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# ANNALS

OF THE

# AMERICAN PULPIT;

OR

COMMEMORATIVE NOTICES

OF

DISTINGUISHED AMERICAN CLERGYMEN

OF

VARIOUS DENOMINATIONS

FROM THE EARLY SETTLEMENT OF THE COUNTRY TO THE CLOSE OF THE YEAR  
EIGHTEEN HUNDRED AND FIFTY-FIVE.

WITH HISTORICAL INTRODUCTIONS.

BY WILLIAM B. SPRAGUE, D. D.

Washington Memorial Library  
Macon, Georgia

VOLUME IX.

**PART 1**

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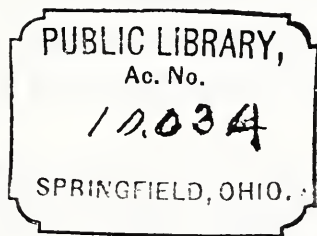
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[The greatly increased expense of printing, incident to the change of the times, is the only reason why the publication of this volume has been delayed so long.

It was stated in the General Preface, in respect to the order of arrangement, that the several denominations would follow each other, according to the number of subjects which they respectively furnished. From this rule it has been thought desirable to depart in the present volume, so far as to bring together the Associate Reformed, the Associate and the Reformed Presbyterian Bodies,—the two former being already merged in one denomination, (the United Presbyterian,) to which also the latter sustains an intimate relation.]



L U T H E R A N .





## PREFATORY NOTE.

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Notwithstanding the General Preface, prefixed to the first volume of this work, contains an acknowledgment of my obligations to Professor Stoever, of Pennsylvania College, for the important service which he had then rendered me, I deem it proper now to say that those obligations have since been greatly increased by his unremitted and persevering efforts in the same direction. Not only has he allowed me to make free use of a long series of biographical sketches of Lutheran Ministers, published in the Evangelical Quarterly Review, but he has gathered material expressly for me from various sources, and has put me in correspondence with many of his distinguished friends. I wish it distinctly understood, therefore, that, but for Professor Stoever's unwearied kindness, in almost making the enterprise his own, this series could scarcely have approached its present degree of completeness.

I had actually made out a list of the names of those to whom I feel more especially obliged, in connection with this portion of my work, with an intention here to record my grateful acknowledgments to them, individually, but I am so equally indebted to a very large number, that I have persuaded myself that they will be more than willing to excuse me from so delicate, not to say invidious, a task. I will, therefore, content myself with asking each one of my contributors to



accept my best thanks, as if he had been personally named, only reserving to myself the privilege of specifying my friend and neighbour, the Rev. Dr. Pohlman, to whom my applications for aid have been as successful as they have been constant; and H. H. Muhlenberg, M.D., of Reading, who has not only furnished much important biographical material, but has generously presented the engraved portrait of his venerated ancestor, by which these biographies are introduced.

Though this series contains nearly all the more distinguished names in the Lutheran Church, there have been a few who were recognized as lights in their day, concerning whom so little beyond uncertain tradition remains, that any attempt to do justice to their memories would be unavailing.

In all cases in which no reference is made to the sources from which the material is drawn, my authority is Professor Stoever.

P. S.—September, 1868. The Statistics in the Historical Introduction are brought down to the present year.





## HISTORICAL INTRODUCTION.\*

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The origin of the Lutheran Church in America was in an emigration from Holland, which dates back nearly to the first settlement of the Dutch in New Amsterdam, in 1621. So long as the territory belonged to Holland, they were obliged to hold their religious services in private; but from 1664, when British rule there commenced, they were permitted to conduct their worship publicly,—a privilege which was continued to them under all the successive Governors. Their first minister was Jacob Fabricius, who arrived in this country in 1669, but, after having served them for eight years, withdrew and took charge of the Swedish Church at Wicaco, now Southwark, Philadelphia: here, after having laboured fourteen years, during nine of which he was blind, he died in 1692.

The next Lutheran settlement was that of the Swedes on the Delaware, in 1636. This Colony was first contemplated during the reign of Gustavus Adolphus, and with his hearty concurrence; but, being delayed by the Thirty Years' War, the plan subsequently took effect under the auspices of his illustrious Prime Minister, Oxenstiern. The Colony prospered for some time; but, not receiving any accessions from the parent country, it came gradually to languish, until the Swedish language was entirely abandoned, and the congregations, three or four in number, became incorporated with the Episcopal Church.

The third settlement of Lutherans was that of the Germans, which, beginning in Pennsylvania, extended to Maryland, Virginia, the interior of New York, and the Western States. In 1710 about three thousand Germans, chiefly Lutherans, came to New York, by way of England, having been driven from their native land by Romish persecution, and settled on the Hudson River. In 1713 one hundred and fifty families of these settled in Schoharie; and in 1717, and again in 1727, large numbers more planted themselves in different parts of Pennsylvania. This Colony was, for a long time, without a regular ministry; but, as many of them possessed the truly Christian spirit, they kept up public worship, sustaining their services sometimes by reading devotional books, which they had brought with them from Germany, and sometimes by putting their schoolmasters forward to perform the office of Preachers of the Gospel. During the twelve years immediately preceding the arrival of Dr. Henry Melchior

\* Various publications of Dr. Schmucker.—Early History of the Lutheran Church in America, by C. W. Schaeffer, D.D.—Brief Sketch of the American Lutheran Church, by Professor Stoeber; also his Discourse before the Historical Society of the Lutheran Church, 1862.—Lutheran Almanac for 1863.



Muhlenberg, in 1742, the Germans were often favoured with the gratuitous labours of the Swedish Ministers.

The fourth settlement of Lutherans in this country was that of the Saltzburgers, who established themselves in Georgia, in the year 1733, and, in testimony of their gratitude for the Divine protection, called the place of their residence *Ebenezer*. These emigrants came hither to escape Romish persecution, and to find a place in these Western wilds where they could worship God according to the dictates of their own consciences,—pecuniary aid being afforded them by the British Society for the Promotion of Christianity. Their first Pastors were Messrs. Bolzius and Gronau. In 1738 these Colonists, by the powerful aid of George Whitefield, erected the far-famed Orphan House at Ebenezer. Many of the descendants of these people are still connected with the Lutheran Church in the South.

Not long after the settlement of the Saltzburgers, numerous Germans from Pennsylvania and other Provinces migrated to North Carolina, where they formed a Lutheran community that has been extending with the lapse of years. In 1735 a settlement of Lutherans was formed in Virginia, supposed to be the church in Madison County; but there were some circumstances attending it which proved unfavourable as well to its numerical as its spiritual growth. In 1739 a few Germans made their way to Waldoborough, Me., who were subsequently joined by several hundred more; but, the title to their land proving unsound, many of them, after a while, withdrew, and the Colony never prospered.

The most important of these several Colonies was that which planted itself originally in Pennsylvania, and gradually worked its way into several of the neighbouring States. In 1742 this Body of Lutherans, and, indeed, the cause of Lutheranism throughout the country, was greatly strengthened, by the arrival of the Rev. Henry Melchior Muhlenberg, from Germany, a man of extraordinary powers, and high culture, and intense devotion to his work, whose labours were probably more influential in moulding the destinies of the Lutheran Church than those of any other individual have ever been. Educated, as he had been, in the school of Francke, and possessing a large measure of the spirit of that illustrious man, he became, by common consent, the leader of his denomination, labouring, in season and out of season, to sustain the interests of evangelical religion, for almost half a century.

Muhlenberg was soon joined by other men, of kindred spirit and excellent education, most of whom were, like himself, emigrants from Germany. Among them were Brunnholtz and Lemke, in 1745; Handschuh, Weygand and Hartwig, the founder of the Seminary that bears his name, in 1748; Heintzelman and Schultz, in 1751; Geroock, Hausil, Wortman, Wagner, Schartlin, Shrenk and Rauss, in 1753; Bager, in 1758; Voight and Krug, in 1764; Helmuth and Schmidt, in 1769; and Kunze, in 1770. When the first Lutheran Synod was held, in 1748, there were only eleven



regular ministers in this country; but three years afterwards there were reckoned about forty congregations.

The greater part of these men were eminently devoted ministers; but they were compelled to prosecute their labours amidst manifold discouragements, growing out of the unsettled state of the country, the dissolute habits of not a small part of the population, and constant exposure to the barbarity of the Indians. During the War of the Revolution, the Lutheran Church, in common with other denominations, was temporarily retarded in its growth, though it subsequently shared in the happy results which that grand enterprise was destined to work out.

In 1786 the number of Lutheran Ministers in the Middle States was twenty-four. From that time till 1820, when the General Synod was formed, there was a very considerable increase of the number both of congregations and of ministers; though the standard of theological education, owing to the want of a suitable institution for the purpose, was far from being elevated, and there was a proportional depression in the tone of piety in most of the churches. Previous to the formation of the General Synod, in 1820, the Church had gradually become divided into five or six different, distant, and unconnected Synods. There were serious difficulties to be encountered in bringing these several Bodies together as an harmonious whole; but the result has proved most auspicious to the interests of Lutheranism throughout the country.

The *Form of Government* adopted, from the beginning, by the Lutheran Churches in this country, recognizes "the parity of Ministers, the co-operation of the Laity in Church Government, and the free, voluntary convention of Synods." Such was the character of the first Synod, held in Philadelphia, in 1748—it was composed of a due proportion of lay delegates, who shared equally with the Clergy in the transaction of business. In the discipline of the Church, Muhlenberg adopted substantially the Congregational mode; which has always been adhered to till the present time.

