

THE GOODWILL MEMORIAL;

OR,

THE FIRST ONE HUNDRED AND FIFTY YEARS

OF THE

GOODWILL PRESBYTERIAN CHURCH,

MONTGOMERY, ORANGE CO., N. Y.

BY

JAMES MILLIGAN DICKSON.

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THE GOODWILL PRESBYTERIAN CHURCH.

(See Pages 27 and 59).

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TO

*THE MEMBERS AND FRIENDS*

OF THE

GOODWILL CHURCH AND CONGREGATION,

WHO HAVE

PROVED SUCH PLEASANT AND EFFECTIVE CO-LABORERS

IN THE

*Master's Service,*

THESE PAGES ARE MOST AFFECTIONATELY DEDICATED,

*WITH THE PRAYER, THAT WHEN LIFE'S WORK*

*IS DONE, WE MAY ALL MEET*

*IN HEAVEN.*

J.O. H. 7906

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## PREFACE.

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THE germ-thought in commencing this simple monograph in its present form was that of justice to the memory of the noble men who have served in the Eldership of this Church and have gone to their reward—men whom the present and after generations cannot afford to have forgotten. Throughout the work the strictest regard has been had to historical accuracy. The records in County Clerks' and Surrogates' offices both at Kingston and Goshen, in addition to whatever private papers could be reached, have been carefully searched. Much new light has been thrown upon the field, necessitating a thorough revision of the *Historical Discourse*.

In the *Discourse* due credit is given to Rev. D. M. Maclise, D.D., for quotations from his sermon published in 1865.

Grateful acknowledgment is hereby made of intelligence of the first importance furnished by Rev. J. R. Graham, D.D., of Winchester, Va., a son of a former honored Elder of this Church and whom this Church delights to honor.

For facts and suggestions in reference to the early settlement of the community, thanks to Mr. E. M. Ruttenber and to his "History of Orange County and Newburgh."

The account of the *one hundred and fiftieth anniversary* is from a full stenographic report made on that occasion.

The genealogical notes here and there interspersed are, in the main, the result of a careful sifting and arranging of in-

telligence gathered from a variety of sources—old wills, deeds defective family records, etc. To encourage a proper attention to family history, blank pages for family records are appended.

To the history of the past the *Present Organization and Record* has been added, as, from first to last, this MEMORIAL is for a living Church called to act in a living age, and with possibilities in view of the future that cannot be overestimated.

It is matter of regret that so many families, equally worthy with those noticed, have been passed by with the simple mention of the name; but to have gone beyond the limits prescribed would have been to enter a field that would have furnished material for volumes.

GOODWILL PARSONAGE, August 2, 1880.

# CONTENTS.

	PAGE
I.	
HISTORICAL DISCOURSE, delivered July 2d, 1876, carefully revised .....	7
II.	
A LIST OF ELDERS in the Church from its Organization, in so far as can be ascertained, with Sketches of the Lives of a few of them.....	65
III.	
THE TRUSTEES .....	98
IV.	
NECROLOGY, 1870-1880.....	104
V.	
THE ONE HUNDRED AND FIFTIETH ANNIVERSARY.....	108
Prayer by Rev. W. D. Snodgrass, D.D.....	109
Hymn of Thanks and Praise, written by Mabel G. Osgood ....	113
Address by Rev. J. R. Graham, D.D. ....	113
Address by Rev. D. M. Maclise, D.D. ....	122
Address by Rev. A. S. Freeman, D.D. ....	130
Address by Rev. D. N. Freeland .....	133
Address by Rev. Charles Beattie .....	137
Memorial Hymn, written by William Graham .....	145
VI.	
PRESENT ORGANIZATION AND RECORD.....	147

# I.

## HISTORICAL DISCOURSE.

DELIVERED JULY 2D, 1876.

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“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.

This injunction of Moses has for us to-day a peculiar significance, by virtue of the action of our highest Church judicatory. On the 19th day of May, A.D. 1873, THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA, in session in the city of Baltimore, Md., adopted the following among other recommendations, in anticipation of this Centennial Year of our Nation's Independence :

“That the first Sabbath in July, 1876, be designated as a day of Praise and Thanksgiving to God for the manifold blessings with which He has crowned us as a people:

“That on that day the Pastor of each Church under the jurisdiction of this General Assembly, deliver a discourse on the history of his Church:

“And further, that, on the day above appointed, a collection be taken\* in each of our churches, for the purpose of erecting a suitable fire-proof building for the Presbyterian Historical Society, and for an endowment fund for said Society.”

This has since been reiterated, and if there are any who question the importance of faithfully attending to it while we may yet ask our fathers and our elders, that we and they who shall come after may intelligibly “remember the days of old” and “consider the years of many generations,” they have but

\* This collection was taken on the day of the delivery of this discourse, and was forwarded to the Society.

to go back to the planting here of the vine that was brought from the cradle of the Reformation on the continent of Europe and in the British Islands, and see how the footprints and landmarks of the fathers have already disappeared. A century more of the neglect in the matter of ecclesiastical records that characterized the first century of this period, and it could scarcely be known who were the pioneers of the Gospel on this side of the Atlantic or what were the specific fields in which they labored. But for years a better mind has prevailed, and now all must commend the wisdom of present endeavors to secure the history of each particular church, and in connection with this, to erect a fire-proof historical building, that our archives may henceforth be as safely preserved as is possible amid the crumbling things of time.

My task as historian of this time-honored organization is lessened in consequence of the researches of my immediate predecessor, the Rev. Dr. Maclise. I have before spoken of the debt of gratitude you owe him for his efforts in this direction. He gathered and put in form for you a large amount of valuable information. He even came in possession of facts that could not well be reached to-day. It would be strange indeed if the lapse of eleven years since the publication of his discourse, with the inquiry which it naturally awakened, had elicited nothing interesting and valuable. But where no new light has been obtained, his account of events, and especially his biographies, will be allowed to stand unaltered.

We start with the year 1729. It was an eventful one in the history of American Presbyterianism. In 1705 or 1706 the first Presbytery—the Presbytery of Philadelphia—was formed. The exact date of its organization cannot be known, as the first leaf of its records is lost. About ten years later, or in 1716, this Presbytery was divided into three—namely: Philadelphia, New Castle and Snow Hill—and the Synod of Philadelphia was organized; and two brethren who were settled on Long Island were recommended “to use their best endeavors with the neighboring brethren that are settled there,

which, as yet, join not with us, to join with them in erecting a fourth Presbytery." This effort to form the Presbytery of Long Island was successful, but the Snow Hill Presbytery was merged in that of New Castle; and in 1729 there existed the three Presbyteries of Philadelphia, New Castle and Long Island, united in the Synod of Philadelphia, whose ministerial memberships all told amounted to twenty-seven. There was at the time about the same number of churches.

This American Presbyterian Church, in its beginnings, as in its after-development, was composed of varied elements. Scotland, Ireland, England and Wales, together with New England, where Presbyterianism and Congregationalism were combined, had contributed both to its ministry and membership. Differences of opinion on many points necessarily existed; but for years a beautiful harmony in diversity seems to have prevailed. "Behold how good and how pleasant it is for brethren to dwell together in unity!"

But this harmony was not to continue. Either to keep out heresy or to testify more boldly for the truth, or for both of these combined, the Scotch and Irish brethren, influenced no doubt by events that were transpiring in the Irish Synod, agitated the importance of subscribing to the Westminster Confession of Faith and Catechisms. For a time there seemed to be danger of division such as has again and again so marred the comeliness of the Presbyterian family. But in 1729, with almost entire unanimity, the Synod adopted the following:

"Although the Synod do not claim or pretend to any authority of imposing our faith upon other men's consciences, but do profess our just dissatisfaction with and abhorrence of such impositions, and do utterly disclaim all legislative power and authority in the Church, being willing to receive one another as Christ has received us to the glory of God, and admit to fellowship in sacred ordinances all such as we have ground to believe Christ will at last admit to the Kingdom of Heaven; yet we are undoubtedly obliged to take care that the faith once delivered to the saints be kept pure and uncorrupt among us and so handed down to our posterity. And do, therefore, agree that all the ministers of this Synod, or that shall hereafter be admitted into this Synod, shall declare their agreement in and approbation of the Confession of Faith, with the Larger and Shorter Catechisms of the Assembly of Divines at Westminster, as being in all the essential and necessary articles good forms of sound words and systems of

Christian doctrine, and do also adopt the said Confession and Catechisms as the Confession of our faith. And we do also agree that all the Presbyteries within our bounds shall always take care not to admit any candidate of the ministry into the exercise of the sacred functions, but what declares his agreement in opinion with all the essential and necessary articles of said Confession, either by subscribing the said Confession of Faith and Catechisms, or by a verbal declaration of their assent thereto, as such minister or candidate shall think best. And in case any minister of this Synod, or any candidate for the ministry, shall have any scruple with respect to any article or articles of said Confession or Catechisms, he shall, at the time of his making said declaration, declare his sentiments to the Presbytery or Synod, who shall, notwithstanding, admit him to the exercise of the ministry within our bounds, and to ministerial communion, if the Synod or Presbytery shall judge his scruple or mistake to be only about articles not essential and necessary in doctrine, worship or government. But if the Synod or Presbytery shall judge such ministers or candidates erroneous in essential and necessary articles of faith, the Synod or Presbytery shall declare them incapable of communion with them. And the Synod do solemnly agree that none of us will traduce or use any opprobrious terms of those that differ from us in these extra-essential and not necessary points of doctrine, but treat them with the same friendship, kindness and brotherly love as if they had not differed from us in such sentiments."

I have dwelt thus on the history of the denomination that it may appear how far back in the development of Presbyterianism in the land this church dates, and also that light may be thrown on the difficulties which arose a few years later in reference to the settlement of the Rev. Isaac Chalker.

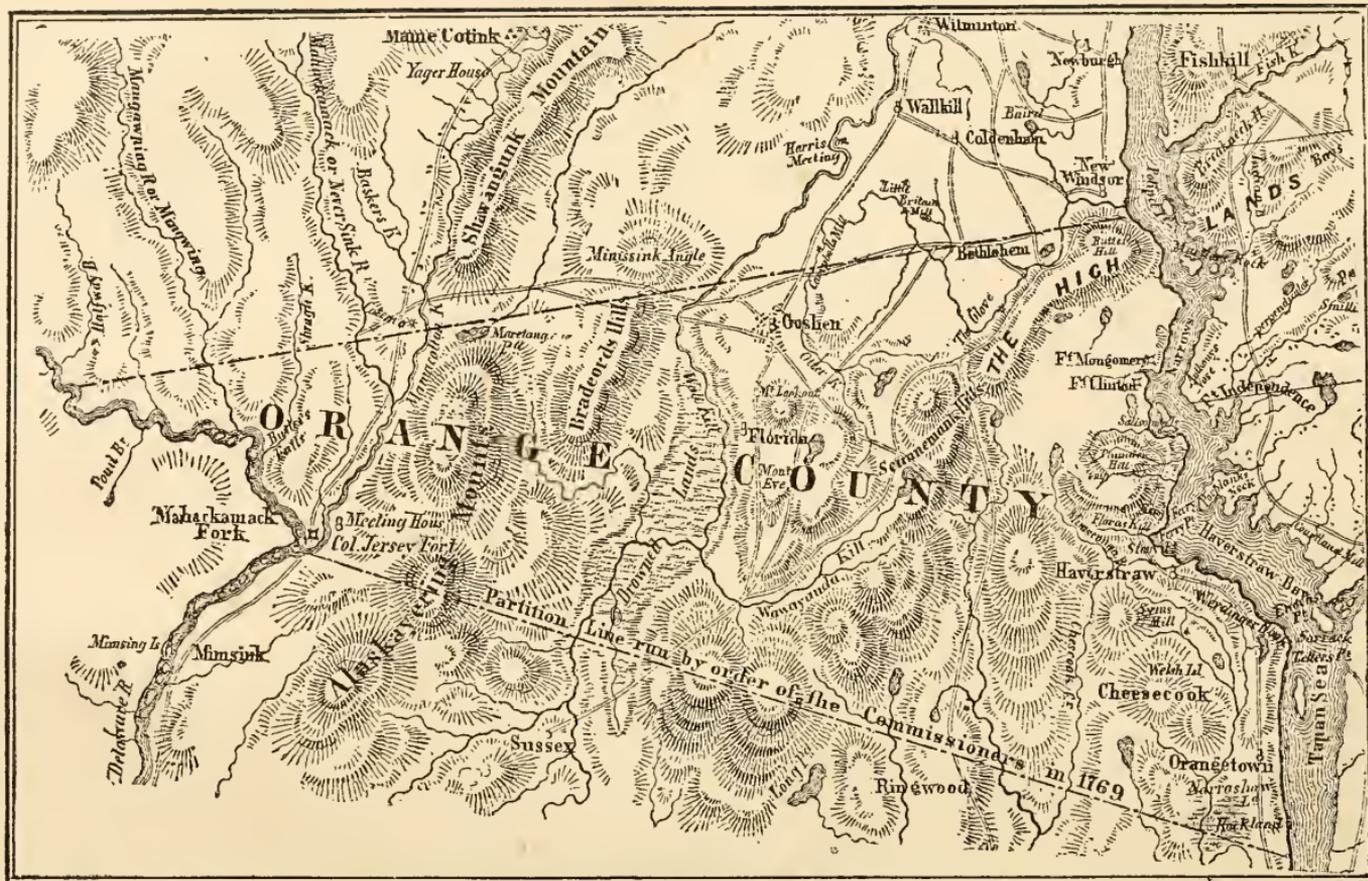
In the minutes of the Synod for 1729, rendered famous by this Adopting Act, appears the first mention of this church in the records of the higher courts:

"PHILADELPHIA, Saturday, Sept. 20, 1729.

"Application from the people of Wallakill being presented to the Synod by their commissioner, John McNeal, representing their request of supplies of preaching among them, they are recommended to the care of the Presbytery of Philadelphia."

Should the spelling of "Walkill" suggest doubts as to the identity of the church, they will all be relieved as we proceed by the name of the commissioner, John McNeal, who afterwards became somewhat unenviably conspicuous.

"The people of Wallakill" claim our attention. Who were they? The answer takes us back a little and introduces us to the early settlers of this region. The 6th of September, 1664,



THE ORIGINAL ORANGE COUNTY.

With part of Ulster County, afterwards set off to Orange.

(From Sauthier's Map, 1779.)

when the English succeeded the Dutch in the government of New Netherland, marks a new era in immigration to our shores, and in the government of what was henceforth "the Province of New York." "The lands," wrote Sir Richard Nicolls, "which I intend shall be first planted, are those upon the west side of Hudson's river, at or adjoining to the Sopes"—pointing to what became in time the counties of Orange and Ulster. In accordance with this, as the century advanced, we find settlements at the "Christian patented lands of Haverstraw," at Esopus and New Paltz, at Couwanham's Hill (afterwards called Plum Point) and on lands adjoining the "Christian patented lands of Haverstraw," which last settlement obtained (March 20th, 1686,) a township patent "under the name of the TOWN OF ORANGE." Settlements were also begun or extended inland.

In 1683, the counties of Orange and Ulster were organized, with somewhat indefinite limits, but with "Murderer's Creeke" and a line running thence westward as the dividing line. In 1709, when the Palatines settled at Quassaick (afterwards Newburgh), the territory immediately north of Murderer's creek, constituting the southern part of Ulster county, had no civil organization. Shortly after, or about 1714, the *precinct of the Highlands* and that of *Sharwangunk* were erected, by order of the court. The former embraced, substantially, the territory now included in the towns of Newburgh and New Windsor; the latter, the boundaries of which were somewhat indefinite, extended back over this whole region, from which, by the act of Dec. 17th, 1743, the precinct of Wallkill was erected. A few years later we find this whole region claimed by patentees, who were generally connected in some manner with the government, very few of whom ever became actual residents here. Taking our stand at the point where the Goodwill Church was afterwards built, we are within the limits of the patent to James Smith, Secretary of the Province of New Jersey, dated Dec. 15th, 1722. This tract was a somewhat irregular strip extending from a point about half a mile east of the village of Montgomery to the Colden property

(afterwards Coldenham). The northern boundary of our parsonage farm is on a line with the northern limit of Smith's patent. To the south of this, extending through what is now termed Neelytown, Thomas Noxon owned by letters patent dated May 28th, 1720, two thousand acres. Immediately east of this—extending from the Smith tract in a southerly direction—was Patrick McKnight's two thousand acres, patent dated April 9th, 1719; and to the east of this again were the patents of Patrick Hume, dated Nov. 29th, 1721, Cornelius Low & Co., dated March 17th, 1720, and Phineas McIntosh, dated April 9th, 1719. North of James Smith's patent was that of Archibald Kennedy, dated April 9th, 1719; and north of that again the patent of James Alexander, dated April 9th, 1719—while to the west of Noxon's patent was a five thousand acre tract extending beyond the Wallkill, granted by letters patent dated July 17th, 1720, to Francis Harrison, Oliver Schuyler and Allan Jarratt.

Turning from thence to the actual settlers, we would note, if we were dwelling on the history of the town instead of that of the Goodwill Church, the settlement at Wilemantown still north of the territory indicated—north of the village of Walden. Henry Wileman's patent of three thousand acres was dated in 1709, and a small settlement was effected thereon not long afterwards. We would also enlarge on the settlement on the patent to Francis Harrison & Co., generally designated as the Harrison patent. The year after this patent was granted—or May 25th, 1721—the name of Oliver Schuyler was dropped from the number of patentees, and with Francis Harrison and Allan Jarratt were associated six others: Adolphus Phillips, George Clark, Johannes Lansing, Henry Wileman, Jacobus Bruyn, and William Sharpas. The whole tract was surveyed, an extensive village was laid out, and arrangements were made to give deeds to several who were actual settlers on the land. The date of the indenture reciting this is Dec. 22, 1722. The parties named therein as actual settlers were Hans Newkirk, Hendrick Newkirk, Mattias Slimmer, Peter Kysler, ——— Krans, ——— Brandos. These were Palatines and as their com-

munity increased they erected a log church within the limits of their village, though neither the village nor the church attained to any size. The site of the church is indicated by the remains of the grave-yard attached thereto on the east side of the Goshen road leading from Montgomery village, opposite the road which runs towards the Wallkill between the lands of J. Hasbrouck Decker and Peter E. Miller. It is marked on the old maps as the "Harrison Meeting."

But leaving Wilemantown and this Palatine settlement—Germantown, as their village was called—to the general historian, we return to "the people of Wallkill." Their incoming we may date from about 1724-5, but as we attempt to trace it we are met with the difficulty that the early deeds of their lands were not recorded at the time they were executed and but few of them were recorded afterwards. These few, however, are invaluable as guides. From them we learn that on the 4th of May, 1721, Thomas Neely, of Westchester county, purchased from Patrick McKnight two hundred acres of land, and about the same time or a little later, the exact date not ascertained, Samuel Neely purchased from Thomas Noxon four hundred acres. Among the witnesses whose names appear on McKnight's deed to Thomas Neely, we find that of John McNeal. The Neelys were still in Westchester county. When they came here we cannot definitely ascertain; but from the above, in connection with what follows, we can hardly fail to recognize in them and John McNeal, with the patentees, the men who were specially active in bringing in the colony. On the 5th of July, 1726, John Davis bought fifty acres from Phineas McIntosh, on which he had already erected his dwelling, and in connection with this purchase we meet with the names of James Gambell, John Neely and Thomas Neely, apparently as actual settlers. The year following, John Humphrey purchased land in the western part of what is now known as Little Britain. In this year also, according to family tradition, Archibald, James and Robert Hunter came to the precinct. The former purchased two hundred acres of land from James Alexander—including the farm now occupied by

Henry Suydam. In 1728, Cadwallader Colden\* occupied land in the region still known as Coldenham. In 1729, Peter Mullender and Robert Burnet bought land near that of John Humphrey, though from an old tax list of the precinct both Humphrey and Mullender appear to have been within its limits as early as 1724-5. A manifestly defective list of freeholders in the precincts of the Highlands and of Shawangunk, made in 1728, contain the names of Alexander Neely and John Mackneel (McNeal), Jr., with others not mentioned above, who, no doubt, belonged to "the people of Walkkill." These are but hints at the incoming population.† In 1729, the settlement was sufficiently extensive to justify John McNeal in going to Philadelphia—a journey which at that time would be almost as much of an undertaking as a trip across the continent to-day—to secure "supplies of preaching among them." The Rev. William Blain, who was settled over this church in 1830, and who would be conversant with men and women who conversed with some of the first settlers, wrote of the church, that "at its first organization it consisted of about forty families that had emigrated from different parts of Ireland, but principally from the county of Londonderry." They took to themselves the name of "the people of Walkkill." It has been confidently stated and has been printed as authentic history that they were so named from the Walkkill precinct in which they resided.

\* The Colden family were associated with the mission of the Church of England, which grew into the St. Andrew's Church, now of Walden, the commencement of which is said to have been about 1732 or '3.

† In the years immediately following other names appear. In 1731, James Munell purchased land from Thomas Noxon, in the neighborhood of where Charles Miller, the senior Elder of this church, resides; and as witnesses to the deed we find the names of William and Robert Neeley. In the western portion of Little Britain we find among the early settlers Andrew McDowell, Alexander Denniston, John Young and CHARLES CLINTON. The latter, whose descendants attained a national reputation, purchased from Andrew Johnston and John Parker of Perth Amboy, two hundred and fifteen acres. The date of the deed is Aug. 2d, 1730, though it was not acknowledged in the county till one year afterwards—the year in which Mr. Clinton came with his family. But the history of the Clintons belongs with that of the church at Bethlehem. There Charles Clinton was an Elder as early as 1739, as he had been previously in the parish in Ireland from which he migrated. The very number of the pew occupied by the family in the church at Bethelam (No. 6) has been handed down. The German element, which laid the foundations of the German Reformed Church on the west of the Walkkill, was also coming in from about the year 1730.

But the Walkkill precinct was not erected till December 17th, 1743. The inference is legitimate that instead of taking their name from the precinct they gave their name to it, while they so named themselves originally from the fact that their settlement extended to and beyond the Walkkill river,\* as a few years later the church had no inconsiderable membership in the territory west of the Walkkill. And just here it may be noticed that for nearly sixty years, or until the name Walkkill ceased to be the territorial designation of the locality, the church was generally known, as to some extent it is still, and was entered on the records, as the Walkkill Church, though Goodwill † was its corporate name from an early date, if not from the first, as appears from the deed of the ground on which the church stands, dated Nov. 9th, 1741. The Synod of Philadelphia referred this people to the Presbytery of Philadelphia, to the records of which we would fain look for the exact date of the organization of the church; but the records of the Presbytery from 1717 to 1733 are lost, so that we are deprived of that important source of information. We do not, certainly, know the name of a single supply to this people during those early years. History early connects the name of the Rev. Samuel Gelston with this church, but with a good deal of indefiniteness. One account makes him a supply here in 1730. But his manifest connection with the New London church—a branch from Elk River, to which we will have occasion to refer again—would strongly militate against it. His labors here, whatever their extent, would appear to have been not earlier than 1732 or 1733, and not later than 1734.

In 1733 the Presbytery of East Jersey was formed out of the Presbytery of Philadelphia, and the churches of Orange

\* The stream was named Walkkill by the Huguenots who settled at New Paltz, but some diversity of opinion has existed as to the derivation of the name. (See Eager's "Orange County," p. 276, and Ruttenber's "Orange County and Newburgh," p. 66.)

† "Why the name 'Goodwill' was selected we do not know, unless, perhaps, it was thought a suitable term to represent the character of the people, or as implying that 'the goodwill of Him who dwelt in the bush' was graciously experienced among them."—DR. MACLISE.

and Ulster counties, under the general designation of the churches of the Highlands, were included in the new Presbytery. But the records of the East Jersey Presbytery are lost. The records of the Synod of Philadelphia, however, give us a clue to a chapter in the history of the church which tells of its stern orthodoxy, while it suggests that even in zeal for orthodoxy men may swerve from the path of rectitude, and that our most public-spirited men may fall far short of the perfect man.

“PHILADELPHIA, Tuesday, Sept. 23d, 1735, 9 A.M.

“A reference coming into the Synod from the Presbytery of East Jersey, complaining of John McNeal's disingenuous conduct in relation to the settlement of *Mr. Chalker* in Bethlehem, and a supplication from said McNeal containing several complaints against said Presbytery in reference to their conduct in that affair, with several other papers from several parties concerned therein, and all parties being heard what they had to offer, they were removed. And the Synod, entering upon the consideration of the affair, do agree that Messrs. Thomson, Thomas Evans, Treat, and Martin do meet and prepare an overture upon the whole, and bring it into the Synod as soon as possible.

“Adjourned to three of the clock P.M.

“At three of the clock P.M.

“The members appointed to bring in an overture upon the affair of John McNeal, above mentioned, did accordingly do it, and the Synod, after much discourse, do agree in the following particulars:

“*First.* That from what appears to us, the jealousies which John McNeal had conceived concerning *Mr. Chalker*, as being averse from conforming to the order of Synod in respect to our adopting the Westminster Confession, were altogether groundless.

“*Secondly.* It appears more than probable that these groundless jealousies, too industriously spread and propagated among the people of Walkill, have been a principal cause of all the difference which hath fallen out between them and *Mr. Chalker*.

“*Thirdly.* That John McNeal hath acted a very disingenuous and sinful part, in seeming to concur with and approve of the motion of ordaining *Mr. Chalker* at New York, and then immediately after to practise upon the people of Walkill at home, to discourage them from adhering to their formerly declared desire of having *Mr. Chalker* settled among them. The degree of censure to be a rebuke from the Moderator.

“*Fourthly.* That as we can see no ground of charging the people of Bethlehem or *Mr. Chalker* with breaking of covenant with the people of Walkill, so we are of the mind that of what of that kind the people of Walkill were guilty, which principally appears in their letter or remonstrance to the Presbytery, was chiefly if not wholly owing to John McNeal's industrious spreading his jealousies as above, and possessing the people of Walkill with them.

“*Fifthly.* That seeing Mr. Chalker did transport his family from Long Island to the Highlands, being encouraged thereto by the people of Wallkill as well as Bethlehem, with a view of being fixed as pastor of both congregations, therefore we judge that, in justice, that people are obliged to contribute according to agreement, to the discharging of the expenses of said transportation, besides satisfaction for the supplies which he gave. And we earnestly exhort said people to comply with the design of this minute, that so they may clear their own way for their being regularly provided with a minister as their circumstances will afford, which we judge they are not qualified for until they, or as many of them as will be a competent congregation, fit to join in the calling of a minister, shall comply with this order; yet in the meantime we judge them capable of being supplied by preaching, and not to be excluded from sealing ordinances. We also earnestly exhort them to lay aside all their jealousies and prejudices arising therefrom, and cordially accept of Mr. Chalker for their pastor, according to the first agreement, until such time as they may be in better condition to support a minister of their own.

“*Sixthly.* The Synod do also think the Presbytery was too hasty in their proceeding to Mr. Chalker’s ordination in so short a time after the presentation of his call and trial, and cannot approve of it being performed at such a distance from the people where he was to officiate.

“The above-mentioned rebuke was given by the Moderator, according to order, and said McNeal professed submission to it.”

We may confidently assert that Mr. Chalker never became the pastor of this church, whatever may have been his relation to the church at Bethlehem. In the absence of all testimony to the contrary, this is the legitimate inference from the disposition of the people as indicated in the above extract, and the matter is reduced to a certainty by the record made a few years later that the Rev. Mr. Houston was the *first* pastor.

According to Mr. Webster’s history, Mr. Chalker was of the family of Chalkers in Saybrook, Ct., and graduated at Yale in 1728. After being licensed, he married, and remained on Long Island till his ordination, in 1734. He left the bounds of the Synod in 1743 “very poor and very much in debt,” “having lost his stock of cattle in the extremity of the cold winter of 1741–2.” In 1744 he was settled in Eastbury, Ct. He died May 28th, 1765. What the success or the opposite of his ministry was we are not informed. It certainly had an unpropitious beginning, and was manifestly full of

discouragements in so far as worldly support was concerned. His true record, as yours and mine will be, is with the Master. The day of final accounts will declare it. In the judgment of the Synod this church evidently did him injustice.

But the year 1735 allows us to approach this people by another avenue, and to view them in a different light. If they were somewhat over-zealous for the truth, it was because their love for it made them so. They would allow nothing to detract from what they considered its purity and lustre. "Trained as they had been in the principles of truth contained in the Scriptures and embodied in the Catechisms and Confession of Faith of the Presbyterian Church at home, they did not leave their love of truth behind them when they crossed the ocean, seeking an asylum in a land of liberty. They carried with them the undying faith of their fathers, to maintain which many of them had suffered the fires of Smithfield, and stained the heather of their native hills with their blood." Great as must have been their trials and discouragements in their wilderness home, their conscientious rejection of Mr. Chalker, when they had just come to hope and feel that their prayers for the stated means of grace were being answered, could not have been among the least. And yet we find them apparently united and adding to their stability as a church; for, according to a document that is yet extant,\*

\* This document is an attested copy of a deed of a highway from the town of Shawangunk, in Ulster County, to the Goshen line, where the County of Orange then commenced—all this portion of Orange County to the town of Goshen being then a part of Ulster County.

It commences thus: "To all to whom these presents shall come, or may in any wise concerne, Greeting: Know yee, that in pursuance of an act of the General Assembly of the Colony of New York, passed at New York, in the sixth year of the reign of his present Majesty King George the Second, Intituled, 'an act for the continuing of an act, entituled an act for the better clearing, ascertaining, and further laying out publick High roads in the County of Ulster,' We Zacharias Hoffman, Benjamin Smeedes, and Johannis Decker the present Commissioners for the precinct of Shawingunk and the Neighborhood of the Wallkill appointed for this purpose, have laid out and ascertained one common publick Highway extending," &c. After minutely stating the marks, lines and boundaries of this road till it comes to this neighborhood, they direct it to be laid out "by or neare the meeting House now erecting neare the settlement of Adam Graham and from there through the tract of land now of John Macnell, Senr.," &c., on, through Neeley-town to the Goshen line, "Until it meets the road laid out by the Inhabitants of Goshen to the South line of the said County of Ulster." And this

they were even then erecting a sanctuary for the public worship of their covenant God. That this was their first church edifice is very improbable. The character of the people and the customs of the early settlers would argue strongly against it. "Having with their own hands hewn out of the primeval forest rude habitations in which to dwell, and there erected the family altar," they would soon "set about building a temple to the honor of the triune God." And then there are the facts already enumerated—namely, that, in conjunction with the church at Bethlehem, they had called a pastor, and that five years before this they had, through their commissioner, applied to the Synod of Philadelphia for supplies of preaching, with the plausible conjecture that while from small beginnings their community was gradually growing, they had met in the capacity of a worshipping assembly and had occasionally enjoyed the ministrations of God's commissioned servants, having had from the planting of their colony, a Presbyterian pastor within ten miles.\* In the absence of historic data, we see no room for any other supposition than that they had already outgrown their first rude place of meeting, whatever and wherever it may have been.

document is dated, signed, and sealed "at Shawingunk, the 1st day of September, Anno Dom. 1735," by the above named commissioners of highways. Adam Graham at that time owned the land on which this church edifice stands, and his name, and that of his wife Mary, by her mark, are attached to the deed of the ground occupied by the church and graveyard, which was executed by them, on November 9th, 1741, as well as to the deed of the parsonage farm executed afterwards.—DR. MACLISE.

\* Next to the church at Goshen, which had its settled pastor in 1721, this is the oldest Presbyterian church in the State west of the Hudson river; and for many years it was the only Presbyterian church in all this region, with the exception of Goshen and the church at Bethlehem, which was probably organized soon after this. The German Reformed church west of the Wallkill—mentioned in an old deed as "the High Dutch Presbyterian church of Wallkill"—was organized about 1732. But as the German language was used in its services, there was for long years no affinity between it and this church, in whose records more than fifty years afterwards it is spoken of as the German Society. "This church, therefore," says Dr. Maclise, "soon grew to be large and prosperous; the people many of them coming on horseback and on foot, a distance of twelve or fifteen miles, and this during all kinds of weather and by all kinds of roads—or rather, no roads at all, but paths and by-paths through the woods and swamps and streams. What a change has taken place in the habits of the people since then; how careful of themselves have the people become; how fearful of exposure and fatigue with regard to things of this character! Verily, all changes are not improvements."

In 1738 the Presbyteries of Long Island and East Jersey were united to form the Presbytery of New York, and one might suppose that with no small degree of satisfaction we would turn from the Presbyteries of Philadelphia and East Jersey, with their lost records, to this new organization into which this church entered. But we do so, alas! only to find that some sacrilegious hand has destroyed all the records of the New York Presbytery from 1738 to 1775. We must therefore still gather our information from other sources.

The year 1740 witnessed the settlement, and within a few months the death, of the first pastor of the church—the Rev. Joseph Houston. The event, as we note it, seems to say to all succeeding pastors and people, as it said to the bereaved church then, “Prepare to meet thy God.” “Be ye also ready, for in such an hour as ye think not the Son of Man cometh.” “Let your loins be girded about, and your lights burning.”

The following sketch of Mr. Houston has been compiled mainly from “A History of the Rock Presbyterian Church in Cecil County, Maryland”—an able discourse by the present pastor, the Rev. J. H. Johns. The Rock church is simply the old Elk River church under another name.

