
   Ella R. Fenner.
June 9—Frederick Powelson.
   Emma B. Powelson.
   Maggie A. Bryan.
Decem. 8—Peter V. Davis. 1884.
March 7—John B. Lane.
   Charles H. Wikoff.
March 8—Hubert N. Holder.
June 6—Augusta C. Peck.
June 7—Ralph Davenport.
   Josephine A. Wilson.
Sept. 19—James S. Little.
   Jane Little.
   Emma A. Harrison.
   Anna M. Abel.
   Anna L. Smith.
Sept. 20—Lizzie Van Arsdale.
Dec. 12—Mary L. Van Eppe.
   Frances C. Corliss.
1885.
June 12—Adrian Lyon.
   William A. Barton.
   Mary B. Parrant.
   Rebecca A. Todd.
Dec. 12—William B. Van Derbeek.
   Elizabeth Van Derbeek.
   George W. Towles, Jr. 1886.
March 12—Emma B. Wortman.
March 13—Stewart Brown.
   Augustus McCullough.
June 12—John Fenner.
   Sarah A. Fenner.
   William J. Fenner.
Sept. 10—Thomas W. McCullough.
Dec. 11—John V. Lane.
   Phebe Emma Lane.
1887.
March 11—Mary E. Osborne.
   Peter S. Wilson.
March 12—Cora May Van Arsdale.
June 10—Maggie G. Hunter.
Decem. 9—John C. Holder.
   Annie K. Holder.
   Abraham K. Holder.
   Mattie D. Holder.
Dec. 10—Ann V. Fener.
   Ruth D. Fenner.
1888.
March 9—Adri Emma Van Arsdale.
   Samuel S. Davis.
   I Newton Voorhees.
   Hubert N. Holder.
March 10—Charles E. Van Fleet.
   Katie A. Van Fleet.
   Samuel M. Field, (Colored.)
   Sarah A. Elizabeth Field.
June 10—Isaac Van Fleet.
   Aletta D. Van Fleet.
Sept. 7—Elvira Holder.
   J. Bloomfield Beekman, M. D.
   Marie L. D. Beekman.
Decem. 7—Eli Dow.
   Elizabeth Wickenhaeffer.
1889.
March 15—Lily M. Amerman.
   Laura Holder.
   Mrs. Anna Hoffman.
   Harry M. McMurtry.
June 8—Ellis Demond.
   Harry Hodgetts.
Sept. 7—Tillie Adell Hunter.
Sept. 22—Robert G. Lane.
   Anna Augusta Lane.
Decem. 7—Jeanette H. Powelson. 1890.
March 7—Henry Van Duyn.
   Josephine B. Burd.
June 6—Jacob Powelson.
June 7—Edward W. Ten Eyck.
   Catharine M. Ten Eyck.
   Elizabeth L. Ten Eyck.
   Sept. 12—Thomas Henry Kanouse.
<table>
<thead>
<tr>
<th>Date</th>
<th>Name 1</th>
<th>Name 2</th>
<th>Name 3</th>
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<tbody>
<tr>
<td></td>
<td>Peter T. Van Arsdale.</td>
<td>Lizzie A. Van Arsdale.</td>
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<tr>
<td>Mar. 10</td>
<td>Amy Alice Bryan.</td>
<td>Mary A. Van Arsdale.</td>
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<td>Sept. 8</td>
<td>Clarence M. Bergen.</td>
<td>Emma J. Bergen.</td>
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<tr>
<td>March 10</td>
<td>Mabelle H. Kruesen.</td>
<td>Maude W. Lane.</td>
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<td>Dec. 8</td>
<td>John McLaughlin.</td>
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<td>Mar. 9</td>
<td>Carrie C. Wikoff.</td>
<td>Gertrude Hill.</td>
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<td>June 7</td>
<td>Helena Kopf Allen.</td>
<td>Mary L. V. Powelson.</td>
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<td>June 8</td>
<td>John T. Amerman.</td>
<td>Martha W. Amerman.</td>
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<td>Sept. 6</td>
<td>W. Francis Moxlow.</td>
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<td>Dec. 7</td>
<td>Philip Wortman.</td>
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<td>Dec. 11</td>
<td>Nathan Compton.</td>
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<td>Sept. 10</td>
<td>Maggie G. Dow.</td>
<td>Hettie L. Cramer.</td>
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<td>1898.</td>
<td>George Wiegand.</td>
<td>Lawrence Wiegand.</td>
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<tr>
<td>Sept. 9</td>
<td>Sarah A. Powelson.</td>
<td>Henrietta Huff.</td>
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<td>Dec. 10</td>
<td>Frederick C. Diedrich.</td>
<td>Emily C. Diedrich.</td>
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<td>June 10</td>
<td>Wells R. Abel.</td>
<td>Edith L. Lane.</td>
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<td>Sept. 9</td>
<td>Ella M. Lane.</td>
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<td>Dec. 9</td>
<td>Dora M. Powelson.</td>
<td>William Compton.</td>
<td></td>
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<tr>
<td>June 8</td>
<td>Sarah L. Brown.</td>
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</tbody>
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