The *Creed* of the Lutheran Church, as it exists in this country, is embodied in the Augsburg Confession. Its leading doctrines are the following:—

1. "That there is one Divine essence, which is God, eternal, incorporeal, indivisible, infinite in power, wisdom and goodness; and yet there are three persons who are of the same essence and power, and are co-eternal: the Father, the Son, and the Holy Spirit:

2. "That the Word, that is the Son of God, assumed human nature in the womb of the blessed Virgin Mary, so that the two natures, human and Divine, inseparably united into one person, constitute one Christ, who is true God and man:

3. "That since the fall of Adam, all men who are naturally engendered, are born with a depraved nature, that is, without the fear of God, or confidence towards Him, but with sinful propensities:



4. "That the Son of God truly suffered, was crucified, died and was buried, that He might reconcile the Father to us, and be a *sacrifice* not only for original sin, but also for all the actual sins of men: that He also sanctifies those who believe in Him, by sending into their hearts the Holy Spirit, who governs, consoles, quickens, and defends them against the Devil and the power of sin:

5. "That men cannot be justified before God by their own strength, merits, or works; but that they are justified gratuitously, for Christ's sake, through faith:

6. "That this faith must bring forth good fruits; and that it is our duty to perform those good works which God commanded, because He has enjoined them, and not in the expectation of thereby meriting justification before Him:

7. "That, in order that we may obtain this faith, the Ministerial office has been instituted, whose members are to preach the Gospel and administer the Sacraments, (namely, Baptism and the Lord's Supper.) For, through the instrumentality of the Word and Sacraments, as means of grace, the Holy Spirit is given, who, in his own time and place, produces faith in those who hear the Gospel message,—namely, that God, for Christ's sake, and not on account of any merit in us, justifies those who believe in Christ:

8. "That, at the end of the world, Christ will appear for judgment; that He will raise all the dead; that He will give to the pious and elect eternal life and endless joys, but will condemn wicked men and devils to be punished without end."

As to *Forms of Worship and Church Order*—the Lutheran Church retains and observes the festivals of Christmas, Good Friday, Easter, the Ascension, and Whitsunday. She also maintains the institution of Infant Church-membership and Baptism, and, in connection with it, the rite of Confirmation. Catechetical instruction is considered as an important part of pastoral duty. At least once a year, the Minister is expected to hold a series of meetings with those who are applicants for admission to the Sacrament of the Lord's Supper, or to the rite of Confirmation, and with all who feel a special concern for their salvation. At the close of these meetings, which are generally continued once or twice a week, through a period of from six to twelve weeks, the catechumens are examined in respect to their qualifications for Communion.

The following is the statistical view of the condition of the Lutheran Church in the United States in 1868:

There are 49 Synods, including 1,750 Ministers, 3,112 congregations, and 332,155 communicants. Of Periodical Publications, there are, in English, one Quarterly, four Monthlies, two Semi-Monthlies, and four Weeklies; in German, five Monthlies and five Semi-Monthlies; in Swedish and Norwegian, three Monthlies, two Semi-Monthlies, and one Weekly.





The Theological Seminaries are the Hartwick Seminary, Otsego Co., N. Y., founded in 1816; the Seminary of the General Synod, Gettysburg, Pa., founded in 1825; the Theological Department of Wittenberg College, Springfield, O., founded in 1845; the Theological Department of the Missionary Institute, Selinsgrove, Pa., founded in 1859; the Theological Seminary, Philadelphia, founded in 1864; the Theological Department of Capital University, Columbus, O., founded in 1830; the Theological Seminary of the General Synod of North America, Newberry, S. C., founded in 1830; the Theological Seminary, St. Louis, Mo.; the Theological Department of Martin Luther College, Buffalo, N. Y.; the Theological Seminary, Strawberry Point, Iowa; the Theological Department of Augustana College, Paxton, Ford County, Ill.; the Theological Seminary of the Norwegian Synod of Wisconsin and other States, Decorah, Iowa; the Theological Seminary of the Synod of Wisconsin, Watertown, Wis.; and the Theological Department of Concordia College, Fort Wayne, Ind.

The Colleges are Pennsylvania College, Gettysburg, Pa., founded in 1832; Wittenberg College, Springfield, O., founded in 1845; Illinois State University, Springfield, Ill., founded in 1853; Iowa College, Albion, Marshall County, Iowa, founded in 1860; Fairfield College, Fairfield, Iowa; Roanoke College, Salem, Va., founded in 1854; North Carolina College, Mount Pleasant, N. C., founded in 1859; Newberry College, Newberry, S. C., founded in 1858; Capital University, Columbus, O., founded in 1850; Muhlenberg College, Allentown, Pa., founded in 1867; Concordia College, Fort Wayne, Ind.; Martin Luther College, Buffalo, N. Y.; Wisconsin University, Watertown, Wis.; Augustana College, Paxton, Ill.; Luther College, Decorah, Iowa; Teachers' Seminary, Addison, Du Page County, Ill.; Mendota College, Mendota, Ill.; Hiwassee College, Madison County, Tenn.; Colorado College, Columbus, Texas.

The Eleemosynary Institutions are the Infirmary at Lacyville, Pittsburgh, Pa.; the Orphans' Farm School, Zellenople, Pa.; the Orphans' Home, Rochester, Pa.; the Wartburg Orphans' Farm School, Mount Vernon, Westchester County, N. Y.; the Deaconess' Hospital, Chicago; the Emmaus' Institute for Orphans, Middletown, Pa.; the Orphans' Home and Asylum for the Aged and Infirm of the Evangelical Lutheran Church, Germantown, Pa.; the Orphans' Home, Toledo, O.; the Orphans' Home, Baltimore; the Orphans' Home, Buffalo, N. Y.; the Orphans' Asylum, Andrew, Iowa; the Infirmary, Milwaukee, Wis.; the Scandinavian Orphan House, Berlin, Ill.; the Soldiers' Orphan School, Cassville, Pa.; the Orphans' Home, Lacyville, Pa.

The General Benevolent Institutions are the Parent Education Society, organized in 1835; the Foreign Missionary Society, organized in 1837; the Home Missionary Society, organized in 1845; the Church Extension Society, organized in 1853; the Publication Society, organized in 1851; the Historical Society, founded in 1845; and the Pastors' Fund.



# CHRONOLOGICAL INDEX.

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[On the left hand of the page are the names of those who form the subjects of the work—the figures immediately preceding denote the period, as nearly as can be ascertained, when each began his ministry. On the right hand are the names of those who have rendered their testimony or their opinion in regard to the several characters.]

SUBJECTS.	WRITERS.	PAGE.
1734. John Martin Bolzius.....	Rev. P. A. Strobel.....	1
1742. Henry Melchior Muhlenburg, D.D.	{ Samuel S. Schmucker, D.D..... } { H. H. Muhlenberg, M. D..... }	4
1743. Peter Nicholas Sommer.....		13
1745. Peter Brunnholtz .....	<i>H. M. Muhlenberg, D.D.</i> .....	16
1745. John Helfrich Schaum .....		18
1745. John Nicholas Kurtz.....	B. Kurtz, D.D., LL.D.....	21
1748. John Frederick Handschuch .....		23
1748. John Christopher Hartwig .....	Henry N. Pohlman, D.D.....	29
1750. John Nicholas Martin.....	Benjamin N. Martin, D.D.....	33
1751. John Dietrich Matthias Heintzelman .....		38
1764. John Andrew Krug.....		40
1764. John Lewis Voigt.....		41
1765. Christopher Emanuel Schultze....	<i>George Lochman, D.D.</i> .....	43
1769. John Frederick Schmidt.....	Philip F. Mayer, D.D.....	45
1769. Christian Streit.....	{ Rev. A. Essick..... } { C. P. Krauth, D.D..... }	46
1769. Justus Henry Christian Helmuth, D.D.....	{ John C. Baker, D.D..... } { Philip F. Mayer, D.D..... } { John W. Francis, M. D..... }	51
1770. John Christopher Kunze, D.D....	{ Philip F. Mayer, D.D..... } { Augustus Wackerhagen, D.D..... }	54
1770. Henry Ernst Muhlenberg, D.D..	{ Rev. Benjamin Keller..... } { Prof. F. A. Muhlenberg, jr..... }	59
1774. Jacob Goering.....	{ J. George Schmucker, D.D..... } { Rev. J. Goering Harris..... }	66
1775. Henry Møller .....	George B. Miller, D.D.....	70
1780. John George Butler.....	{ Rev. D. H. Focht..... } { Rev. J. G. Butler..... }	72
1785. John Ernest Bergman .....		77
1786. Frederick David Schaeffer, D.D..	{ Charles F. Schaeffer, D.D..... } { C. P. Krauth, D.D..... }	79
1787. William Carpenter.....	Prof. M. L. Stoever.....	84
1788. Charles Augustus Gottlieb Stork	{ Theophilus Stork, D.D..... } { Rev. D. P. Rosenmiller..... }	88
1792. Paul Henkel.....	Rev. Andrew Henkel.....	92
1792. John George Schmucker, D.D...	{ J. G. Morris, D.D..... } { Samuel S. Schmucker, D.D..... } { J. Allen Brown, D.D..... }	95
1793. John F. Ruthrauff .....	George Diehl, D.D.....	102
1793. Frederick William Geissenhainer, D D .....	James M. Mathews, D.D.....	104
1793. Christian Endress, D.D.....	{ Philip F. Mayer, D.D..... } { J. Few Smith, D.D..... }	107
1794. George Lochman, D.D.....	{ William R. Dewitt, D.D..... } { A. H. Lochman, D.D..... }	110