Mr. Houston was a native of Ireland, but received his collegiate and theological education in Scotland, as the Presbyterian Church at that time in his native land was destitute of the higher institutions of learning. He came to New England a probationer, and preached a few months at Freetown, Mass. On the 29th of July, 1724, he was received by the Presbytery of New Castle, and was appointed to supply the Elk River church. On the 14th of September, the Elk River church presented him a call to become their pastor, and on the 15th of October, in the same year, he was duly ordained and installed. An apparent error has crept into print that may here be noticed. It is to the effect that after he was received by the Presbytery of New Castle, he was employed as a supply at New London, Ct., during the absence of Rev. Mr. Hillhouse in his native land, and, as if to make room for this, that his ordination did not take place till the following year. The minutes

of the Presbytery are very definite, and leave no place for such a return to New England while he was yet a probationer, and if he thus acted as supply, as Mr. Webster seems to assert on good authority, it must have been previous to his going to Maryland. The Elk River church was his first and only charge previous to coming here, and he served it as its first pastor for fifteen years. They were manifestly years of successful work, though at times of fearful discord.\*

A most active and faithful laborer in the Master's vineyard, he was also punctual in his attendance on meetings of Presbytery and Synod. From 1725 to 1740 he is recorded every year as present in Synod, with one exception (1731), when sickness is assigned as the reason for his absence. He was chosen Moderator in 1733, and opened the Synod the next year with a sermon from Matt. 5 : 16, "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." The historian of his Maryland charge says: "In 1739 he left here for some unknown reason, and was installed pastor of the Goodwill Presbyterian Church in Orange County, N. Y., before May, 1740." We have the statement elsewhere that this installation took place in January. He died on the 29th of October in the same year. His sepulchre is with us. Humanly speaking, the church

\* In 1726 there was a violent strife among the members about seats. The matter was at last referred to Presbytery for settlement, and the following action was taken: "The Presbytery, hearing the mind of the major part of the congregation, *Ordered* that the minister's seat be next on the right hand of the pulpit; *Ordered*, that Robert Finney have the seat before William Hoge's, paying said William Hoge for his expense in building and dividing it; or the next to the minister's, laid out for Andrew Steel, as Robert Finney shall please to make choice, and in case he chose the last, then Andrew Steel may have the first. *Ordered*, that Abraham Emmet, Sr., and Robert Lawson exchange seats, and if any difficulty be in the value of the seats, that they accommodate the same in a friendly and Christian manner." We hear no more of this trouble, but the same year another arose of still greater magnitude and violence, respecting the organization of the present New London congregation. Robert Finney, with many others, lived many miles from the Elk River church, and were anxious to have a church organized nearer them, in the neighborhood of New London.

Mr. Houston and the Maryland part of his congregation stoutly opposed this movement, because another church so near would weaken their own, and because some of those belonging to the new enterprise had refused to pay off their arrears of salary. This war between the two congregations was waged in Presbytery and Synod for four years. However, the persistent New London people received a separate organization.—REV. MR. JOHNS.

sustained a great loss in his removal, and his descendants may feel honored in that the name of Joseph Houston stands among their ancestors.\*

Before leaving this point in our narrative, another error needs to be corrected. We are told that "in 1743 the Synod of New York agreed to remit his bond, dated July, 1740, in favor of his widow and family." The bond was for £15—borrowed from the Widows' Fund—was dated July 25th, 1740, and was remitted by the Synod of *Philadelphia*. This does not affect the inference "that he did not abound in this world's goods."

The years that followed were full of discord in the Presbyterian church. Disturbing elements had existed ever since, as before, the Adopting Act. The revival of religion that attended the labors of Whitefield, and the prominent part taken therein by leading ministers and churches, called forth fierce opposition which resulted in the great schism of 1741—a schism which was not healed till 1758. That the swelling tide of controversy reached here is sufficiently evident. Mr. Webster says that "The revival spread through the Highlands;" that while the Presbytery of New York stood aloof on the division before the formation of the Synod of New York, "the Presbytery of New Brunswick took under its care the churches of West Chester county, installed a pastor, and appointed supplies for the Highlands as though the Presbytery of New York had ceased to exist." Referring to the records of the Presbytery of New Brunswick, we find: "Philadelphia, May 29, 1742—Mr. Sackett is to supply the Highlands the one half of his time, and Cronpond and White Plains the other half;" also, "Oct. 12, 1743—Application being made to the Presbytery in behalf of the Highlands for supply, Mr. Sackett (Rev. Samuel S.) is appointed to supply them as often as he can, which he readily undertakes."

In all this there is no mention made of this particular church, but this was one of the churches of the Highlands,

\* Many of Mr. Houston's descendants still reside in this county. General Sam. Houston, of Texas, I am informed, was also a descendant of the first pastor of this church.—DR. MACLISE.

and, at the time, a vacancy, and no doubt shared in the blessings of the revival and in these provisions for pulpit supplies. This is all very cheering. But just here comes in another record to the effect that Rev. Samuel Cavin, "after laboring for some time in the Highlands of New York, was called, May 26th, 1743, to Goodwill, or Walkkill."\* Now Mr. Cavin was one of the "Old Side" men—was one of the signers of the Protest that led to the Schism—as such was out of all sympathy with either the Presbytery of New York, to which this church belonged, or the Presbytery of New Brunswick, then supplying the field. His labors here, resulting in a call from this people, force upon us the alternative either that the "Old Side" party endeavored through him to secure a foothold in this region, or that he sought for himself a settlement far out of his proper latitude and atmosphere. That his labors here ceased with his call is apparent from the further statement of Mr. Webster that "the remainder of his life was spent in itinerating in Virginia and the other vacancies." He was a man of whom the complaint was made that he never asked about the state of his people's souls.

During some part of the following year, the Rev. William Robinson labored "in 'the government of New York,' probably in the Highlands. Gilbert Tennent heard that many had been awakened by his labors." He died young, but of him the Rev. Samuel Davies said, "Oh, he did much in a little while! Who would not choose such an expeditious pilgrimage through this world! His dear memory will mingle with my softest and most grateful recollections as long as I am capable of reflection." His praise was in all the churches where vital godliness was prized. We love to think that this church probably drank with him of "the brook in the way."

From our own fragmentary records, to which we can now occasionally refer, we learn that a Mr. Richards—probably Aaron Richards, afterwards pastor at Rahway, N. J.—seems to have been stationed here the greater part of 1747; that a Mr. Thane—probably Daniel Thane, afterwards pastor at

\*Mr. Webster.

Connecticut Farms, N. J., succeeded him; and that a Mr. Ayres—probably Enos Ayres, who was afterwards pastor of Blooming-Grove—preached here somewhat stately during 1749 and the early part of 1750.

With this we pass over the eleven years that intervened between the death of Mr. Houston and the re-establishment of the pastoral relation. In 1751 the Rev. John Moffat, a graduate of Nassau Hall in 1749, was ordained and installed in the office. Comparatively little is known either of him or of his work, but sufficient to enable us to form a high opinion of both. The fact that this was his only charge, that a few years later he was without employment in the ministry, and that toward the close of his days he was engaged in teaching, by no means proves that his ministry was a failure. Other causes may have led to his change of occupation. Nor are we confined, as has been assumed, to the few sentences given by Mr. Webster for our information regarding him. And where shall we look for his record but to the field in which his labors were performed? The comparative anatomist says, "Give me a bone, and I will describe the animal to which it belongs." We have in this case two bones—and quite important ones—to begin with. In an old book that contains a little of several things connected with this church, though not very much of any one thing, there are two very significant entries. One commences thus:

" November ye first 1756 an account of Charges belonging to the congregation of the Walkkill.

to John McNeal.....	£34-13-0
to the Carpenters for building the house....	32-00-0"

The account, which is somewhat lengthy, shows that in that year a two-story house was erected, and that both stories were finished in good style. This was some years before the parsonage farm was purchased, and what house could the church be building of such a description but a parsonage? Where it was no one can tell. The date of the account is five years after Mr. Moffat's installation, and a church thus

engaged is not likely to be in a lifeless condition, nor without at least financial prosperity.

The other entry is even more significant. The following is a true copy:

“ March ye 21st 1765 Alexander Trimble as trustee for the building of the Meeting House has Bal- anced with the new trustees for what he receiv- £ s. d. ed by Subscription which was..... 139—14— 1 it appears by Receipts that he paid out..... 126— 6— 9 Remains in his hands as yet..... 13— 7— 4 Settled the above £13 in Mr. Moffat's Salary *
David Jagger Received by Subscription ..... 53—10— 0 it appears by Receipts that he paid out ..... 46— 8—10 Remains in his hands as yet.....Paid..... 7— 1— 2
Matthew Rea Received by Subscription..... 19—11— 0 it appears by receipt that he paid out ... .. 21— 7— 0 Remains due to Matthew Rea..... 1—16— 0”

The trustees will notice that there is no evidence in the account that Matthew Rea ever received this balance. But the point in the record is that in 1765, Mr. Moffat was still pastor of this church, and that the church was then or had just been engaged in building a meeting-house—probably the very house in which we worship to-day, but with different appointments. In confirmation of the position that that was the old church, with its pulpit high up on one side, and its extensive galleries, and to which an addition was afterwards made with a somewhat elevated steeple, of which your fathers and your elders have told, and of which there are still living witnesses; there is in the same book, under date of December 12th, 1770, the appointment of a committee to make certain repairs in the galleries. Connect with this the fact that the parsonage farm was deeded to the trustees† for their use July 1st, 1766—the very next year—and you have suggested a

\* This last clause is an after-entry with a different ink, but apparently by the same hand.

† They obtained by purchase, at the price of one hundred and eighteen pounds, New York currency, or two hundred and ninety-five dollars, the parsonage farm; a good and profitable investment for this congregation, as it now produces a yearly income of considerably more than the whole original price. The land was deeded to the trustees of the congregation for their use July 1st, 1766.—DR. MACLISE.

season of activity and financial prosperity that is rarely equalled.

In his very brief notice of Mr. Moffat, Mr. Webster says, after referring to his settlement here: "Difficulties afterwards arose which led to his dismissal and the formation of an Associate Church at Neelytown, which obtained, in 1765, the Rev. Robert Annan for its minister." And in his account of the Goodwill church in Eager's History of Orange County, the Rev. William Blain says of Mr. Moffat, that he "served them"—*i.e.* the Goodwill church—"for some years; but some difficulties arising, he was dismissed from his pastoral charge. After this a portion of the people withdrew and formed another congregation (probably Neelytown), under the ministry of the Rev. Robert Annan." In connection with the building of the meeting-house in 1765—Mr. Moffat being still pastor—some difficulties might naturally arise; but there is a factor in difficulties belonging to this period and by no means peculiar to this field, which neither Mr. Webster nor Mr. Blain specifically notice in this connection.

Rightly to appreciate it we must again go back a little in history. When, in 1688, the revolution which ended the reign of the House of Stuart and placed William of Orange on the throne, had been effected in Great Britain; a remnant of the "Covenanters," who had suffered such untold persecutions under the Stuarts, refused to acquiesce in the settlement

Adam Graham, who purchased the farm from James Smith the patentee and of whom but little more is known than the name, was thus connected with the Neelys and with John Young who came to America in the same ship with Charles Clinton. John Young's youngest daughter, Barbara, was married to Robert Neely, and their son Matthew married Isabella Graham, a sister of Adam.

Graham was manifestly a good friend of the church. As is indicated in the note on page 20, a church building was erected on his land in 1735. The deed for the land on which it stood was not executed to the trustees till six years later, November 9th, 1741. About this time Graham sold the farm to Jacobus Bruyn, who three years later sold it to John McIntosh. The farm then consisted of one hundred and fifty acres—an exact parallelogram of fifty-three by twenty-eight and a half chains—fifty acres of which is now embraced in the farm south of it. The deed of this sale carefully excepts and reserves "out of the said one hundred and fifty acres, the quantity of one acre and a half of land where the meeting-house stands on, as the same is now laid out for the said meeting-house and burying-yard by Cadwallader Colden, Jr." The farm, "or at least one hundred acres of it," had reverted to Graham, and by him was sold to the trustees of the church as above indicated.

and stood aloof from the established church of Scotland. For sixteen years previous to 1707, during which they had no minister, "they worshipped socially in *praying societies*." In 1707 the Rev. John McMillan joined them from the established church, and for more than a third of a century he was their only minister till the accession of a Rev. Mr. Nairn, when, in 1743, the REFORMED PRESBYTERY was constituted.

THE ASSOCIATE PRESBYTERIAN CHURCH originated in a secession from the established church of Scotland in 1733. "The grounds of this secession," as stated by themselves, "were corruptions in the doctrines of the church and tyranny in the administration of her government." And just here it may be noted that an attempted union of the representations of these two bodies in America, resulted in the formation, in 1782, of a third body, called THE ASSOCIATE REFORMED CHURCH.\*

Members of both the Reformed Presbytery and the Associate Presbyterian Church were among the immigrants to the American colonies, and in many instances they maintained their separate fellowship among themselves, and wrote to their respective churches in Scotland to send them ministers. In response, the Rev. John Cuthbertson, representing the Reformed Presbytery, arrived "in the colony of Pennsylvania" in 1752, and the Rev. Messrs. Galletly and Arnot, representing the Associate Presbyterian Church, in 1753. No one at all familiar with the genius of these separate and protesting churches in Scotland, will have any difficulty in understanding the attitude in which these men would place themselves toward the American Presbyterian Church, made up as it was of diverse elements as yet but partially assimilated. Among the Scotch and Scotch Irish, they could find adherents in almost every Presbyterian community; nor did they fail to improve their opportunity. Their Presbyteries in Scotland could not furnish ministers for the numerous societies they formed. So great was the annoyance to the Presbyterian

\* The Associate Presbyterian Church and the Associate Reformed Church have been merged in what is now called the UNITED PRESBYTERIAN CHURCH.

churches that "early in September, 1753, Roan and Smith met in committee by appointment of New Castle Presbytery, and Finley and Davies, in conjunction with them, revised and corrected a draft of a warning or testimony, drawn up by John Blair, against several errors and evil practices of Cuthbertson ;"\* and the same Presbytery issued a warning against Galletly and Arnot, representing them as schismatics and errorists. Among "the people of Wallkill" these men, or others who joined them in a few years from Scotland, found a fruitful field for labor. Early in Mr. Moffat's ministry, or about 1753, Cuthbertson organized here one of his "praying societies." What the extent of it was we have no means of ascertaining. That it took with it some considerable strength may justly be inferred, for notwithstanding the great depletion that it suffered in 1782, in the attempted union of the Reformed Presbytery and the Associate church, it yet maintained its existence and formed the nucleus of the Reformed Presbyterian Church of Coldenham, in 1795. As to churches and pastors in other places, this must have been a trial to this church and its yet inexperienced pastor; but the trial would be light compared with what transpired a few years later, towards the close of Mr. Moffat's ministry, through the agency of the Associate missionaries. There is nothing to mark the commencement of their labors here; but it was probably not earlier than 1761, when Mr. Robert Annan, a licentiate, who seems to have been a leading missionary to this region, arrived from Scotland. In that year the Associate Presbytery of Pennsylvania had but three ministerial members, including the Rev. John Mason of New York, who had just come. Before the expiration of ten years they had preaching stations at convenient distances throughout almost the entire territory that contributed to the membership of this church, from Little Britain on the east to Bloomingburgh on the west. In the fall of 1765, a little over an acre of land was purchased at Little Britain for a meeting-house and grave-yard. The deed recites that, "the said meeting-house or building hath been

\* Mr. Webster.

begun, and is to be erected and finished by the voluntary contributions of diverse well disposed persons," &c. The language clearly shows that there was yet no organized church—only a mission station—and it was some years before this building was completed.

Turning from this to Neelytown, we find that under date of January 10th, 1769, "William Eager, Jr." conveyed to "Thomas Beaty, James Wilkin, William Young, Thomas Eager and James McCob," "one half acre of land, be it more or less, upon which a meeting-house hath been begun, and is to be erected and finished by the voluntary contributions of diverse well disposed persons," &c. As in the case of Little Britain in 1765, there is here as yet no organized church—only a mission station.\*

Passing by all that we have met with in print, in reference to this field and Mr. Annan's connection therewith, with its inaccurate and conflicting dates, there is aside from the deed of the land (for no early records of the Neelytown church

\* The following extract from the deed of the Neelytown church property will perhaps give a better view of the position occupied by the early Associate church than can otherwise be obtained:

"Whereas, the tract of land hereinafter described hath been purchased with intention to erect a meeting-house thereupon, to be appropriated to divine service in the public worship of God, for the use of a Presbyterian minister and congregation in connection with the Associate Presbytery of Pennsylvania, or with any other Presbytery in connection with the Associate Synod in Scotland to which that Presbytery is subordinate, adhering to the principles of the church of Scotland as they are exhibited in the Confession of Faith agreed upon by the Assembly of Divines, who met at Westminster, as a part of the covenant uniformity in religion betwixt the churches of Christ in the kingdom of Scotland, England and Ireland as approved by the General Assembly of the church of Scotland, in the year of our Lord 1647, and ratified and established by act of Parliament in the year 1649, and in the larger and shorter catechisms agreed upon by the said Assembly at Westminster, as a part of the said covenanted uniformity, and approved by the General Assembly of the church of Scotland in the year 1648, and in the directory for the public worship of God, agreed upon by the said Assembly at Westminster as a part of the said covenanted uniformity, and as approved by the General Assembly of the church of Scotland, and ratified by act of Parliament in the year 1645, and in the form of Presbyterian church government and ordination of ministers, agreed upon by the said Assembly at Westminster as a part of the said covenanted uniformity and as approved by the General Assembly of the church of Scotland, in the year 1645. And, whereas, such purchase was made and the said building or meeting-house hath been begun, and is to be erected and finished by the voluntary contributions of diverse well-disposed persons, professing principles of religion and church government agreeable to the mode or system above mentioned, and is intended for the use and purpose only of a minister and congregation of that particular persuasion for ever. Now, therefore," &c.

have been preserved), but one other source of authentic information, viz.: the records of "the Associate Presbytery of Pennsylvania." From these we glean the following:

August 31, 1762, Mr. Robert Annan was called to the exercise of the pastoral office in the congregation of Marsh Creek and Cunawago in Pennsylvania, and on the 8th of June, 1763, he was ordained and installed. April 15th, 1767, he was called to "the congregations of Little Britain and Wallkill." April 21st, 1768, the pastoral relation between him and the congregations of Marsh Creek and Cunawago was dissolved, and on the 2d of October, 1772, he was installed pastor "of the United Associate congregations of Little Britain and Wallkill."

This probably throws upon the field all the light we can have. We may justly conclude that from the spring of 1768, Mr. Annan labored here stately; that the Associate mission stations among "the people of the Wallkill" were styled the congregation of Wallkill, in 1767, and again in 1772, unless, in the latter instance, Wallkill and Neelytown are synonymous, rather in anticipation of results than from what had yet been actually accomplished; that the difficulties in the Goodwill church, which led to the formation of the Neelytown church, culminated in connection with calling a successor to Mr. Moffat; and finally, that this secession from the Goodwill church actually occurred in 1769—the year of the building of the Neelytown church and of the installation of Mr. Blair over Goodwill. This last finds confirmation in the fact that a revised list of the membership of the Goodwill church in 1770, shows the absence of the names of William Eager and others who had before belonged to its communion.

When Mr. Moffat's pastorate ceased we cannot tell. It was somewhere between 1765 and '69. Mr. Webster says that he "resided in the bounds of the New Castle Presbytery in 1773, without charge and without employment in the ministry. He lived at the close of his days at Little Britain, in Orange County, and engaged in teaching. DeWitt Clinton was one of his pupils. He died April 22d, 1788." From our own records we can only say, that on the 10th of December, 1771, two days after the death of his successor in the pastoral office

here, he was present among this people and administered the right of baptism. He also performed ministerial service here during parts of 1772.

It may not be amiss to notice in this connection, that the Neelytown church was removed to Campbell Hall in 1831 and '32, and that the Presbyterian church of Hamptonburgh is its legal successor, and that both it and the Little Britain church became Associate Reformed in 1782, and that both, through change of church connection again, are to-day in the same Presbyterian Synod with the Goodwill church. How far this reflects on the founders of these churches, or to what extent these clings to and anchorages in the great reformation work in Scotland, have been a part of the divine plan in the development of his kingdom here, no one may dare to say. But the strifes engendered in culling from the Presbyterian churches the elements that went to form or strengthen the Reformed Presbyterian and the Associate churches, in their earlier days, must have been far from pleasant or profitable. And while Mr. Moffat had a good measure of success in his work, he had his full share of trials with it.\*

On the 19th of May, 1769, the Rev. John Blair was installed as Mr. Moffat's successor. His pastorate was not a lengthy one, but it was no doubt a season of noble pulpit ministrations and earnest parochial care and effort on the one hand, and of great spiritual refreshing and growth on the other. And then his early death—when he might have anticipated for himself, and his people for him, years of his best service—must have led their minds to the “sweet fields beyond the swelling tide.”

\* Mr. Webster says Mr. Moffat was *probably* from Scotland. I am of the opinion that he was probably from Ireland, of Scotch-Irish parents, and for the following reasons: Dr. Moffat, of Moffat's Pills celebrity, was a grandson of the Rev. John Moffat. In the summer of 1858, he called on me for the purpose of obtaining whatever information the church records might afford regarding his ancestor. Among other things, I submitted to his inspection Mr. Webster's account of him. He demurred to the probability that he came to this country from Scotland, and stated that he had always understood him to have come from the North of Ireland. Family traditions are usually correct in matters of this kind.—DR. MACLISE.

This is correct. The Moffats were from Ballehag, County Antrim, Ireland. <sup>71</sup>

He taught them how to live and how to die. The record of his decease suggests the somewhat familiar stanzas :

“ Go to the grave in all thy glorious prime,  
 In full activity of zeal and power;  
 Thou art not called away before thy time—  
 The Lord's appointment is the servant's hour.

“ Go to thy grave; at noon from labor cease;  
 Rest on thy sheaves, thy harvest task is done;  
 Come from the heat of battle, and in peace,  
 Soldier, go home ; with thee the fight is won.”

“ John Blair was born in Ireland, in the year 1720. He was a younger brother of Rev. Samuel Blair, “ one of the greatest lights of his day,” and, like him, was an alumnus of the Log College at Neshaminy, and a pupil of the elder William Tennent. He was licensed to preach by the New Side Presbytery of New Castle, and was ordained December 21st, 1742, pastor of Middle Spring, Rocky Spring, and Big Spring, in Cumberland county, Pa. During his ministry there he made two visits to Virginia, the last in 1746, preaching with great power in various places, organizing several new congregations, and leaving an enduring impression of his piety and eloquence.” The Presbyterian ministers who preceded him had excited the alarm of the Episcopal authorities; and this “ alarm was greatly increased by the preaching of Mr. Blair, whose amiable deportment, genteel manners, and classical language, united with gravity of manners, forbade the idea of attaching either vulgarity or disorder to the religion he professed and taught.” On this account “ no violence or insult was offered him during his short stay.” “ His preaching was imposing, and the effects encouraging.” “ His hearers, agitated beyond control, poured forth tears and sighs, and often broke out into loud crying.” A Mr. Morris told Samuel Davies, “ truly he came to us in the fulness of the blessing of the Gospel of Christ. Former impressions were ripened and new ones made in many hearts. One night in particular, a whole house full of people was quite overcome by the power of the Word, particularly of one pungent sentence ; and they

could hardly sit or stand, or keep their passions under any proper restraint." "Exposed as he was, in the frontier settlements, where he was located, to the hostile incursions of the Indians, he found it necessary to resign his charge and retreat to a more populous and civilized part of the colony. From the time of his resignation, on the 28th of December, 1748, he seems to have remained without a settlement till 1757, when he accepted a call from the church of Fagg's Manor, Pa., rendered vacant by the death of his eminent brother Samuel. At Fagg's Manor he continued for nearly ten years, and succeeded his brother, not only as pastor of the church, but as principal of the school which his brother had established; and in the latter capacity he assisted in the preparation of many young men for the ministry. As the College of New Jersey was originally founded for the special purpose of training young men for the ministry, the classical and theological schools of both Neshaminy and Nottingham were discontinued after the College at Princeton went into operation. In 1767, shortly after the death of the President of the College, Rev. Dr. Finlay, a sum of money having been bequeathed for the support of the Professor of Theology in Nassau Hall, Mr. Blair was elected to that professorship. He accepted the appointment and removed to Princeton. He was also appointed Vice-President of the College, and was its acting President until Rev. John Witherspoon, D.D., who had been previously appointed, arrived from Scotland, and entered on the duties of the office.

As the fund left for the purpose was found inadequate for the support of a Theological Professor, and as Dr. Witherspoon was both able and willing to perform its duties, in connection with those of the Presidency, it was deemed inexpedient that a distinct professorship of Theology should be continued. Mr. Blair therefore resigned his office as Professor and Vice-President in 1769, and at once accepted a call from this church, and was installed on the 19th of May of that year; and here he continued until his death.

Mr. Blair was not only a preacher of great eloquence and

power, but an author of no mean ability. During the excitement arising out of the question concerning the examination of candidates on their experiences of saving grace, one of the old side published "Thoughts on the Examination and Trials of Candidates." On this pamphlet Mr. Blair published "Animadversions," dated at Fagg's Manor, August 27th, 1766. He also published a reply to Rev. Samuel Harker's "Appeal to the Christian World," entitled "The Synod of New York and Philadelphia Vindicated." He left behind him a treatise on Regeneration, which is both orthodox and ably written; it was published soon after his death, with the title, "A Treatise on the Nature, Use, and Subjects of the Sacraments; on Regeneration; and on the Nature and Use of the Means of Grace." The preface is dated "Goodwill, alias Walkill, December 21st, 1770." It was reprinted by Dr. James P. Wilson, in his collection of Sacramental Treatises. One of his positions in that work we cannot, however, indorse. It is that officers of the church have no more right or authority to debar those who desire to partake of the sacraments from doing so, than they have to exclude them from any other part of the worship of God. In addition to the above works mentioned by Mr. Webster, I may state that I find in an old session-book, in Mr. Blair's handwriting, a series of questions on the Shorter Catechism, which, it is stated, were read to the congregation, to be answered by them in writing, and which have appended to them, in another hand, this note: "December 8th, 1771. Departed our worthy pastor, the Rev. Mr. John Blair, which has put a stop at present to the above work." Those questions are eminently suggestive and judicious, and had he lived to complete the series, it would have been a valuable aid to pastors in training their people in the truths of our most holy religion. But, unfortunately, he had advanced only to the 22d question of that most admirable compend of Christian doctrine, when the work was arrested by the hand of death.

The following testimony, regarding the character and ability of Mr. Blair, is by an anonymous writer in the Assembly's Magazine: "Mr. Blair was a judicious and persuasive preacher,

and through his exertions sinners were converted and the children of God edified. Fully convinced of the truth of the doctrines of grace, he addressed immortal souls with that warmth and power which left a witness in every bosom."

Though he sometimes wrote his sermons in full, yet his common mode of preaching was by short notes, comprising the general outlines. His labors were too abundant to admit of more; and no more was necessary to a mind so richly stored with the great truths of religion. For his large family he amassed no fortune, but he left them what was infinitely better, a religious education, a holy example, and prayers which have been remarkably answered. His disposition was uncommonly patient, placid, benevolent, disinterested and cheerful. He was too mild to indulge bitterness or severity; and he thought that the truth required little but to be fairly stated and properly understood.

Those who could not relish the savor of his piety loved him as an amiable, and revered him as a great man. Though no bigot he firmly believed that the Presbyterian form of government is most scriptural and the most favorable to religion and happiness. In his last sickness, he imparted his advice to the congregation, and represented to his family the necessity of an interest in Christ. A few hours before he died, he said,—“Directly I am going to glory; my Master calls me, I must be gone.”

Dr. Alexander expresses the opinion that Mr. Blair, “as a theologian, was not inferior to any man in the Presbyterian church in his day.”

President Samuel Davis said of him in his elegy on his brother, Samuel Blair:

“When all-attentive, eager to admit  
The flowing knowledge, at his reverend feet  
Raptured we sat, O thou above the rest,  
Brother and image of the dear deceased,  
Surviving Blair! oh! let spontaneous flow  
The floods of tributary grief you owe.”

He married the daughter of John Darborrow, Esq., of Phil-

adelphia. Rev. John Darborrow Blair, of Richmond, Va., was his son; another son, William, who graduated at Princeton, became a lawyer and settled in Kentucky. I have heard it stated on what appeared good authority, that the noted Blair family, of which Postmaster-General was a member, are his descendants, but I do not vouch for the accuracy of the statement.\* His daughter Rebecca became the wife of the Rev. Dr. William Lynn, of the Reformed Dutch Church, in the city of New York.

The following is the inscription on the tombstone placed over his remains by the congregation, in the grave-yard behind this building, close by his predecessor, the first pastor of this church :

" Here lie interred the remains  
 of the  
 Rev. Mr. John Blair, A. M.,  
 Who departed this life December 8th, 1771,  
 In the 52d year of his Age.  
 He was a Gentleman of a masterly Genius,  
 A good Scholar, an excellent Divine,  
 A very judicious, instructive and Solemn Preacher,  
 A laborious and successful Minister of Christ,  
 An eminent Christian,

\* What Dr. Maclise here stated as unauthenticated may be written as authentic history. William Lawrence Blair was the second son of Rev. John Blair. He was a lawyer of great distinction in Kentucky. Hon. Francis P. Blair, Senr., the father of Hon. Montgomery Blair, was his son. But even more interesting than this, because in the line of ecclesiastical history, are the facts in reference to the elder son, Rev. John Darborrow Blair, and his descendants. This son was twelve years old when his father died; was graduated at Princeton in his 16th year, and while yet in his minority was made tutor in that college under Dr. Witherspoon. Removing to Virginia as a teacher, in 1780, he soon devoted himself to the ministry, and was ordained, in 1786, and became pastor of the church in Hanover Co., which was gathered by Samuel Davies, and in which his own father had preached with success. In 1792, he removed to Richmond, in which city he was the founder of Presbyterianism, and where he labored until his death in 1823. In 1796, he declined the presidency of Hampden Sydney College, Va., which Dr. Archibald Alexander afterwards accepted. Upon the Tablet erected to his memory in the church which he founded (Now Grace Street Church, Richmond, Va.) he is styled, "A man without guile, of cultivated intellect, gentle manners, sound in Christian doctrine, and universally beloved." The descendants of Mr. Blair are very numerous in Virginia and throughout the South, not a few of whom have attained distinction in the several learned professions, and nearly all of whom are active and honored members of the Presbyterian Church. At least a score of his grandchildren and great-grandchildren are now members of the church in Richmond of which he was the first pastor. "The generation of the upright shall be blessed."

A man of great prudence, and  
 A high example of every social virtue.  
 He was sometime Vice-President of Nassau Hall,  
 And Professor of Divinity in the  
 College of New Jersey,  
 Which place he filled with fidelity and reputation.  
 He lived greatly beloved, and died universally lamented."

It may be observed that in this epitaph, which does no more than justice to the illustrious dead, the writer makes the mistake of transposing Nassau Hall and the College of New Jersey, as it was in Nassau Hall Mr. Blair was "Professor of Divinity," and not the College of New Jersey; and it was of the College he was Vice-President, and not Nassau Hall.\*

After the death of Mr. Blair, the church was vacant for five years, or until the eventful 1776, to which our thoughts are specially turned as we celebrate its one hundredth anniversary. One can scarcely resist the temptation to leave the province of ecclesiastical narrative for a little to dwell upon the national and the patriotic; but we proceed in the line of present duty. Of those who supplied the pulpit during the vacancy we have the names of Kerr, Bay, Graham, Close, and Gourley. On the 9th of October, 1776, a call from this church was read in the Presbytery of New York for Andrew King, one of its licentiates, and on the 11th of June, 1777,† "Presbytery met at Wallkill and ordained and installed Mr. King." "The Rev. Amzi Lewis, pastor of Florida and Warwick, preached; the Rev. Nathan Kerr, of Goshen, presided, and the Rev. John Close, of New Windsor, gave the exhortation." Mr. King graduated at Princeton in 1773. Where he studied theology we do not know, but he was manifestly fitted for his work. During the former part of his ministry the territorial limits of the congregation were very materially lessened. In the western section of the town, which was some years later erected into the town of Crawford, a building was raised, and

\* DR. MACLISE.

† The inscription on Mr. King's tombstone from which the record on the tablet in the church was taken, is slightly inaccurate as to the date of his installation. It was probably prepared from data which indicated the commencement of his labors here.

inclosed without finishing the interior, about 1779, "in which the people occasionally enjoyed the preaching of the Gospel." This was within the bounds of Mr. King's labors, and was occupied by him as a preaching station. In 1792, a board of trustees was chosen. Soon after, arrangements were made to finish the building, and on the 28th of August, in the following year, the Rev. Jonathan Freeman was ordained and installed pastor, and the organization of the Hopewell church was completed—no doubt to the great relief and satisfaction of Mr. King.

A few years later the Scotchtown church was organized. To what extent it was formed from this cannot be known, but Mr. George Houston, at whose house the first meeting was held, in 1796, for the purpose of organizing a congregation, was a member of Goodwill, and the territory including Scotchtown and between Scotchtown and the Wallkill at Stony Ford had long contributed to the membership of this mother church.

In 1799, Graham's Church (Associate Reformed), midway between this and Hopewell, was organized; and though "the individuals who composed this new organization principally were of the number personally in the habit of worshipping at Neelytown," yet "this congregation was formed and the church erected principally by the exertions of Mr. Robert Graham, who, at the time, was an elder in the congregation of Goodwill. The name was bestowed in honor of this individual on the day the building was erected. Mr. Graham resided within the bounds of this congregation." He "died on the 22d of September, 1799, and by his will devised his farm of about one hundred acres, in the vicinity of the church, to the congregation, for the use of the pastor."

The above quotations are from the sketch of Graham's church in Eager's history, prepared from notes made by the Rev. John McJimsey, the first pastor. He is manifestly in error as to Mr. Graham's *eldership* in the Goodwill church. Otherwise he is probably correct; and if so, Mr. Graham would be likely to take with him into the new organization whatever members of this church were living in that vicinity.