SUBJECTS.	WRITERS.	PAGE.
1795. Frederick Henry Quitman, D.D..	{ Augustus Wackerhagen, D.D..... Hon. William C. Bouek .....	115
1798. George Daniel Flohr.....	{ G. A. Lintner, D.D..... Rev. J. A. Brown, D.D.....	121
1808. David Frederick Schaeffer.....	{ E. Greenwald, D.D..... George Diehl, D.D.....	123
1808. Jacob Miller, D.D.....	{ Prof. M. L. Stoever..... H. H. Muhlenberg, M.D.....	128
1808. Ernest Lewis Hazelius, D.D. ....	{ Henry J. Schmidt, D.D..... George B. Miller, D.D..... Henry N. Pohlman, D.D..... John G. Morris, D.D. ....	132
1810. Gottlieb Shober.....	{ Rev. D. P. Rosenmiller.....	141
1812. Frederick Christian Schaeffer, D.D.	{ Henry N. Pohlman, D.D.....	145
1816. Michael John Steck.....	{ Lewis Heyl, Esq..... Rev. Daniel Garver.....	148
1818. Charles Henkel.....	{ E. Greenwald, D.D..... Lewis Heyl, Esq..... C. F. Schaeffer, D.D.....	152
1819. John Christian William Yeager....	{ Prof. M. L. Stoever.....	156
1824. John Peter Goertner.....	{ Henry N. Pohlman, D.D..... George A. Lintner, D.D.....	158
1824. Christopher F. Bergman.....	{ William D. Strobel, D.D.....	163
1824. John W. Richards, D.D.....	{ Prof. M. L. Stoever... .. Prof. F. A. Muhlenberg, jr. .... Charles F. Schaeffer, D.D.....	165
1825. Jacob Wingard.....	{ William D. Strobel, D.D.....	171
1825. Jacob Berger.....	{ Henry N. Pohlman, D.D.....	172
1825. Jonathan Ruthrauff.....	{ William M. Reynolds, D.D..... H. L. Baugher, D.D.....	175
1826. William Schmidt.....	{ Lewis Heyl, Esq.....	178
1826. Nicholas G. Sharretts.....	{ Rev. Henry Haverstick..... David Gilbert, M.D.....	183
1826. Emanuel Keller.....	{ James L. Schock, D.D.....	187
1827. John G. Schwartz.....	{ William D. Strobel, D.D.....	191
1829. David Jacobs.....	{ David Gilbert, M.D..... Rev. J. Ulrich..... Prof. M. L. Stoever.....	195
1837. Ezra Keller, D.D.....	{ Samuel Sprecher, D.D..... Hon. Edward McPherson .....	199
1838. Michael Eyster.....	{ William M. Paxton, D.D. .... Prof. M. L. Stoever..... Rev. Jacob Ziegler.....	208
1842. Walter Gunn.....	{ Joseph A. Seiss, D.D..... Prof. M. L. Stoever..... Henry N. Pohlman, D.D..... Charles A. Hay, D.D.....	213



## JOHN MARTIN BOLZIUS.

1734—1765.

FROM THE REV. P. A. STROBEL.

AMERICUS, GA., February 15, 1854.

Rev. and dear Sir: I am happy to comply with your request in furnishing you with a sketch of the life and character of the venerable Bolzius, first Pastor of the Lutheran Church at Ebenezer, Ga.,—a church which, as you are aware, was composed originally of the persecuted Salzburgers, from Upper Austria.

Concerning the early life of JOHN MARTIN BOLZIUS the notices that remain are few and meagre. He was born on the 15th of December, 1703, and was ordained a Preacher of the Gospel on the 11th of November, 1733. He is first brought to our notice as Deputy Superintendent of the Orphan House in Halle. Whilst occupying that important position, he was selected, with the Rev. Israel Christian Gronau,\* to become a spiritual shepherd of the persecuted Salzburgers, and to accompany them on their voyage to America. He assumed the relation of Pastor to these people, at Rotterdam, on the 27th of November, 1733, and proceeded with them on their journey to England, and thence to their future home in Georgia.

His connection with the Orphan House at Halle, established by the venerable Francke, is in itself a strong attestation to his learning and piety; and his subsequent history, in the various relations which he sustained to the Salzburgers, shows the wisdom and foresight of those through whose agency he was appointed to so responsible a position.

Mr. Bolzius left Dover, in England, with the first company of Salzburgers who came to this country, on the 28th of December, 1733, and, after a perilous voyage of a hundred and four days, arrived in Charleston, S. C., about the 1st

\* ISRAEL CHRISTIAN GRONAU, previous to his coming to this country, had been a Tutor in the Orphan House at Halle. After his arrival in Georgia, little more is known of his career than that he laboured most diligently and faithfully with his colleague, Pastor Bolzius, till he was called to his reward. He died in January, 1745. The event is thus described by Bolzius:—"Last Friday, January 11th, it pleased the Lord to call my dear brother and colleague to his rest. He fell asleep, full of joy in his Saviour. On a stormy and rainy day, nearly a year since, while preaching to the Germans in Savannah, he caught cold at church, so that he was hardly able to perform service here the succeeding Sabbath. From the effects of that attack he never recovered. During the last six weeks of his life, he was afflicted with a continued fever. The time of his illness was a source of edification to all of us who were daily about his person. His heart continually enjoyed communion with his Redeemer. Nothing troubled him, for he had an abiding sense of reconciliation with God, and realized the joy and peace of the Holy Ghost. When one of the Salzburg brethren took hold of his hand, which Mr. Gronau had lifted up in praise of God, he desired that the friend might support his arms in the uplifted position in which he had held them. This being done, he exclaimed,—'Come, Lord Jesus! Amen, Amen!' With these words he closed his lips and eyes, and entered into the joy of his Lord, full of peace. On the following day his remains were interred in the cemetery connected with Jerusalem Church, amid the unfeigned lamentations of his colleagues, and the people for whose temporal and spiritual advantage he had laboured with unremitting diligence and fidelity. As he had in all things adorned the doctrine of God his Saviour, so he went to the grave, full of hope, leaving the testimony that God was with him."





of March, 1734. On the 11th of the same month he reached Savannah; and as soon as the necessary arrangements could be made, proceeded with the Salzburgers to their new home, (about twenty-five miles above the city of Savannah), which, with pious gratitude, they called *Ebenezer*. It was now that he was made fully to realize the weighty responsibilities which he had assumed as the Pastor of an exiled people.

Mr. Bolzius not only sustained the relation of Pastor to the colonists, but, in connection with Mr. Gronau, had the immediate superintendence of the entire settlement at Ebenezer; and I doubt very much whether the affairs of any colony could have been more judiciously managed. He also frequently visited Savannah, and preached to a small congregation of Salzburgers that had been established there. At times his duties were not only arduous but distressingly embarrassing; but he performed them with a conscientious faithfulness worthy of all praise, and with a degree of success truly wonderful. In order to estimate the amount of care and labour that devolved upon him, it should be borne in mind that he was agent for the Trustees of the Colony, and a Missionary under the English Society for Propagating Christian Knowledge; while he retained a relation also to the Lutheran Church in Germany, having been required to subscribe to the Augsburg Confession, and to a code of regulations drawn up by the Rev. Samuel Urlsperger, of Augsburg, Rev. F. M. Zeigenhagen, of London, and Rev. G. Augustus Francke, of Halle. It is evident that it must have required no common degree of Christian prudence and good judgment to meet the wishes of the benefactors of the Colony in England, and their Christian friends and advisers in Germany; and, at the same time, to secure the confidence and affection of his people. But he fulfilled his trust to the satisfaction of all parties.

Though Mr. Bolzius displayed much wisdom in his administration of the civil affairs of the Colony, it is chiefly as a Minister of the Gospel that his character commends itself to our admiration. His preaching was eminently evangelical in both doctrine and spirit, as might have been expected from his intimate connection with those eminently godly men at the Orphan House at Halle. And he was remarkably attentive to both the temporal and spiritual welfare of those placed under his superintendence. In all cases of difficulty they found in him a wise and judicious counsellor; amidst the distress and privations incident to colonial life he exhibited an example of patient endurance and heroic self-denial, and withal a Christian sympathy, which might well inspire his people with resignation under all their sufferings. In all the plans which the colonists adopted for the advancement of their temporal prosperity he felt a lively interest; but he laboured always to impress them with the great idea that their first object, in removing to America, was the promotion of their spiritual, rather than their temporal, well-being; that, as they were exiles for conscience sake, and were come into a country where they were free from the frown of the oppressor, they were bound to testify their gratitude to God by a corresponding growth in the spiritual life.

Allow me here to furnish two or three brief extracts from his journal and his letters, illustrative of the character of his labours among his people, and of the spirit which animated him under all circumstances. His journal shows that he was remarkably conscientious and careful in the discharge of his pastoral duties, particularly visiting, quieting and comforting the sick. Speaking of a visit which he had made to a member of his church, he says:



"I found him very low spirited; spoke to him about our dear Saviour, setting forth to him how we might both live and die happily in communing with Christ. He was troubled by the sins he had committed in his youth, and their remembrance was almost depriving him of the hope of acceptance with God. 'It is terrible indeed,' said I, 'to offend God with wilful sins, and to sin in hope of His mercy.' I called to his mind that thousands were going to Hell, while flattering themselves with this promise. If, however, we are truly penitent, we may console ourselves with the truth that God is willing to forgive our sins, and cast them into the depths of the sea. \* \* \* Careless and froward men are indeed presuming upon Christ and his merits, without seeking conversion; but he calls those who labour and are heavy laden; and if they come to Christ, anxious for their souls' salvation, they shall not be disappointed."

In one of his letters to Senior Urlsperger, he says:—

"In our corner of the earth we have richly enjoyed the protection and blessing of our Heavenly Father, both in temporal and spiritual things: though we have not been free from trials and difficulties, still they have been light, and, as we trust, have been subservient to our welfare and furtherance in religion, through the wise direction of a kind Providence. We acknowledge, to the praise of God, that piety and contentment reign among us, as even strangers are willing to acknowledge. My colleague and myself meet weekly for conference and prayer, by which our mutual love is cemented through the blessing of God. Among our congregation are many men and women, who are truly converted to God, and who walk in the truth, and are an ornament to our office, and humble assistants in the discharge of our duties."

Mr. Bolzius sustained the pastoral relation to the church at Ebenezer thirty-two years. During this time he had the pleasure to see three Lutheran churches erected, and the town of Ebenezer rise to a place of considerable importance. The Colony became very prosperous, and it was his privilege to behold the entire settlement, after many years of serious embarrassment, enjoying all the comforts of civilized life, blessed with abundant harvests, contented with their lot, and every day increasing in virtue and true religion—an ample reward, truly, for all the sacrifices he had made, and the arduous and self-denying duties he had performed.

On the 19th of November, 1765, it pleased the Master, whom he had served so long and so well, to call him to his reward. For three years prior to his death his health had been very precarious; but, though urged by his friends to allow himself some repose, he invariably refused, saying,—“I have soon to appear, with my hearers, before the judgment seat of Christ, and I do not wish one of them to accuse me of being the cause of his destruction.” The testimony of his brethren is that he bore all his sufferings with extraordinary fortitude and meekness. During a visit which Mr. Lemke,\* his colleague, made to him, he said,—“I cannot describe how happy I am in my solitude, whilst I enjoy the presence of my Saviour and communion with Him. Happy, oh, indescribably happy!” On a subsequent occasion he remarked to the same friend,—“I acknowledge our Protestant religion as a precious treasure to me in life and death. In myself I can discover naught but sin; but God has granted me forgiveness for Christ's sake.” In a letter to Senior Urlsperger, he says,—“I am hastening to my home. He who sees his wedding day is not concerned about trifles. It has pleased my Heavenly Father to visit me for several months with disease and infirmities, which,

\* The Rev. HARMAN H. LENKE was sent over to Ebenezer early in the spring of 1746, to supply the vacancy occasioned by the death of the lamented Gronan. He entered upon his duties with great energy, and it soon became manifest that the patrons of the church in Germany had made a very judicious selection. About a year after his arrival he married the widow of Mr. Gronan, who was a near relative of Mr. Bolzius. Little is known of the history of his ministry, though all traditions unite in representing him as an eminently goodly man, and as having been held, by the community at large, in great veneration. The exact time of his death is not known, though it is believed to have been a little before the opening of the Revolution.



most probably, will terminate my life. I am in his hands and He does all things well; as my own experience has taught me during my whole pilgrimage, but more especially during the thirty-two years of my pastoral office among the Salz-burgers. Dearest Redeemer, accept my humble thanks for all thy love and faithfulness!" In a letter to Dr. Zeigenhagen, of London, he writes thus: "This will probably be my last letter to you. All that I can now do is to prepare myself, by the assistance of the Divine Spirit, for a happy exit out of this world. God be praised, I can say,—'If we live, we live unto the Lord; if we die, we die unto the Lord.' How great is the happiness to possess this knowledge! It is a faithful saying, I shall be happy forever. My eyes shall behold the source of all joy." Such was the frame of mind in which this venerable man entered into his rest. The day after his death, (November 20th,) his remains were buried in the cemetery connected with Jerusalem Church, amidst the unfeigned lamentations of his parishioners, to whose best interests he had so long been devoted. It is painful to reflect that no monument marks the place where the ashes of this venerable father repose; but whether this was in consequence of his own direction, or the neglect of those on whom the duty should have devolved, I have never been able to ascertain.

Little is known of the family of Mr. Bolzius. He had four children, two of whom died when quite young. Of the two that survived him, the eldest, a son, was at the University of Halle at the time of his father's death, and I believe never returned to this country. Of the history of the daughter I have been unable to discover any traces.

It would be easy for me to extend this sketch, especially by means of extracts from Mr. Bolzius' own writings; but I suppose the above may be sufficient for your purpose.

Very truly Yours, in best bonds,

P. A. STROBEL.



## HENRY MELCHIOR MUHLENBERG, D. D.\*

1742—1787.

HENRY MELCHIOR MUHLENBERG was born in the city of Einbeck, in the Electoral Principality of Hanover, September 6, 1711. His parents were Nicholas Melchior Muhlenberg, a member of the Council of the above mentioned place, and Anna Maria Kleinschmied, daughter of a retired military officer. From his seventh to his twelfth year he was kept constantly at school in his native place, and was occupied chiefly in the study of the German and Latin languages. He was early instructed in the doctrines and duties of the Christian religion, and, at the age of twelve, was confirmed, and admitted to the Sacrament of the Lord's Supper, by Mr. Benckhardt, Pastor of Einbeck. His father died about this time, leaving so little property that his mother was unable to continue him at school, and, accordingly, for the next three years, he was obliged to labour for the support of the family. Indeed, he was not fully relieved from this necessity

\*Memoir in the Evangelical Review, by Prof. F. A. Muhlenberg. Evangelical Magazine and Christian Eclectic, 1853. Prof. Schmucker's Retrospect of Lutheranism. Lutheran Almanac, 1851.



until he had reached his twenty-first year; though he was able, probably in the intervals of labour, to devote some time to Arithmetic, and also to playing on the organ,—an accomplishment which he found of no small advantage to him in subsequent life. The training to which he was hereby subjected, from his necessitous circumstances, had the effect of giving him a fine physical development, and probably of greatly increasing his power of endurance.

At about the age of twenty-one he resumed his studies, and for a year or more devoted himself chiefly to Latin and Greek, under the instruction of Pastor Schussler, at Einbeck. In 1733, when he was about twenty-two, he visited the towns of Clausthal and Zellerfeld, for the purpose of obtaining some employment by which he might support himself while he continued his studies. In the latter place he obtained a situation as assistant teacher in a school, while he was to devote a considerable part of each day to his own studies, and have the opportunity of reciting to the Principal. Here he continued a year and a half, and, during this time, read several of the Latin Classics, and the New Testament in Greek, besides making a good beginning in the French and Hebrew.

In September, 1734, he returned to Einbeck, where, for a while, he was occupied in reviewing his previous studies under Pastor Schussler. He was strongly desirous of taking a complete University course, but was destitute of the requisite pecuniary means, and knew no way of obtaining them. Most unexpectedly, however, Providence opened a way for the attainment of his object. The University of Gottingen was established about this time, and collections were made in the different cities and towns, and sent thither for the purpose of supporting students designated by the respective places from which the funds were contributed. The amount contributed by the city of Einbeck was sufficient to entitle it to send a student thither for a year; and as young Muhlenberg happened to be the only one in the city, at that time, of the requisite age, who wished to go to the University, he was selected by the members of the Council to enjoy this privilege. Accordingly, he went to Gottingen in March, 1735, at the age of twenty-four, having at least one year's residence at the University made sure to him. Up to this time he seems to have had no genuine experience of the power of Christianity; and, at the commencement of his course, he formed some associations among the students that proved unfavourable to his moral character; but his aberrations were of short continuance, and were succeeded by bitter regrets, and ultimately by new views of Divine truth and a thoroughly renovated character. He became an inmate of the family of Dr. Operin, one of the Theological Faculty of the Institution, and a man of eminent piety, and served as his amanuensis; and from him he received most important aid in the commencement of his religious life. As a consequence of this change, he began now to devote all his leisure to doing good to his fellow creatures. In 1736 he became associated with several theological students in giving instruction in the elementary branches, and especially in the Catechism, to ignorant and neglected children. Some of the clergymen and schoolmasters, regarding this an irregularity, complained of it to the Government at Hanover, and requested an interdict upon the further prosecution of their benevolent plan. The matter was formally brought to trial, but an eminent lawyer and an excellent man volunteered to defend the young men concerned, so that the case was issued in their favour.





In 1737 he was admitted into the Theological Seminary, and allowed to catechise and preach in the Church of the University. Shortly afterwards he was selected, by Count Reuss the XI, as his domestic Chaplain; and he was providentially brought to the notice of the Baron Von Munchausen, who became his benefactor and greatly facilitated his course at the University.

At length he received an invitation from two eminent individuals, in the city of Gratz, to visit that place, at their expense, with a view to occupying the post of Deacon there. On his arrival they thought him scarcely qualified for the position, but found means of sending him to Halle to enable him to make the necessary improvement. Accordingly, he reached Halle in May, 1738, and had committed to him the instruction of the primary school, whence he was regularly transferred, until he had passed through all the departments successively, and was finally placed in charge of the classes in Theology, Hebrew and Greek. In July, 1739, Count Reuss the XXIV, one of the eminent persons who had invited him to Gratz, and afterwards furnished the means of his going to Halle, sent him a call to become Deacon or Assistant Minister in the Church at Gross-Hennersdorf, in Upper Lusatia, and also Inspector of the Orphan House at the same place. Before accepting this call he was publicly examined, by the Consistory at Leipsic, as to his qualifications for the ministry, and received Ordination. He then proceeded to his assigned post of labour, and remained there for three years, performing the double duty of Pastor and Inspector.

In July, 1741, while he was on a visit to Halle, Dr. Francke informed him that he had just received a request that he would cause a missionary to be sent to the scattered Lutherans in Pennsylvania; and he proposed to Mr. Muhlenberg to engage in the enterprise. After giving the subject much serious consideration and obtaining the judgment of some of his most valued friends, he determined to accept the appointment; and, accordingly, left Gross-Hennersdorf, where he had been for some time a diligent and successful labourer, on the 9th of December, 1741. He returned first to his native place, where he had to encounter severe persecutions in consequence of the prejudices which certain persons had taken against him; but his confidence in God never faltered, and he proceeded with calmness and firmness to the execution of his purpose. He made his way first to Holland, and thence to England, where he spent a few weeks with an old friend, Dr. Ziegenhogan, private Chaplain to the King. On the 13th of June, 1742, the ship in which he embarked sailed from Gravesend for Charleston, S. C.; but she had an uncommonly protracted passage, as she did not reach her destination until the 22d of September. He suffered greatly on the voyage, as well from boisterous and profane company as the want of water and fresh provisions. After remaining a day or two in Charleston, he took passage for Savannah, to pay a short visit to the Rev. Messrs. Gronau and Bolzius, two Lutheran clergymen, who had been labouring for some time in Georgia. He reached Charleston, on his return, on the 20th of October, where he remained a few days, and then embarked in a small sloop for Philadelphia; and, after a passage rendered terrible by fierce storms and horrid oaths and curses, was safely landed there on the 25th of November.