From that time Mr. King's field would be almost wholly east of the Wallkill river. Another change took place during his ministry, and no doubt in part through his agency. In 1795 the Presbytery of Hudson was formed, and this church, which since 1738 had belonged to the New York Presbytery, was transferred to the Hudson, in which connection it still remains. We may also notice some civil changes that had taken place or were about being effected. By act of the assembly the precinct of Wallkill was divided in 1772, the southwestern portion retaining the name of the precinct of Wallkill, and the north-eastern, including the territory around Goodwill, taking the name of the precinct of Hanover, which last was changed in 1782 to Montgomery, in honor of General Richard Montgomery. Thus the name of Wallkill as a territorial designation passed from the main body of the people who first assumed it. In 1788, the precinct of Montgomery became the town of Montgomery; and in 1799 it was enacted, "That the towns of New Windsor, Newburgh, Wallkill, Montgomery, and Deerpark, now in the county of Ulster, shall be and are hereby annexed to the county of Orange." The town of Montgomery at that time was the largest in the district, having a population of 3,563, against 2,365 in Newburgh. Some years later (March 4th, 1823), the western portion of the town of Montgomery was erected into the town of Crawford; and, April 5th, 1830, another portion was set off to be erected, with parts of Goshen, New Windsor and Blooming-Grove, into the town of Hamptonburgh.

But, returning to Mr. King: The account of his life as given by Dr. Maclise is so full that nothing more need be added, except to note his domestic relations. Both for the man and his forty years' work, those who come after him may well feel the most profound reverence. He was twice married—first, to Miss Jane Trimble, daughter of Alexander Trimble.\* To them were borne several children all of whom

\* Alexander Trimble was born in Ireland, Nov. 28th, 1726. He sailed for America May 26th, 1749. April 11th, 1754, he was married to Sarah McClaughry, of Little Britain. Their children were, Isabel, born Jan. 15th, 1755—Mrs. Peter

died young except Marcus, who survived till his twentieth year, and James, who became a practicing lawyer in Albany, where he died June 20th, 1841, aged 53 years. Mrs. Jane King died April 25th, 1797, in the 32d year of her age. Mr. King afterwards married Mrs. Ruth Snowden (formerly Miss Ruth Lott, of Long Island). Their children were Lewis P. and Andrew. The latter studied medicine and practiced some years in this county. Mrs. Ruth King died June 3d, 1828, aged 66 years. The children of both James and Dr. Andrew King reside in and about New York.

“Mr. King was born in Ireland, in the year 1748, and immigrated to this country with the rest of his father’s family, in 1758, when he was about ten years of age. His father settled in Iredell County, North Carolina, where Andrew remained till he had grown to maturity. It is probable that he labored on his father’s farm till manhood, before his mind was directed to the work of preaching the Gospel, as he was twenty-seven years of age at the time of his ordination and installation in this church. Mr. King had a long, laborious, and successful pastorate. The church, during his time, was very large, extending over a very extensive region for one congregation, an area of not less than one hundred and fifty square miles, and yet he cultivated it with great assiduity and success.

Moses, the great lawgiver, led the people of Israel during forty years in the wilderness of Arabia. The good hand of God being upon him, he was permitted to guide and guard them; to be the instrument of giving them water when thirsty, and bread when hungry; changing the bitter waters of Meri-

Hill; John, born July 25th, 1757; George, born Feb. 5th, 1760; William, born April 12th, 1763; Jane, born Nov. 25th, 1765—Mrs. Andrew King; Alexander, born July 17th, 1767; Elizabeth, born May 1st, 1770—Mrs. Samuel Hunter; Sarah, born April 7th, 1773—Mrs. Rev. David Comfort. George graduated at Yale College. He married Polly McCob and was one of the Judges of the Court of Common Pleas in Clinton County. Alexander married Agnes Burwell and was the father-in-law of Elder Andrew N. Young who married his daughter, Isabella Hill. Mrs. Sarah Trimble died June 10th, 1773, in the thirty-ninth year of her age. In 1779, Mr. Trimble married Keziah Oldfield. To them was born one son, Timothy, July 8th, 1780. Mr. Trimble died August 5th, 1785, in the 59th year of his age.

bah to waters of sweetness; bringing clear, cool, gushing streams, which followed them in their wanderings, from Horeb's flinty rocks, and bringing manna from heaven, "angel's food," for them to eat. And just as long was Father King, as he was called, permitted to lead the people of his charge in ways that they knew not, guiding the footsteps of the flock into pastures of greenness and to waters of gentleness. Yes, for forty years did he, by the grace of his God, furnish the flock committed to his pastoral care with the water and bread of life. That he was a good under-shepherd, his life and labors abundantly prove. We do not know that he was a great man intellectually, though in face and form he is said to have been a kingly man. We are not aware of any literary or theological productions from his pen given to the public that would warrant us in placing him on a par, in that respect, with the learned, eloquent and profound Blair. There were but few men of his day who could be thus placed; but for the faithful employment of his talents, and the uniform usefulness of his long life, he had few superiors. His memory is green and fragrant still, after the lapse of half a century, not only in this congregation, but in all the churches and congregations in all this region: "He, being dead, yet speaketh." The following epitaph is engraved on the stone slab that covers his ashes:

"To this grave  
 Were followed by the tears of a bereaved people,  
 The mortal remains  
 of  
 Andrew King,  
 for forty years pastor of this church.  
 He was ordained and settled  
 in the year 1776,  
 and died  
 November 16th, 1815,  
 aged 67 years.  
 In this church he began, continued and ended<sup>1</sup>  
 his pastoral labors.  
 The remembrance of his fidelity can never be effaced  
 from the minds of his flock,  
 whose affections were united in his person,

and whose members grew under his care.

He fed them with truth,  
preserved them in peace,  
and has now shown them  
the way to heaven.

To mark the spot where repose the remains of a beloved  
Pastor, his affectionate people have erected this stone."

How full, complete, and beautiful does the life of that man appear who "begins, continues, and ends" a faithful pastoral life of forty years among the people of one charge! Perhaps no higher eulogy could be pronounced over the grave of any man than this. It speaks volumes of praise to both pastor and people. It shows that both are steady, established, and not given to change; like the truth which regulates their life, they abide forever.

The pastor who baptizes, marries, and buries nearly two generations of men, must be a good, faithful, and successful man. He must be trusted, revered, and loved. He must be useful in the best sense of the term; far beyond what is possible to the man whose ministerial life is an illustration of a wayfaring man tarrying for a night. Such a man becomes a power for good in the community in which he dwells. He is a steady, bright, shining, and safe light to the people, and in his light they rejoice. He is no fitful meteor flashing for a moment with dazzling glare, then vanishing and leaving all in darkness, which only "leads to bewilder and dazzles to blind."

Such a man does not startle a community by the splendor of his diction, the magnificence of his imagery, or the boldness of his utterances, but he "feeds them with truth, preserves them in peace, and at last shows them the way to heaven," and over his honored grave is the language of the voice from heaven, truthfully uttered, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors: and their works do follow them."

Mr. King was a leader in all the true moral reforms and philanthropic enterprises of his day, ever foremost in every good work, in everything indeed which approved itself to his

judgment, as calculated to promote the good of man and the glory of God. Hence it was that he was the main originator, and first president, of the Orange County Bible Society, an institution dating its origin six years prior to the formation of the American Bible Society, which was organized in 1816, while the Orange County Society was formed in 1810, thus making it six years older than the parent society—the daughter six years older than the mother. In this connection, it may be mentioned that in this church was the Bible Society organized more than fifty-four years ago, and its pastor elected the first president—and, what is perhaps still more remarkable, one venerable man who was present at its formation was also present when the society celebrated its fifty-third anniversary in this house, on the 14th of June last, and another who, though not at the organization, as he did not then reside in the county, was at its anniversary fifty years ago.

These two faithful men who for more than half a century have “stood up for Jesus,” and maintained his cause, are Mr. John Millspaugh, an elder in the Presbyterian church in Scotchtown, who was present and aided in the society's formation, and our own loved friend and elder, Mr. Nathaniel Brewster, a collateral descendant of the family of Elder William Brewster of the Mayflower, and a man in no way inferior to his celebrated ancestor.

How it must have rejoiced the hearts of these venerable men of God to see the progress that has been made since then, while calling to remembrance the small beginning and contrasting it with the present great results, while looking on the great multitude of men and women that thronged the building and stood around the open doors and windows, listening so earnestly to the story of the triumphs of the Bible cause, and while contrasting the few dollars then contributed with the large sums *now* annually devoted to the great work of sowing the good seed of the Word broadcast throughout the land and the earth!—and how must Father King himself have rejoiced, even in heaven, if permitted to look down from its blest abodes and contemplate the heart-cheering scene!

Mr. King was also a leader in and promoter of the educational interests of this community—seeing to it that the young were trained not only in the secular learning, but also in the higher literature that concerns the soul. In those days the management of schools was chiefly in the hands of the clergy. The Bible was then the principal text-book, and the catechisms of the Church were faithfully taught in the public schools; the consequence was, a community well instructed in the oracles of heaven. *Now* the control of educational affairs has been taken out of ministerial and committed to other hands; would that with a clear conscience we could say the change has been a good one. But it is to be feared that the youth of the present generation would ill compare with those of other days, in their knowledge of the things that concern their higher interests, notwithstanding the almost universal diffusion of the Bible.

It is true the Sabbath-school system feebly attempts to remedy the defection, but an hour or so of voluntary attendance per week on this subject, is a poor substitute for the public school and home training in religious truth which the youth of the past generation enjoyed. The pulpit is indeed a great power in the training of immortal minds in the truths of religion, but it is not designed to supersede the humbler but no less necessary instrumentalities of school and family religious instruction.

The following is the principal portion of a letter from the aged and venerable Rev. Isaac Van Doren, for many years pastor of the Presbyterian church at Hopewell, in this county, in reply to a letter of inquiry concerning Mr. King, addressed to him by myself. I believe it is the last letter he ever wrote, as it is dated just before he was called up higher.

“PERTH AMBOY, New Jersey, July 26, 1864.

“DEAR SIR: Yours of the 19th was duly received, and in reply I would say, I formed an acquaintance with the Rev. Mr. King in the beginning of my ministry in 1802, and a friendship and intimacy commenced which continued till his death.

“I do not recollect to have heard of his native State or the place of his education, but I think it was in one of the Carolinas.

"As my congregation at Hopewell was formerly a branch of his congregation, he continued to extend to it his particular protection and patronage; in consequence, I enjoyed his counsel whenever needed, he being much my senior.

"Mr. King was pre-eminently a man of peace; and such was his character as a peace-maker, that if a party at variance could only secure the presence of Mr. King, they were sure the breach would be healed, and a reconciliation would take place. I know of but one instance in which he failed. . . .

"As a preacher, Mr. King was warm, animated, popular, yet *faithful*, and was respected and beloved by his congregation and all the Presbytery, and indeed by all who knew him. *He was distinguished for his prudence*, and 'given to hospitality,' literally obeying the gospel injunction to 'not be forgetful to entertain strangers.'

"Sir, I hope the above will in some measure answer your expectations; but what can be expected from a man in his ninety-second year with an enfeebled mind and body?

"I hope you will succeed in collecting the information you desire, and when published I would be very happy to have you send me a copy, as I still feel a deep interest in the county where I spent so many happy years of my life.

"Yours in the Gospel of Christ, ISAAC VAN DOREN."

Four times did Mr. Van Doren make the attempt to write the above with his own hand, but the tremulous feebleness of old age and approaching death prevented. A beloved daughter then wrote it as he dictated, and he succeeded in signing it with his own hand. The two life-long friends have since met in the better land, where their intimacy will be severed nevermore.

As long as the good priest Jehoiada lived to control the public interests of the Jews, King Joash and his people enjoyed peace and prosperity; but after the death of that able and excellent man, sore troubles arose among them because of their defections from the God of their fathers. So did the people of this church enjoy peace and prosperity as long as the good and wise Father King lived to direct their councils and "feed them with truth;" but when he died, days of darkness and distress soon came upon them.

After the decease of the patriarch pastor King, an interregnum of five years occurs. They were years of troubles, dissensions, and divisions among the people, which resulted in the secession of a large part of the congregation and the

formation of a new organization which finally became, and continues to be, a Reformed Dutch Church.\*

It is not our purpose to enter minutely into an account of the sayings and doings of that unhappy period. It was an adage even among the heathen of olden times, that it is best "Dicere de mortuis nil, nisi bonum" ("to say nothing of the dead but good"); justice and truth, however, as well as impartial history, require the statement of some of the general facts that led to this unhappy result.

About that time great laxity in doctrine had begun to prevail to a considerable extent, chiefly among the clergy. The most prevalent form which this laxity assumed in these parts was Hopkinsianism, and those who adopted, or were supposed to adopt, the peculiar view represented by this term were popularly, though not very elegantly, called "Hops." This is not the time to give any exposition of their distinguishing tenets.

This congregation made out a call for a Rev. William Gray by the votes of a majority of the congregation, a respectable minority, however, strongly opposing his settlement on the ground of his being a Hopkinsian. Whether the charge was true or not we do not know. The call was presented to the Presbytery of Hudson, and also a remonstrance against its being put into the candidate's hands. The Presbytery, on a consideration of the whole case, declined to ordain and install Mr. Gray, giving reasons for their action in the matter. We pass no opinion on the action of the Presbytery in this case, whether it was right or wrong, judicious or the reverse; but their reasons were unsatisfactory to the friends of Mr. Gray, who therefore appealed from the decision of the Presbytery to the Synod of New York. In the mean time they seized the church edifice, kept possession of the key, and refused to open the house to the brethren appointed by Presbytery to supply the pulpit and administer the sacraments.† On this course of conduct we make no comment, it speaks sufficiently itself.

\* Berea.

† Rev. James Milligan, pastor of the Reformed Presbyterian Church at Col-

Synod decided against the appellants by sustaining the action of Presbytery, and they were at length compelled, by a decision of the Court of Chancery, to open the building for the worship of God. A call was finally made on Mr. Robert W. Condit for his pastoral services; but many of Mr. Gray's friends refused to acquiesce in his settlement, and made a remonstrance to Presbytery, charging the moderator of the call, Rev. Isaac Van Doren, with unfair procedure in receiving illegal votes, etc.

Mr. Condit, however, was ordained and installed on December 13th, 1820. The result, as we have indicated, was that the disaffected portion of the congregation seceded, and erected in the neighborhood another church edifice, with the avowed purpose of still obtaining the services of Mr. Gray. How they failed to accomplish their object we do not know; but they did fail. Mr. Gray did not become their pastor, and they ceased to belong to the Presbyterian Church.

Thus we touch but lightly, and with gentle hand, those events so full of interest to those who had then the oversight of this our Zion. We would by no word or act of ours stir up feelings of animosity among those who at that time went out from this church, and which apparently the lapse of nearly half a century has not wholly obliterated.

The Rev. Dr. Robert W. Condit—for about twelve years ago the Trustees of Hamilton College conferred upon him the honorary title of D.D.—was born at Stillwater, Saratoga County, in this State, where his father, who was a native of New Jersey and a minister of the Gospel, was settled a short time. He was brought up at Hanover, N. J., where his father was pastor thirty-five years, and in the same house where Rev. Ashbel Green, D.D., was born and brought up, as his father, Rev. Jacob Green, was pastor at Hanover previously to Mr. Condit.

He prepared for college at Bloomfield Academy, N. J.,

denham, preached occasionally to this people, during these troublous times, at the Montgomery Academy. The names of supplies appointed by Presbytery have not been ascertained.

under the Rev. Humphrey Perine and Rev. John Ford, and completed his literary and theological course at Princeton in 1818, having been tutor in the college there during two years. As we have said, he was ordained and installed pastor of this church, and remained about ten years, after which he was called to his present charge in the city of Oswego, N. Y., where he has continued laboring with earnestness and success during the last thirty-three years.

He was young when he was settled here; but as he was earnest, judicious, and eminently conciliatory in his character, gentle, kind, and winning in his ways, he, by the blessing of God, soon succeeded in harmonizing the hearts of all those who remained true to Christ's cause and covenant, as maintained in this branch of Zion; and such large additions were made to the church-membership that before long the place of the large defection was filled up by others, and the church still maintained her position with uncrippled powers and undiminished usefulness. The Head of the Church owned and blessed the labors of his young servant to the conversion of many souls and the edification of his people. A savor of a sweet smell surrounds his ministry and name to this day, after he has been gone for a period of nearly thirty-five years—a full generation of men. No man perhaps is more revered and beloved in the Presbyterian Church to which he has always belonged, and in which he still faithfully labors, than is Dr. Condit. Through all his long ministry of forty-five years he has ever maintained the crown rights of King Immanuel, even amid prevailing errors, and when he was for many years left almost alone in his advocacy of the truth in the region where he has so long been privileged to labor in his Master's cause. All his life has the blessing pronounced on Asher been the portion of our beloved father and predecessor in the ministry of this church. "And of Asher he said, Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil. Thy shoes shall be iron and brass; and as thy days, so shall thy strength be." (Deut. xxiii. 24, 25.)

But as Dr. Condit "still lives" \*—and long may he live and labor in his Lord's vineyard—we are restrained from saying many things which would otherwise be appropriate here; his humble and sensitive spirit might feel pained by utterances which all others who know him would feel and acknowledge to be only the simplest justice.

Why he resigned his pastoral charge here I have never been able very distinctly to learn. There was no trouble, no dissatisfaction on the part of the congregation; as a pastor and as a man he was respected and beloved. I have heard it stated to have been in consequence of an effort about being made to remove this ancient and venerable church from its position to the village of Montgomery, which had grown up long after the church was established here. The members of the church that resided in and around the village were naturally anxious to have a church established there for convenience; and as some of them were wealthy and influential, it was probable they would accomplish their object. Had they merely desired to establish *another* church in the village, no objection would likely have been made to the undertaking. But those men formed the idea of breaking up this church, selling out the church property, including the parsonage farm, and with the proceeds erecting the new edifice.

Such a proposition found no favor in the eyes of the veterans who loved their ancient heritage—this ancient vine of the Lord's planting. It is also stated that it was proposed to call Mr. Condit to the new church, or rather, perhaps, that he should continue to be the pastor in the new location. Whether this state of affairs had any influence in leading Dr. Condit to resign, we do not know; but he did resign. The church was left once more without a pastor, and a large number of the members withdrew and formed a new church organization in the village, of which Dr. Condit did not become pastor, as he was called to the new, rising village now the large and prosperous city, of Oswego.

\* Written in 1865.

For a time this church severely felt this last exodus, and many of the members were much discouraged; but before long the recuperative powers and the innate life of the church were demonstrated. She revived from her partial and temporary paralysis, and ere long regained her native vigor; and she remains to this day "*Laus Deo*," flourishing with all the vigor of youth, and foremost in all works of beneficence and labors of love. No church in all this region—few churches anywhere—contribute more than this one, in proportion to her means, for carrying forward the work of evangelization on the earth. It is true she has not done all she should, nor all she could; but, compared with others, she has always done well. The repeated prunings she has received seem to have caused her, like the vine, only to bring forth better and more abundant fruit; and whatever may be the feelings which her daughters who have set up for themselves may entertain towards her, she has always felt for them good-will.\*

But Dr. Condit has now finished his labors and gone to his reward. The judgment of the church and of the world has been pronounced upon him, and both unite in declaring him a noble man, while the fellowship from which he has been taken mourns the loss of a devoted Christian—an eminent herald of the cross. On the 13th of February, 1871, he entered into rest, having served the First Presbyterian Church of Oswego in a forty years' pastorate. One who could speak of him from a long personal acquaintance says: "Dr. Condit's ability lay not in any one striking talent, but rather in the symmetry of his character, the sincerity of his convictions, the completeness of his consecration, and in his *rare discretion*." Another says: "As a minister of the Gospel he took rank with the most earnest and faithful." And still another: "During nearly half a century he labored with earnestness and zeal for the upbuilding of the church of Christ, and he lived the life that he preached."—Through the kindness of one of his

\* Dr. Maclise.

daughters, we have the following extracts from his private journal :

“ Having preached more or less of the summer in the congregation of Goodwill (Orange County, N. Y.), I received from them a call to settle as their pastor, which, after mature deliberation, I accepted, and was accordingly ordained by the Presbytery of Hudson and installed pastor of said church on Wednesday, the 13th of December, 1820. The exercises of the occasion were peculiarly solemn and interesting, rendered so specially to me by the circumstance of my father making the ordaining prayer. I was married on the 20th of December to Miss Harriet Whittlesey, daughter of Elisha Whittlesey, Esq., deceased, of Danbury, Ct.”

“ April 22d, 1830. This day, at my request, the Presbytery dissolved the pastoral relation between me and my people. I resigned my charge because of the discouraging state of things in the congregation, and because I seemed not to have sufficient health to give the people those kinds of laborious services which their circumstances seemed to require.”

“ Sabbath, May 2d, 1830. This day took my leave of my people, and if I had been aware of the trial, I would scarcely have had resolution to resign. Hope that I may never have such a trial again. The Lord pardon the defections and unfaithfulness of my ministry passed.”

“ August 31st, 1831. This day installed pastor of the Presbyterian church, Oswego, N. Y. The exercises of the installation were very solemn and interesting to me, because souls were committed to my charge.”

The following, written to a member of his church after his death, shows that the Lord set his seal to his ministry from the first, while it has in it encouragement to improve all opportunities for good. The incident occurred just after he left the seminary. “ Permit me to name an incident in the early ministerial life of your late beloved pastor. In a missionary tour at the West, he noticed a youth by the wayside felling the trees of the forest. He stopped and spoke a few kind words to him. They proved words in season. As the result, that young man became a devoted minister of the Gospel, and president of one of our colleges.”

“ His well-beloved and like-minded wife,” whose spirit of liberality and of large-hearted hospitality has been dwelt upon in connection with just eulogy of him, went home to her reward some years before him. His only son, Robert A. Condit, is in the ministry. Of his five daughters who survived him, in all of whose lives the faithfulness of a covenant-

God has been manifested, one, the wife of Rev. W. W. Eddy, D.D., belongs to the Foreign Mission field in Syria. In our cemetery lie the remains of a daughter, Harriet W., who died in tender infancy.

Our present parsonage was built for him and his family in 1821. "If any ask for his monument, let them be pointed to his church [here as well as at Oswego]; if they would read the inscriptions to his memory, they will find them in the hearts of his people below, or above in the 'Book of Remembrance,' by whose entries the rewards shall be distributed at the last day." It is greatly to his praise that, after almost half a century, his name is still fragrant in this the field of his early labors.

A few months only elapsed after his resignation before the Rev. William Blain was called to fill his place. He was installed July 27th of the same year. His name is still with many of you a household word, and although mention has been made to me of the peculiar acceptability of his ministrations in the sick-room and to the afflicted, and of his unusually happy manner in addressing communicants at the table of the Lord, I do not feel at liberty to add one word to the account of his useful life and the eulogy paid him by his sometime co-pastor and successor, except to record, as in the case of Mr. King, his domestic relations. He was twice married—first to Miss Sarah Tucker of Schenectady; to them were born five children, only two of whom, Henry Rutgers and Mary, survived childhood. The former died at the age of twenty-one shortly after Mr. Blain came to Goodwill. In Mr. Blain's second marriage he was united to Miss Sarah Maria Hildreth, of Johnstown. Of their two children one died young. The other, William James, entered the ministry, and has for years faithfully served the First Presbyterian Church at Amsterdam. It may also be of interest to notice the fact that in 1830 the church was repaired at an expense of "\$1230.99." The resolution to proceed with the repairs "on the spot where the church now stands" was adopted at a meeting of the congregation before the resigna-

tion of the former pastor, and notwithstanding his resignation the work went steadily forward.

The building committee was specially "instructed to allow the use of no spirituous liquors in or about the house while undergoing repairs." The committee reported the repairs accomplished January 22d, 1830.

"Mr. Blain was born at Fishkill, Dutchess County, N. Y., September 30, 1784. After preparing for, he entered Union College, and graduated there in July, 1811. In August of the following year he entered Princeton Theological Seminary. His name stands first on the list of the matriculated students of that eminent school of the *Prophets*. After completing the course, and delivering the valedictory to the graduating class, as the manuscript of the address in my possession shows, he was licensed to preach the Gospel by the Presbytery of Albany in August, 1815. In October 1816, he was ordained and installed, by the Presbytery of Hudson, pastor of the united churches of Deerpark and Ridgebury, where he faithfully labored till the spring of 1820, when he was called to the Congregational church at Middletown in this county, where he remained four years. Thence he was called to Malta, Saratoga County, N. Y., where he labored four years more as a stated supply. From Malta he went to Cold Spring, Putnam County, N. Y., where he labored with zeal and success for two years. From Cold Spring he was called to this church, and was installed as above stated. Here he labored during a ministry of twenty-five years, during which, as one result of his labors, 152 members were received on examination and 60 on certificate; a total of 212. Under his ministry here, the church was blessed with two precious revivals of religion; the first being soon after his settlement, when encouragement was greatly needed; and the last just before he was laid aside, by the prostrating hand of disease, from the work he loved. He was an earnest and evangelical preacher, a faithful and consistent pastor, and in both departments he was successful in winning souls.

At the time doctrinal errors and other evils agitated and

finally rent asunder the Presbyterian Church, Mr. Blain stood up nobly for the right, and took a prominent part in the discussions of that unhappy epoch. Having been a commissioner to the General Assembly in 1836, the Presbytery, being aware of the importance of having the right man to represent them, elected Mr. Blain as commissioner also in 1837, when the division took place \*—a very unusual mark of confidence. This arose doubtless from his known character, as being distinguished for prudence and wisdom in council.

For many years he was senior member of the Presbytery of Hudson, and was always looked up to as a father, able and willing to direct aright; and it was generally found that his judgments were correct. He was often Moderator of Presbytery, and was for a long time President of the Orange County Bible Society and President of the Board of Trustees of the Montgomery Academy.

A man without pretence, straightforward, honest and uncompromising when principle was involved, he called things by their right names: sin he called sin; to hypocrisy and deceit he gave their appropriate designations. By some men he may therefore have been deemed rude, when he was really only truthful and candid. Men call John Knox rude because he had the honesty and manliness to speak of the sins of his day without sugar-coating the unpleasant medicine which, by his noble utterances, he administered. And so have many since him been maligned.

Mr. Blain was what the poet has called God's noblest work, "An honest man."

"Mr. Blain, our immediate predecessor, and for over a year our collegiate pastor," continues Dr. Maclise, "died in the full hope of the resurrection of the just on the 9th of June, 1857, aged 72 years, 8 months and 9 days. He too rests from his labors and his works do follow him. He rests in peace, and enjoys the fulness of his God and Father's comforting promise, 'This is the rest wherewith I cause the weary to rest,

\* This church adhered to the "Old School" party, to which Mr. Blain was devotedly attached.

and this is the refreshing, saith the Lord.' The Jordan is passed; no need now to contemplate its black rolling billows, nor recoil from its dark depths; sin and death are both slain; the battle is fought, the victory won. But we, brethren, we remain, and are still laden with flesh and blood; oppressed by a body of sin and death, we are toiling on in a vale of tears, struggling amid a sinful ensnaring world; we have the battle still to fight, the final agonies to endure. 'Let us not then be slothful, but followers of them who through faith and patience are now inheriting the promises. Especially let us remember those who have spoken to us the word of God, whose faith follow, considering the end of their conversation, Jesus Christ, the same yesterday, to-day and forever.'"

June 17th, 1856, the Rev. David M. Maclise was installed as colleague of and successor to Mr. Blain, who had now, through age and infirmity, become incapacitated for the labors of the parish.

Dr. Maclise (for in 1864 he received the honorary title of D.D., from Hanover College, Indiana) was born in County Antrim, Ireland, of Scotch-Irish parentage—farmers—members of the Presbyterian Church, Finvoy, of which the venerable Rev. James Elder was pastor, and by whom he was baptized.

He was educated in his native land, graduating at Belfast Royal College, and was licensed to preach by the Presbytery of Comber on the 28th of May, 1847. He arrived in New York in July of the same year, and after spending the intervening time in teaching and in supplying various missionary churches in Canada, he accepted a call, in 1852, to the church of Norwood and Hastings, Peterborough County, Canada West (now Ontario), in connection with the Free Church. About the same time he was married to Margaret, only daughter of Hugh Beattie, M.D., deceased, of Comber, County Down, Ireland.

June 17th, 1856, he was installed pastor of this church, where he remained till the spring of 1869, when he resigned to take charge of the Alexander Presbyterian Church, New York

City. He is now the successful pastor of Calvin Presbyterian Church, St. John, N. B.

In addition to his historical sermon of this church, from which lengthy extracts appear in these pages, other of his discourses have been published, among which are "The War, its Causes, and the Christian Patriot's Duty in Reference thereto," delivered September 26th, 1861, and "Lectures on Heaven," in 1875. His ministry here is still fresh in your minds. To his pulpit power I have often heard reference made; and when he had been your pastor for nine years, it was said with your approval that his "relations to the church had been both pleasant and profitable, and that a good measure of prosperity had been granted by the Head of the Church since his settlement;" and further, "the congregation never was more prosperous than it is now; it never before contributed so much for the support of the Gospel, both at home and abroad, as it does at the present time."

Some difficulties afterwards arose which probably led to his resignation. What they were I have never taken the trouble to investigate. "I tried to do my duty," is the doctor's own language in regard to his whole ministry here. The sad truth must be acknowledged, however, that in keeping with church difficulties generally, these troubles greatly hindered the progress of the Gospel and sadly broke the church.

"Pray for the peace of Jerusalem." "Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee."

About the same time two trusted elders, Nathaniel Brewster and James Van Keuren, M.D., were removed by death, greatly augmenting the already existing discouragements.

In this state of things your present pastor was called, October 13th, 1869, and the indications of Providence were such that, notwithstanding the advice of friends to the contrary, the pastorate of the Sixth Presbyterian Church, Newark, N. J., was resigned, your call was accepted, and pastoral work was begun among you on the 1st of November. Your membership at the time, exclusive of some who had removed to a

distance, and to whom, in the course of a few weeks, formal dismissal was granted, was not above ninety-five. But God was gracious to us. The installation services were not observed till the 15th of February, but the Master was with us, and we were enjoying in the meantime a season of precious refreshing from His presence. A few Sabbaths later, we welcomed to the church thirty-eight on profession of their faith and three by letter; others united afterwards, and the spirit of the revival has continued with us. During the present pastorate, to this date, ninety-two have been received on profession of their faith and sixty by letters from sister churches. Our present membership, exclusive of those who are probably permanently absent, is upwards of two hundred.

In the spring and summer of 1871—"the memorial year"—the church edifice was enlarged, remodelled and refurnished, at an expense of nearly nine thousand dollars. The credit of this is, under God, greatly due to John A. C. Gray, Esq., of New York,\* though the whole congregation came nobly forward and did their part—even outdoing what was considered

\* Mr. Gray is a member of the Protestant Episcopal Church, and has two sons occupying positions of honor in the Episcopal ministry; but in his parentage and early years he is intimately associated with this church. Here on the 1st of December, 1814, John Gray, who was connected with the Clintons, and Catherine Lydia Scott, a member of one of Montgomery's first families,† were united in marriage by the then venerable pastor of this church, the Rev. Andrew King. To her own people, bringing her letter from the church at Little Britain, Mrs. Gray returned, after the death of her husband, with her only son John A. Clinton, and here she resided until she entered into rest, August 23d, 1868, aged 71 years, 2 months and 10 days. Here her son spent his boyhood, and here he first publicly professed his faith in Christ. While on a brief visit to the scenes of his early years, he first suggested the improvement, and in carrying it forward we had the benefit of his cultured taste and characteristic benevolence.

† The Scotts were from Long Island, descended from John Scott, who came from Hartford, Ct., to Southampton, previous to 1667. The line of descent is as follows:—John—Jekomiah—Jackson—John, who was born on Long Island, August 20th, 1762, and who came with his brother James to the precinct of Montgomery about 1783. August, 18th, 1788, he married Abigail Chichester, who also was born on Long Island, February 26th, 1769. Their house was on the hill just south of Coldenham on what is known as "The Ridge Road." Their children were: 1. Elvira, born February 19th, 1790—(1) Mrs. Samuel Monell. (2) Mrs. William Sayer. 2. Fanny, born June 26th, 1792—Mrs. Johnathan Gidney. 3. Samuel Thomas, born January 26th, 1795—married Isabella Beatty. 4. Catherine Lydia, born June 13th, 1797—(1) Mrs. John Gray, (2) Mrs. Samuel Haines. 5. John Fell, born June 13th, 1799; graduated at West Point; ranked as Major in U.S. army—married Isabella H. Fowler, daughter of Dr. Charles Fowler—died August 5th, 1837. 6. Ellison Chichester, born July 4th, 1801—married (1) Sarah Jane Slaughter, (2) Harriet Slaughter, (3) Jane McDowell. 7. Alexander McLeod, born May 17th, 1804—married Margaret Miller. 8. Oscar Howard, born January 12th, 1807—married (1) Sarah J. Weeks, (2) Mary Allison. 9. James Hervey, born Sept, 12th, 1810—a minister of the Gospel—married Jane Rosencrans. 10. Harriet, born July 27th, 1813—afterwards Mrs. Dr. John L. Foster. Abigail Chichester Scott died February 14th, 1826. John Scott died July 21st, 1840.

at the first possible. The excavation for the foundation of the new part was begun about the first of March, and on the 27th of the same the corner-stone was laid with appropriate services. The main building was then placed in the hands of the carpenters, under the direction of D. J. Deyo of Newburgh, and the work carried forward as expeditiously as possible—the congregation, in the meantime, by special invitation, holding a Sabbath afternoon service in the Berea Reformed Church, the two congregations, half a century after their bitter strife, mingling together in the worship of God as though there had never been a difficulty between them; an illustration of the controlling power of Christian love, and the overruling of God's providence.