On his arrival in Philadelphia he found himself encompassed with manifold difficulties. Here he was brought into unpleasant relations with Count Zinzendorf and his adherents; and, at Providence and New Hanover, self-constituted Pastors, of little education and less morality, had reduced Lutheranism almost to



the point of absolute extinction. However, by his good judgment, patience and perseverance, he was enabled to surmount these difficulties. He was soon elected Pastor of the three congregations of Philadelphia, New Providence, and New Hanover, which, though distant from each other thirty-six miles, he served, with great fidelity, for the first two years and a half of his residence in America. In 1745 he was cheered by the arrival of several additional labourers; to one of whom, the Rev. Mr. Brunnholtz, he relinquished, without actually resigning, the charge of the City Church. From this period till 1761 he lived at New Providence, and divided his labours chiefly between that congregation and the one at New Hanover; though he took many long journeys for the purpose of collecting scattered congregations, and preaching to those which were without any stated ministry.

In the year 1761 the congregation at Philadelphia, having become dissatisfied with the minister who had been for some time serving them, and fallen into a somewhat disordered state, earnestly requested the return of their first Pastor; and Mr. Muhlenberg, accordingly, went back to resume his labours among them. His presence had the effect of restoring peace to the congregation, and, after about a year, he succeeded in introducing a system of Church rules, which have formed the basis of many others in the Lutheran churches in this country. In 1774 he made a missionary journey to Georgia, by request of the "worthy Fathers in Halle," the history of which has since been published in the *Evangelical Review*. In 1776, in consequence of increasing bodily infirmities, in connection with the breaking out of the Revolutionary War, his congregation consented, at the expense of dispensing with his services, that he should seek a more congenial home in the country. He, accordingly, removed to New Providence, but did not find there the repose which he coveted. His ministerial labours were not discontinued, except during the last five years of his life, when, in consequence of the swelling of his feet, he was scarcely able to leave his house; but, even during this period, his mind retained its full vigour, and he was useful in many ways after he had ceased to be heard in the pulpit. He suffered severely from the War of the Revolution. He was, throughout, the earnest friend of his adopted country, and there was no sacrifice he was not ready to make, no peril to which he would not cheerfully expose himself, for sustaining and carrying forward its interests. In the last year of his life his bodily infirmities had very much increased—asthma and other painful disorders were added to the swelling of his feet; but, in all his sufferings, not a murmuring word escaped him. He died, with words of triumph on his lips, on the 7th of October, 1787. His Funeral was attended by a vast multitude, and several Sermons commemorative of his life and character were preached in different churches.

The degree of Doctor of Divinity was conferred upon him, by the University of Pennsylvania, in 1784.

It is not known that Dr. Muhlenberg published any thing in this country but a Collection of Hymns and Prayers for Congregations. His Reports of his missionary operations here were published in Germany, first separately, and afterwards in connection with the Reports of other missionaries, in two volumes, entitled *Hallische Nachrichten*.



FROM THE REV. SAMUEL S. SCHMUCKER, D. D.,  
 PROFESSOR IN THE LUTHERAN THEOLOGICAL SEMINARY AT GETTYSBURG.

GETTYSBURG, September 20, 1848.

My dear Brother: You ask me for some estimate of the character and services of the Rev. Dr. Henry Melchior Muhlenberg. Though more than sixty years have passed since he closed his earthly career, his name is still fresh and fragrant in all our churches, and his general characteristics, as well as the results of his labours, are so well known that I shall be in little danger of mistaking in respect to them.

Notwithstanding several German as well as Swedish Lutheran ministers had been in this country long before Mr. Muhlenberg arrived here, yet so active and successful was he in organizing new churches, in building up those previously founded, and in promoting spirituality and union among them all, that he is justly regarded as the Founder of the German Lutheran Church in America, as well as the most distinguished of her early divines.

Even the acceptance of a call as missionary to these Western wilds by one who was in possession of so respectable and promising a station as he occupied in Germany, at a time when the navigation of the Atlantic was the work of tedious months, and often not without danger, affords no small evidence of a mind influenced by the higher motives of Christian obligation and love for the Master's cause. But Muhlenberg had been trained in the school of Francke, and had imbibed a large portion of his heavenly spirit. Like Paul, he had an ardent zeal for the salvation of his brethren, his kinsmen according to the flesh; and yet his zeal was associated with great thoughtfulness and wisdom.

On his arrival in this country he was cordially received, and entered on his labours with comprehensive and well directed views for the benefit of the whole Church. In these labours he persevered for nearly half a century. Whilst Edwards was co-operating with the extraordinary outpourings of the Spirit in New England, and the Wesleys were labouring to revive vital godliness in Old England; whilst Whitefield was doing the same work in both England and America, and the successors of Francke were labouring to evangelize Germany, Muhlenberg was striving, with similar zeal and fidelity, to do the work of God among his German brethren in this Western world. Of him, as also of some of his early associates, it may be truly said that he was "in journeyings often, in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen, (Indians), in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." He preached in season and out of season, in churches, in private dwellings, and often in the open air, until, at last, his Divine Master, whom he had so faithfully served, received him into that rest which remaineth for the people of God.

His intellectual qualifications were of the highest order. Possessed of superior natural talents, he had received a regular and thorough classical and theological education, as is fully evinced by his having been selected as Principal or Inspector of the Orphan House in Great Hennersdorf. His philological and linguistic attainments were unusually extensive. In addition to a good knowledge of Greek and Hebrew, he spoke the English, German, Latin, Holland and Swedish languages. Yea, during his residence in the city of New York, he did what not one in a hundred of the educated missionaries of the present day is able to do,—he preached statedly, in three different languages, every Sabbath,—namely, in English, in German, and in Low Dutch. His incessant activity in missionary and pastoral labours left him little leisure for



writing, and yet his Diary is most copious, and his various Reports and communications to the Missionary Directors at Halle, and to the friends of the missionary cause throughout Germany, which were published chiefly in "Hollische Nachrichten," would constitute five or six octavo volumes. Other productions of his pen are preserved in manuscript by his descendants, and may yet be given to the public.

As a Preacher and Pastor he sustained an equally elevated rank. In his Reports to Halle he introduces the opinion of a minister, (believed to be himself,) as to the proper attributes of good preaching, to which his own practice is supposed to have corresponded. "In our discourses," says he, "we ought to make no ostentatious display of learning, but study simplicity. We should neither strike into the air, nor employ low and vulgar expressions; not introduce too much matter into a sermon, but discuss the subject fully and apply it to the heart. Our sermons should not be dry but practical. Religion should be presented, not as a burden, but as a pleasure. Avoid personalities. Let personal difficulties be settled in your pastoral visits. The *clencher*s must not be neglected. Present your *thesis* rightly; neglect not the *anti-thesis*. As our members are resident among all kinds of hostile errorists, controversies cannot be avoided; yet you should not mention names. Carefully inquire into the moral condition of the members of the church, and let it serve as a homiletic rule for you. Let us sow with tears, let us aim at the edification of each individual soul, and give heed to ourselves and our doctrine." The length of this quotation will be fully compensated by the sound maxims it contains. Seldom do we find so much homiletic wisdom compressed in so small a compass; and the ideal of a good Preacher, which it holds up, affords the best picture I can present of Dr. Muhlenberg himself. The topics of his discourses were ordinarily of the most practical and spiritual character. He was an ardent friend of prayer meetings, and established them in Philadelphia, and had held them daily on board the ship, during his voyage across the Atlantic. His fidelity as a Pastor is abundantly evident from his stated Reports to Halle, which abound in narratives of individual conversions, and exhibit the most incessant solicitude for souls. A single extract may serve as proof:—"May 27, 1752: I visited ——, the senior officer of the government, whom I mentioned before. He professed to have been greatly encouraged by the four sermons I had preached there. We had an edifying conversation and mutually encouraged each other. Afterwards I visited a young Deacon, who also appeared to be revived, and determined to give his whole heart to God. Finally: I visited the sick woman before referred to. She thanked me heartily that I had spoken to her concerning death. She had subdued all fear of her approaching end, and had a deep sense of her depravity and a godly sorrow on account of it. She felt and acknowledged herself the very chief of sinners, as destitute of even the least power to help herself. I prayed for her, and spread her wants before the Lord, and instructed her from the word of God." He was specially attentive to the religious education and indoctrination of the rising generation, and not unfrequently recapitulated, in the after part of the day, the subject of his morning's discourse, in questions and answers, with the younger part of the congregation. In short, his high intellectual qualifications, his indefatigable zeal and long life of arduous and enlightened labour for his Master's cause, constituted a new epoch in the history of our American Zion, and justly entitle him to the appellation which he generally bears, of "Patriarch of the American Lutheran Church." <sup>5</sup>

Very truly your friend and brother,  
S. S. SCHMUCKER.





## FROM HEISTER H. MUHLENBERG. M. D.

READING, PA., April 30, 1861.

DEAR SIR: Though the most important events in the life of my venerable ancestor, Henry Melchior Muhlenberg, have already been given to the world in different forms, there is much of authentic tradition retained in the memories of his descendants, and many interesting facts and incidents recorded in his journal,—in which he noted not only matters of grave importance, but even the trifles of the hour,—that have never yet been made public. In complying with your request, I shall draw chiefly upon this hitherto unappropriated material, and shall state things as they occur to me, without much regard to chronological order. What I shall write will have a bearing upon the period in which Dr. Muhlenberg lived as truly as upon his own character.