The dedication of the renovated house, which internally was entirely new, took place on the 20th of July, and brought together a large concourse of the friends of the church, among whom was a good representation of the ministerial members of the Presbytery and of the neighboring ministers of other denominations. In the afternoon an appropriate sermon was delivered by Rev. Wm. D. Snodgrass, D.D., of Goshen, after which your pastor gave, as briefly as possible, an outline of the work, commending specially the spirit in which it had been carried forward, and offered the dedicatory prayer. In the evening a fine audience again assembled to listen to a sermon by Rev. J. R. Graham, D.D., of Winchester, Va. The day throughout was one of joy and thanksgiving—a day long to be remembered.

Extensive repairs have also been made on the parsonage and the farm buildings. All are in fair order and unencumbered with debt. And the church remains among the first in the Presbytery, in proportion to its membership, in its contributions to the Boards for the furtherance of the Gospel elsewhere. We can truly say, "The Lord of Hosts is with us, the God of Jacob is our refuge."

While this church has thus been filling its place—doing and enduring for the Master—the Presbyterian Church to which it belongs has grown with the growth of the nation, and is

to-day a mighty agency for good. In 1729 there were three Presbyteries united in one Synod, with twenty-seven ministers and about the same number of churches.

Now, exclusive of the Cumberland Presbyterian Church, which went out from us in 1810, with its (about) 25 Synods, 111 Presbyteries, 1275 ministers and licentiates, and 2000 churches; and the Presbyterian Church in the United States (South), with its 12 Synods, 63 Presbyteries, 1079 ministers and licentiates, and 1821 churches; the Presbyterian Church in the United States of America has *thirty-six* (36) Synods, *one hundred and seventy-two* (172) Presbyteries, *five thousand and sixty-eight* (5068) ministers and licentiates, and *five thousand and seventy-seven* (5077) churches. "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness."

The review of these years suggests some practical lessons.

1. They should bring to our minds the recuperative power and permanency of the church—permanency even in the midst of revolutions in the political world, and power to rally from every devastation that may come. Again and again this organization—well-nigh fifty years older than our national government—has been like the vine torn by the storm and broken to the very earth. Branch after branch has been violently severed from it, and so planted that their shadow might fall upon the parent stock. But with the early dew and the first beam of sunshine, it has revived and developed new life, and has soon regained all its pristine beauty; and in spirit, in activity, and in real power, this mother-church will to-day compare favorably with any of the daughters, towards all of whom the utmost good-will is entertained. God has manifestly acknowledged His people here, "The branch of my planting, the work of my hand, that I may be glorified."

2. The history of this community, which in the matter of divisions is wonderfully in keeping with the history of our church at large, admonishes us that in amicableness, Presbyterians have nothing to boast of over their neighbors of other denominations. They seem never to have forgotten that they

belong to the church militant. This is all right in its place—this combating spirit—and, rightly exercised, it is productive of great good. It is one of the elements in the strong Christian character which in love and meekness achieves its greatest victories—a reserve force that gives dignity to tenderness and compassion, and that in seasons of necessity may be marshalled to the front. I have more than once heard mention made of a tradition, that, in days gone by, the members of a church in a sister denomination crept into one of their early church edifices by means of a ladder which they drew in after them for fear of the Indians. But I hear of no traditional hint that the Indians ever molested the public worship of the first settlers here. It is pleasant to think that they were probably subdued by love and good-will; and if some who could not thus be brought into subjection were kept at a distance by the spirit of which we speak, it may also serve as an illustration of how we should repel a more formidable foe; for with weapons “not carnal, but spiritual,” “we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” But with weapons not altogether spiritual, Presbyterians have had too much internal warfare. It is to be hoped that we are entering an era in which the great Presbyterian family, and indeed the whole Protestant world, drawn closely together in Christian sympathy, will present an unbroken front to the formidable foes of God and man with which we are called to contend. I love to contemplate the perfect peace that has prevailed among this people during the almost seven years I have spent among them, as an omen of the peace which should be universal—“peace . . . as a river,” and “righteousness as the waves of the sea.”

3. The study of the period covered by our narrative shows that as the generations have come and gone, there have been great advances in morality. Only forty-six years ago, this congregation enjoined their building committee that spirituous liquors should not be allowed in or about the building while

the church was undergoing repairs. When we remodelled the same structure five years since, we never thought of a necessity for any such action. The records of the early sessions and other church courts show that a vast amount of discipline had to be exercised in consequence of drunkenness and more heinous sins. Now it is a rare thing with all the evil that is abroad, to find a call for such action on account of flagrant vices. Verily there has been progress. The development of American Christianity has its cheering features. "Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this."

But what of the future? Our country, yet young and comparatively inexperienced, stands at the portal of a new century. With the establishment of the church in this land was the planting of the colonies. Hand in hand with the development of the church, and borrowing life therefrom, was the development of the embryo nationality. It was of the church, as it was of Christianity, that the nation at length stood up giant like in its strength and threw off the yoke of foreign oppression. Out of Zion has gone forth the law, and the word of the Lord from Jerusalem, in relation to all the great moral questions that have come to the front during the century that has passed. The forces of evil in the land that would lay all things prostrate before them, if they could, are tremendous. The opposing, redeeming forces provided of God are more than equal to every occasion. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him," but in connection with and through the church. The responsibility should be felt just where it belongs. The message is as much needed now as of old, and it must emanate from the same source: "Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Kiss the son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him." "Blessed [is the nation whose God is the Lord."

This, however, is but a small part of what should claim our attention. Nations rise and fall, and new ones spring up from their ruins. But the "kingdom of heaven"—the church of the living God—continues, and is yet to triumph gloriously. That which is set forth alike in promise and prophecy is tersely expressed in the familiar stanza :

" Jesus shall reign where'er the sun  
Does his successive journeys ran :  
His kingdom stretch from shore to shore  
Till moons shall wax and wane no more."

Each particular church has its place to fill and its work to do in extending the knowledge of the Lord, and in the bringing in of His kingdom with power. Each church is a part of the kingdom, and should strive to be in purity, in love, in zeal, and Christian activity, "the perfection of beauty" out of which God shines, and to this end each in itself and in its members must be "strong in the Lord and in the power of His might."

These old fields—the rural districts of the East—need not yield, as some suppose they must, to foreign influences and to those who will subvert the foundations laid by the fathers. But their perpetuity, as they are, depends upon the life-power developed from within the existing church organizations. As generation after generation has handed down what we enjoy, we should transmit the inheritance unimpaired, and if possible enhanced in value, to those who shall succeed us.

" Thus shall we best proclaim abroad  
The honors of our Savior God."

Thus shall we save ourselves and those for whom God has made us responsible.

" Save now, I beseech thee, O Lord : O Lord, I beseech thee, send now prosperity." Amen.

## II.

# A LIST OF ELDERS

IN THE GOODWILL CHURCH FROM ITS ORGANIZATION, IN SO FAR AS CAN BE ASCERTAINED, WITH SKETCHES OF THE LIVES OF A FEW OF THEM.

NAME.	Inducted into Office.	Ceased to Act.
Matthew Rhea (or Rea), }		Previous to 1770.
John Neely, }	Not definitely known but all previous to 1770.	Subsequent to 1770,
Alexander Kidd, }		About 1778.
Robert Hunter, }		January, 1776.
Patrick Barber, }		Sept. 21st, 1790.
Arthur Beatty,	In 1770,	March 9th, 1774.
Thomas Gimerell,	“	About 1771.
David Jagger,	“	August 21st, 1796.
Matthew Rhea,	“	November, 1801.
Abraham Dickerson,	“	December 8th, 1814.
James Caldwell (or Colwell)	“	Feb. 6th, 1798.
Arthur Parks,	About 1786.	August 11th, 1806.
John Barber,	“ “	February 12th, 1836.
William Coddington,	“ “	September 24th, 1826.
William Faulkner,	“ “	December 11th, 1831.
Thomas McKissock,	“ “	July 18th, 1821.
James Hunter,	“ “	“ “
Henry Miller,	In 1819.	August 2d, 1853.
Cyrus Lyon,	“	September 28th, 1832.
Walter Mead,	In 1823.	“ “ “
Nathaniel Brewster,	“	June 2d, 1869.
William Graham,	August 26th, 1838.	March 22d, 1860.
Gideon Pelton,	June 13th, 1847.	February 2d, 1861.
Andrew N. Young,	“ “	December 14th, 1877.
Charles Miller,	“ “	
Thomas B. Scott,	April, 1859.	May 3d, 1862.
James Van Keuren, M. D.	“ “	November 5th, 1868.
James W. Bowne,	January 17th, 1869.	
James C. Bull,	“ “ “	
Conrad Loskamp,	January 17th, 1869.	May 20th, 1876.
John Wylie,	“ “ “	
David Jagger,	August 20th, 1876.	
Samuel Finley,	“ “ “	October 26th, 1879.
Joseph B. Hadden,	“ “ “	
Pliny E. Hawkins,	“ “ “	

A few of these left this church and joined churches elsewhere. Their record is with the churches with which they became incorporated. It is for others, therefore, to testify to their continued faithfulness to the Master. Of this class are Caldwell, who was dismissed to Goshen; McKissock and James Hunter, who joined in the organization of the Berea church; Mead and Lyon, who joined in the organization of the Montgomery village church, with Pelton who was dismissed to it afterwards; and Scott, now of Poughkeepsie, who was dismissed to the Second Presbyterian church of Middletown.

Of a much larger class, all of whom probably served in the eldership here till their death, we know but little aside from what we glean from defective family records and other private sources, with occasional mention of them in connection with civil and military affairs. These are the first ten upon the list, with Parks, Coddington, and Faulkner.

MATTHEW RHEA, JOHN NEELY, ALEXANDER KIDD AND ROBERT HUNTER.—These head the list, and for years have been regarded as the first elders of the church. But for this there is no documentary evidence extant, while in so far as one of them is concerned there is conclusive evidence to the contrary. In our grave-yard there is on a tomb-stone, which was erected after the death of his second wife, Ann Neely, and specially to her memory, an inscription also to the memory of Robert Hunter. He departed this life in January, 1776, aged sixty-two years. He was born about 1714, and was but a boy of fifteen years in 1729—only five years older than the second Matthew Rhea, whose name appears in the list of the elders who were ordained in 1770. This settles the matter definitely in so far as *this* Robert Hunter is concerned. But there is a clearly defined tradition, in at least one branch of the Hunter family, that an ancestor of theirs was active in the establishment of the church, and was ordained one of its first elders. Was he the *father* of Archibald, James and Robert? In the Historical Discourse the arrival of the three brothers is stated to have occurred, according to family tradition, in

1727. Robert was at that time a boy of thirteen years. Archibald was probably the eldest, as the purchase of his land from the patentee, of which we have not the definite date, would seem to have been as early as 1728 or '9. But he must have been at the time quite young, as he did not die till some time subsequent to 1784. We find also, in the list of church members in 1770, a Martha Hunter. She was not the daughter of either of these three brothers, nor in so far as we have the names of their sons' wives does she appear among them. The inquiry naturally arises, was she not a sister of the three brothers? Can any one fail to recognize in all this the *one* Hunter family among the early settlers, the names of the parents in which are lost and the father of which may have been one of the original elders. And if there was a Robert Hunter among the first elders of the church, this doubtless was the man.

Another of the elders ordained at the organization of the church may have been John McNeal, notwithstanding all traditions to the contrary. His presence in the Synod of Philadelphia in 1729, taken in connection with the records of the Synod in 1735 (see Historical Discourses) are at least conclusive as to the place which he held in the estimation of "the people of Walkill," if not, in the last instance, as to official position.

But taking the first four on the list, in their order of MATTHEW RHEA, we know nothing except that he had a son Matthew, who, in 1729, was ten years of age, and who was ordained an elder in 1770; and probably another son, named James, who had either a wife or sister named Martha, as the names of James and Martha Rhea appear together in the roll of church members in 1770.

Of JOHN NEELY, we only know that he was one of an extensive and influential family connection, who appear to have been specially active in bringing in the first settlers, but whose name has entirely disappeared from the community. Truthfulness to the early position of the church in the matter of discipline calls for the statement of an occurrence in his

life which was exceptional. Once, in his old age, he became intoxicated; but so frank was his confession, with his explanation of the circumstances which led to his fall, and so decided and yet kind was the rebuke of his associates in the session, that this spot, in the contrast, only makes the luster of all their lives the brighter. Both he and Rhea may have been of the number of original elders.

Of the family of ALEXANDER KIDD, of the date of whose arrival we have no account, but who, in 1736, bought land adjoining that of Archibald Hunter on the north, a record has been preserved. He married Jane Calderwood, and had three sons and two daughters.

I. *Robert*, the eldest son, married Mary McGowan. To them were born: 1. Andrew, who married Margaret Kidd; 2. John, who married Mary Blake; 3. Daniel, who married Mary Milliken; 4. Robert, died young; 5. Archibald, who married Mary Smith; 6. William, who married Elizabeth Monell; 7. Margaret, who married (1) Hugh Milliken, (2) Christian Christ; 8. Jane, who married Matthew R. Hunter; 9. Mary, who married John D. Hamilton.

II. *Alexander*, married Mehetable Haines. To them were born: 1. Alexander, who married Frances Bodine; 2. David, who married Clarissa Jessup; 3. Benjamin, died unmarried; 4. Charles, who married Eunice Cooper; 5. Anna, who married Henry Weller; 6. Margaret, who married Andrew Kidd; 7. Mary, who married Lewis Bodine.

III. *James*, married (1) ————, (2) Widow Bayard, (3) Jemima Condit. To them were born: 1. Robert, died unmarried; 2. James, who married Margaret Hamilton; 3. Henry, who married Elizabeth Topping; 4. Christiana, who married David Parshall; 5. Elizabeth, died unmarried.

IV. *Anna*, the eldest daughter, married Samuel Crawford. To them were born: 1. Samuel, who married Margaret Gillespie; 2. John, who married Sarah Barkley; 3. Rachel, who married Andrew Hanmore.

V. *Hannah*, married Alexander Willson. To them were born: 1. Thomas, who married Ellen Hill; 2. David, who

married Abigail Gillespie; 3. Andrew, who married Jennie Gillespie; 4. Catherine, who married (1) James Willson, (2) William Martin; 5. Hannah, who married John Rednor.

That KIDD, too, was one of the elders ordained at the organization of the church, is not at all improbable.

The descendants of the Hunter's are probably more numerous to-day than those of Kidd, and as a laudable desire has been manifested of late, in some branches of the family, to trace their ancestors, a clew to the descendants of JAMES will be given as well as those of ROBERT, for ARCHIBALD never married. He left the most of his property to his brother James' children and grandchildren, with a small amount to Archibald, his brother Robert's son.

1. ROBERT was twice married. His first wife was a Miss Gillespie. To them were born six children: 1. James, born Oct. 1st, 1744; was for thirty-five years an elder in the Goodwill church, and a man of prominence in the community. He married Frances Gallatian, a daughter of James Gallatian, one of the original patentees. Among their descendants are Charles F. Hunter and family of New York.

2. William, born March 6th, 1746; married Peggy Beatty, a daughter of Arthur Beatty.

3. David, born April 11th, 1748; married Margaret Hill. Among their descendants are said to be John L. Sloat of Newburgh, and Capt. Joel D. Hunter of New York.

4. Matthew, born January 26th, 1750; married Ann Crist. Abram Hunter of Newburgh and David Belknap of Washingtonville are among their descendants.

5. Lilly, born January 25th, 1753; married (1) James Hunter, (2) James W. Graham (see James Hunter (2) and Elder Graham).

6. Robert, born Nov. 5th, 1755.

[The marriage of Robert Hunter and Sarah Miller, dated March 27th, 1770, appears in the church register; also, the baptism of Easter, daughter of Robert Hunter dated April 19th, 1772. Neither of these seems to find a place in connection with the other Robert Hunters. If they belong here he must have been married before he was fifteen years of age. But as early marriages as this have

occurred. It may also be noted that in 1775 Robert Hunter, Jr., was commissioned Lieutenant in Capt. Gillespie's company of militia, that he was taken prisoner at Fort Montgomery in 1777, and was still a prisoner in 1781.]

Robert Hunter's second wife was Ann Neely. To them were born ten children :

1. John, born Feb. 7th, 1761 ; died March 31st, 1789, unmarried, at least such is the inference from his will.

2. Stephen, born June 22d, 1762 ; died Nov. 8th, 1828, probably unmarried.

3. Jane, born April 2d, 1764 ; married George Houston.

4. Archibald, born Oct. 13th, 1765 ; died Jan. 29th, 1790, unmarried.

5. Samuel, born May 31st, 1767 ; married Elizabeth Trimble, daughter of Alexander Trimble.

6. Elizabeth, born May 16th, 1769 ; married (1) — Coulter ; (2) Joshua Crawford.

7. Joseph, born February 11th, 1771 ; married Jane Hill.

8. Barbara, born Dec. 9th, 1772 ; married Solomon Brink.

9. Martha, born July 15th, 1775 ; married John Cain.

10. Catherine, twin sister of Martha, died unmarried.

II. JAMES, married Frances ———. To them were born one daughter, Catherine, and four sons : James, Robert, John, and Matthew.

1. Catherine, born March 11th, 1735—probably the eldest—married Elder Matthew Rhea, son of the first Elder Rhea.

2. James married Lilly Hunter. Their children were James, John and Robert,—with two daughters, Fanny and Betsey, who died young.

3. Robert married Isabella Beatty, a granddaughter of Rev. Joseph Houston. Their children were Elizabeth—Mrs. Caleb Dill ; Thomas, Catherine, James, Frances—Mrs. William Hadden ; Ann—Mrs. James Bell ; Matthew, Isabel—Mrs. Robert Hadden ; Robert Clark, M.D.

4. John died unmarried. He devised his property, by will dated 1776, to his sister Catherine's children, to Robert, son of his brother James, and to his brothers Robert, James and Matthew. He died about 1810.

5. Matthew seems to have died unmarried. He is said to have been killed at the storming of Fort Montgomery in 1777.

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## PATRICK BARBER.

In consequence of the positions occupied by his sons—especially Francis—in the revolutionary army, there is the material for a more extended notice of Patrick Barber than of those who were his associates in the session. He was born in county Longford, Ireland—the county from which Charles, the father of the Clintons also migrated. His maternal ancestors were Scotch of the name of Frazer, and he married Jane, the daughter of Francis Frazer, before leaving his native land. Arriving in America in 1749 or 1750, he spent some time in the city of New York, after which he removed to the then small village of Princeton, N. J. He remained in New Jersey till 1764, when he removed to this vicinity. He purchased from Joseph Shuter a farm of some two hundred acres some three miles south of Goodwill church, part of which is still in possession of his descendants. They had at the time one daughter, Margaret, and three sons, Francis, John, and William—their first born, Archable, having died in infancy. Three other children were afterwards added to the family, Jane, Samuel, and Joseph, the latter only of whom survived childhood. He married Jane McCob. Margaret married John Davison, and is said to have moved to Kentucky, though her grave is indicated here. Francis remained in New Jersey at school, and afterwards took charge of the Academy at Elizabethtown, the classical department of which under his direction soon became distinguished. “Among others, Alexander Hamilton was placed at this school by Gov. Livingston, himself a ripe scholar, whose preference for the school is the best evidence of his confidence in the teacher. Upon the outbreak of the revolutionary war, Francis, John, and William, devoted themselves at once to the service of their country. John commanded a company in the New York line, and Francis and William were officers in the New Jersey line.” Accord-

ing to "The National Portrait Gallery of Distinguished Americans," in which his portrait with a sketch of his life may be found, Francis, ranking as Colonel, acted as assistant inspector-general of the army under Baron Steuben and was one of Washington's most trusted officers. He was accidentally killed by the falling of a tree at New Windsor, at the close of the war. "The whole country," says Mr. Eager in his History of Orange County, "from far and near, attended his funeral, and deeply lamented the death of their friend and neighbor, as well as of the gallant soldier.

William married Miss Annie Crook and made his home at Crum Elbow, near HydePark, on the Hudson, and John returned home.

Patrick Barber, whom, at this distant day, we must read in this record of his sons, rather than in anything else, was himself a public spirited man. In addition to other places of trust to which he was advanced, he was for some time judge of the court of common pleas. When he was ordained an elder in the church we cannot ascertain; but the records indicate that it was some years previous to 1770. He died on the 20th of September, 1790, aged seventy years. His wife survived him till the 9th of October, 1795, when she, too, passed to her reward in the seventy-fourth year of her age.

#### ARTHUR BEATTY.

Arthur Beatty was the son of John Beatty of county Longford, Ireland, who started to America with the Clinton company, in 1729, accompanied by his wife and six children. On board the ship were three others of the name,—Chris., James, and Charles Beatty. In the mortality with which the voyage was attended, the father and mother with four of the children died,\* leaving of the family only Arthur, and one brother who

\* The family tradition in this respect is sustained by Clinton's Journal. Chris. mentioned therein, is manifestly an abbreviation for Christiana (written Christina by Dr. Young. See notice of Arthur Parks). She was a sister of Charles Clinton, and at the time was the widow of John Beatty, formerly an officer in the British army.

Charles Beatty was her son, and a "RECORD OF THE FAMILY OF CHARLES

died unmarried. Arthur at the time could not have been over fifteen years of age. He married Lilly McMichael. He was a weaver by trade, but he seems to have obtained with his wife or by purchase part of the McMichael farm in Little Britain, which long remained in the family. His children were six sons and three daughters.

John, the eldest, married, and his descendants removed in the main to Kentucky, where they attained to some distinction—one of them becoming U. S. senator.

BEATTY, WHO EMIGRATED TO AMERICA IN 1729," gives some intelligence which is of general interest.

His early education had been thorough, and in this, as in his after career, the hand of Providence was manifest. Some time after arriving in America, he started out in life for himself as a merchant in a very humble way, carrying his goods for sale about the country in a pack on his back. In this capacity he met the elder William Tennent—then in charge of the Log College at Neshaminy, who induced him to study for the ministry. He was licensed by the Presbytery of New Brunswick, Oct. 12th, 1742, and was ordained and installed pastor at the Forks of Neshaminy, Dec. 14th, 1743. Full of the missionary spirit himself, his life was full of noble labors. Rev. David Brainard, in his efforts to evangelize the Indians, found in him a sympathizing friend. In 1754 he was appointed with Mr. Bostwick and others to make a missionary tour of three months in Virginia and North Carolina, at that time a long and toilsome journey, which, however, he cheerfully performed. In 1750, he made a missionary tour through West Jersey as far as Cape May, preaching constantly by the way and with great success. He twice acted as chaplain of the provincial forces, raised for the defence of the frontiers—the Synod in the meantime supplying his pulpit. He made two trips to Europe, first in the interest of "the fund for the relief of poor Presbyterian ministers, and ministers' widows and their children," and secondly for the health of his wife, who died and was buried at Greenock. In 1766 he was appointed with Mr. Duffield to explore the frontier settlements and ascertain the condition of the Indian tribes. His last public service was in the interest of the College of New Jersey. Dr. Witherspoon, who had been appointed to visit the West Indies to solicit funds for the college, being unable to go, Mr. Beatty was sent in his place, and on the 13th of August, 1772, he died of yellow fever at Bridgeton. He married Ann, daughter of John Reading of New Jersey, President of the Council and afterwards Governor of the Province. To them were born eleven children, whose numerous descendants have occupied places of honor and trust in the ministry and eldership of the Presbyterian Church and in the civil and military offices in the land, among whom is Rev. Charles C. Beatty, D.D., LL.D., of Steubenville, O.

This somewhat lengthy digression, which gives only a hint at the descendants of Christiana Clinton (who afterwards married a James Scott, and died in New York about 1776, at the advanced age of 91), suggests the inquiry whether as a moral power in the land she, through her son Charles Beatty, has not surpassed her brother, Charles, with all his success in life taken in connection with that of his sons—among whom was James, general in the revolutionary army and the father of DeWitt Clinton, and George, for eighteen years governor of New York, and for two terms Vice-President of the United States?

What relation John Beatty, the father of Arthur Beatty, bore to John Beatty the husband of Christiana Clinton, cannot be stated, but he was probably near of kin.

Archibald, married (1) Annie Strachan ; (2) Polly McKee.

Alexander, married a Welling. The Beattys at E. Coldenham are among his descendants.

William, married Margaret Strachan. The Henry Beatty family of Little Britain are among his descendants.

Joseph, married a Smiley.

Peggy, married William Hunter, son of the elder Robert Hunter.

Arthur, married and settled at Coxsackie.

Mary, married a Tilton, a teacher at Goshen and afterwards at Coxsackie.

Lilly, died young.

William, Archibald, and Joseph, all served in the war of the Revolution. Of Arthur Beatty we know nothing further, except that he endeavored, like Abraham of old, to "command his children and his household after him." According to the stone that marks his grave in our burying-place, he died March 9th, 1774, in the sixtieth year of his age.

#### MATTHEW RHEA.

Matthew Rhea—the son of the former Elder of the name—was born August 6th, 1719, and consequently was but a small boy when his parents came to the precinct. Nov. 30th, 1758, he married Catherine, daughter of James Hunter. Their children were Janet—Mrs. John Barber, Frances, Stephen, James, Matthew, John, Martha, Robert, William, and David.

He was one of the members of the Provincial Congress of New York from Ulster county, from 1775 to 1777, or until the adoption of the State Constitution of Oct., 1777; and a member of the Assembly from 1777 to 1779. His eldership extended from 1770 to Nov. 1801, the time of his death.

#### DAVID JAGGER.

David Jagger, who served the church, first as trustee and afterwards for twenty-six years as an elder, was a descendant of John Jagger, who settled at Southampton, L. I.,\* not far

\* From Southampton came also Benjamin Haines, who purchased land among "the people of Walkkill" as early as 1739. He was descended from Benjamin

from 1650. When he came to this section of country cannot be ascertained. It was probably while he was yet a young man, as he died Aug. 21, 1769, when only in his sixty-sixth year. His wife, Mary, survived him till Nov. 11th, 1798, when she departed this life in her sixty-third year. Their children were John, Stephen, David, and Mary. John married Mary Smiley. To them were born five children :

1. Elsie—who married Alexander Cox ;

2. Mary—who married David Clark ;

3. Sarah—who married Solomon Roat ;

4. Jane—who married David Kyle ; and

5. David, who, May 1st. 1839, married Esther Dickson, and who, after acting as trustee for years, now serves in the eldership of the church—following in the steps of his grandfather, whose church record, like that of many others, perpetuates his memory ; just as of Joseph of Arimathæa, though “an honorable counsellor,” we would never have heard even the name, had he not furnished a sepulchre for the Saviour.

#### ABRAHAM DICKERSON.

Abraham Dickerson (as the name is written in all the family records, though in the church records we find it Dickinson) was born on Long Island, April 10th, 1741. When yet a young man he came with his sister, Rowanna, to the Walkill precinct. He married Annie Mould, and his sister married Christopher Mould, Annie's brother. To Abraham and his wife Annie were born four children : Polly, who married Jacobus Alsdorf ; Annie, who married Jacob Millspaugh ; Ellen, who married William Soper, and Adam (born March 12th, 1779), who married (June 28, 1798) Jane Houston, a

Haines, who appears in the records of Southampton in 1657. The line of descent from him to the Haines family, lately so broken in upon by death, is Benjamin—Samuel—Samuel—John S.

From Southampton, too, but later in the century, came the progenitors of the Howell family at E. Coldenham and elsewhere throughout the county. They are descended from Edward Howell, who came to Southampton from Boston in 1640.

Also, the Harris family, descended from George Harris of 1657 ; the Woodruff family, descended from John Woodruff of 1657 ; the Topping family, descended from Thomas Topping, of Milford, 1639 ; and the Goodale family, descended from Joseph Goodale of 1698.

granddaughter of Rev. Joseph Houston. The children of Adam and Jane (Houston) Dickerson, several of whom are still living, were: 1. Johannes Miller, who married Catherine Crawford; 2. Ann, who married John B. Bodine; 3. Maria, who married Joseph Hasbrouck Decker; 4. Harriet, who married Francis Crawford; 5. Abraham, who married Ann Goodjion; 6. Sarah Jane, who married Alanson Youngblood; 7. Catherine, who married Alfred Weller; 8. Eleanor, who married Jacob Y. Shafer.

Abraham Dickerson died December 8th, 1814, having served in the eldership from 1770.

#### ARTHUR PARKS.

Joseph Young, M.D., of New York, the second son of John Young of Little Britain, thus wrote of Mr. Parks in 1807, the account also touching several other families:

“James Clinton, Esquire, who lived near Belfast in the North of Ireland, had a *sister* named Margaret, and one *son* named Charles, and *two daughters*, viz.: Christina and Mary. Margaret, the sister of James above mentioned, married John Parks, who had a son named John, who had a son named William, who married Jennet Beatty, by whom he had two children, Arthur and Margaret. Arthur is now living at Ward’s Bridge on the Wallkill. He is a man of good natural abilities, which he greatly improved by reading, of which he was always very fond. He was elected a member of the State Legislature at a very early period of the war (1776), and was successively re-elected for several years, and was a very valuable member. He married Miss — Howell, daughter of Hezekiah Howell of Smith’s Clove, by whom he had a son Charles, who studied physic and attended the medical lectures in New York. His sister Margaret, an accomplished woman, was married to Mr. David Bostwick, son of Mr. Bostwick, formerly a minister in New York. She is now a widow, and removed to Troy. John Parks and Margaret Clinton (above named) had two daughters, Jane and Barbary. Jane married John Young, and had a son John Young, who settled in Little Britain. Barbary married John Crawford and had three sons, Matthew, Alexander, and Joseph, and a daughter Mary, who married John Young and settled with him at Little Britain.

The Orange Co. Republican of August 14th, 1806, contained the following:

“Died on Thursday, August 11th, 1806, Arthur Parks, Esq., of Montgomery, in the 70th year of his age. He was a member of the first Provincial Congress,

a member of the State Convention that formed our State Constitution, and of the late convention that amended it. During eleven years he represented the middle district in the senate, and lived and died a warm patriot and a sincere Christian."

He was about twenty years an elder in this church. In addition to his son Charles, M.D., mentioned by Dr. Young, Mr. Park's had also a son named William Arthur, who lived with the doctor at Montgomery, then Ward's Bridge. A son of the doctor's, named William Arthur, resides at Montgomery, and another son, Charles Howell, resides in Pennsylvania.

#### JOHN BARBER.

John Barber, whose early life has been dwelt upon in connection with that of his father, Patrick Barber, was born in New Jersey, Feb. 26, 1753. On the first of December, 1780, he was married to Janet Rhea, the eldest daughter of Matthew Rhea, the second of the name who served in the eldership of this church. Their children who survived infancy were: Catherine, Mrs. William James, of Albany; Janet, Mrs. Archibald Gourlay, of Newburgh; Margaret, Mrs. Moses D. Burnet, late of Syracuse, and John I. Barber. When he was ordained an elder in the church cannot be definitely known through defectiveness of the church records. We first find his name in this capacity under date of May 7th, 1796; but in an account of his life, written shortly after his death, it is stated that he had been an elder "more than half a century." According to this he was called to the exercise of the office when not over thirty-three years of age, and, if punctual attendance at meetings of the session can be taken as an evidence of faithfulness, he, like others in the same office, was eminently faithful. One whose right to speak of him would not be questioned, has thus characterized him: "He was a man of inflexible rectitude, great decision of character, almost stern in his obedience to every dictate of conscience and the moral law, and scrupulously exact in the discharge of every personal duty and obligation. He was tall, slender, and very erect. His manner was dignified, almost serious. His home

attachments were very strong, his affection for his family deep and constant, his habits abstemious and very regular. He was very industrious and economical, and left at his death a comfortable property. He commanded great respect and influence in his neighborhood and throughout the county. He held at one time the office of associate judge of the county court, and was once or twice a member of the State legislature. He was a long time one of the most faithful and active officers in the Goodwill church, and one of the most earnest and consistent christians of his day and generation." To this may be added, by way of more definitely stating his position in the legislature, that he was a member of the Assembly from Ulster county in 1798, and from Orange county in 1804-5. He died February 12th, 1836, in the 83d year of his age. His wife, who was born September 3d, 1759, died ten years before him. As Patrick Barber may have been in the eldership years before the time when his name first appears in the fragmentary records of the church, it may safely be said that the official life of these two men—father and son—extends through nearly, if not quite, half the period of the existence of the church.

#### WILLIAM CODDINGTON.

William Coddington came, when a young man, from Long Island. He lived some time at Goshen, probably occupied at his trade as a tanner, but came to the precinct of Newburgh previous to 1775, in which year he seems to have made his first purchase of land. He married Susannah Wood, daughter of Timothy Wood. To them were born no children, but they acted the part of parents to Kezia O. Smedes, who became the wife of elder Nathaniel Brewster, and to her mother, Kezia Oldfield, afterwards Mrs. Jacob Smedes, before her. When he united with the church we do not know. He was ordained an elder about 1786, in which capacity he served till his death, a period of about forty years. He died September 24th, 1826, aged eighty-four years. His wife died February 24th of the same year, aged eighty. In his will, which

was executed May 9th, 1820, he shows his love for and interest in the church. He puts it among his friends, and though the times are inauspicious previous to the calling of Mr. Condit, in his bequests, first towards building the parsonage, and second towards the support of the ordinances, he manifests confidence that all will yet be bright. These hints as to his home and his relation to the church speak sufficiently distinctly for the man. To pen this in perpetuation of his memory is a privilege indeed.

## WILLIAM FAULKNER.

William Faulkner was born August 27th, 1746. His parentage cannot be stated positively, but he was probably the son of William Faulkner, one of the early settlers of the section of county in which he had his home—between what is now known as Franklin Square and Stony Ford, in the town of Wallkill. June 17th, 1736, James Rogers bought of Thomas Noxon, school-master, three hundred acres of land bordering on the land of Robert McCord, and among the witnesses to the delivery of the land are Israel Rogers and William Faulkner. June 1st, 1779, he married Jane Rogers, and to them were born two sons and five daughters. They were: 1. Susan, who married Archibald McBride; 2. Esther, who married William Morrison, among whose descendants are Mrs. Robert Lipsett and Joseph A. Morrison and brothers; 3. Priscilla, who married Dr. Joseph Faulkner; 4. John, who married Isabella Bushfield; 5. Jane; 6. Martha; 7. Thomas, who married Susan Van Voories.

Mr. Eager, in his history of the county, thus speaks of him in connection with his town: "During the war of the revolution this town was patriotic and nobly bore her share in public duty. Col. William Faulkner—then a captain—was in the service at the taking of Fort Montgomery by the English, and received a bayonet wound in the side which afflicted him more or less through life, though he lived to be an old man. He was brave, fearless, and a true patriot." He was for

nearly forty-five years an elder in this church. He died December 31st, 1831, in the eighty-sixth year of his age.

HENRY MILLER.

“It is all well, and yet no pastor that has served this church more richly deserves to be remembered than does that good man in the eldership, Henry Miller.” Such was the expression of one who knew Mr. Miller well during his later years, and who looked with approval on the tablets erected in the church in 1871 to the memory of the deceased pastors. It was not intended as a comparison of his worth with that of other elders who had served with him. It was rather a hearty expression of what was felt to have been his personal value to the church, on the part of one who knew him better than he knew the rest. To his memory, then, this sketch is prepared; and if there is aught in his example which will tend to make others of this and coming generations better, as his own generation was the better on his account, it will not have been prepared in vain. He was born in Germany, November 12th, 1767, but while he was yet young he came with his parents to Nova Scotia, which was thenceforth their home. Of their characteristics we know nothing; but if we may judge of them by this their son, we must entertain for them the highest regard. Henry was the eldest son, and consequently had special rights in so far as the property of the family was concerned; but on arriving at twenty-one years of age, he voluntarily relinquished all claims to the estate, in the interests of the younger members of the family, and with good health, a clear conscience, true moral courage, and the world all before him, started in life for himself. Making his way to the States, we find him soon after in the neighboring county of Dutchess, an industrious, prudent young man, slowly but surely making his way in the world. He had early been taught a trade, that of shoe-making, to which he could at any time resort; but he seems to have devoted himself principally to agriculture. While there he married Hannah Chatterton, and soon after removed to Orange county, to the very tract of land on which

he spent the remainder of his life, and where he died, leaving a fine property to his children. His worldly success was due, under God, to the continuance through life of the industry and prudence that had early characterized him, for the verdict of all who testify of him is that he was strictly honest.

He was a kind husband and father, and a good neighbor and citizen. In natural disposition he was cheerful, almost jovial. In his immediate community he was looked to as a pattern. His religion was of that uniform character which made it always seem in place for him to speak to others of their souls' interests, which he was by no means backward to do. In his home he worshipped the God of his fathers, whom he had early chosen as his God, and in the prayer-meeting he was always ready to take an active part. His great activity and untiring energies brought all his faculties into use, so that his influence was greater than that of many of larger endowments and superior opportunities for culture. A self-made man, he tried to make the most of himself personally, and in his relations to others, that he well could. When he first made a profession of religion, or when he united with the Goodwill church, cannot be ascertained. He was ordained an elder in 1819. In the duties of this office he was evidently faithful. Though living at a distance of some five miles from the church, he was seldom absent from a meeting of the session, and in him great confidence was manifestly reposed. An incident is related of him that perhaps better portrays his interest in the church's welfare than any other words can. It was in the spring or early summer of 1830—one of the critical points in the history of this church—Rev. Mr. Condit had resigned his charge and was gone. Influential members were moving in the direction of organizing a Presbyterian church in the village of Montgomery—and it was but natural that they should wish to have the Goodwill church go with them in a body. A meeting of the session was called at the house of William Graham to consider the matter. One and another had arrived, and Elder Brewster had expressed himself strongly against any such move. He believed the old church would occupy its present site and

continue to do its work till the millennium. Mr. Miller came in a little late, but with his face all aglow with happiness. He had been to Newburgh to see Dr. Johnston and had brought back the intelligence that there would probably be no difficulty in securing the services of Rev. William Blain as pastor. Mr. Miller was at once authorized to visit Cold Spring, where Mr. Blain was settled, to ascertain what could be done. The result was that in less than three months from the time Mr. Condit took leave of the people, Mr. Blain was duly installed their pastor, and for twenty-three years he found Mr. Miller one of his most faithful helpers.

He died August 2d, 1853, in the eighty-sixth year of his age. His wife, who was born September 25th, 1773, died four days after. Four only of their eight children survived them: William H., Lewis S., Sarah—Mrs. John S. Haines, and Jane Smith—Mrs. E. G. Keeler. Children's children should rise up and call them blessed, for such is the memory of the righteous.

#### NATHANIEL BREWSTER.

In attempting a sketch of this noble man one is led back to his ancestry in this land through more than two centuries and a half. When on the 20th of December, 1620, the pilgrims landed from the Mayflower, at Plymouth, chief among their noble band was Elder William Brewster, well styled "Chief of the Pilgrims"—their elder indeed, for he was at the same time, to all intents and purposes, their pastor and teacher. One would fain trace his life back to its springs in a noble ancestry and the grace of a covenant God; but his arrival here must be our point of departure. It is sufficient to say, that for twenty-three or four years he lived to further the interests of the colony in things temporal and spiritual ere he went to his reward. With his descendants we have to do, and happy are they who, with his blood in their veins, can look back to and emulate the virtues of such an one, if indeed they prize, as they should do, this their privilege. The line of descent is a little broken and yet sufficiently connected. Web-

ster, in his history of the Presbyterian Church in America, page 363, says: "Brookhaven, an eight-sided township, the largest on Long Island, was settled from Boston in 1655. . . . For thirty-five years the town had for its minister Nathaniel Brewster, the grandson of the ruling Elder of the Pilgrim church of Plymouth." Samuel Brewster, a grandson or great grandson of this Rev. Nathaniel Brewster, was born on Long Island, July 18th, 1718. His eldest son inherited his property, and his other three sons removed to this region. *Samuel*, one of the three, settled in New Windsor. In the old abandoned graveyard at New Windsor, overlooking the Hudson river, his brown headstone bears the inscription: "In memory of Deacon Samuel Brewster, who departed this life February 10th, 1802, in the 83d year of his age."

This Samuel Brewster's second son, Timothy, the father of Nathaniel, was born in New Windsor November 3d, 1746. On the 17th of October, 1774, he married Phebe Wood, born near Huntington, L. I., February 17th, 1754. He afterwards removed to New Jersey, and at Woodbridge, N. J., October 17th, 1786, Nathaniel was born.

About 1812, Nathaniel removed to Orange county, where his life of usefulness was to be spent. On the 21st of January, 1813, he married Kezia O. Smedes, and on the 13th of October, in the same year he made public profession of his faith in Christ in connection with this church. Then in his twenty-seventh year he wrote, "Much of my precious time has already run to waste; the Lord enable me to devote the remainder of my days to His service and glory; the Lord make me faithful unto death that I may receive a crown of life." In accordance with this he aimed to shape his Christian life and labor to the end. It was his covenant for life. On the 11th of May, 1823, he was ordained an elder. Under that date he wrote, "This day ordained an elder in the congregation of Goodwill, Montgomery. Lord, I beseech Thee to grant me all needed wisdom and grace to enable me to discharge all those important duties that hereby devolve upon me. Help me to make an unreserved dedication of myself and all I am to Thee, and may I be

enabled ever to conduct myself in such a manner as shall meet with Thy divine approbation, and at last be welcomed to the joys of Thine everlasting kingdom, through the precious and richest grace abounding in Christ, the glorious Redeemer." His life was what might be expected of one who thus cast himself upon the Lord and sought to do His will. "He was a model man, a model citizen, a model church member, a model church officer." Thus wrote his pastor of him at the time of his death, and after ten years his praise is still on the lips of all who knew him. That pastor writes to-day: "Take him all and in all, he was, I think, the most excellent man I have ever known. His example, his life, so consistent, so useful, made him a power in the community in which he dwelt. All who knew him respected, loved and trusted him. His Christianity was genuine, large-hearted and liberal. His love, like his Master's, embraced the world. For truth, honor and honesty, he was unsurpassed. No man that ever knew him would think of doubting his word or suspecting his integrity. In his dealings with his fellow-men, should a doubt arise he always gave his neighbor the benefit of the doubt. He would wrong himself of a hundred dollars before he would run the possible risk of wronging another of a cent. What a benediction such a man and such an officer is to his pastor! What a benediction he was to me! I have not looked upon his like since I saw him last alive, and I fear I shall not soon look on such another." All this the sense of the community approves, for the fragrance of his life abides, showing that he lived not in vain. "He left not only a vacant chair in the family, but in the community and in the church and its session, that no other man can fill as it has been filled. Two such men and two such elders as Dr. James Van Keuren and Nathaniel Brewster, whom the session of the Goodwill church has so recently lost, can ill be spared, and sorely will they both be missed. But Jesus lives forever, the Lord reigns, and His church is His peculiar care." Mr. Brewster's wife—his companion for forty years—died April 9th, 1853, leaving two sons: William Cod

dington and Nathaniel Augustus; and one daughter, Susan Ann—Mrs. George C. Weeks.

August 15th, 1856, he was again married to Mary Ann Bowne, who survives him. He died June 2d, 1869, in the eighty-third year of his age, and in the forty-seventh year of his eldership in the church. His was "a good old age." His hoary head was to him a crown of glory, for it was found in the way of righteousness.

#### WILLIAM GRAHAM.

"He was a noble man, and deeply does this church feel his loss." So wrote his pastor a few years after his death, and that this is his memorial in the community the lapse of twenty years conclusively proves. The roll of elders of the Goodwill church contains no name more honored than that of William Graham.

Through his mother he was directly connected with the founders of the colony of the "people of the Wallkill" and with the early elders in this church, as also with one of the most worthy of the early families; for while his father, James W. Graham, came here from the north of Ireland some years after the first settlers, his mother, Lilly Hunter, the widow of James Hunter, Jr., was the daughter of Elder Robert Hunter. She was born December 22d, 1754. When she was married to Mr. Graham the defective church records fail to show. To them were born three children, Mary, William, and Fanny—Mrs. James Jessup. William was born February 6th, 1794. Though his early educational advantages were limited, his thirst for learning was intense, and through his varied and extensive reading, which he thoroughly digested, his mind was stored with a large fund of general knowledge which he held at ready command.

Inheriting from his Scotch-Irish ancestry, in a very large degree, the robust common sense, the prudence, energy and industry of that thrifty and sturdy race, he was far better fitted for life's great work than many a one who has enjoyed a

liberal education. His judgment was sound and his integrity unswerving. His counsels were eagerly sought and highly prized, and young men found in him both a safe adviser and a sympathizing friend. His ability and fidelity were often called into requisition, and would have been displayed more frequently and in wider fields but for the modest estimate he placed on his own capacities, which led him repeatedly to decline positions of honor and trust which were urged upon his acceptance. His aspirations fell below both his merits and his opportunities. So to discharge the duties of a christian husband, father, neighbor, and citizen, as to have always "a conscience void of offence toward God and toward men," filled completely the measure of his ambition. December 11th, 1821, he married Hannah Houston, daughter of John Houston, and great-granddaughter of Rev. Joseph Houston, the first pastor of Goodwill church—a union which was severed by the death of Mrs. Graham on its twenty-second anniversary. Through this event five sons and four daughters were left to mourn the loss of a true mother; but the favor of a covenant God was continued with them, and when, years after, the father too was taken from earth, the children all remained. Two of the sons—John Houston, who occupies the homestead, and Gardner S., of Warren, Wisconsin—chose their father's occupation, the pursuit of agriculture; one entered the ministry, Rev. James Robert Graham, D.D., since 1851 pastor of the Kent Street Presbyterian Church at Winchester, Va.; one, William, chose the legal profession, and is a practicing lawyer at Dubuque, Iowa; while Henry Blain, the youngest, died in the service of his country. Of the daughters, Mary Louisa married Rev. Wm. J. Blain, son of Rev. Wm. Blain, for years the pastor of this church, and Helen E., Frances A., and Margaret, devoting themselves to educational pursuits, have for several years conducted one of the first schools for young ladies in the city of New York.

Mr. Graham was afterwards married (June 15, 1847) to Mrs. Caty Crawford, daughter of Joseph Barber and Jane McCob, who survived him.

But it is his relation to the church which this sketch is intended more particularly to record, as his whole life was passed in intimate connection with it. Baptized a member in infancy, and a regular attendant on its services from childhood, he yet made no public confession of his faith in Christ till June 3d, 1831. This long delay in uniting with the church in formal profession was in part attributable to his high sense of what a church member should be, and in part to the spirit of the time which was against early confession of Christ. Two years afterwards he was elected clerk and treasurer of the congregation, which office he held till his death. August 26th, 1838, he was ordained an elder. He had some time previous been elected to the office, but so exalted was his estimate of its nature and claims, and so profound his sense of personal unfitness for it, that only an imperative sense of duty led him at length to assume its sacred responsibilities. As was to be expected from one of his temperament and views, he, from this time onward, devoted himself with renewed zeal to the maintenance of the purity and welfare of the church, his uniformly consistent life and thoroughly consecrated spirit making him an example "to all the flock over which the Holy Ghost had made him an overseer."

Like Abraham of old, he commanded his household after him. In the social prayer-meeting, unless providentially hindered, he was always present, and always able and willing to take an edifying part. The sabbath school found in him a true friend and faithful teacher. The records of the session show that he was rarely absent from its meetings. His worldly affairs he so ordered that he might wait upon God in all the public ordinances, while to the benevolent agencies of the church abroad, as well as to its support at home, he was a liberal and cheerful contributor. In perilous times, and in every conflict with the enemies of truth, his pastor could confidently rely upon his cordial and efficient support. On the one hand he was no bigot, for he loved and was ever ready to affiliate in every good work with God's people of whatever name; nor, on the other hand, was he an enthusiast. To him

religion was an every day duty ; faith in Christ an ever present fact, and to grow in grace and in the knowledge of the Lord and Saviour Jesus Christ, the earnest of his meekness to be "a partaker of the inheritance of the saints in light." Those who were aroused to their need of a Redeemer by his stirring exhortations and fervent prayers will ever regard him as the model elder, who

"Lured to brighter worlds, and led the way."

On the 22d of March, 1860, "he fell on sleep" in the faith and hope of a joyful resurrection.

#### ANDREW N. YOUNG.

"The memory of the just is blessed," and in the list of elders whose consecrated spirits and godly lives adorn the annals of this venerable church, Andrew Neely Young probably stands second to none in genuine excellence and sterling worth. He was born in the district now embraced in the town of Hamptenburgh, July 24th, 1796, the fourth son of Charles and Mary Steward Young. His ancestry on his father's side cannot be traced further back, in consequence of the loss of family records by fire, but as Charles Young was born in Ulster county, October 14th, 1745, we may place them among the early settlers in the precinct. Moreover, Charles Young's family belonged to the Neelytown church. Early in the settlement of "the people of Walkill," William Young purchased part of the Hume patent (including what was afterwards the Major Sly farm). The name of William Young appears in the records of the Goodwill church previous to the organization of the church at Neelytown, but not afterward, and in 1769 it stands among the names of the Neelytown trustees. Charles Young was at that time but twenty-four years of age, and the conjecture is at least plausible, that the William Young first mentioned is identical with the one who appears afterward, and that Charles Young was his son. Mr. Young's maternal ancestors were Scotch. In 1731, John Steward—who, with his brother Walter, had been brought, orphans, from Scotland,

and who on attaining manhood had come together to America—purchased property at what is now known as Brown's mills. He married the daughter of the Rev. John Bradner of Goshen, and to them were born two children, John and Mary. Mary became the wife of Charles Young. To them were born four sons and three daughters, viz.: William, John S., James, Andrew N., Eunice, Julia (Mrs. George Miller), and Elizabeth.

On the 7th of January, 1823, Andrew N. was united in marriage to Isabella H. Trimble, daughter of Alexander Trimble (2). To them were born two sons and six daughters, viz.: John Steward, Elizabeth, Adaline Trimble—Mrs. George E. Van Amringe, Isabella Borland—Mrs. John H. Graham, Mary—Mrs. H. Knox Taylor, Jane Comfort—Mrs. A. J. Rockafellow, Sarah Roy, and Andrew. Mrs. Isabella H. Young died January 4th, 1848. Mr. Young afterward married (February 7th, 1851) Mrs. Eveline King of Middletown, formerly Miss Beyea, who survives him.

June 3d, 1831, Mr. Young publicly professed his faith in Christ, and for upwards of forty-six and a half years he bore an unwavering testimony to the preciousness of the Gospel of the Saviour. June 13th, 1847, he was ordained a ruling elder, in which office he faithfully and acceptably served his church for thirty and one half years, commanding the confidence and affection of all, and showed himself "an example of believers in word, in conversation, in charity, in spirit, in faith, in purity," until he "came to his grave in a full age like as a shock of corn cometh in in his season."

Quiet and undemonstrative in manner, reserved in conversation, and never thrusting himself into notice, those only within the circle of his most intimate friends knew him well: but in their hearts his amiable and cheerful spirit, his thoughtful kindness, and considerate regard for the interest and happiness of others, won for him a warm and lasting place, and yet so gentle was he, so conciliatory in his address, so candid in his utterances, and so sincere, humble and consistent in his Christian walk, that to know him at all was to respect and trust and love him. Indeed, so universal was the esteem

with which he was regarded, that no one probably can recall an instance in which a word was spoken to his disparagement. The transparent purity of his character disarmed calumny, and her shafts were never directed against him. A good citizen, an obliging neighbor, a steadfast friend, a faithful husband, a wise father, and a judicious church officer, he is remembered by all who knew him for his soundness of judgment, for his kindness of feeling. He had passed beyond the period of four-score years, and having filled up the measure of his days in the faithful discharge of his duty in all the relations of life, he awaited the summons to depart with that meek and calm resignation to his Master's will which so eminently belonged to him. And having followed in the footsteps of his Saviour for so many years, when his life of devotional trust and service was about to close, he was not without that Saviour's needed presence and aid, cheering his hopes, supporting his faith, and enabling him to realize his full security as a member of Christ and an heir of salvation. On the 14th day of December, 1877, in the 82d year of his age, the summons for which he waited was received, and he passed up into glory. His end was peace.

On the day of his burial the session of the church of which he had so long been a member placed upon record, "That in the life of the departed we have an example eminently worthy of study and imitation, in the blamelessness of his deportment, the unwavering confidence he reposed in his Saviour, his love for the church, his charity, and his patience in all the vicissitudes that marked his career—'a good man, and full of the Holy Ghost and of faith.'"

JAMES VAN KEUREN.

*"The beloved physician."*

Dr. Van Keuren was of Holland and Scotch-Irish descent. Whether his great-great-grandparents, on his father's side, ever had a home on this side of the Atlantic is not to-day known to their descendants. Their family record, however, kept with

peculiar care, has been preserved. That they were Dutch no one will question after reading their names. Tjerck Matthyse Van Keuren, born December 16th, 1682, and Maritye Ten Eyck, born October 16th, 1682, were married February 1st, 1702. The former died June 18, 1742, and the latter April 6th, 1760. Their third son, Benjamin, born November 10th, 1713, was married July 11th, 1735, to Sarah Swart, born February 21st, 1710. In 1745, they came with their two sons, Tjerck and Hendricus, to the farm still owned and occupied by Eli Van Keuren, Benjamin's grandson by an after-marriage to Mary Van Benschooten. This Van Keuren homestead is in the town of Shawangunk, about three miles north of the village of Pine Bush. Hendricus married Annache Jansen, and a few years after removed with his family to Montgomery, purchasing two hundred and six acres of land from George Monell. The deed is dated May 3d, 1768. This land was in the James Smith patent, and extended from the most northerly corner of the T. Noxon patent on the south to the line of the Archibald Kennedy patent on the north. It included what is now the Downs' farm, just west of the Goodwill property, but extended further to the south. Part of the stone house, which is still occupied, was built by Van Keuren previous to the revolution. It was the original tract of John McNeal, Sr. Van Keuren added to it twenty-three and one-half acres, purchased from the executors of John Wharry—date of deed June 3d, 1768—and a few years later twenty acres more. Everything that has been left on record regarding Hendricus Van Keuren, shows him to have been a man not only of property, but of sterling worth and of prominence in the community. At the commencement of the revolution he heartily espoused the cause of the colonies and served throughout the war as a captain—according to family tradition, gratuitously. A few years after his removal to this place his wife, Annache, died, leaving two children, Benjamin, who became the father of Miller Van Keuren, the senior elder in the Montgomery village Presbyterian church, and Margaret. He afterwards married Margaret Miller, sister of Johannes Miller, one of the early

German settlers. To them were born one son, Henry, and three daughters, Annache—Mrs. William S. Miller; Sarah—Mrs. Daniel McNeal, and Esther—Mrs. John Hunter. He died December 8th, 1802, in the 65th year of his age. Margaret, his wife, died June 8th, 1826, in the 75th year of her age. His son Henry was married August 26th, 1808, to Nancy Sutter (written also Shuter and Suter), a descendant of the early Scotch-Irish settlers. He died July 26th, 1825, in the 38th year of his age. Their children were James, the subject of this sketch, and Margaret, afterward Mrs. Lewis Miller, now the widow of Daniel Newkirk. His widow afterward married Rev. R. H. Wallace, pastor of the Little Britain church.

James was born June 22d, 1809. He was baptized in the Goodwill church September 10th, 1809. Early manifesting a disposition to break away from the pursuit of agriculture, which his ancestors through so many generations had followed, he devoted himself to study, and on the 6th of March, 1830, when not yet twenty-one years of age, graduated from the medical college in Philadelphia. Returning to Orange county to commence the practice of his profession, his course indicated what was afterwards so fully realized, that he intended in all relations of life to be a true man. Well would it be for the young if they would copy his example. On the 5th of September, in the same year, he united with the Little Britain church, and on the Tuesday following he was married to Eunice W. Crawford, a descendant by her father from James Crawford, and by her mother from Robert Burnet, early settlers in Little Britain. September 24th, 1848, he was ordained an elder in the church. Ten years later, on May 1st, 1858, he united with the Goodwill church—the church of his infancy and youth. The next year he was elected to the eldership, in which capacity he served with fidelity till he was called to his reward. The former pastor of this church writes of him: "According to my judgment he was a good man, a good Christian, a good elder, and a good physician—a physician not only of the body but of the soul, for his patients frequently con-

sulted him as earnestly about the latter as the former, and trusted him as fully in regard to the one as the other. His life in many respects resembled the life of his Lord while on earth, for 'he went about doing good,' 'healing the sick,' administering comfort and consolation to the down-hearted and discouraged, and bringing liberal relief to the poor and the needy. An elder for many years, he was conscientiously faithful in the discharge of the duties of his office. Liberal in his support of the ordinances at home, and of all the philanthropic and evangelistic efforts of the age, kind, gentle, conciliatory, and wise, he was a great support to his pastor. When he earned money, it was that he might do good with it, nor did he let his left hand know what his right hand did in the way of gentle, kind benefactions, which were many and great. Pleasant, well-informed, full of geniality and good-nature, he was an exceedingly pleasant companion, whose conversation was cheering, instructive and elevating—calculated to attract both young and old to the paths of righteousness. His was a good and useful life, and his memory will live in the grateful remembrance of multitudes who have admired his character and been blessed by his benefactions." He departed this life November 5th, 1868. His wife and their only son, Francis Crawford, survive him. "Mark the perfect man and behold the upright, for the end of that man is peace."

## SAMUEL FINLEY.

The session of the Goodwill church being convened on Friday, October 31st, 1879, unanimously adopted the following:

"*Whereas*, on the 26th inst., our brother, Samuel Finley, departed this life in the bright hope of a glorious immortality, we, the session of the Goodwill church, hereby place on record our high appreciation of him as an honest man, a true Christian, and a judicious officer in the church of Jesus Christ. During the seven and a half years that he has been with us—three and a quarter of which he has served as an elder—we have recog

nized in him the earnest disciple of the Master, careful for the interests of Zion, and deeply solicitous for the salvation of souls. His conversation has marked him as one who could truly say: "Lord I have loved the habitation of Thy house and the place where Thine honor dwelleth." In his death we feel ourselves admonished to work "while it is day," and to be in readiness for our decease. *Resolved*, That a copy of this minute be given to the family of the departed, with whom we deeply sympathize in their bereavement, but whom we congratulate, in the midst of their sorrow, on the rich legacy which is theirs in the precious memories they are privileged to cherish, and in counsels and prayers that are abiding, for "he being dead yet speaketh."

John Finley, the grandfather of Samuel, came to this country from Longford county, Ireland, some years before the revolution. Family tradition says that for some time he engaged in teaching. He married Elizabeth, daughter of Patrick McLaughry, who came over in 1729 in the same ship with Clinton, Denniston, Young, and others, and who, when the Associate church at Little Britain was organized, was ordained one of its elders. Finley purchased from McLaughry, in 1773, a tract of land which has been retained in the family—the life-long home of the subject of this sketch and his only brother—as years ago it was divided between them.

To John and Elizabeth Finley were born six children, Mary, Elizabeth, Samuel, John, Margaret—Mrs. Dr. Charles Fowler,\* and James. James married Elizabeth Boyd, daughter

\* Dr. Fowler is one of the Newburgh Fowler family. They are of English ancestry, and their genealogy in this country is traced back to Joseph Fowler, who is mentioned as one of the first settlers near Mespat Kills, L. I., 1665. Dr. Fowler was one of eleven children born to Isaac Fowler, Jr., and his wife, Glorianna Merritt. He married Sarah Hill, daughter of Peter Hill and his wife Isabella Trimble. Their children, with the exception of one that died young, were Isabella H., who married Major John F. Scott; Nathaniel H., who married Sarah E. Munn; Mary H., who married Rev. B. Carter; Dr. Charles G. Fowler, who married Ann E. McNeal, and Peter H. Fowler, who married Anna Jansen. Dr. Fowler's second wife was Margaret Finley. He was once chosen to the eldership, but declined to serve on account of ill health.

of James Boyd, long an elder in the Little Britain church. Their children were *Samuel*, Elizabeth M.—Mrs. Rev. J. W. Shaw, and James B. *Samuel* was born June 16th, 1816. When about twenty-six years of age he united with the Reformed Presbyterian church at Coldenham, with which his father's family and his great-grandfather's had been associated. March 26, 1844, he married Elizabeth, daughter of John T. Brown of Coldenham, who survives him with their three daughters, Agnes F.—Mrs. A. C. Burnett; Margaret E.—Mrs. J. D. Bull, and Helen—Mrs. A. E. Morrison. In May, 1857, the family united with the church at Little Britain where they worshiped till May 4th, 1872, when they removed their connection to the Goodwill church. A little more than four years afterwards, or on the 20th of August, 1876, Mr. Finley was ordained an elder. This church could have given him no stronger evidence of their regard and confidence, and he proved himself in every way worthy, for until the day of his death no man in the community lived a more blameless life. He was to the last a growing Christian, just such as is described in the first three verses of the first Psalm, for while he took an interest in the general affairs of his day, he was to a wonderful extent a man of one book, and with that book—God's own—he was wonderfully familiar. In all the affairs of the church, too, he was deeply interested, and though quiet and unobtrusive, he was always ready to undertake whatever duty was assigned him. The prayer-meeting in his immediate neighborhood sadly misses his presence and active support. In the sabbath school, too, he was eminently faithful. To visit him in his last sickness was to approach the gate of heaven. To his praise be it said, that those who knew him the most intimately prized him the most highly. "I heard a voice from heaven saying unto me, write: Blessed are the dead which die in the Lord."

As forming THE CONNECTING LINK between the past and the present acting session, of which he is the senior member—and long may he occupy the place—is

## CHARLES MILLER.

Those who were ordained with him, June 3d, 1847, are gone, with all those already in the eldership with whom he then became associated in official duties. His ancestors were not among the first settlers. They came in after the forests had been broken in upon and the foundations had been laid; yet they became associated with the church at least one hundred and sixteen years ago.

January 20th, 1764, Samuel Miller purchased land which is still in the family. He came from Canada, where he had been in some mercantile business. When he came is not known. The language of the deed of the land he first bought would suggest that previous to the purchase he had been a merchant here also. His children were George S., who married Julia Young; James, who married Fanny Falls; William S., who married Annache Van Keuren, and Mary, who became the wife of Benjamin Van Keuren.

The children of George S. Miller and Julia Young, married November 1st, 1800, were: 1. Sarah, who married Alexander Blake; 2. Samuel H., who studied law, but through ill-health has not pursued the practice, married (1) Susan Weeks, (2) Elsie Blake; 3. *Charles*, who married Helen Young; 4. Cornelia Maria, who married Gilbert G. Weeks; 5. William Young, who entered the ministry, married (1) Julia Phillips, (2) Elizabeth Johnston; 6. Theodore, who died at the age of twenty-two; 7. Elizabeth Young, who married Samuel Knapp. Samuel H., Charles, Cornelia Maria, and William Young, are still living, though the first of these has approached so near to the confines of the heavenly home, that his purified spirit may have returned to his God, ere these pages are in the hands of the reader. The children of Charles and Helen Young Miller—George S., Julia Y., Gilbert, and Charles A.—have all preceded them to the better land. They remain to finish their work; and God be praised for the presence with us of all who have so far climbed the steep of life that rays from the celestial world are already falling upon their brows. From

such seem to come back to us, who are in the heat of the conflict, the words of pilgrim song :

“ Let saints below in concert sing  
With those to glory gone ;  
For all the servants of our King  
In earth and heaven are one.

One family—we dwell in him—  
One church above, beneath,  
Though now divided by the stream,—  
The narrow stream of death.

One army of the living God,  
To his command we bow ;  
Part of the host have crossed the flood,  
And part are crossing now.”

### III.

## THE TRUSTEES.

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IT would afford us pleasure to give as full an account of the TRUSTEES as of the ELDERS, if only to show an appreciation of their work, for a great measure of the success of a church depends upon the prompt, thorough and judicious management of its finances. But this cannot be done. In the first place they cannot be as fully ascertained, and even if they could their number would be too great to enlarge upon.

That there were trustees in the congregation from an early date is clear; but it is not so clear that they have always attended to what would now be considered in the line of their duty. The following fragment, which is about the only record, in detail, of the financial affairs of the congregation for years, will be of interest:

“ A Record of the Votes of the congregation of Good-Will from Dec<sup>r</sup> 12—1770  
Dec<sup>r</sup> 12—1770 At a meeting of the congregation of Good-Will, taking into consideration the Repairs yet wanting in the Parsonage House, what is yet to be done to the Meadow to make it fit for grass, and the Barn to be raised on said Parsonage; in order to accomplish the aforesaid Purposes, it is unanimously agreed to raise the sum of 100 £, one-half to be paid in the sygning; the other, unless it should appear that less would be sufficient, to be paid in the Fall following, to be collected by the Elders along with the sallary. that Messrs. James Barclay and John Milliken, formerly appointed for that Purpose, proceed in employing Hands to clear the Meadow, excepting what the congregation may see proper to do by their own Labour. Messrs David Jagger and James Herald are appointed Managers with respect to the building of the Barn. & whereas Mr Nathan<sup>l</sup> Hill who had been appointed a Manager along with Mr. Thom<sup>s</sup> Gimmeral with respect to repairing the Galleries of our Church, has declined on account of bodily infirmity; Mr. William Cross is appointed in his stead.

Jan<sup>y</sup> 3.—1771 At a meeting of the congregation of Good-Will it was agreed that the barn to be raised on the Parsonage should be covered with shingles. Also

agreed that ten men should be chosen as a committee of the congregation for one year, who should meet as often as they should see necessary, to consult & transact the affairs of the congregation, and when they shall judge it necessary, shall call the congregation together to lay such matters before them as appear of such importance as to require their Explicite Approbation before they be carried into Execution, & that a new choice shall be made once a year, if the congregation shall find this Method useful. Messrs John Younge, James Herald, James Crawford Sen<sup>r</sup>., James White, Abraham Caldwell, James Milliken, David Craig, Samuel Miller, Samuel Hains and Thomas Neilly were chosen a committee for the ensuing year.

Messrs Arthur Parks and John Davison were appointed a committee to settle the accounts of the congregation with the managers for the repairs of the Parsonage House, the Treasurer of the Collection Money, the Treasurer of the Sallary Money, or any other accounts of said congregation that may come before them, & to make a Report to the congregation or their committee the first opportunity.

March 7.—1771 the Committee of the congregation of Good-Will mett. Mr. Craig absent, and taking into consideration the necessity of obtaining an outlet in order to drain the meadow, it is agreed that Mr. Crawford shall take Mr. Dickinson with him on Saturday next & go to Mr. Goldsmith in order to agree with him for the Priveledge of an outlet through his grounds, & fix the place of it."

It will be observed that this synchronizes with Mr. Blair's ministry, and, had he lived, with this working force of men thus mustered for service, "the meadow," now less elegantly styled "the swamp," would, no doubt, have been reclaimed. But in the whole record there is an utter ignoring of the trustee office, though in 1765 there were special trustees "for the building of the Meeting House," who "balanced 'their accounts' with the new trustees;" and in 1766 the names of John Neilly, Jr., Robert Hunter, Nathaniel Hill, and James Barkley, as trustees, were incorporated in the deed of the parsonage farm.