In those early days,—a hundred and fifteen years ago, all journeys were necessarily made on horseback. His father-in-law, Col. Conrad Weiser, who was a noted and trusty Indian Agent of the Colonies of New York and Pennsylvania, being obliged to go to Albany on judiciary business, proposed to Mr. Muhlenberg to accompany him, and offered him the protection of his escort. His own business was to visit the congregations on the Hudson, below Albany. Their route was from Tulpehoiken, the residence of his father-in-law, by way of Reading, across Pennsylvania, to the water gap of the Delaware, up that river to the Minisink settlement, then across to Esopus on the North River. On this journey he speaks of a certain Justice of the Peace in the upper border settlements of Pennsylvania, whose knowledge of the Law being limited, when a puzzling case came before him, had the custom of advising the parties to fight it out with their fists, and the loser to pay the costs. This mode of dispensing justice, however, did not meet the approbation of the Colonial authorities, when it became known to them, and the Justice was deprived of his commission. Mr. Muhlenberg, from considerations of delicacy, I suppose, only gives the initials of the names.

Another unpublished anecdote, which now occurs to me, is from a letter to his daughter, Mrs. Kunze, whose husband remained in Philadelphia in charge of the congregations there, during the occupancy of that city by the British, in the Revolutionary War. It seems he was less obnoxious to them than were the other clergymen, though he was a son-in-law of Mr. Muhlenberg. She writes to him that Lt. Col. Saltzman, of the Reformed Church, and Lieut. Van Drack of the Lutheran Church, Hessian officers, are billeted on them; that provisions are very scarce, that it is difficult to procure bread and meat, and that they have forgotten the looks of butter; but that, thanks to God, they have plenty of potatoes and salt; that Continental money would not pass, but that the old Pennsylvania Colonial notes were still current.

Under date of June 30, 1779, while residing at the village of the Trappe, he writes thus:—

“I received a letter from my son, the General, dated Highlands of York, June 15, 1779. The campaign seems to open fast. The English have possession of King’s Ferry, and are strongly fortifying. We lie about eight miles from them, in order to prevent an attack on our fort at West Point, which covers the communication between the Southern and Eastern States, and is a post of the utmost importance to us. Your letters, intended for Germany, were sent to New York, by a safe opportunity.”

Under date of December 23, 1779, he writes that General Muhlenberg proposed making a journey to Virginia to look after his private affairs, but,



after making the attempt, returned, in consequence of the depth of snow,—from three to six feet.

On the 5th of January, 1780, he notes that the General purchased a load of hay for £50 currency.

From this date to the 3d of March, he speaks constantly of the intense cold, the deep snow and the piercing Northwest winds. At that date he writes:—

“We have to shelter and feed four wagon horses and two saddle horses of the General’s, one horse, two cows, and a heifer of Mr. Swaine’s, (a son-in-law,) and our own two cows and heifer. Of human beings we have, *pro tem*, under our roof, 1st. Us, two old people, and our youngest daughter, Salome; 2d. The General’s wife, three men servants, two children, and a negro woman nurse; 3d. Mr. S., his wife and child—in all twenty-six mouths and stomachs.”

On Friday, the 10th of March, 1780, he writes that the General finally commenced his journey to Virginia with his family, and says,—“It will be a fatiguing, dangerous and expensive one, on account of the distance,—two hundred and thirty miles, and the bad roads and high waters.” The General had lent a neighbour, Mr. Reed, £500 in Continental money, a short time previously, but, as he had bought a horse for the journey at £1025, which formerly had cost £15 or £20, Mr. R. had paid him back.

From this date to April 1, 1780, he speaks again of constant snow storms, piercing winds, and intense cold, and says,—“The wild pigeons have not been so numerous in many years.”

On the 27th of April, 1780, he writes that he received a letter from his son *Fred* with news that Earl M. and his family had arrived safely in Virginia after much suffering; that he found his homestead in much confusion; that twenty of his best horses had died and half his cattle. This journey, with his family, had cost him £10,000 in Continental money.

To show the courage and endurance of the females of that day, the following incident may be adduced, recorded under date of Saturday, January 10, 1778. He says that his son Henry, with his wife, his own daughter Mary, and a friend, Miss Gr., who had fled to them for refuge from the city, came on horseback from New Hanover,—the three females determined to reach Philadelphia, thirty miles distant, if possible, for the purpose of looking after their houses and the contents which were necessarily left behind. They rode to within fifteen miles of the city, and then sent the horses back, the three females going alone and on foot. In this effort they had to pass the line of British guards, and run the risk of insult and imprisonment, in addition to the fatigue they were obliged to undergo. On the 13th his son came, with the horses, to go and meet them on their expected return the next day. But in the evening his daughter and son’s wife returned on foot, notwithstanding the exceedingly bad roads. They brought a quantity of salt, which seems to have been a contraband article, and very scarce, quilted into the lining of their dresses. “They report that the name of Muhlenberg is made very suspicious among the Hessian and English officers in Philadelphia, who threaten bitterly with prison, torture and death, if they can catch the old fellow. I have kept myself as quiet as possible, and could not do otherwise, as I had no call to meddle with political affairs.” They found their houses plundered, and but little left but the bare walls.

I have thus hastily endeavoured to comply with your request, and shall be glad if my communication is, in any degree, answerable to your wishes.

Yours truly,

H. H. MUHLENBERG.



On the 30th of April, 1745, Dr. Muhlenberg was married to Anna Maria, daughter of Conrad Weiser, celebrated in the Colonial annals of Pennsylvania, as Indian interpreter, magistrate, &c. He had eleven children, seven of whom, with their mother, survived him. He had three sons who entered the ministry.

JOHN PETER GABRIEL MUHLENBERG, the eldest son, was born at the Trappe, a village in New Providence, Montgomery County, Pa., October 1, 1746. His early education was conducted partly by his father, and partly by Dr. Smith, Provost of the then Academy of Philadelphia. When he was in his sixteenth year he and his two brothers were sent by their father to Germany to be educated at the University of Halle. Being dissatisfied with the strictness of the discipline to which he was there subjected, he was sent to Hanover, where tradition says he entered the army, and, meeting a British Colonel, whom he had often seen at his father's house in America, was taken back by him to his own home, having been discharged by the Colonel's request. Early in 1768 he was ordained a Minister of the Evangelical Lutheran Church, according to its rules and discipline. On the 12th of May, of the same year, he was appointed Assistant Rector of the Lutheran Churches of New Germantown and Bedminster, N. J., where, the next year, he commenced officiating as Pastor, and continued thus employed for several years. Here, on the 6th of November, 1770, he was married to Ann Barbara Meyer.

From this place he removed to Woodstock, Dunmore (now Shenandoah) County, Va., where he had charge of several (Swedish) Lutheran congregations, which he served till the year 1775, when the old military spirit broke out anew, and, at the solicitation of General Washington, he accepted a Colonel's commission in the eighth (or, as it was often called, the German) Virginia Regiment on the Continental establishment. The following anecdote is related of him:—Shortly after he received his commission he preached his Farewell Sermon to a very large audience, and, after eloquently setting forth his country's wrongs, he said,—“In the language of Holy Writ, there is a time for all things,—a time to preach and a time to pray—but there is also a time to fight, and that time has now come.” Then, having concluded the sermon, he pronounced the benediction, and deliberately put off his gown and stood forth before them clothed in his military garments, which his gown had concealed, and, proceeding to the church-door, ordered the drums to beat for recruits. Nearly three hundred men, of his congregation, enrolled themselves under his banner. This marked an epoch in his life and was the commencement of a new career. He was at the battle of Sullivan's Island, (June, 1776,) and bore a distinguished part in the whole of the campaigns in Georgia and South Carolina. On the 21st of February, 1777, he was promoted to the rank of Brigadier-General. He held command in the battles of Brandywine and Germantown, and on one occasion saved his life only by shooting down, with his pistol, a British officer, who was deliberately aiming at him, a second time, with his musket. He fought at Monmouth, and Stony Point in Virginia under Lafayette; and at Yorktown he commanded at the storming of the British redoubts. When the army disbanded he received the commission of Major-General. After returning to Pennsylvania, at the close of the War, he was elected a member of the Supreme Executive Council of the State. In 1785 he was chosen Vice-President of the Commonwealth, and, upon the adoption of the Federal Constitution, was elected a Representative to Congress, serving from 1789 to 1791, from 1793 to 1795, and from 1799 to 1801. In 1797 he was a Presidential Elector; and in 1801 was chosen United States Senator, but resigned in 1802, and was appointed Supervisor of the Revenue for the District of Pennsylvania, and afterwards Collector for the port of Philadelphia, which office he held until his death which took place at his resi-



dence, near Gray's Ferry, Philadelphia, October 1, 1807, in the sixty-first year of his age. His death was supposed to have been the effect of a chronic enlargement of the spleen, induced by his Southern campaigns. He was a man of commanding powers and noble dispositions, and was a great favourite in the community in which he lived.

FREDERICK AUGUSTUS MÜHLENBERG, the second son of Dr. H. M. Muhlenberg, was born also at the Trappe, on the 2d of January, 1750. He accompanied his brothers to Germany, and was educated at the University of Halle, where he remained until the Rev. J. C. Kunze was sent to this country, in 1770, when he and his youngest brother returned with him. Being intended for the ministry, he was ordained before his return. He was stationed, for a time, in Shæfferstown, now Lebanon County, Pa., and also at New Hanover and Reading. Thence he removed to the city of New York, and took charge of the Lutheran Congregation there, and was instrumental in forming the "Evangelical Lutheran Ministerium of New York." Here he remained until the arrival of the British army compelled him to retire. Having, with his father and brothers, been an earnest supporter of the American cause, he knew that he had no favour to expect from the enemy if he should fall into their hands. As they entered the city, therefore, he left it, and removed to the Falkner Swamp, (New Hanover,) Montgomery County, Pa., where he remained a few years, until he also was called into public life. In 1779 and 1780 he was elected to represent Pennsylvania in the Continental Congress. Afterwards he was Register and Recorder of Montgomery County, and a member of the State Convention to consider the new Federal Constitution. He was a member of the First, Second, Third and Fourth Congress under the new Constitution, and of the first three was chosen Speaker. Governor Mifflin appointed him Register of the Land Office of Pennsylvania, which office he held until the close of his life. He died at Lancaster, Pa., in 1812, aged about sixty-two years.