The first two of these names will be recognized as belonging to the Neely and Hunter families who were among the first settlers.

#### NATHANIEL HILL.

When Nathaniel Hill came to the precinct is not known, though it was at an early day. He lived on or near the Dwass Kill, in what is now the town of Crawford. He died May 5th, 1780, aged 75 years. According to his will which was made in March, 1780, he had three sons, James, William

and Peter, and six daughters, Mary, Catherine, Martha, Margaret, Susannah, and Eleanor. James lived and died in the town of Crawford, and there his descendants are still to be found. Jane Hill, who married Joseph Hunter, was his daughter. Of William it can only be said that the church records indicate the marriage of William Hill and Magdalen Boggs, January 25, 1798, and the baptism of three of their children, Mary Lisk, February 10th, 1799; James Boggs, June 5th, 1800, and Rhoda, February 15th, 1802. Peter married Isabella Trimble, daughter of Alexander Trimble. Of the daughters, Catherine married Abraham Caldwell, December 14th, 1769; Mary married James Milliken, July 5th, 1770, and Margaret married David Hunter, August 25th, 1778. Of the others there is no record.

Peter settled on the farm on the turnpike, some three miles east of Montgomery village. The land was bought by his father at different times—in 1767, 1771 and 1774. The brick house thereon was erected about 1774, and occupied by Peter, who purchased the whole farm in 1779. The children of Peter and Isabella Hill, aside from two sons and a daughter who died young, were: 1. Sarah who married Dr. Charles Fowler; 2. Nathaniel P., who married Matilda Crawford; 3. Isabella, who married Charles Borland, and 4. Peter, who married Margaret Miller.

To Nathaniel P. Hill, who remained at the homestead, and his wife, Matilda Crawford, were born six sons: James King, now a successful lawyer in New York; Nathaniel P., now U. S. Senator from Colorado; Moses Crawford, Charles Borland, Augustus, Alden, and Crawford, who died when a child, and one daughter, Isabella. Charles Borland Hill died in 1873, aged 36 years.

#### JAMES BARKLEY.

In reference to the ancestry of this the fourth of the trustees in 1766, we can only suggest the inquiry: Was he identical with or more probably the son of James Barkley,

whose name appears among the Clinton company of immigrants in 1729?

His descendants have been and are numerous in the county. To him and his wife, Mary Moffat, were born five sons and one daughter :

I. John, born in 1745, married Mary Crawford, daughter of James and Jean (Crawford) Crawford and granddaughter of James and Mary Wilkin Crawford. Their children were : 1. William ; 2. Nathan ; 3. Jane, who married a son of James W. Crawford.

II. James married Elizabeth Crawford, sister of his brother John's wife. Their children were : 1. John ; 2. Ellen—Mrs. Daniel Hunter ; 3. Betsey ; 4. Daniel ; 5. Samuel ; 6. Joshua, and 7. Moses.

III. Thomas married Sarah Crawford, also a sister of his brother John's wife, Dec. 7th, 1779. Their children were : 1. James ; 2. Mary—Mrs. Archibald Crawford ; 3. David ; 4. John ; 5. Jonathan ; 6. Jane—Mrs. Nathan Haines ; 7. Isaiah ; 8. Margaret—Mrs. Johnston Young ; 9. Thomas ; 10. William Moffat ; 11. Elizabeth—Mrs. David Arnot.

IV. Samuel married (1) Catherine McClaughry, Dec. 28th, 1769, and (2) Agnes McCurdy, Feb. 15th, 1787. Their children were, *First* : 1. Samuel ; 2. Thomas ; 3. Mary—Mrs. Peter Millsbaugh ; 4. Jane—Mrs. Henry Crist ; 5. Elizabeth—Mrs. George Pitts. *Second* : 1. Catherine—Mrs. Robert S. Crawford ; 2. James ; 3. Robert ; 4. Margaret ; 5. Andrew ; 6. Marcus ; 7. Nancy—Mrs. Leander Crawford.

V. William married Sarah Gasten. Their children were : 1. Joseph ; 2. James ; 3. Hugh ; 4. William ; 5. Jane—Mrs. John Millsbaugh ; 6. Mary.

VI. Margaret married James Sears. Their children were : 1. Mary ; 2. William ; 3. James ; 4. John ; 5. Samuel ; 6. Eliza.

For the benefit of any who may wish to trace the family further, it may be stated that there was also a John Barkley, probably a brother of James, who had :—1. Sarah—Mrs. John Crawford ; 2. Nancy ; 3. Mary—Mrs. James Crawford ; 4. Margaret—Mrs. David Harris ; 5. Robert ; 6. John ; 7. Samuel.

THE PRESENT ORDER OF TRUSTEES was instituted June 7th, 1785, under an act of the legislature of the State of New York entitled, "An Act to enable all the religious denominations in this State to appoint Trustees, who shall be a body corporate for the purpose of taking charge of the temporalities of their respective congregations, and for other purposes

therein mentioned," passed April 6th, 1784, The trustees chosen at this date were:

Robert Hunter,	Samuel Barkley,	Peter Hill,
James Hunter,	Henry Van Keuren,	John Barber,

all of whom will be recognized as belonging to families already noticed.

Of one of the trustees under the new order, who has recently passed away, we cannot forbear a brief account, if only on the ground of personal friendship.

CHARLES H. SLY.

June 10th, 1757, Samuel Sly, the grandfather of Charles H., purchased from William Young and Elizabeth, his wife, a portion of the Hume patent. The language of the deed indicates, however, that he was already a resident of the precinct of the Highlands. When he came cannot be ascertained. He married Letitia, daughter of William Hamilton, one of the Clinton company of immigrants. She died Sept. 6th, 1776, in the 56th year of her age, and he Sept. 4th, 1876, in his 76th year. Their children were: 1. Samuel; 2. John; 3. William; 4. Elizabeth; 5. Mary; 6. Catherine. The three daughters married three brothers by the name of Cross. Of the three sons, all of whom served in the war of the revolution:

I. Samuel, married Margaret McMichael. Their children were: 1. George; 2. Mary—Mrs. James Strachan; 3. Letitia—Mrs. Robert Cunningham; 4. Nancy; 5. Lilly.

II. John, married Margaret Simpson. Their children were: 1. Letitia—Mrs. Robert Carlisle; 2. Catherine—Mrs. John Milliken; 3. Janet; 4. John; 5. Hamilton; 6. Robert; 7. William. John (4) served in the war of 1812, and Robert (6) was a member of the legislature in 1836 and again in 1841.

III. William, born Feb. 14th, 1760, died Nov. 17th, 1843. He married Ann Gouldsberry Barber, daughter of Arthur Barber, a brother of Patrick Barber. She was born Dec. 23d, 1758, and died August 11th, 1825. Their children were: 1. *Charles Hamilton*; 2. Arthur Barber, and 3. Maria Gouldsberry. Arthur Barber (2) married Catherine Johnston, sister of Rev. John Johnston, D. D., of Newburgh. One daughter, Sarah Elizabeth, survives them. Maria Gouldsberry (3) married Joseph Dill. Their children were: 1. William S.; 2. Henry; 3. David; 4. Ann Eliza; 5. Maria.

*Charles Hamilton* (1) married (1) Susan Haines, to whom was born one daughter, Susan Haines, now the widow of Franklin Mulliner. He afterwards married Sarah Johnston, sister of his brother Arthur Barber's wife and of Rev. Dr. Johnston, of Newburgh. Their children, aside from two sons who died young, were: Jane Ann, and Catherine Johnston—Mrs. Charles Woodruff, both of whom survive them.

Samuel Sly bequeathed his farm, which contained two hundred and thirty-three acres, to his sons John and William, and William's portion, handed down through his son Charles H., is still in the family. Charles Hamilton Sly was born May 14th, 1792. He was second lieutenant under Capt. Alex. C. Burnet in the war of 1812, and was captain of the 14th regiment, 34th brigade, of the militia in 1823, afterwards ranking as major. He was a man of soldierly bearing and great affability in manners. He served the congregation as trustee for upwards of fifty years, having been reëlected to the office as often as his term expired, and while he never made a public profession of his faith in Christ, the last nearly six years of his life, during which he was well known to the writer, he was not only a regular attendant on public worship so long as his health would permit, but he also encouraged the worship of God in his family, and apparently with great satisfaction. He died August 7th, 1875, in the eighty-fourth year of his age.

## IV.

# NECROLOGY.

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THE following members of the church have died during the present pastorate :

March 30th, 1870.—SARAH THOMPSON, aged 42 years ; wife of David Thompson.

August 2d, 1870.—MARGARET HARRIS, aged 56 years.

September 20th, 1870.—ROBERT LIPSETT, aged 76 years.

March 7th, 1871.—SARAH ELIZABETH SHERWOOD, aged 33 years ; daughter of Alfred and Elsie Bowne and wife of Egbert S. Sherwood.

October 6th, 1871.—ELIZABETH FOWLER, aged 68 years, 9 months, and 3 days ; wife of David Fowler.

December 27th, 1871.—DEBORAH HARRIS, aged 29 years ; daughter of N. Hill and Sarah E. Harris.

December 16th, 1871.—ROSINA WILLIAMS, aged 21 years ; daughter of William and Susannah Williams.

December 25th, 1871.—ERASMUS DARWIN DRURY, aged 49 years ; son of Dr. John W. and Jemima Drury.

February 10th, 1873.—JONATHAN TEARS, aged 70 years, 9 months, 20 days.

April 8th, 1873.—EMMA E. MILLER, aged 30 years ; daughter of David and Elizabeth Fowler and wife of Moses B. Miller.

May 19th, 1873.—JANE ARNOTT, aged 73 years ; wife of George Arnott.

May 10th, 1874.—MARY ELLEN HURD, aged 23 years, 4 months, and 28 days ; daughter of Burr and Elizabeth Hurd.

July 10th, 1874.—MILLECENT COOK SCOTT, aged 86 years, 1 month, and 16 days ; widow of James Scott.

September 26th, 1874.—JAMES H. LAUGHLIN, aged 23 years ; son of Jas. and Ann Eliza Laughlin.

April 23d, 1875.—SUSIE R. LOSKAMP, aged 43 years ; wife of Conrad Loskamp.

April 25th, 1875.—RUTH PARSHALL, aged 88 years, 6 months, 17 days ; widow of Moses Parshall.

July 13th, 1875.—JANE NIXON, aged 87 years and 6 months ; wife of Enoch B. Nixon.

— — — — —, 1875.—SARAH E. HASBROUCK, aged about 17 years.

October 31st, 1875.—MARGARET A. BOWDEN, aged 13 years, 1 month, and 19 days ; daughter of McLeod W. and Rachel A. Bowden.

August 27th, 1877.—ELMIRA McCORD, aged 66 years.

October 7th, 1877.—MINERVA JACKSON, aged 68 years, 3 months, and 20 days ; widow of William Jackson.

December 15th, 1877.—ANDREW NEELY YOUNG, aged 81 years, 4 months, and 20 days. (See Elders.)

February 26th, 1878.—ANN MANNEY, aged 40 years ; daughter of David and Julia McWhorter and wife of William T. Manney.

March 20th, 1878.—CHARLES W. DRUEY, aged 29 years ; son of Erasmus Darwin and Mary Elizabeth Drury.

April 2d, 1878.—ISABELLA WALLACE, aged 15 years, 10 months, and 25 days ; daughter of John C. and Margaret Wallace.

April 24th, 1878.—SARAH M. HAINES, aged 78 years, 5 months, and 25 days ; widow of John S. Haines.

April 26th, 1878.—JONAS HAWKINS, aged 67 years, and 6 months.

July 5th, 1878.—MARY FRANCES HOWELL, aged 44 years ; daughter of Rensselaer and Olive (Belknap) Howell.

July 19th, 1878.—SARAH E. HARRIS, aged 60 years ; wife of N. Hill Harris.

August 22d, 1878.—ELSIE BOWNE, aged 68 years ; wife of Alfred Bowne.

January 17th, 1879.—MARGARET BOWNE, aged 62 years, 3 months, and 3 days ; wife of James W. Bowne.

March 27th, 1879.—ELSIE MILLER, aged 79 years ; wife of Samuel H. Miller.

September 11th, 1879.—ELLEN H. HAINES, aged 59 years ; daughter of John S. and Sarah M. Haines.

October 26th, 1879.—SAMUEL FINLEY, aged 63 years, 8 months, and 10 days. (See Elders.)

March 12th, 1880.—THOMAS KENNEY, aged 73 years.

March 8th, 1880.—GEORGE B. HARRIS, aged 64 years, 10 months, and 25 days.

This list of the departed contains some of the noblest names that stood on the church roll. Some of them had attained to a great age, and were waiting their decease with Christian patience, "having a desire to depart and to be with Christ, which is far better." Some were in the strength of their years, and apparently had work yet to do ; while others were young—some of them scarcely more than children, in whom is the hope of the church. But in the Master's time they were called away.

One feels prompted to weave a wreath for the brow of the faithful parent—the true father or mother, the loving husband or wife, the dutiful child, the earnest sabbath-school teacher, the trusted friend. But "a voice from heaven" says "Write,

Blessed are the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labors and their works do follow them"—and "blessed" are such, one and all. To the glory of Christ be it said, through whom alone they have attained to the home of the redeemed,

" 'T was through the Lamb's most precious blood  
They conquered every foe ;  
And to His power and matchless grace  
Their crowns of life they owe."

With this they all would have us leave them if, from the bright land beyond, their voices could reach us.

And yet, for the sake of the young men who were under her care, it seems eminently fit that a brief record further should be made of one of them—

MRS. MARGARET BOWNE.

She was the daughter of Robert and Rachel (Hamilton) Warrell, and from a child she seems to have been somewhat remarkable, for the old men of to-day who knew her then, many years younger than themselves, speak of her in the same strains as do those who were her associates in later years.

August 29th, 1843, she married James W. Bowne, now in the eldership.

Her home, the generous hospitality of which was fully equal to her means, was the home of the orphan, who found in her a mother. The poor never appealed to her in vain ; her benevolence even sought them out in order to relieve their wants. For the salvation of souls she was ever anxious, and many can testify to the word fitly spoken which has been blessed to their spiritual good. She was eminently domestic, and yet her efforts and prayers were never restricted to her own domestic circle. When our Sabbath School, in its present form, was organized some eight years since, the young men, many of whom had been under her instruction before, chose her as their teacher. The result showed the wisdom of the choice ; for so long as she was able, and even when her

health had so failed that she really was going beyond her strength to do it, she met her class, with the most careful preparation, and urged upon them the claims of the Gospel, and their duties and privileges under it. If any of the members of that class are lost, it will not be because they have not had the path of duty clearly and lovingly laid before them, and that by one who, in more favorable circumstances in life, with greater opportunities, would have stood the peer of any of the noble women whose names, with their works, have passed into history. "Men will praise thee when thou doest well to thyself," but she chose "that good part, which shall not be taken away from her," and all such "the Master praises." She trusted in Him whose "name is as ointment poured forth," and who makes the fragrance of the names of His people to abide. Through their good works the whole house is often filled with the odor of their ointment.

V.

THE ONE HUNDRED AND FIFTIETH ANNIVERSARY  
OF THE  
GOODWILL CHURCH.

---

AT the regular autumnal meeting of the Presbytery of Hudson, in the Goodwill Presbyterian Church, on Monday evening, September 15th, 1879—the Rev. CHARLES BEATTIE, Moderator—the committee on arrangements recommended that on to-morrow evening a memorial service be held in commemoration of the one hundred and fiftieth anniversary of Goodwill Church, which recommendation was unanimously adopted.

TUESDAY EVENING, Sept. 16th, 1879.

The Presbytery convened for the memorial service—a large audience, filling the house to its utmost capacity, being present.

The Moderator, in opening the services, announced the Hymn commencing

“Come we who love the Lord,  
And let our joys be known;  
Join in a song of sweet accord,  
And thus surround the throne;”

which was sung by the congregation, after which Rev. W. D. SNODGRASS, D.D., of Goshen, the senior pastor in the Presbytery and the pastor of the senior church, led in prayer as follows :

“O LORD, the great and the mighty God, whose name alone Jehovah, the self-existing, unchangeable, and eternal one, before whom it becomes every knee to bow and every tongue to confess: we adore Thee in view of all Thou art and of all that Thou hast been to us in our creation, in our preservation, and especially in the provision which Thou hast made for our recovery from the state of bondage and misery into which our sins have brought us. We thank Thee that Thou hast sent Thine only begotten Son into the world to be our Saviour, and for the unlimited assurance that whosoever believeth in Him shall not perish, but have everlasting life. We thank Thee for the gift of Thy Holy Spirit to convince the world of sin, of righteousness, and of judgment; to show them their need of a Saviour, and to lead them to the exercise of faith and confidence in Him. We thank Thee for the full revelation which Thou hast made to us concerning this way of salvation; that having spoken in times past unto the fathers by the prophets, Thou hast in these last days spoken unto us by Thy Son and by His inspired servants. We thank Thee, O God, for the establishment of a church in the world resting upon the foundations of the Apostles and Prophets, of which Jesus Christ himself is the chief corner-stone. We thank Thee for the promise that against this administration of Thy grace and mercy the gates of hell shall not prevail. Thou hast fulfilled this promise in the past, and we rejoice in the assurance that Thou wilt fulfill it in time to come. We thank Thee, O Lord, for the origin and continued existence of Thy church in the land in which we dwell; for the care Thou didst exercise over it during the infancy of our being as a nation, and for everything pertaining to its advancement until now. We thank Thee for the early establishment of a church of our name and denomination in this place. We thank Thee that Thou didst put it into the hearts of Thy people who took up their abode in this neighborhood to form themselves into an association for the worship of God, for the support of the Christian ministry, and thus for the administration of the Word and the ordinances of God among them. We thank Thee for all Thy favor

toward it during the one hundred and fifty years that have elapsed since its organization. We bless Thee for all Thy servants that have fulfilled their ministry here and gone to their reward in heaven; and we bless Thee that those still in the land of the living, who either have been, or still are, connected with this church and people. And we bless Thee that so many are gathered together on this auspicious occasion to look back upon the past with gratitude, and to renew with increasing faith their determination to serve and glorify Thee in the use of all the means which Thou has brought within their reach. And we now unitedly beseech Thee to look down upon this congregation and let Thy blessing rest upon it—that blessing that maketh rich and that addeth no sorrow. Oh do Thou give to Thy servant, who ministers to this people now a double portion of Thy Spirit, and enable him to go in and out before them as one who knows the truth, who has felt its power, and who can divide it rightly, giving to each one among his hearers a portion in due season. And we pray Thee that from time to time Thy increasing blessing may rest upon all the efforts that are made here to promote the interests of that kingdom which is “not meat and drink, but righteousness, peace, and joy in the Holy Ghost.” We thank Thee, Almighty God, for all the churches in the region round about us that have been established from time to time, and that under Thy favor and blessing have had a useful existence until now. Oh that Thy blessing may rest upon them all. Let Thy blessing come down this night upon the ministry and eldership of the Presbytery which is here assembled, and upon all the churches under its care. Be with us in all the services of this evening. Let the words of our mouths and the meditations of our hearts be acceptable in Thy sight; and grant that we may depart from this place with our faith strengthened, our zeal increased, our love abounding more and still more for that which concerns the interest of Thy kingdom, as well as the spiritual welfare of our own souls. And to God, only wise, the Father, Son, and the Holy Spirit, shall be present and everlasting praise. *Amen.*”

At this point in the services the pastor of the church, at the request of the Moderator of the Presbytery, took the chair. In doing so he said :

“Fathers and Brethren of the Presbytery of Hudson: It is a matter of profound gratification to me and to the people to whom it is my privilege to minister, that you are with us on this interesting occasion. Your presence here at this time is singularly providential, for when the invitation was extended to you to hold this meeting of the Presbytery in this house—no invitation renewed from the year previous—no thought was entertained of this anniversary. It is then a remarkable coincidence that just one hundred and fifty years ago this very week, “the people of Wallkill”—for thus the first settlers here designated themselves—were, by the Synod of Philadelphia, to which body they had applied through their commissioner or supplies of preaching among them, referred to the Presbytery of Philadelphia, under the care of which Presbytery and its successors in this field, the Goodwill church, the religious centralization of “the people of Wallkill,” has ever since remained. In coming together this evening to thank God for the past, we have brought with us what we could find that belonged to the past. This ponderous volume—an old book of theology—was the property of its first pastor. One hundred and thirty-nine years ago his eyes closed in death, and the book, then old, written in a dead language, has been handed down from generation to generation by his descendants. It was lately presented to me by Mr. Jacob Y. Shafer of this town, perhaps in recognition of the fact that the succession in the church outlasts that in the family. Its suggestive presence on my table has done much toward shaping this occasion. We have here on either side of the pulpit the portraits of the Rev. Andrew King and his wife Ruth, kindly loaned by Mr. H. H. King of New York, a grandson of the venerable pastor. We have also a likeness of the Rev. Robert W. Condit, D.D., kindly furnished by his daughter, Miss C. N. Condit of Oswego. Rev. William Blain is represented in the audience by a

grandson from New York, who is about entering the legal profession. His father, Rev. William J. Blain, the only surviving son of the sainted pastor, in his enforced absence has communicated by letter.

AMSTERDAM, N. Y., September 1st, 1879.

REV. JAMES M. DICKSON:

*Dear Brother* :—Your favor of the 28th ult. is received. I greatly regret that it will be impractical for me to accept your kind invitation to be present and participate in the proposed memorial services in commemoration of the one hundred and fiftieth anniversary of the old Goodwill church; and all the more because from sickness in my family I was unable, some years ago, to accept a like invitation to attend the dedication of your church. I shall, however, be present with you in thought on the interesting occasion to which you look forward; and as the son of one who served the good old church as pastor for over a sixth of her long and useful existence, I send her my most cordial greetings and congratulation that she survives in such a vigorous old age, and also to yourself as a worthy successor of those who served her as pastor so long and well, with expression of earnest wish and prayer that the present pastoral relation may continue through a long and prosperous period.

Around the old Goodwill church cluster the memories of my childhood and youth. With her are connected many of the most sacred scenes of my life there I first sat down to the table of the Lord, upon her roll my name still stands, in her pulpit I first began the work of preaching the Gospel, in her graveyard lies dust most sacred to my heart, and I feel that the least I can say to her on this 150th anniversary of her existence is, may "the goodwill of him who dwelt in the bush" long, long rest upon the Goodwill church and the line of succeeding pastors through centuries yet to come.

With best wishes for yourself, and congratulations over your past successes as pastor of the good old church.

Very fraternally yours,

WM. J. BLAIN.

My immediate predecessor, Rev. D. M. Maclise, D.D., has come to us from St. John, New Brunswick, and most heartily do we welcome him. We have also the pleasure of the presence with us of our brother, the Rev. Jas. R. Graham, D.D., of Winchester, Va., a son of a former elder of this church, whom I will introduce to you as the first speaker of the evening.\*

\* Those who were present at the Anniversary will miss from these pages much of the sparkle of the occasion—much, indeed, that was said which was like the foliage which cannot be preserved with the fruit. The singing was led by the choir of the church, consisting of Mrs. J. M. Dickson, organist; Miss Ella Harris, Mrs. R. B. McMonagle, Mrs. J. B. Hadden, Messrs. Milton C. Bull, R. B. McMonagle, John and Charles Loskamp and Charles Graham, assisted by Mr. B.

But before listening to him let us all unite in singing

A HYMN OF THANKS AND PRAISE.

Written for the One Hundred and Fiftieth Anniversary of Goodwill Presbyterian Church by MABEL G. OSGOOD.

"I will give Thee thanks in the great congregation : I will praise Thee among much people."  
—PSALM 35 : 18.

Accept our homage, Lord,  
Thou by the just adored  
Through endless time ;  
Come down among us now,  
While we in reverence bow,  
Stamp on each heart and brow,  
Thy truth sublime.

Hearken ! the Spirit calls !  
Within these sacred walls  
Let praise resound.  
Thanks for the holy dead,  
Here by the Gospel fed,  
Who the blest seeds have spread  
Of love profound.

Through the rich sheaf of years,  
Father, Thy hand appears ;  
Blessings increase.  
Up ! and our anthem sing ;  
Up ! now, the message ring  
Of Him who reigneth King,  
GOOD WILL and peace.

The Hymn concluded, Dr. GRAHAM spoke as follows :

" We enjoy a rare privilege to-night. We stand here with the history and traditions, the sacrifices and sufferings, the conflicts and triumphs of a century and a half behind us. Five generations of men have appeared and passed away since the foundations of this church were laid. In a country like ours, whose settlement by civilized man is so recent, and whose whole history is so brief, this is certainly something to

B. Johnston of Montgomery. It may also be stated in order to the understanding of an allusion in the address of Dr. Graham, that the ladies of the congregation served the members of the Presbytery and others with dinner and supper at the parsonage—upwards of a hundred sitting down to their tables at once

excite our interest, and to call for devout thanksgiving unto God; and it is eminently proper that the occasion should be commemorated by this expression of our sense of Divine goodness to us.

It was not to be supposed that an event so rare in itself, and so full of interest to the members of this church, would fail to awaken the attention and enlist the sympathies of our friends of neighboring churches; and while highly gratified, we are not surprised that that sympathy is testified by this large attendance with which we are honored to-night.

But while the occasion is one for general congratulation and rejoicing, there are some here who, having a birthright in "the old Wallkill Church," hail this anniversary with emotions in which others cannot be expected to share. *Here* we were born; here we were baptized; here we took upon us the vows of God; here is "the place of our fathers' sepulchres," and the grave of many a loved one asleep in Jesus. To this sanctuary, then, we are bound by the strongest and most sacred ties. We claim a heritage in all that is glorious in its history. It was in the labors and sacrifices, the faith and prayers of our sainted fathers, that its foundations were so firmly laid; and it was through their fidelity and unwearied zeal,—owned and blessed of God,—that it has been preserved and prospered, till now, in its maturity and vigor, it is transmitted to us. We accept it as their choicest legacy, and thank God for their graces and their gifts.

In these commemorative services it will naturally be expected that some appropriate reminiscences of the bygone days should be presented. If the presentation of these should be thought to fall properly upon me, as has been suggested, I am happily relieved, in a great measure, of the task, by the timely and invaluable labors of its recent pastors. Through their diligent and patient researches, much of the obscurity resting upon the origin and early career of this church has been cleared up, and a satisfactory history written, which will tell to future generations by what men, and through what trials, this "goodly heritage" has been handed down to them.

Some of the names of those who first banded together to build here an altar for God, and also of those who first ministered at this altar, have been rescued from the oblivion to which they were rapidly descending. A few of these names are known and honored in our community to-day; but many of them have entirely ceased from among us. The fact is not a little remarkable, that *in this church itself* there is not a single individual to-day, so far as is known, who bears the *name*—though there are not a few who are the lineal descendants—of its early founders. They are scattered, however, in countless numbers, in every part of this broad land, and we may hope are repeating the good deeds of their pious fathers, and perpetuating in other communities the salutary influence once so happily exerted here. It would be an interesting work, had we the necessary data, to count up the multitudes that have sprung from these early fathers, and who are now serving the God of their fathers in the various and widely scattered spheres in which He has cast their lots. Their numbers would amaze us. As an illustration and proof of this, take the single instance of the first pastor of this church—my own ancestor—the revered Houston, whose memorial tablet is before you. I know whereof I affirm, when I say that if all his *living* descendants were present to-night, not one-half of them could be crowded into this house; and were *all*, both living and dead, descended from him, to pass in procession before us now, they would constitute an exceeding great army, to be numbered by thousands. How far-reaching, then, for good or evil, must be the influence that has gone forth and is still going forth from the whole of that little band that first assembled for worship here!

When we speak of this as the *one hundred and fiftieth anniversary* of our church, we seem to carry back its history to a very remote past—and its age *is* great as compared with most other similar organizations around us. It is the oldest Presbyterian church in this State, but one, west of the Hudson, and probably not more than thirty others, of our faith and order, in this whole land can claim an antiquity as great.

Yet there are those present whose memories cover probably *one-half* of that entire period. And there are not a few among us who are not willing yet to be ranked as old men—of whom I am one—whose memory easily covers nearly or quite *one-third* of our history, reaching even to the ministry of Dr. Condit. In reverting to-night to the dim recollections of childhood, it requires no effort on our part to recall, at least in general outline and in some of its leading features, the scenes which fifty years ago were presented here every Sabbath day. The old “meeting house” with its double tier of windows—a venerable relic of the last century—stood on the site and furnished the framework of the present edifice. Where your graceful spire now points to heaven stood the old “steeple,” which to our childish eyes appeared many times higher, and ever so much more beautiful and grand, than its modern successor. Entering the church, *there*, on the west side, stood the pulpit, as near to the ceiling as it well could be and yet leave room for the far-famed “sounding-board” above; and in the lofty barrel-shaped pulpit, beneath that sounding-board (which every Sunday I expected to see fall like an extinguisher upon him), stood the graceful form of that beloved man and “eminent herald of the cross,” the pastor of our childhood, Robert W. Condit. Beneath the pulpit sat the chorister, Capt. Benjamin McCutcheon, long our leader in the “service of song;” while in the old-fashioned high-backed pews, some of which were square, and in the spacious galleries which surrounded the church on three sides, crowded the overflowing congregation which then worshiped here, and which, in pleasant weather, came thronging at the hour of worship through the porch of the main entrance in front of the pulpit, through the door under the steeple, and through the side door on the north which gave entrance from the grave-yard. And the men and women composing that congregation! I recall vividly the curiosity with which we youngsters regarded some of them, and the awe which others of them inspired. To some of them wealth gave consequence; to others birth and position gave distinction, and to

others still age and worth gave dignity ; while to many godliness gave excellence and grace.

The *Elders*, as brought more prominently into view, are those who have left the most distinct impression of individual excellence. Who that ever saw JUDGE BARBER can forget the marked dignity of his demeanor as he entered the house of God, or the impressive reverence which characterized his attitude as he stood in prayer? Time would fail to more than mention his colleagues in the Session,—the venerable MILLER, the genial MEAD, the excellent LYON, and that “Israelite indeed, in whom there was no guile,” who, later than these others, was called to his reward, NATHANIEL BREWSTER.

With these rulers in the house of God, whom we “count worthy of double honor” because they “ruled well,” are associated, in my earliest recollections of the church, many worthy and even distinguished men whose names have ceased from among us, but many of whom were honored in connection with churches since organized in Montgomery and Walden ; as, Boreland, Hill, Pelton, Millspaugh, Lindsey, McNeal, Walden, Kidd, Neaffie, Parshall, Capron, Hunter, Belknap, Chandler, Monell, Colden, Pennoyer, Faulkner, and Rhea. There, too, were those godly men and saintly women whose children still rise up among us to call them blessed: Beatty, Bowne, Crawford, Fowler, Graham, Haines, Harris, Hawkins, Howell, Jagger, Miller, Scott, Sly, Smith, Van Keuren, Woodruff, Young, and many others.

New blood, and a good deal of it, has since been introduced ; but those bringing it have not failed to show that, for the most part, it comes from that same old Scotch-Irish stock which predominated so largely in our earliest settlers, and gave character and form to the institutions which they reared. It is pleasant to know that they mingle so readily with the element already here, and aid with equal energy and zeal in carrying forward the noble work which the fathers so auspiciously began.

It is our privilege, as well as duty, to-day, to commemorate the virtues and extol the worth of our fathers. They were

a strong race, whose heroic endurance and pious achievements we recall with pride. The example of their nobly useful lives should be held up to the view of their children, and cherished as inviting and assuring beacons by the aspiring youth of this ancient church. Yet, while we cheerfully accord them all proper honor, and bless God for the grace that enabled them to plan so wisely and build so well, we must not claim that either they or their works were *perfect*. The world moves, and *progress* is the law of the Christian life. As with the individual, so with the church—it ought to become better as it grows older. And, without meaning to detract from the fame of the fathers, or wishing to disparage either their faith or works, we cannot be insensible to the fact that there has been substantial advancement here, both in Christian enterprise and in Christian morals, since their day. The sweep of Christian sympathy and the sphere of evangelical effort are *now* wider in their range and more far-reaching in their effects than was dreamed of when this church was planted. Nor has zeal for the cause of Christ in other lands dampened the ardor of God's people for the welfare and purity of His cause at home. *These* also are carefully consulted and secured. As evidence of progress, a variety of facts might be adduced. Take, for example, the cause of *Temperance*. Within the memory of some who are yet in middle life, there were within the bounds of this congregation, and outside of the villages which it then embraced, not less than a dozen tipping-houses, whereas *now* there are but two or three, and these upon the outskirts of the congregation. In examining some old church papers (during a visit here a year or two ago), I found an account against this church for liquors to be used (if my memory serves me) at "the raising" of the parsonage: bought, I suppose, "for *mechanical* purposes." And I found another document, of more immediate interest to us to-night—a bill presented to the treasurer of the church by Joshua Conger—for whiskey furnished *for the use of Hudson Presbytery during its sessions at Goodwill!*—and this within the memory of some now present. Did brother Dickson have the forethought to include *that item* in

his bountiful provision for the entertainment of this same Presbytery to-day? The good man is horrified at the suggestion! The world *docs* move, and the church too.

Our beloved Zion, while highly favored of God, has yet not been exempt from trials. She has experienced many reverses and sustained some disasters. There have been dark days in her history—times which have sorely tried the faith and constancy of God's people—times when the strong staff and the beautiful rod have been broken—when revolutions convulsed the land, when financial distress projected its frightful shadow over every threshold, when external conflicts disturbed her peace and internal dissensions threatened to rend her, and indeed *did* rend her in sunder; for more than once has she evinced her genuine Presbyterianism, by showing that, like the *hickory*, she was "hard to break but easy to split." But through the distinguishing mercy of her God she has withstood every shock and survived every storm, and stands to-day among her sister-churches as vigorous in her strength and as fair in her proportions as in any previous period of her existence.