The third son who became a minister of the Gospel, HENRY ERNST MÜHLENBERG, as he continued in the ministry as long as he lived, will form the subject of a distinct sketch.

Of Dr. Muhlenberg's daughters, the eldest, *Elizabeth*, was married to the Rev. Christopher Emanuel Shultze, a distinguished Lutheran Missionary from Germany to America; the second, *Margaret Henrietta*, to the Rev. John Christopher Kunze, D.D.; the third, *Mary Catherine*, to Major Francis Swaine, an officer of the Revolutionary army; and the youngest, *Maria Salome*, to Matthias Richards, Member of Congress, &c

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## PETER NICHOLAS SOMMER.\*

1743—1795.

PETER NICHOLAS SOMMER was born in Hamburg, (Germany,) January 9, 1709. Of his early life nothing is now known beyond the fact that he had the benefit of a decidedly religious training, and had his attention early directed to the Christian ministry. He received a thorough education, both classical and professional; and, on the completion of his course, was licensed as a theological candidate, to be ordained as soon as he was ready to assume the charge of a congregation. He was yet a resident of his native place, awaiting the

\*Evangelical Review, XIII.—MS. from Rev. D. H. Foelt.





indications of Providence in respect to a field of labour, when an opportunity of usefulness was presented to him on this side the Atlantic.

A detachment of the colony of Germans, sent over to this country from the Palatinate in 1710, under the protection of Queen Anne, settled in the valley of Schoharie in 1712; and, as most of them had been educated in the Lutheran faith, their early associations and habits still clung to them. Though they were, for some time, without the services of a minister of the Gospel, they were accustomed to assemble for purposes of religious improvement in private houses, and they were also occasionally visited by the Rev. Mr. Berkenmeyer,\* of Loonenburgh, (now Athens,) who preached to them and administered the sacraments. In 1714 this little company was organized as a church, but they seem to have remained for many years without a regular Pastor. An effort to obtain one was at length made, through the Lutheran Consistorium in London, and it resulted in a call to the Rev. Mr. Sommer. He accepted the call, and on the 24th of October, 1742, left his native land, and, after some detention in London, embarked for New York, where he arrived on the 21st of April, 1743. After remaining here a few days, he proceeded to Albany, and thence, on the 25th of May, to Schoharie, to enter upon his labours. The congregation whom he had come to serve, gave him a most hearty welcome, and, on the 23d of July, he administered the Lord's Supper to one hundred communicants. In this field of usefulness he continued for nearly half a century, eminently devoted to the spiritual interests of his flock, and greatly honoured and revered by all who came within the range of his influence. His stated field of labour was very extensive, but, in addition to that, he acted

\* WILLIAM CHRISTOPHER BERKENMEYER was born at Bodenteich, Germany, and was thoroughly educated for the ministry in his native land. After the death of the Rev. Justus Falkner, a deputy or commission was sent to Hamburg, by the Lutheran congregation at New York, in order to secure a minister. Mr. Berkenmeyer was then at Hamburg, a candidate for the ministry. The Hamburg Ministerium recommended him as well qualified to fill the vacancy at New York, and in view of this recommendation, the Amsterdam Lutheran Consistory, who had been authorized by the New York congregation to select a Pastor for them, tendered the call to Mr. Berkenmeyer. Having accepted the call, he was ordained by the Consistory of Amsterdam on the 25th of May, 1725. On the 25th of September of the same year he arrived at New York, where he immediately commenced his pastoral labours, preaching in both the Dutch and German languages, and officiating also at other places where his services were required. One authority has it that he divided his time between New York and Albany; and another that he very soon took regular charge of the congregation at Quassaie, where he continued to labour till the close of his life. During the greater part of his ministry in this country he had his residence in Loonenburgh, though he seems to have been a sort of itinerant Bishop, visiting different portions of the State, wherever any of his Lutheran brethren were to be found. He died in the autumn of 1751, in the sixty-ninth year of his age, and the twenty-seventh of his ministry in this country, and was buried near the pulpit in the old church building at Loonenburgh. He had a high reputation as a scholar, and was a man of great industry and extensive usefulness. In 1728 he published a work in the Dutch language under the following title:—"Getrouwe Herder-en wachter-stem aan de Hoog-en Needer-Duitsche Lutherianen in dese Gewesten, censtemmig te Zyn; vertoont met twee Brieven en andere Ridene Lutherischen Theologanten: aangaande 't Van Dierensche Beroep, en de Henkelsche Bevestiging. Te New York, by I. Peter Zenger. A. C. 1728. 4 to." The circumstance that called forth this work was this:—A certain *John Bernhard Van Dieren*, of Konigsberg, a tailor by trade, sneaked about in the Lutheran congregations, creating divisions and disturbances wherever he went. And he became still more inimical when both the German and Swedish Lutherans denied his request for Ordination. The book seems to have been written to neutralize the influence of this impostor.

The Rev. JUSTUS FALKNER, above referred to, was born in the Kingdom of Saxony, and was ordained by a Swedish Lutheran minister, by the name of *Redman*, whom the Archbishop of Sweden had appointed Suffragan or Vice-Bishop of America. On coming to this country, he became Pastor of the Lutheran Churches in New York and Albany. He published, in 1708, a Compendium of the Anti-Calvinian Doctrine, occasioned by a sharp controversy which he had with the Calvinists.



as an itinerant minister for the whole surrounding country, gathering into congregations the scattered members of the church, and preaching and administering the Sacraments, at stated periods, in destitute Lutheran settlements. In the various places in which he laboured, he left an impression highly favourable in respect to both his ability and fidelity. It was no light matter to travel thirty, forty, and even fifty miles, through a new country, with scarcely a public road, or any accommodations for travellers, and withal exposed to the attacks of Indians and wild beasts,—as he often did in the performance of his missionary work. But he halted at no difficulties, shrank from no dangers, that he found in the path of duty. He lived during the period of the French War and the War of the Revolution, and cheerfully shared with his people the manifold trials and deprivations to which they were subjected. Many of them fell victims to the tomahawk and scalping-knife of a savage foe, but the church was still preserved under the labours of this devoted minister.

In the year 1746 a company of volunteers, members of his church at Schoharie, previous to their departure to join an expedition against Canada, assembled in the house of God, where Mr. Sommer addressed them in reference to their peculiar circumstances, and then administered to them the Lord's Supper. They went to war in reliance on the strength of the Lord of Hosts. Whilst the battle of Durbach was in progress, he was within five miles of the scene of action, and within sound of the firing, engaged in holding Divine service in a private house. All who assembled with him expected to be captured by the enemy, or massacred by the Indians. But he endeavoured to inspire them with courage, and, with a view to this, read to them the ninety-first Psalm. He fully sympathized in our Revolutionary struggle, and heartily rejoiced in its glorious issue. Notwithstanding the hostile attitude often taken by the Indians, he was deeply interested for their spiritual welfare, and was instrumental, by his faithful labours, of bringing not a small number of them under the regenerating influences of Christianity.

In the year 1768 Mr. Sommer was called to experience a sore affliction, in being suddenly smitten with blindness. For many years he was not permitted to behold the light of the sun, or to look upon the countenances of his own family, or of the members of his congregation. Still, however, he continued in the faithful discharge of his official duties, being conducted to the pulpit by one of his sons or the chorister of the church, who gave out the hymns, and read the lessons from Scripture, while *he* preached the Gospel and conducted the devotional service. After this affliction had continued about twenty years, and his ministry had almost come to a close, his vision was suddenly restored to him. He awoke, on a beautiful Sabbath morning, and, to his great amazement and delight, found that the darkness in which he had been enshrouded so long had passed away. The first object that greeted his eye was his church, endeared to him by many hallowed associations; and he speedily repaired thither, and, on bended knees, offered up devout thanksgivings to God for having graciously interposed to deliver him from so great a calamity.

In 1788, much to the regret of his congregations, whom he had served forty-nine years, Mr. Sommer, almost an octogenarian, and bowed under bodily infirmity, retired from the active duties of his ministry, and removed to Sharon, in Schoharie county, to spend his last years with his children and children's children. Here he remained till his death, which took place, amidst the calm tri-



umphs of faith, on the 27th of October, 1795, in the eighty-seventh year of his age. His remains were interred on his farm, whence, after sixty-five years, they were removed to the cemetery at Schoharie, where the old church once stood, and in which he had, for so long a period, faithfully discharged the office of an Ambassador of God. Appropriate services were held on the occasion, conducted partly by the Rev. Dr. Lintner, who had been Pastor of the church for thirty years, and partly by the present Pastor, the Rev. Edmund Belfour,—the latter delivering a Discourse from the words,—“The memory of the just is blessed.”

Mr. Sommer was married on the 16th of May, 1744, to Maria, daughter of Jonathan Kaiser, of Stone Arabia. They had several children, who settled in Sharon, and whose descendants still live in that region, exhibiting a character worthy of their revered ancestry.

Mr. Sommer held a high rank in his denomination, as an able, earnest, laborious and successful minister. His memory is still fragrant throughout the region in which he lived.

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## PETER BRUNNHOLTZ.

1745—1758.