And now arises the momentous question: Shall this prosperity abide? Shall there be other anniversaries to witness the existence not only, but the continued growth, of this vine of the Lord's planting? Under God, it rests in a great measure with *you*, Christian brethren of this congregation, to answer this solemn question.

As one of you, having a birthright here which I am not willing to surrender, and still feeling a joy almost as keen as your own in all that contributes to the welfare of this church, I adjure you, by the memory of the fathers, by your love for the fair bride of Christ, by your love for Christ Himself, not to destroy or weaken, but to preserve and enlarge this precious heritage bequeathed to you; that you, in turn, may bequeath it to your children and your children's children, enriched with the memory of your fidelity, and your abundant labors and cheerful sacrifices for Christ. To accomplish this will subject you to no little expense of time and toil and means; but the

end to be secured is worth manifold more than all it may cost. No living man can adequately estimate the benefits which our own generation and those gone before us have enjoyed, in consequence of the wise forethought of our fathers, and of the sacrifices they so cheerfully made, in building an altar here for the worship of their God. And if you are faithful to the trust committed to you, and which you publicly recognize and proclaim to-night—if you carefully nurture and cherish this goodly tree, the seed of your fathers' planting, whose boughs already spread so far and are laden with such precious fruits, and beneath whose welcome shade so many now are seeking refreshments and rest—eternity alone can disclose the abundance and richness of the fruitage, in the blessings it will yield to the grief-stricken and penitent here, and in the glory to which it will be the means of bringing an innumerable multitude of immortal souls, "when it shall please God, of His gracious goodness, to accomplish the number of His elect."

But if this church is to abide and to be a blessing to the generations yet to come, you must see to it that it be not moved one hair's breadth from that sure foundation on which it was originally builded—"the foundation of Apostles and Prophets, Jesus Christ Himself being the chief corner-stone." The men of God who planted here the institutions of religion, and the men who through successive generations, even down to our own time, received these institutions as a sacred trust from them, and the ministers of God, and the elders ruling with them in this house—leaders of this sacramental host—were men, all of them, who held and were valiant for *the truth*—"the faith once delivered to the saints." They never doubted that the Confession of Faith and the Catechisms of the Westminster Assembly embody the very truth of the Word of God; and they never hesitated to receive them in their entirety, as the authoritative standards of their church; nor were they ever afraid, in face of Arminian, Socinian, or Infidel, to own them as the true and actual symbols of their faith. Embracing these doctrines of grace, which they found crystalized in all the creeds of the Reformation, which constitute the cen-

tral truths of the writings of Calvin, Augustine, and Paul, and which are the burden of all the teachings of Jesus Christ, they builded thereon and prospered. And this—just *this*, “the truth as it is in Jesus”—is the foundation, the “bed rock” of the Christian church, against which the gates of hell shall not prevail. If you continue to receive these God-exalting and man-humbling doctrines in their simple meaning, and, in felt-dependence upon the spirit of truth, allow them to exert their legitimate influence in strengthening your principles, purifying your spirits, elevating your characters, and moulding your lives, we may confidently expect this venerable and beloved church—reared by the sacrifices and fragrant with the prayers of men who revered the truth—to abide in favor with God and man; and, with growing numbers, to transcend in noble living and in useful deeds all that is recorded of her in the history of the past. Her walls will still be salvation, and her gates praise.

But if, in an evil hour—which God in infinite mercy forbid—you shall forget the solemn lessons of the past, and, deaf to the admonitions of the Divine Word, prove recreant to your trust and to your God—if, abandoning the testimonies of your fathers, you shall embrace or even tolerate those errors which have corrupted and destroyed so many churches in our own and in other lands—your title to this blessed heritage will be forfeited, and this legacy of a pious ancestry, which it is your duty to transmit unimpaired to all the forthcoming generations to the end of time, will be lost to you and to your children forever. This beautiful edifice may not crumble into ruin, nor these eager crowds cease to throng your courts, but the “abomination which maketh desolate” will stand in this holy place. And then, blotting out these present inscriptions, expressive of your faith and love and devotion to God, which now adorn your walls, you may inscribe in their stead that wail of a broken heart—*Ichabod*—the mournful symbol of departed power and vanished glory.

“But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.”

Anthem: "Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto His name. Worship the Lord in the beauty of holiness."

Rev. Dr. MACLISE was the next speaker. As he came upon the platform, the pastor of the church took him by the hand, addressing him in these words:

My brother: I am most heartily glad to welcome you. You and I, of all the pastors who have ministered to this people during the past one hundred and fifty years, remain upon the earth. We call ourselves comparatively young, yet it will be only a few years before others will take our places, and we will be spoken of as those who were, but are here no more. And when another one hundred and fifty years have passed away, when they celebrate the three hundredth anniversary of this church, many will inquire who Maclise and Dickson were. So perishable are all our memorials here!

Dr. MACLISE, in reply, said:

My dear brother: I most truly and fully reciprocate the feelings which you have expressed. I never would have made a good Methodist, as I never could tell my experience. Whether that arises from a constitutional idiosyncrasy I do not know, but so it is, and never have I experienced its inconvenience more than I do at present among my old friends on this memorable occasion. What my feelings were this afternoon when I came into this church after an absence of over ten years, and saw the familiar faces and heard the familiar and well-remembered voices of my old co-presbyters and other friends, I will not undertake to tell. When the Moderator kindly and courteously presented to me the invitation of the Presbytery to sit as a corresponding member, and said that they were exceedingly glad to see and receive me here, I felt that I would like to say, "I fully reciprocate the feeling of kindness you have uttered; and while I thank you for it, I can from the heart say

I am exceedingly glad to be here, or I would not at considerable inconvenience have left home and traveled almost a thousand miles in order to be present with you on this occasion." But, sir, the words would not come; my heart was too full for utterance; I simply rose and bowed my thanks. Perhaps some of the people present thought it strange that I did not return my thanks in words for the courtesy, as is usual: that was the reason why I did not. I remember many years ago, how many I shall not tell—it makes me begin to feel old when I think of them—I returned, for the first and only time after an absence of a few years, to the house where I was born. My father's family had moved away, and strangers occupied the dwelling in which I had spent my early boyhood's days; and as I entered it and looked around, a strange, peculiar, dizzying, electric sensation went thrilling not only through my brain but my whole being, a sensation such as I had never felt before nor since till this afternoon: then it returned with all its original vividness, as I entered this building and looked upon the people and the place.

It is not because I think I have anything to tell you worthy of the long journey I have come, but simply and solely for the pleasure it would afford myself again to be among you, especially on such an occasion, to take so many of you again by the hand, to look once more into your kindly faces, and be gladdened as of old by the tones of your voices, and feel friendship's thrill permeating my being; and I have realized all this. I have been, as the ladies at the parsonage said I would be, amply repaid for the labor of the journey by the glad welcome I would receive.

It is not necessary, my dear brother, that I should here and now refer to the archæology of this ancient and honorable organization. That has been pretty thoroughly done already by both of us. And those archæological researches, bringing down the history of this time-honored and God-honored institution to our own time, are in the sacred archives, and there they will no doubt remain when you and I and all of us shall have crumbled into dust. And although living men shall

cease to remember us, when in years to come in the distant future our names may be mentioned and mayhap the inquiry be raised as to whom and what we were, those archives will at least tell that we have lived and labored here. And perhaps those who come after us will have something to say of us that shall not be derogatory, but be as kindly in its character as have been our utterances concerning those who have so worthily gone before us. Doubtless we have all made mistakes in the past, doubtless our predecessors did; who do not? It is a wonderfully "good horse that never stumbles." But I am sure that with regard to my successor and myself neither of us ever did an intentional wrong to this congregation, or to any member of it, in thought, word or deed, and I am as sure that so it shall continue; and I am equally confident that as we venerate our predecessors in the ministry of this church, so shall we be thought and spoken of by our successors. The time will soon come, my dear brother, when we also shall pass away. I am the solitary link connecting you with the long and now past period of one hundred and fifty years of this church's ecclesiastical existence. I have no doubt that you will, as you have been doing, worthily carry on the work which, under the direction of the Church's Head, has now been continued for a century and a half, as long as the God of grace may be pleased to continue you in this field of labor.

The celebration of this 150th anniversary of the Goodwill church is an event that can never again occur in its history, still less in ours. One hundred and fifty years! What a multitude of changes, and how mighty in their influence have the changes been that have come to pass during the existence of this church! What kings have reigned, what kingdoms have risen and fallen, what wonderful discoveries have been made during those one hundred and fifty years! The steam engine, the electric telegraph, the telephone, the microphone, the audiphone, and I don't know how many other curious, interesting, elevating and labor-saving inventions. We all know the advantages of steam and electricity: how with the one we

can outstrip the wind as we rush along in our fiery train, and the other send our sentiments of business or affection across the continent, across or under the ocean, or round the world, anticipating the lapse of time, triumphing over time and space, and overcoming as by a magic wand all terrestrial difficulties and obstructions. I do not know, sir, whether you have yet entertained this audience by the wonderful powers of the microphone, by which the footsteps of the house-fly can be magnified to resemble the strokes of a trip-hammer, the buzzing of a bee to be like the roaring of Niagara, or the gentle sigh of a maiden' as she softly whispers "yes" to the all-important question, to be loud as the thunder that rends the spheres. And the telephone, what a comfort it will be in the coming time! By its aid people will be privileged to listen to the magnificent melodies of the orchestra a hundred, or a thousand miles away, or to sit comfortably at home and drink in the eloquent words of their pastors instead of exposing themselves to the discomforts of stormy days, dark nights and bad roads. How books have multiplied, and the Bible spread broadcast by the million every year, while Foreign Missionary enterprise has had its origin, its labors and its mighty triumphs during this period! These and a thousand other wonderful discoveries and improvements in the arts and sciences have been achieved that had never entered the brain of the most learned and thoughtful men when this organization had its origin. During all this century and a half that has witnessed so many revolutions, the Goodwill church has held on the even tenor of its way, growing continually, sending off colony after colony to the number of six; that is to say, every quarter of a century on the average, gave birth to a new and vigorous organization, while the old mother-church herself is apparently the youngest, the freshest, and most vigorous of them all.

Who can tell what will come to pass during the next one hundred and fifty years? I have no fear of the world coming to an end before the completion of that period. I think few people nowadays do expect it; at least we no longer hear of

people acting as if the end were very near. No longer are we astounded by hearing of people giving away their property, or selling it for a song, and getting ready their ascension robes to go up to glory. It is a question, had the end come when expected, whether some of them would have gone in that direction, notwithstanding their white robes. People need better robes to fit them for glory than those prepared in the loom and the laundry. I hope we shall all obtain them, the robes of the Redeemer's righteousness. I shall not speculate as to the probable duration of the earth whether it shall be a thousand, a million, or a thousand million of years, but I am sure when the 300th anniversary of this church comes round, those who shall then compose the congregation will celebrate it with far more eclat than that with which it is now observed.

As I look around me and into the faces of this great audience, and I am gladdened by all that I see and hear; I am saddened, also, because I miss so many familiar and well-remembered faces and forms. I look on the right hand and on the left, and all over the house, and everywhere I miss old friends; so many of them are gone that I am sad; but they have gone to the land of the blest; and therefore I am glad. Yes—

“Friend after friend departs;  
 Who hath not lost a friend?  
 There is no union here of hearts  
 That finds not here an end;  
 Were this frail world our only rest,  
 Living, or dying, none were blest.  
 There is a world above  
 Where parting is unknown;  
 A whole eternity of love,  
 Formed for the good alone:  
 And faith beholds the dying here  
 Transplanted to that happier sphere.”

Yes, friend after friend departs, and some of those were among my dearest friends. The first one that was taken was Cyrus Bowne.\* He was a trustee but not an elder; he would

\*Gravesend, L. I., was settled by English emigrants from Massachusetts about the year 1645. Among the early settlers were William and John Bowne,

have been one had he lived a little longer. He would have been one of the very first elected to that sacred and responsible office. He was an earnest, warm-hearted, energetic, self-denying Christian man. He was suddenly summoned away while yet in his manhood's prime. It was a heavy blow, not only to his family, but to us all, and sorely did we all miss him. After him William Graham was taken—the father of our dear brother, the Rev. Dr. Graham, to whom we have been listening with so much delight, and of William Graham, the author of the Memorial Hymn which we are to sing to-night. Elder William Graham was one of nature's noblemen, a man of much ability, and ever ready at his post in the faithful and efficient discharge of all Christian duties. His loss was also sadly felt. And so one after another passed away, making our hearts sad, till about the time of my leaving this pastoral charge, when elder James Van Keuren, M.D., was also called to go up higher. Dr. Van Keuren was a humble, tender, loving, benevolent man, perhaps still better skilled in dealing with the diseases of the soul than those of the body. After a very brief sickness he was taken from us, but the call found him prepared to go up higher to the land of the blest, where the inhabitants no more say I am sick, and the weary are at rest. And then came the one so fittingly referred to by my brother Graham, Nathaniel Brewster—I can see him now, to-night, as I used to see him there, sitting in that pew.

probably father and son. William was granted a "planter's lott" on Nov. 12th 1646; and John, Sept. 20th, 1647. Early in 1665, a number of the inhabitants of Gravesend, and among them William, John and James Bowne, obtained a patent for a large tract of land in Monmouth county, N. J., whither they probably shortly after removed. Gershom Bowne, a descendant of this branch of the family, was born April 1st, 1745. Early in life he moved to Fishkill, Dutchess County, N. Y. He was twice married: first to Elizabeth Gildersleeve, about 1773, and afterwards to Nancy Gosling, about 1786. To the first were born four children: 1. Obadiah, b. Nov. 28th, 1774; 2. Martha, b. Oct. 13th, 1776; 3. Benjamin, b. Sept. 12th, 1778; and 4. Catherine, b. Feb. 18th, 1780. Obadiah married Susan Rickey. To them were born eight children: 1. Harvey; 2. Mary Ann, who married Nathaniel Brewster; 3. Harriet, who married Isaac Platt; 4. Alfred, who married Elsie Way; 5. Cyrus H., who married Hester Wood; 6. Elizabeth, who married J. Caston Platt; 7. James W., who married Margaret Warrell; 8. Martha J., who married Thomas B. Scott. Obadiah died in Dutchess county some time previous to 1827, in April of which year his widow with her children moved to Orange county, and soon after they associated themselves with the Goodwill church.

although I know that he is dead, as much as the good can die—dead and buried, and I called back to preach his funeral sermon after I had gone to another pastoral charge in the city of New York. No nobler Christian man than Nathaniel Brewster, the Israelite indeed, in whom there was no guile, have I ever known in this or any other county or country. A descendant of William Brewster of the Mayflower, in no respect inferior to his noted ancestor, in many respects, I doubt not, greatly his superior, he was a man among ten thousand to be loved and trusted. Even the men of the world knew and acknowledged his worth, and were wont to come to him instead of resorting to courts of law with their differences, to him as sole arbitrator, knowing that their cases would be rightly and righteously decided. Often since then in endeavoring to stir up the elders and others of my charge to a more earnest, active and consecrated life, have I set before them this man as an example of all good words and deeds. Nathaniel Brewster! O how I have longed for such another elder during the more than ten years that have passed since last I heard his voice and saw his face, and often have I said, when shall I look upon his like again! But he too has gone to glory.

And still another elder has gone the way of all flesh—Andrew N. Young, a gentle, kind, loving, true, humble, devoted Christian man, one of the most unpretentious and unostentatious of men. But he is taken, too, after being purified through exceeding great suffering; and we would not have detained him in his sufferings if we could, for he has gone to the

“ Land of pure delight,  
Where saints immortal reign;  
Infinite day excludes the night,  
And pleasures banish pain.”

There are many others, also, that deserve worthy mention, did time permit; but it does not, and I must content myself with these brief references to those official men. I have no time to tell you of my labors during the ten years that have elapsed since it was my pleasure to minister in this place, and

I shall only say that thither my thoughts have turned more frequently, and with a warmer, tenderer glow, than to any other place in which my lot has been cast, and I doubt not that so it will continue to the end.

When I look on all these still well-loved friends, the changes time has wrought are very notable. The next ten years will be still more marked in their results in this respect. Yes, the strongest of us all will yet bow ourselves, "the keepers of the house shall tremble, and the grinders cease because they are few, and those that look out of the windows shall be darkened, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail, because man goeth to his long home and the mourners go about the street, for the dust must return to the earth as it was, and the spirit unto God who gave it." But to the genuine believer in Jesus it is not wholly sad to think of growing old and dying, for "to depart and be with Christ" is far better than to linger on in feebleness and decrepitude on the shores of time.

Yes, it is far better to go up and be forever with the Lord, than to enjoy the highest honors and pleasures earth has within her gift. There we shall see Adam and Eve and Abel and Enoch, and all the elders who "through faith obtained a good report;" we shall see the holy patriarchs, prophets and apostles, the martyrs and confessors who lived and died in the times that tried men's souls. There we shall see Father King. I never saw his face in the flesh, as he died long years before I was born, but he is said to have been a kingly man, and from the likeness which I now look on for the first time, I have no doubt that he was in form and feature all that is claimed. We shall see and converse with the learned and eloquent John Blair, and the gentle, urbane and amiable Condit, and good, plain, honest, faithful Father Blain, with whom for a brief period I was co-pastor of this church. All these and countless multitudes more, men and women of whom the world was not worthy, whom we have seen and whom we have not seen, we shall there see and know; yea, all who know and love the Lord.

I rejoice to be able to say that I have reason to believe that only the pure gospel of the grace of God, radiating from the cross of Christ, has ever been proclaimed by any pastor of this church, and God has blessed his truth here, and made it mighty, and He will, I doubt not, continue to bless it. Go on, therefore, my dear brother, telling the old, old story of grace, preaching the glorious gospel of the grace of God, and God will bless you and make you a blessing to a multitude of souls.

In conclusion, I offer you my sincere and hearty congratulations on the past history of this church, so honestly and wisely conducted for one hundred and fifty years, on the success of this anniversary, on the success of the present ministry, and invoke the blessing of the Head of the Church, the goodwill of Him who dwelt in the bush, the eternal God, to rest richly upon you and yours, upon this church and congregation, and on all those who shall in this place worship God, down the coming cycles to the end of time.

Anthem: "The Lord will comfort Zion; He will comfort all her waste places; and He will make her wilderness like Eden and her desert like the garden of the Lord. Joy and gladness shall be found therein. Thanksgiving and the voice of melody. The Lord will comfort Zion."

The remaining speakers were members of the Presbytery; Rev. Amasa S. Freeman, D. D., of Haverstraw; Rev. Daniel N. Freeland, of Monroe, and Rev. Charles Beattie, of Middletown, the Moderator.

Dr. FREEMAN spoke as follows:

The theme assigned to me on this interesting occasion is: *The duty of children to perpetuate the institutions established by the piety and zeal of their fathers.*

*The Duty.* We owe it to their memory.

It is thus that, being dead, they yet speak, and the work suspended when their hand forgot its cunning, and their tongue was silent in the grave, is carried forward. In perpetuating the institutions which they established we erect the most en-

during monument to their wisdom, and to their fidelity to God and His cause. But if we owe a debt of gratitude to the *past*, we owe one of duty to the *future*. "Other men labored and ye are entered into their labors." Shame on the selfishness of those who are ready enough to reap the benefits of the toils of those who have preceded them, but feel no obligations to those who shall follow them. Care we not what we bequeath to those who come after us? What if those who, at sacrifice of treasure and of blood, secured to us the civil and religious liberties we enjoy had thus reasoned? How different would have been our heritage to-day. As none so realize the value of the gospel and the hopes it inspires as those who deny themselves to impart these blessed hopes to others, so none appreciate the sanctuary and its privileges as do those who make efforts to transmit them to others. Could the spirits of pastors and people who once worshipped here revisit the scenes of their earthly toil, would it not be a joy to them that, though the workmen die, the work goes on, and the flame of devotion still burns on altars they erected, and sacred songs ascend to God where they met to praise and pray? Indeed, as I gaze upon the portrait of one of those pastors (Rev. Andrew King) now hanging before you, I can almost imagine that those lips move, and that he who long ago ministered at this altar takes part in the hymns of praise we sing to-night.

How appropriate, too, that on the other side of the pulpit is the portrait of her who for so many years shared in the joys and duties of his pastorate. Little do our congregations realize how much of their pastor's success is due to the quiet yet efficient influence of his wife. Of this (if I may be permitted to refer to it) we have an illustration here to-night. While he who is now your pastor proclaims the messages of salvation at this end of the church, his wife, at the other end, with skilled fingers and voice, contributes her part in conducting the service of song in the sanctuary.

But I pass to consider briefly the question, *How* shall the institutions established by the piety and zeal of the fathers be perpetuated?

## 1. By cherishing their faith.

They loved the Word of God. Precious to them were its doctrines, its precepts, its invitations, its promises, its warnings. This blessed Book was the basis of all their hopes; their guide in darkness, their comforter in sorrow, their support in death. Uninfluenced by the speculations of skepticism, or by the "oppositions of science, falsely so-called," they believe that "the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." Let it be ours to "hold fast," as did they, "the form of sound words, in faith and love which is in Christ Jesus," and "earnestly contend for the faith which was once delivered unto the saints."

2. We are to perpetuate the institutions established by the fathers by faithfully maintaining the ordinances of God's house.

They honored the sanctuary by punctual attendance upon its services. The sacrifices they made have been placed upon record, and it is well that they have. Let the men and women of the present generation read carefully the story and profit thereby. "Many of them came on horseback and on foot, a distance of twelve or fifteen miles, and this during all kinds of weather, and by all kinds of roads, or, rather, no roads at all, but paths and by-paths through the woods, and swamps, and streams." To which is added the suggestive remark: "What a change has taken place in the habits of the people since then!"

3. To perpetuate the institutions of religion we must not only attend upon the worship of God in His courts, but contribute of our means for the support of the gospel. Each must give, and give cheerfully, as the Lord has prospered him. The language of David should be a rule to every Christian: "Neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing." And, further, the institutions of religion can only be perpetuated by earnest, active co-operation on the part of all the members of the church in every effort to do good, and to extend the blessings of the gospel. By prayer, by sympathy, and by example, each must

sustain the hands of his pastor, and walk in the steps of the fathers, so far as they followed Christ. This is the true apostolic succession—the succession of their faith, their prayers, their zeal; the succession of a godly seed.

It is an interesting thought that many who once worshipped here, the pastors who preached the unsearchable riches of Christ, and the people to whom they ministered, sleep to-night beneath the shadow of the wall of this sacred edifice. What an incentive to duty to my dear brother who is called to occupy this pulpit, and to those who receive the truth from his lips, these graves of the honored dead! With what silent but impressive eloquence they enforce the words: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."

May the theme of my remarks have its fulfillment here; and may the institutions established by the piety and zeal of the fathers be perpetuated to the latest generations.

Anthem: "We have thought of thy loving kindness, O Lord, in the midst of thy holy temple. According to thy name so is thy praise to the ends of the earth."

Rev. Mr. FREELAND spoke as follows:

*Laus Deo.* Praise to God that we are privileged to be here on this grand anniversary occasion—your sesqui-centennial, if "sesqui" means one and a half. When Napoleon would encourage his soldiers on their campaign in Egypt he exclaimed: "Soldiers, fifty centuries are looking down upon you." We stir your hearts to equal enthusiasm when we remind you that *one hundred and fifty years are looking down upon you.* For that period of time in the history of an American evangelical church is better than centuries of the history of the great pyramid. That was erected for the tomb of a king who was denied burial in it, so that after ages of existence in its monumental grandeur it was but an empty sepulchre. But this church, organized as a sanctuary of the living, is instinct, at

the expiration of a century and a half, with the very spirit of life.

You have honored me with an invitation to be your guest to-night: but when I recall the honored men who have filled your pulpit and your elders' bench, I feel as if I might rather, like my Master, take the basin and napkin and be as one that served. I have been asked to make a few remarks upon this succession of godly men and women who have been the workers and worshippers in this church for these years. We hear much of the Apostolic succession, and of the claims of authority and genuineness in ministry and church based upon it. But that is full of flaws in argument and missing links in continuance. There is another and better succession, more easily established and less liable to abuse, namely: the succession of the saints under the covenant of Grace. When the challenge is thrown out, "Who shall declare his generation?" the response is, "He shall see his seed, he shall prolong his days;" "He shall see of the travail of his soul, and be satisfied,"—teaching that there shall be a succession of the godly parents and children, pastors and people, till the end be. A ministerial friend once introduced me to a young lawyer in his congregation, saying, "This is one of the old succession," meaning that he was the son of pious parents, whom I knew, and now himself brought into the church as one of its supporters and co-workers. There is a grand old picture representing the genealogy of the saints, in which patriarchs, prophets, apostles, martyrs, are all represented as interlined, with Jesus at once their head and their glory. But that line was left unfinished, suggesting that it is yet incomplete, and that there is room and claim for others to come and step into the line. Forget not, the promise is "to you and your children." Bourdaloue, the eloquent French divine, drops the remark, "Our duty is not to praise the saints, but to give them successors," to add links to this glorious chain through conversion and the calls of the Spirit. Now, in this work, and for it, the church, this church, is a spiritual forge. In it what men, and women, too, have toiled with earnest wielding of the hammer of God's

word, heating and smiting and shaping, till links not a few, and strong as well, have been riveted into that chain.

Of the ministers of this church, one, its first pastor, the Rev. Joseph Houston, labored for but a few months, while another, the Rev. Andrew King, extended his toils through forty years. If a man labor in the same workshop, or cultivate the same fields, for forty years, he becomes an object of regard for his stability. Business firms, men of the learned professions, who hold the same positions for nearly half a century, are men of mark, of interest, and, if faithful in their calling, have established for themselves a reputation which is enduring. But how much more grand and interesting is the ministry of reconciliation pursued among the same people for a long term of years. Furthermore, what good is accomplished, whether by the short or the long term, if a man be found faithful. A simple bar of iron, one little pivot, a knife-blade, a needle, all are of interest because of their possible usefulness. A horse-shoe may be converted into a magnet that will gather a myriad of particles to it. So from the forges of truth, from the ministrations of the sanctuary, warmed by the love of Jesus, and shaped by the hammer of the Spirit, the Word of God, hearts are converted, souls saved, and men and women and little ones fitted to grander possible utilities—to become magnets to draw and links to bind to Jesus.

It is said that every force, and even every body, makes its own record. That even the shadow of a passing object etches itself on a polished surface of steel, and an iceberg of prehistoric ages has made its scratch on the everlasting hills. But such records are perishable. The inscriptions on the obelisk recently transported to the Thames are illegible on one side, and are rapidly deteriorating on all under England's climate. But there are records on tablets that seem mutable, records on the souls of men which are imperishable, a library written that can never suffer the fate of the celebrated libraries of the world; and there is one book at least whose memoranda will never grow dim, for it is written, "Then they that feared the Lord spake often one to another, and the Lord hearkened and

heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon his name; and they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels." The recording angel has taken his station in this house of God, and noted the results of one hundred and fifty years of faithful labor; the earnest proclamations of the Word, and the responsive tear and yearning; the exclamatory prayer, "What must I do;" the feeling for some one to lead by the hand, and finding it in some of the faithful pastors and elders whose names have been spoken to-night with such affectionate reverence, and whose impress is upon this whole community, which they helped to bring to its present degree of culture and Christian refinement. Of how many under their administration may it have been said, "This man was born there." In seasons of revival what sheaves have been gathered for Christ! for this church has been one of revivals. How many have been given in marriage, and their nuptials blest by the former pastors of this church! By how many sick beds have they stood, holding the hand of the dying till it slipped from their grasp in the swelling of Jordan! Here, to-night, are exhibited the portraits of some of these worthies. But on how many eyes glassing in death was the pastor's face the last image. How often have they stood in God's acre when the golden hair of some loved child was laid away, as it were a "crock of gold," and the aged head, where the snows of winter might replace the silver locks, themselves at last also to be gathered into the same acre, and become a handful of bonnie dust, to await the resurrection of the just. We even congratulate you upon holding among you such treasures and such invisible influences, of which this church may be regarded as in some sort a monument. A monument, however, unfinished. Invisible hands have been building, beside those now living, and you are laboring on a shaft the foundations of which were laid a century and a half ago. See to it not merely that you build, but that you have a place in it, as lively stones hewn out without hands. Let me say to the dear young people, especially to the baptized

children of the church, you have a part in this work: as children of the covenant you owe it and yourselves a duty to step to your place in the wall, and I remind you, as a spur to duty, of the incisive words of Joseph McElroy, D.D., pastor of the Scotch Presbyterian Church, New York city: "Woe be to the child of Christian parents who breaks the chain of covenanted mercy." Flock around this church, as we hear you do, for we hear it is the favorite resort of the young people. Come to be its workers, to receive its benison, the blessedness of the faith; to have your names on its communion rolls. The promise is especially to you. For, although we are Presbyterians, we are covenanters, and will yield to none, not even to those who colonized from this church to assert their faith in the covenant, and to avow, as it was the belief of the sound, efficient ministry who have preached the Word here, that it is our faith, as theirs, that "He will keep covenant with his people to a thousand generations." Hence, let parents not merely pray, but expect the conversion of their children. Then may we expect not merely that the chain of the succession will be maintained here on the earth, but that it will be formed around the throne likewise, and not a link be found wanting in that day; and so parents and children, pastor and people, sower and reaper, may rejoice together.

Anthem: "I have set watchmen upon thy walls, O Jerusalem! which shall never hold their peace, day nor night. Ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish the praise of Jerusalem in all the earth. Beautiful is Zion, the joy of all the earth. Beautiful for situation is Zion, city of our King."

Rev. Mr. BEATTIE spoke as follows:

At this stage of this service it seems to me that this audience must be in a situation similar to that of two little chicks, of whom I have heard, who were being transported by express between two distant points. In order for their comfort, a box had been prepared, in one end of which a quantity of corn

sufficient for the journey had been stored, and in the other end the chicks were put, with these words plainly printed over them: "When you look at me, feed me." The arrangement, however, had nearly proved their death, for at the last account they were peeping, panting, and praying to be delivered from the excessive kindness of their friends. This, I think, must be your situation now, in view of the extended and varied feast of fat things furnished you by the speakers that have preceded me, and the very beautiful and appropriate selections of music offered by the choir; and you are ready to bless the man who first cries, "Hold! Enough!"—a feeling that, I fancy, will become more intense when I announce the subject assigned me by your pastor: *The responsibilities of the church, in view of the possibilities of the next half century of this live age.* For, if it has taken two hours and a quarter to review thus hastily one hundred and fifty years of the past, when can you hope to be dismissed when I shall have fully discussed the possibilities of the future?

Allow me, however, to furnish you a little relief by saying that I shall only throw out for your consideration a few of the bones of the skeleton that I had constructed out of this theme, without attempting either to knit them together, or clothe them with flesh, or quicken them into a thing of life.

*First*, consider what is possible, in view of the strange union between Science and Skepticism, that is characteristic of this age. How men can stand, and, with telescopic vision, sweep the heavens; how, with pick and spade, they can go down into the bowels of the earth, and by deduction, if not by actual research, stand at its very centre; how, with microscope, they can so exactly analyze the minutest forms of life and matter, that they almost reach what seem to be the ultimate molecules out of which all things are made; how they can do all this and not find, with telescope, microscope, pick and spade, God in all, under all, over all, we cannot understand. But they do; and the sad, strange fact is presented that a multitude, if not the majority, of the world's most famous scientists, who, with their improved instruments and

methods of analysis, seem to have almost reached the ultimate line that separates the seen and the unseen—or, I might almost say, joins the spiritual and the material—stop short of finding God, and learning to fear, trust, love, and serve him; and affirm that there is no God, at least no personal God, to love or fear. And although we cannot predict the possible results of such a union as this, there is no denying the fact that the satanic seizure of science by skepticism, and the effort to make telescope, spectroscope, microscope, scalpel, and chemic test, establish Atheism, is one of the features of the future that imposes special responsibilities on the church of Christ, and must give special direction to her work.

A *second* possibility that commands attention is found in the antagonism which the activities of the age present to the work of the church and Christianity.

Everywhere we find intellectual, æsthetic, sensuous, industrial, mechanical and commercial activities arraying themselves against righteous law, as defined by the Lord our Righteousness—as, for instance, the Sabbath law. How largely is it ignored, how extensively is it transgressed, by what is considered the necessities of these activities. Railways, for the most part, have ceased to recognize the sanctity of the Sabbath altogether. Many of our large furnaces cannot afford even to bank their fires, in obedience to the Sabbath law. In the pursuit of pleasure, multitudes ride over all of its restrictions, and the Sabbath of to-day is not the Sabbath which the forefathers of this church saw and kept. What is true of the Sabbath law is true of every law that seems to stand in the way of the prosecution of the characteristic activities of the age; and out of this antagonism arises possibilities that the church cannot contemplate without alarm, and responsibilities that must be carefully considered.

A *third* possibility of the future that we notice is the propagandism of opposing forms of faith.

For the last century Christianity has been almost the only form of religion that has been doing aggressive work. Other religions have been simply endeavoring to hold their ground

against it. For three-quarters of a century they seemed to see nothing in it to fear, although much to hate. When Carey went down to India, leaving a few personal friends in Britain to "hold the rope," neither the East India Company nor the Hindoos anticipated any measurable results. What cared Paganism for the Hay-stack prayer meeting, out of which the American Board grew? "What do these feeble Jews?" was the taunt with which the early missionaries were met. All this is changed now. Japan, China, India, the realm of the False Prophet, are all alarmed at the presence and power of Christianity, and they too are waking to aggressive work. Stanley finds King Mtesa in Central Africa a Mohammedan. Through his ministry the king is converted to Christianity. The fact is published to the world. Immediately measures are set on foot to establish a Christian mission in his dominions. The tidings are carried to Constantinople. The Mohammedans are alarmed, and they, too, organize their mission and send missionaries to contest the ground in Africa. The same condition of things meets us everywhere. The Protestant missionary can scarcely occupy a field anywhere that he does not find a Romish priest opposing him. Mohammedanism is, in all lands it has ever occupied, earnestly aggressive. The Brahmo Sumaj (a reformed Brahmanism) confronts the Gospel in India; Shintooism in Japan; Mormonism is canvassing Europe for converts with marked success; Skepticism, in all its phases, displays a wonderful activity. And the possibilities resulting from this propagation of opposing forms of faith is one of the things that the church of Christ must study in order to appreciate her responsibility. But are the possibilities all to be shaded in dark colors? do they all forbode evil. By no means, for we notice—

*Fourthly*—It is possible that all the investigations of skeptical science may become eminently helpful in covering the earth with the knowledge of the glory of God.

There is light, there is illuminating power, in all these wonderful facts that are being discussed and systematized so admirably. The light may be hidden, as it is in the strata of

coal and the veins of oil; but a flash, a spark, and they all may be made to blaze with the glory of God in the eyes of an admiring world. Let me notice one fact that is significant. The tendency of all investigations is towards unity. It has long been an accepted fact that about sixty distinct elements enter into the production of the various forms of matter. It is now believed that that number can be greatly reduced, and that the elements of matter may be almost unified. So is it acknowledged that the ten thousand forces of life are not so many distinct forces, but modifications of one all pervading force. To us there is but a short step between one element, one force, one power, one law, one life, one will, one God.

But what, we ask, are the responsibilities of the church in view of these possibilities?

1. We are responsible for keeping ourselves clothed and filled with that power from on High, with which alone we can cope with this opposition. There must be the closest possible union and communion between the Head and the members, between the Captain of our salvation and His militant church. In Him alone we conquer.

2. In order to this, we must magnify the importance and power of prayer, which, as has been well said, is the belt through which the energy of the distant and unseen Source of power is communicated to our souls and life. The activities of the age certainly will demand more power and more prayer. And I mean prayer—I mean not mere forms of prayer, it may be, not mere petitions; but more of that importunity and earnestness of petition that has marked the eras of the triumphs of the past.

3. On the church there is rolled an unusual responsibility in preaching. By preaching I mean the authoritative proclamation of the Gospel. Such a proclamation as an herald or ambassador might be expected to give to a message from the supreme power to his abject subjects. I fear that in teaching and preaching the Word, we fail to magnify this feature of our mission. We feel called upon to account for, to apologize for, to harmonize the apparent internal and external incon-

sistencies of our message ; whereas we are asked to do no such thing, but rather take it as it is, and give the most emphatic utterance to it as the Word of the living God. The day for apologists has long since passed. What is wanted now is to give authoritative declaration to the great facts of sin and salvation—to go PREACH to a perishing world of One “mighty to save!”

4. There is a responsibility in the way of practicing what we pray over and what we preach. The most forcible, the unanswerable, argument of Christianity is Christ (the wonderful person, who is himself the perfect embodiment of Christianity); and after Christ, Christians. On any other ground, on any other position, the world can meet us and contend manfully with us, and often overcome; but they cannot escape or answer the evidences and the arguments for Christianity furnished by Jesus Christ. They can condemn men, but find no fault in Him; they can spit in His face, but not spot it. They have crucified Him, but He has risen again; they have trampled His truth under foot, but still it triumphs; they have trailed His banners in the dust, burnt His disciples at the stake, but their blood has been the seed of the church, and their ashes the salt of the earth. They cannot destroy the force of the argument of the life, the death, the resurrection of the living Christ, and living Christians. In illustration of this, let me ask of what avail were all arguments against Christianity, as set over against the character and life of Nathaniel Brewster, as he moved up and down among you? I speak of him only because he was the best known to me of the sainted men who have served this church, and I am ready to affirm that on the helmet of salvation, the breastplate of righteousness, the shield of faith, that he and others like him bore, all the fiery darts of the adversary not only fell powerless, but from them returned to wound those who sent them.

And why is it, brethren, since there is such power in the person of a Christian, and in practical Christianity, that we do not possess more of it? Why is it that so many of us professing Christians, instead of being bright and shining lights, salt

—full of savor; epistles, that do credit to paper, pen, and penmen; Bibles, which when read of the world are profitable for doctrine, for reproof, for instruction in righteousness, are, as a matter of fact, “Will’o-the-Wisps,” salt without savor, wells without water, clouds driven of the wind and tossed, spots on the feasts of charity, who rather confound than convict—blind, than enlighten the world?

5. We have a responsibility in propagating this Gospel.

On this thought I cannot enlarge, and will simply leave it with the question: Are we, brethren in the ministry and the church, meeting our responsibility in this particular when we only offer an average of one dollar apiece for all our communicants as the aggregate of collections for a year for propagating the gospel throughout the whole world, beyond the limits of our own congregations?

Look down that long ravine that runs from the central mountain range of the Holy Land to the valley of the Jordan, and gives us a distant view of the lands beyond. Look, if you will, from the position we may occupy in connection with a conflict whose issue sometimes seems doubtful, and of a church of which we sometimes complain as a worldly church, living in an intensely materialistic age, and apparently unable to cope with the powers of materialism that are combining against her—a position very like that which Isaiah occupied when he stood on the watch-tower studying the future. Away down in the distance he sees—we see—a stranger coming, sweeping up the valley. From the direction whence he moves the prophet concludes that he comes from Edom—comes from Bozrah, the capital of Edom—comes from the home of the inveterate and indomitable enemy of the Hebrews—comes with the movement and majesty of a conqueror. And the prophet inquires: “Who is this that cometh from Edom, with dyed garments from Bozrah, this that is glorious in his apparel, travelling in the greatness of his strength?” To which we add: Who is this that cometh from heaven; heralded by angels singing Glory to God, and good will to men? Who is this, at whose crucifixion the earth moves, the rocks are rent,

and the dead rise? Who is this that stands at the door of the sepulchre, conqueror of death, spoiler of the grave? Who is this that comes sweeping down the ages, in red, though royal robes, still travelling in the greatness of his unexhausted strength? This is the answer: "I, that speak in righteousness, mighty to save." Speaking in righteousness—mighty to save. There is hope there.

All that is possible for Him is possible for the church. All that is promised Him, and he has promised it, is possible for us. Right is to reign; and as we stand within these gates and sweep the prospects of the future, the promised possibilities not only line but bind every cloud with brightness, and illuminate all lands with the knowledge of the glory of our God.

What part this Goodwill church may play in the future drama of the world's redemption, we dare not venture to affirm; but this we can predict, that if in the future, as in the past, this pulpit is used only for the preaching of Christ incarnate, crucified, risen, crowned; and pastors and people continue to pray and practice what they preach, and propagate their faith with a liberality and zeal proportioned to their ability, this church must not only abide, but grow; and for it, and for those who have been and shall be associated with it, we have nothing better to desire than that, when the Lord shall descend from heaven with a shout with the voice of the archangel and the trump of God, and the dead in Christ, whose dust lies buried in this consecrated ground, shall come forth from their graves, Goodwill church may greet them, and from its gates a number far exceeding those who have already entered the kingdom here may pass hence to glory.

Anthem: "How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, thy God reigneth. Thy watchman shall lift up the voice, with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion."

The congregation then joined with the choir in singing, to

the tune of *Lenox*, a MEMORIAL HYMN, written for the occasion by WILLIAM GRAHAM, of Dubuque, Iowa :

## MEMORIAL HYMN.

Our fathers long ago,  
 Obedient to Thy word,  
 Here builded in Thy name,  
 This Temple to Thee, Lord.  
 Thou didst their humble efforts bless,  
 And crown their labors with success.

Thrice fifty years have past,  
 Here still Thy truth is taught,  
 And messages of grace  
 With love and mercy fraught,  
 Through Christ's ambassadors are given,  
 To teach our feet the way to Heaven.

Thrice fifty circling years  
 Have seen Thy people prove  
 The riches of Thy grace,  
 The treasures of Thy love:  
 Our fathers, ransomed by Thy blood,  
 Here sleep in Christ and rest with God.

Still this dear people greet  
 With choicest blessings, Lord ;  
 Still strengthen every stake,  
 And lengthen every cord ;  
 This temple honor as Thine own,  
 But dwell Thou in each heart alone.

Inspire the pastor's tongue,  
 Let him be blest who hears ;  
 While here Thy name be sung,  
 Through long succeeding years,  
 Parent and child, Thy chosen race,  
 In knowledge grow and Christian grace.

Good will from God to man ;  
 Peace with Thy people be ;  
 Till mortal flesh be clothed  
 With immortality,  
 And risen saints, with heaven's host,  
 Praise Father, Son and Holy Ghost.

The hymn concluded, Rev. Slater C. Hepburn, of Hamptonburgh, led in prayer, and the benediction was pronounced.

Thus ended, at a late hour, a most interesting service, commemorative of the one hundred and fiftieth anniversary of the church. It is placed upon record as a monument inscribed TO THE PRAISE OF JEHOVAH.

VI.

PRESENT ORGANIZATION AND RECORD.

AUGUST 1ST, 1880.

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PASTOR :

JAMES MILLIGAN DICKSON.

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RULING ELDERS :

CHARLES MILLER,

JAMES W. BOWNE,

DAVID JAGGER,

JAMES C. BULL,

JOSEPH B. HADDEN,

JOHN WYLIE,

PLINY E. HAWKINS.

The annual meeting of the Session is held as near the 1st of April as is practicable.

Quarterly meetings are held on the Friday of the Preparatory Service.

*“ Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine.—1 TIM. 5 : 17.*

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BOARD OF TRUSTEES :

ENOCH B. NIXON, *President*,

CHARLES WOODRUFF,

WILLIAM C. BREWSTER,

JOHN C. HOWELL,

GIDEON P. SMITH,

JOSEPH A. MORRISON.

WILLIAM Y. DENNISTON, *Treasurer and Clerk*.

The annual meeting of the Board is held on the first Tuesday in December.

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*The annual meeting of the Congregation is held on the first Tuesday in December.*

JOHN H. GRAHAM, *Treasurer and Clerk*.

# SABBATH AND SACRAMENTAL SERVICES.

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## SABBATH SERVICES.

“Remember the Sabbath day, to keep it holy.”—Ex. 20: 8.

“A Sabbath well spent  
Brings a week of content,  
And strength for the cares of the morrow :  
But a Sabbath profaned,  
Whatsoe'er may be gained,  
Is a certain forerunner of sorrow.”

*Public Worship.*—10½ A.M. and 7½ P.M. in summer; 11 A.M. and 7 P.M. in winter.

*The Lord's Supper* is observed on the first Sabbath in February, May, August and November.

*The Sabbath School*, under the supervision of the pastor, (Milton C. Bull, Secretary), is held at the close of the morning service.

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## THE PREPARATORY SERVICE

is held on the Friday preceding the Sabbath on which the

## SACRAMENT OF THE SUPPER

is administered, at 2 P.M. In connection with this service the

## SACRAMENT OF BAPTISM

is observed.

Parents are requested to hand to the pastor, *in writing*, the names of their children, with the date of their birth, that they may be correctly entered on the church record.

# PRAYER MEETINGS AND SOCIETIES.

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## PRAYER MEETINGS.

1. The General Congregational Prayer Meeting is held every Thursday evening.

The first Thursday evening of each month is set apart for prayer for the spread of the Gospel. "Thy kingdom come."

2. The members of this church unite with members of other churches in sustaining Union Prayer Meetings—on Monday evening at McClelland's Corners, and on Tuesday evening at East and West Coldenham alternately.

3. *Young Men's Meetings* are held occasionally ; also *Ladies' Prayer Meetings*, under the auspices of the Woman's Aid Association.

*"Let us consider one another to provoke unto love and good works ; not forsaking the assembling of ourselves together, as the manner of some is ; but exhorting one another."*—HEB. 10 : 24, 25.

*"For where two or three are gathered together in my name, there am I in the midst of them."*—MATT. 18 : 20.

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## THE GOODWILL TEMPERANCE UNION,

Organized March 4th, 1872, in accordance with a recommendation of the Session of the Church, has for

### ITS OBJECT

the furtherance of the cause of temperance throughout the community, in consideration of the scourge that the use of intoxicating liquors has been and is still to some extent to this as to other parts of the county and the land.

## MEMBERS.

Any person who subscribes the following pledge, and who lives in consistency therewith, shall be a member, and entitled to all the privileges of the Society :

## PLEDGE.

We do hereby pledge ourselves to oppose the manufacture, sale and use of intoxicating drinks as a beverage ; and the more effectually to do so, we hereby agree to associate ourselves together under the name of "*The Goodwill Temperance Union.*"

## OFFICERS.

Its officers shall be a President, two Vice Presidents, a Secretary, a Treasurer, and an Executive Committee of five, to be elected annually.

Meetings are held monthly.

"*Wine is a mocker, strong drink is raging : and whosoever is deceived thereby is not wise.*"—PROV. 20 : 1.

"*Be not drunk with wine, whercin is excess ; but be filled with the Spirit.*"—EPH. 5 : 18.

## THE WOMEN'S AID ASSOCIATION

of the Goodwill Presbyterian Church, organized January 28th, 1874.

"The design of the Association shall be to lend our aid as women to the furtherance of the church's work, both temporal and spiritual."

The officers shall be : First Directress, Second Directress, Secretary, Treasurer, and a Board of eight Managers, who shall be elected annually.

"*Those women which labored with me in the Gospel.*"—PHIL. 4 : 3.

## THE WOMAN'S FOREIGN AND HOME MISSIONARY SOCIETY

of the Goodwill Presbyterian Church, organized March 21st, 1880.

“The object of the Society shall be, in connection with other societies in the Presbytery of Hudson, to aid “The Woman’s Foreign Missionary Society, of the Presbyterian Church,” in sustaining female missionaries, Bible readers and teachers, who shall labor among heathen women and children; and to aid in the work of Home Missions.”

The officers of the Society shall be a President, Vice President, Secretary and Treasurer, who shall be elected annually.

Meetings are held monthly.

“Go ye into all the world and preach the Gospel to every creature.”—MARK 16: 15.

## THE GOODWILL LIBRARY ASSOCIATION,

Organized March 24th, 1879, has for

### ITS OBJECT.

THE MAINTENANCE OF A *Circulating Library*. Membership is constituted and continued by the payment of two dollars per family annually in advance, and conforming to the rules of the Association.

“Give attendance to reading.”—1 TIM. 4: 13.

## FINANCES.

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I. Moneys for the support of the Gospel at home are received, in envelopes properly marked, on the last Sabbath in December, March, June, and September.

II. Contributions for the spread of the Gospel,—the benevolent work of the church through the Boards,—are received, in envelopes, on the last Sabbath of each of the other eight months.

III. Contributions on the morning of each Communion Sabbath go into the hands of the Treasurer of the Session.

IV. All other collections not otherwise designated go toward the current expenses of the church.

*“Covetousness . . . . is idolatry.”—COL. 3 : 5.*

*“God loveth a cheerful giver.”—2 COR. 9 : 7.*

*“Honor the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty.”—PROV. 3 : 9, 10.*

*“Upon the first day of the week let every one of you lay by him in store, as God hath prospered Him.”—1 COR. 16 : 2.*

*“Bring an offering and come into His courts.”—PS. 96 : 8.*

*“Go work to-day in my vineyard.”—MATT. 21 : 28.*

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*“The harvest truly is great, but the laborers are few: pray ye, therefore, the Lord of the harvest that he will send forth laborers into His harvest.”—LUKE 10 : 2.*

*“He shall see of the travail of his soul, and shall be satisfied.”—IS. 53 : 11. IS. 2 : 2, 3.*

## FORMS USED ON VARIOUS OCCASIONS.

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### FORM USED IN THE BAPTISM OF CHILDREN.

“ We bring them, Lord, with fervent prayer,  
And yield them up to Thee;  
Joyful that we ourselves are Thine,  
Thine let our offspring be.”

[*Prayer.*]

#### ADDRESS.

Christian parents, you have brought these your children, whom God has graciously given to you, that you may dedicate them to the Lord, as it is your privilege to do and their privilege that you should do for them.

In this act you do solemnly renew your covenant made with God upon your admission to the full privileges of His Church, and claim the benefits of that covenant for your offspring.

You promise for yourselves, in humble reliance on divine grace, that you will study to lead Christian lives and to observe all the ordinances that God has instituted for His people; and for these your children, that, should their lives be spared, you will bring them up in the nurture and admonition of the Lord. You promise to teach them to read God's Word, to instruct them in the doctrines and precepts of the Gospel, to pray for and with them, and to do all that becometh you as believing parents to secure their regeneration and sanctification, their preparation for God's service on earth, and for the enjoyment of eternal blessedness and glory. Or, should God in His providence early take them to Himself, you promise devoutly to acknowledge His superior claim, and to in-

voke the aid of the Great Comforter, that He may enable you to exercise a humble resignation to His all-wise will, and to testify the sincerity and entireness of this your dedication in the spirit of the ancient patriarch, when, under bereavement, he said, "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord."

Do you thus covenant and promise?

The vows of God are upon you.

[*Baptism.*]

BENEDICTION.

Let the Angel who redeemeth us from all evil—even the Great Shepherd of Israel—bless the children and write upon them His new name, and give them to eat of the tree of life which is in the midst of the paradise of God. Amen.

[*The following may appropriately be chanted here:*]

And Jesus said, Suffer the little children, and forbid them not, to come unto me ;  
For of such is the kingdom of heaven.

He shall feed His flock like a shepherd.

He shall gather the lambs with His arm and carry them in His bosom.

Glory be to the Father, and to the Son,

And to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be,

World without end. Amen.

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FORM USED IN THE PUBLIC RECEPTION OF  
MEMBERS INTO THE CHURCH.

The Session of this church have examined in respect to their repentance of sin, their faith in our Lord Jesus Christ, and their hope of eternal life, and have accepted to be received into His visible Church, and to a full participation in Christian ordinances and privileges, on the public profession of their faith, the following persons [A. B.]. They will now present themselves before this congregation, to enter into covenant with the Lord and with His people.

[*Prayer.*]

## ADDRESS.

You are here present to subscribe yourselves openly to be the Lord's, and to make a public consecration of all that you have and are, irrevocably to His service.

“Ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken unto them any more; but ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.”

You will therefore make solemn profession of your faith.

## CONFESSION OF FAITH.

I. You believe that the Scriptures of the Old and New Testaments are the Word of God, given by His inspiration; and that they are the only infallible rule of faith and practice.

II. You believe that there is but one living and true God, existing in three persons, the Father, the Son, and the Holy Ghost; that this God is a spirit infinite, eternal and unchangeable in all His perfections and purpose; and that He is the Maker, Upholder, and Righteous Governor of the world.

III. You believe that our first parents were created in the image of God; that they fell from that state of perfection by sinning against Him; that in consequence of their fall, all their posterity are by nature destitute of holiness and justly liable to eternal death.

IV. You believe that God in infinite mercy has provided a plan of redemption through the death of Jesus Christ, His Son; that salvation is freely offered in the Gospel; that those who repent of sin and believe in Jesus Christ shall not perish,

but have everlasting life; and that those who reject the Gospel will perish through their own impenitence and unbelief.

V. You believe that without a change of heart no sinner can be saved; that this change is effected by the power of the Holy Ghost, according to the sovereign purpose of God, in a manner perfectly consistent with the freedom and agency of the creature; and that believers are sanctified by the Holy Ghost and kept by the power of God through faith unto salvation.

VI. You believe that all men are under obligation to obey the whole Law of God, and that a life of new and holy obedience is the only proper evidence of a saving change of heart.

VII. You believe that Jesus Christ has established a Church on earth; that credible evidence of a change of heart is an indispensable requisite for admission to its privileges; that Baptism and the Lord's Supper are ordinances of perpetual obligation in it; and that the rite of Baptism is to be administered to believers and their infant children.

VIII. Finally, you believe in the Resurrection of the Dead, in the General Judgment, and in a Future State of Rewards and Punishments, as set forth in the Holy Scriptures.

To this summary of Christian Doctrine do you cordially assent?

[*If there are any who have not previously been baptized:*] Forasmuch as our blessed Lord hath instituted the ordinance of baptism as the sign and seal of the covenant into which you enter with Him, as many of you as have not been baptized into Christ will now receive this rite.

[*Baptism.*]

[*To those who have been baptized:*] You who have been dedicated to God in infancy by baptism, and by heritage have enjoyed a home and training within the inclosures of that covenant which embraces also the children of believers in its ample provisions, do now solemnly confirm that act of dedication and make it yours—taking your parents' God to be your God, and assuming in your own name the responsibilities involved in their consecration of you to His service and glory. [*Assent.*]

Having thus professed your faith in Christ and entered into covenant with Him, you will now enter into covenant with this church. You promise to study the doctrines of its faith, with sincere desire to ascertain their truth, and as you understand so to believe and practice; you promise to yield to its instructions and discipline with meekness and submission; you promise to walk with its members in peace and love, to contribute according to your ability for its support, to be present, as far as circumstances permit, at its seasons of worship and at the ministration of its ordinances, to comply with its rules of order, and to strive for its edification and purity by prayer, and labor, and such other means as God shall give you to be employed for His service and kingdom. [*Assent.*]

[*Here the members of the church rise and stand while the pastor reads the following:*]

We, then, as a Christian Church, welcome you to a full membership with us in the blessings of the Gospel. We promise to treat you with sincere affection—to watch over you with kindness and fidelity—to minister, as far as in us lieth, to your happiness and comfort—and to pray that here you may find a true communion of saints, that will assist in preparing you for the holier and more perfect fellowship of the sanctuary above. Amen.

[*The members of the church resume their seats, and the pastor continues in these or like words:*] And now, beloved in the Lord, let it be impressed upon your minds that you have entered into solemn relations which you can never renounce. Wherever you go, these vows will be upon you. They will follow you to the bar of God, and, in whatever world you may be fixed, will abide with you to eternity.

You can never be again as you have been. You have voluntarily, publicly, and unalterably given yourselves up to be the servants of God. Hereafter the eyes of the world will be upon you, and as you conduct yourselves, so will religion be honored or disgraced.

If you walk worthy of your profession, you will be a credit

and a comfort to us; but if it be otherwise, it will be an occasion of grief and reproach. But, beloved, we are persuaded better things of you, though we thus speak. We charge you, forget not this day. Be faithful unto death, for if found faithful, it will not be long before you are admitted into that world where, no longer through the medium of ordinances, but with open face, you will behold the glory of the Lord, and, changed into the same image, from glory to glory, will dwell forever in His presence.

“The Lord bless thee, and keep thee.

“The Lord make His face shine upon thee, and be gracious unto thee.

“The Lord lift up his countenance upon thee, and give thee peace.”

“Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and forever. Amen.”

[*The following or some similar selection may here appropriately be chanted:*]

“There is joy in heaven over one sinner that repenteth, more than over ninety and nine just persons that need no repentance.”

“Glory be to the Father,” etc.

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## FORM USED IN THE RECEPTION OF MEMBERS BY LETTER.

[*To such members rising in their pews:*]

Believing that the true Church of God is one in all places, bound in sacred ties by that same spirit which is in us all and through us all, we welcome you on the authority of your letters as brothers and sisters in the Lord, and cordially extend to you the affection due to spiritual kindred. Though hitherto unknown, we greet you as well known, and rejoice in the hope

of being comforted, together with you, by the mutual faith of both you and us. May the God of all grace make our union perfect as members of one body in Christ, and render us joyful coworkers in His kingdom. Amen.

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### SELF-EXAMINATION.

THE FOLLOWING MAY PROFITABLY BE USED TO AID IN SELF-EXAMINATION BEFORE PARTICIPATING IN THE LORD'S SUPPER.

Forasmuch as it is enjoined upon all who would partake worthily of the Lord's Supper, "that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon Him, of their repentance, love, and new obedience," let each and all join with one accord in testing themselves of their fitness to approach the table by honestly inquiring :

1. Am I sincerely endeavoring to act the part of a true disciple by the daily exercise of faith and love and prayer, by the study of God's Word, and by conscientious obedience to the divine precepts?

2. Is there any sin I have knowingly committed which remains unrepented of, or any evil habit in which I am indulging which may be grieving the Holy Spirit and hindering communion with Christ?

3. Do I rejoice in God as one reconciled to Him through the atonement set forth in this feast?

4. Have I the evidence of the divine forgiveness in the peace of a conscience purified from dead works by the blood of Jesus, and in earnest desire to lead a life of perfect holiness unto the Lord?

5. Can I adore that awful justice which demanded nothing less than the blood of the Son of God as the condition of pardon; and does it inspire within me an abhorrence of sin as being the cause of Christ's crucifixion?

6. Am I living in charity towards all men, especially

towards members of this church? Is there any whom I have offended and not tried to reconcile; or any one against whom I have aught and toward whom I am cherishing a malevolent, unforgiving temper?

7. Have I any heart-stirring sense of the magnitude of God's love in sending His Son to die that I might live, and does a lively gratitude prompt me to devote myself to His service without reserve, as one purchased with His blood—willing to be crucified with Him, that I may at last reign with Him?

“Let a man examine himself, and so let him eat of that bread and drink of that cup.” “For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.”

## ROLL OF CHURCH MEMBERSHIP.

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As you read your name recorded here, let it remind you that you are pledged to be a prayerful, watchful, and active Christian. "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."—2 COR. 9 : 8.

*w.* stands for *wife of*; *wd.* for *widow of*.

Arnott, George	Bull, Margaret E. (w. J. D.)
Arnott, Jane M. (w. J. S.)	Bull, Anna Mary
Arnott, Jane	Buntin, James H.
Barber, Ellen K.	Burnett, Alexander C.
Barkley, James G.	Burnett, Agnes F. (w. A. C.)
Beattie, Jennie Olivia	Cameron, Margaret J. (w. H. W.)
Bowden, McLeod W.	Campbell, James
Bowden, Rachel A. (w. M. W.)	Campbell, Anna (w. James)
Bowden, Andrew	Cooper, S. V.
Bowne, James W.	Cooper, Anna F. (w. S. V.)
Bowne, Alfred	Chapman, James Louis
Bowne, Hester W. (wd. Cyrus H.)	Chapman, Elizabeth B.
Bowne, Obadiah	Chapman, Gertrude
Bowne, Louise (w. Obadiah)	Denniston, William Y.
Bowne, Sarah Agnes	Denniston, Susan (w. W. Y.)
Bowne, Katie	DeWitt, Samuel
Bowne, Cyrus A.	DeWitt, Jane (w. Samuel)
Bowne, Harrietta	Dickson, James M.
Boyd, Frances	Dickson, Helen A. (w. J. M.)
Brewster, William C.	Dill, James
Brewster, Elizabeth (w. W. C.)	Dill, Lettie (w. James)
Brewster, Nathaniel Augustus	Dill, Anna May
Brewster William O.	Dill, Amelia G.
Brown, Robert	Donald, William H.
Brown, Rachel (w. Robert)	Drury, Jemima (wd. Dr. John W.)
Brown, Eliza Jane	Drury, Lamira D. W.
Brown, Rachel	Drury, John James
Brown, Robert, Jr.	Drury, George W.
Brown, John H.	Drury, Francis
Brown, J. Omer	Eager, Rebecca (w. Peter)
Bull, James C.	Elliot, Catherine A. (w. George F.)
Bull, Martha (w. J. C.)	Finley, Elizabeth (wd. Samuel)
Bull, Milton C.	Fitchey, Emma Colden (w. Jas. G.)
Bull, Rebecca (w. M. C.)	Fowler, Sarah E. (w. David)
Bull, Joseph D.	Fowler, Cyrus B.

- Graham, Isabella B. (w. J. H.)  
 Graham, Helen E.  
 Graham, Margaret W.  
 Graham, Pompey  
 Hadden, Joseph B.  
 Hadden, Sarah M. F. (w. J. B.)  
 Hadden, William F.  
 Hadden, Catherine S.  
 Haines, Sarah Jane  
 Hallock, Mary T. (w. Joshua G.)  
 Hanlon, James  
 Harris, Robert C.  
 Harris, Mary E. (w. R. C.)  
 Harris, Francis  
 Harris, Ella M.  
 Harris, James F.  
 Hawkins, Margaret (wd. Jonas)  
 Hawkins, Lewis  
 Hawkins, Mary (w. Lewis)  
 Hawkins, Pliny E.  
 Hawkins, Jonas  
 Hill, George S.  
 Hill, Sarah E. (w. George S.)  
 Hopkins, Henry D.  
 Hopkins, Julia E. (w. H. D.)  
 Howell, John C.  
 Howell, Mary E. (w. J. C.)  
 Homan, Hiram  
 Homan, Sarah A. (w. Hiram)  
 Homan, Mary C.  
 Homan, Martha B.  
 Homan, James Hiram  
 Hurd, Burr  
 Hurd, Elizabeth (w. Burr)  
 Hurd, Horace E.  
 Hurd, Sarah B. (w. H. E.)  
 Jagger, David  
 Jagger, Esther (w. David)  
 Jagger, Agnes Jane  
 Jagger, George S.  
 Jessup, Mary H.  
 Johnston, Catherine (wd. William)  
 Johnston, Josephine  
 Kelso, Mary E. (w. Alex. R.)  
 Kendall, Margaret  
 Kenney, Sarah (wd. Thomas)  
 Knapp, Jarvis  
 Knapp, Melissa R. (w. Jarvis)  
 Kells, Isaac  
 Kells, Delia (w. Isaac)  
 Kernockan, Julietta  
 Krebs, Minnie L. (w. J. DeW. C.)  
 Lindsey, Mary J. (w. John)  
 Lipsett, Mary Ann (wd. Robert)  
 Lipsett, Mary Ross  
 Locke, Flora J.  
 Loskamp, Conrad  
 Loskamp, Eliza M. (w. Conrad)  
 Loskamp, John S.  
 Loskamp, Henry R.  
 Loskamp, Charles H.  
 McMonagle, Ralph B.  
 McMonagle, Emma C. (w. R. B.)  
 McMonagle, James H.  
 McMonagle, Mary Esther (w. J. H.)  
 McWhorter, David  
 McWhorter, Agnes J. (w. Thomas)  
 McWhorter, Alice  
 Markstahler, Michael  
 Markstahler, Ann (w. M.)  
 Marshall, Catherine S. (wd. J. A.)  
 Marshall, Edward T.  
 Miller, Charles  
 Miller, Helen (w. Charles)  
 Miller, Samuel H.  
 Miller, Jas. Van Keuren  
 Miller, Carrie H. (w. J. V.)  
 Miller, Corinne H.  
 Morrison, Joseph A.  
 Morrison, Catherine J. (w. J. A.)  
 Morrison, Helen (w. A. E.)  
 Morrison, Margaret (w. Johna'n M.)  
 Nixon, Mary E.  
 Ormsbee, Elizabeth (w. Dr. C.)  
 Pitts, Evangeline W. (wd. J. M.)  
 Pudney, Jacob  
 Pudney, Sarah H. (w. Jacob)  
 Pudney, Thorn  
 Pudney, Cornelius  
 Pudney, Letitia C.  
 Rockafellow, John V.  
 Rockafellow, Ruth D. (w. J. V.)  
 Rockafellow, Sarah Estella  
 Rusk, William  
 Rusk, Elizabeth (w. William)  
 Scott, John E.  
 Scott, Susan A. (w. J. E.)  
 Scott, Robert W.  
 Sears, Mary A. (wd. John M.)  
 Sherwood, Egbert S.  
 Sherwood, Catherine P. (w. E. S.)  
 Sherwood, Alfred B.  
 Sly, Jane Ann  
 Smith, Gideon P.  
 Smith, Elizabeth A. (w. G. P.)  
 Smith, Bradner  
 Smith, Harrison  
 Smith, Carrie B. (w. H.)  
 Smith, Dr. Henry C.  
 Smith, Minnie E. (w. Dr. H. C.)  
 Sparks, Sarah  
 Sutter, Agnes  
 Tears, Martha (wd. Jonathan)  
 Tears, Christopher

Fears, Rebecca (w. C.)	Warren, Elizabeth (w. Henry)
Fears, Margaret R.	Warren, Rachel A. Josephine
Tompkins, Emma (w. W. Smith)	Warren, Sarah Ann
Topping, Levi H.	Wylie, John
Topping, Amanda (w. L. H.)	Wylie, Abbey (w. John)
Van Keuren, Eunice W. (wd. Dr. J.)	Woodruff, Charles
Van Keuren, James H.	Woodruff, Catherine J. (w. C.)
Wait, Charles D.	Young, Eveline (wd. A. N.)
Wait, George W.	Young, Elizabeth
Wallace, John C.	Young, Sarah Roy
Wallace, Margaret (w. J. C.)	Young, Emily C. (w. Robert)
Wallace, William T.	Young, Margaret J.
Waring, Sarah W. (w. James)	

When a member of this church removes to another place, it becomes his duty to take a letter of dismissal from this church, and to present it to the church within whose bounds he settles. (ACTS 18 : 27.)

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“*Go work to-day in my vineyard.*”—MATT. 21 : 28.

“*The harvest truly is great, but the laborers are few: pray ye, therefore, the Lord of the harvest that he will send forth laborers into His harvest.*”—LUKE 10 : 2.

“*He shall see of the travail of his soul, and shall be satisfied.*”—Is. 53 : 11.

“*And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it.*”—Is. 2 : 2.