PETER BRUNNHOLTZ was born at Nubul, a village in the Principality of Gluckburg, in the Duchy of Schleswig. He was a candidate for the ministry when Muhlenberg sent back to Germany for aid in the grand missionary enterprise which he had undertaken in Pennsylvania; and he was selected by the Theological Faculty at Halle, with the cordial approval of all who were acquainted with his qualifications, as a suitable person to occupy that responsible position. He had laid a good foundation in the study of Theology at the University, and had already had some practical acquaintance with the duties to which he had consecrated his life. He had laboured, in the capacity of a minister of the Gospel, for some time, on the estates of a Christian nobleman, and had given good proof of both his ability and fidelity. When the call from the United States was tendered him by Dr. Fanke, of Halle, he took the matter into most serious consideration, as a great question of duty, and finally became convinced that it was a call from Providence which he had no right to decline. Accordingly, after being duly examined, he was ordained on the 12th of April, 1744, by the Consistorium at Wernigerode, in the chapel of the Castle of that place. He immediately made preparations for his departure, and, with Messrs. Kurtz and Schaum as *catechists*, passed over to England, and embarked for this country at Gravesend, on the 29th of November following. After a protracted and tempestuous passage, they reached Philadelphia on the 26th of January, 1745. Their arrival, as soon as it was known, occasioned great joy. A German, coming from the forest, and not knowing who the strangers were, approached them, as they were passing from the vessel into the city, and inquired whether no evangelical preachers had come to supply their spiritual wants; and the answer was received with the most heartfelt satisfaction. They very soon found themselves among their brethren of the same faith in Philadelphia, from whom they received a most cordial welcome to their field of labour. The intelligence was immediately



conveyed, by a special messenger, to Pastor Muhlenberg, who was, at that time, serving his charge in the country. Between him and Mr. Brunnholtz there existed ever after the most intimate friendship, so that the latter, after he had become so feeble as to be scarcely able to labour, was wont to say that he would "retire and live as an *emeritus* with Muhlenberg."

Pastor Brunnholtz was appointed second minister in the churches in which Dr. Muhlenberg had hitherto laboured alone,—namely, Philadelphia, Germantown, Providence and New Hanover. They not only jointly performed service for these four congregations, but they occasionally visited other places in the region, where they saw that there was a prospect of doing good. And they were enabled to do this with the greater ease, from the fact that Messrs. Schaun and Kurtz, who had taken charge of schools,—the former in Philadelphia, the latter in New Hanover,—had also become their assistants in preaching.

After the lapse of a few months Dr. Muhlenberg assumed the more laborious stations, whilst Philadelphia and Germantown were assigned to Pastor Brunnholtz, as his more immediate charge, in consequence of his physical inability to discharge the duties connected with a residence in the country. He lived in Philadelphia, and preached, on alternate Sabbaths, morning and afternoon, at Germantown. In 1751 he resigned his charge of the Germantown Church to the Rev. Mr. Handschuch, and gave his whole time to the congregation in Philadelphia, although he frequently preached at other stations. He continued in this charge till the close of life, eminently faithful and useful, and greatly beloved not only by his own congregation but by the community at large. He closed his earthly pilgrimage on the 7th of July, 1758, after an illness which had confined him to his bed for three months. In his last hours he was perfectly composed, having full confidence that it would be gain for him to die. His associate in the ministry, Mr. Handschuch, makes the following record of his last visit to his death-bed:

"July 5th at 2 o'clock, A. M., I was called to Pastor Brunnholtz. He wished to speak, but could not utter a loud word. With deep sorrow I cast myself upon my knees, and prayed long and fervently. When I arose, I asked him whether he understood all. To which he nodded assent. In a few moments he sank in the embrace of death, amid my renewed and most affectionate supplications."

His Funeral was attended by an immense throng from both city and country, among whom were several Professors of the Academy, (fifteen in number), and the ministers of all the churches. Provost Parlin, of the Swedish Lutheran Church, had been requested to preach the Funeral Sermon, but was prevented by illness from performing the service. Both Dr. Muhlenberg and Pastor Handschuch were so deeply affected by their bereavement that neither of them was willing to undertake the painful duty. William Kurtz, then a student of Theology, by request, delivered a discourse on the occasion, after which Dr. Muhlenberg thanked the English portion of the congregation for the respect they had shown to the dead, and then, according to custom, re-conducted the funeral procession to the house of mourning.

Mr. Brunnholtz was never married. His library he bequeathed to the church, and whatever funds remained after the settlement of his estate, and the payment of some legacies, were to be expended in the procuring of a room near the church, in which his library might be preserved. He had, however, been so liberal in the use of his property, during his life time, that he left but little behind him.





All tradition agrees in representing Mr. Brunnholtz as a man of distinguished moral worth, and of extraordinary devotedness to the cause of Christ. He was modest and unassuming, but most inflexible in his adherence to duty. His preaching was simple, instructive, practical, experimental, and sometimes deeply solemn and pungent. He had no taste for controversy, and never went out of his way to attack those who differed from him, while yet he never hesitated, from the fear of giving offence, to bring out what he believed to be the full meaning of his text. He was fond of quoting from the writings of Luther in proof of his own positions. He was particularly faithful in the duty of pastoral visitation, and by this means kept himself thoroughly acquainted with the spiritual condition of his flock. He was also specially interested in the religious instruction of the young, and, while he secured their confidence and affection, he was instrumental, as a good shepherd, of bringing many of them into the heavenly fold. In short, he seems to have been a model of a good minister of Jesus Christ.

In 1745 Dr. Muhlenberg rendered the following testimony concerning Mr. Brunnholtz :—

“ My dear brother (Brunnholtz) takes heed unto himself, unto the doctrine and the destitute flock. The grace of God is strong in him, notwithstanding his bodily infirmities. He is able to suffer and yet to fight, to pass through honour as well as dishonour, through good and evil report in reliance on that grace. The Lord grants him the favour of the people, and crowneth the word with his blessing.”

In a subsequent communication he writes thus :

“ Our worthy colleague, Rev. Mr. Brunnholtz, has now laboured the fifth year, with all fidelity and patience, in the congregations in Philadelphia and Germantown. He preaches not in the words of human wisdom, but with the demonstration and power of the Spirit. His constant aim is the instruction and edification of his hearers. His intercourse with his people is profitable. He is most zealously devoted to their spiritual improvement. He visits the sick by day and by night, if it is necessary, although he is himself in feeble health and of delicate constitution. He holds special meetings for prayer at his own house. He meditates, prays and wrestles in his closet for God’s blessing upon all the congregations, and especially upon the flock committed to his care, upon the fathers of the Church, and the followers of Jesus in Europe. He is much engaged in giving religious instruction to the children. He also takes an interest in the temporal affairs of the Church, and sees that pecuniary means are properly managed; yet, as regards his own maintenance, he is easily satisfied. He wants merely a support, and lives from hand to mouth. If there is a surplus, he permits the poor to enjoy it. In all things he proves himself a disciple of God, and a faithful overseer of the mysteries entrusted to his keeping. His labours are not indeed without the evidence of the Divine blessing. The preaching of the Gospel becomes unto some the savour of life unto life.”

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## JOHN HELFRICH SCHAUM.

1745—1778.

JOHN HELFRICH SCHAUM was born at Giesen, in Germany, and was the son of pious parents, who were particularly careful to give their children a Christian education. His father was a teacher at Munchsholtzhausen, and it would seem, from some of his letters addressed to his son, that he was deeply concerned for the spiritual interests of his pupils. The son, after passing through the preparatory training at home, was sent to the celebrated institu-



tion at Halle, where he was brought into intimate relations with the great and good Dr. Francke, not only as a pupil but as a personal friend. He was a student here at the time when the spiritual destitution in America awakened so much interest in a portion of the German Lutheran Church; and when the question of becoming associated with the missionary enterprise to this country was proposed to him, he almost immediately signified his willingness to engage in it.

Mr. Schaum came to this country in company with Peter Brunnholtz and John Nicholas Kurtz, by way of England, and landed at Philadelphia, on the 26th of January, 1745. He immediately commenced his labours as school-master in Philadelphia, and occasionally preached on the Sabbath. Not long after his arrival he was sent to Somerset, N. J., as a temporary supply, until the congregation, who were then negotiating for a Pastor, could be accommodated. In the spring of 1747 he was commissioned to go to the Raritan, N. J., as a *Diaconus*, by Pastors Muhlenberg and Brunnholtz, under whose direction the *Catechets* appear to have been placed; and the instructions given him on this occasion show the relations which this order in the ministry, at that time, sustained, and the manner in which public worship was then conducted. He is directed to keep an exact journal of his proceedings, and exhorted to be very circumspect in his external conduct, and, in his intercourse with his people, to converse with them on spiritual rather than on secular topics. The most minute directions are given as to the order in which the services of the sanctuary are to be performed. 1. The Form of Confession was to be read—nothing added to it, and nothing taken from it: 2. Singing: 3. Prayer: 4. Reading of the Epistle: 5. Singing again, and well-known hymns and tunes recommended: 6. Reading of the Gospel with the Creed: 7. Singing. This constituted the Altar service. Then he is directed to go into the pulpit, and there follows 8. The Sermon, which he is told to have thoroughly committed, so that there shall be no stammering or repetition of words. It is also proposed that the sermon should not exceed a half-hour in length: 9. The Reading of the Liturgy: 10. The Catechizing of the children: Something was to be repeated out of Luther's Catechism, together with some hymns. This service was not to consume more than half-an-hour. These instructions also authorize him to baptize children and solemnize marriages, and strictly enjoin upon him the duty of instructing the young and of guarding against speculation in worldly matters.

In the spring of 1748 Mr. Schaum was sent to serve the congregation at York, Pa. Here he found great favour with the people, and a rich blessing attended his labours. At a meeting of the Synod held in Lancaster, in 1749, he was permanently invested with the sacred office. He would have been ordained, in connection with Mr. Kurtz, the year preceding, but, in consequence of the distance from York to Philadelphia, where the Synod held its session, and of the difficulty of communication at that day, his Ordination was postponed. In addition to this, it was thought desirable that an opportunity should be furnished the congregation to become better acquainted with him, so as to unite in his call. In a communication to Halle there is an interesting account given of the exercises in connection with his Ordination. In advance of the public services, the Pastors and Delegates of the Congregation met at the parsonage, and, while the bells were ringing, proceeded in a body to the church in the following order:



1. Rev. Mr. Handschuch, the Pastor of the congregation, with his Vestry: 2. Rev. Mr. Bruunholtz, Mr. Weiser and the Delegates from Pennsylvania and Germantown: 3. Dr. Muhlenberg and the Delegates from New Hanover and Providence: 4. Rev. Mr. Kurtz and the Deputies from Tulpehoeken and Pikeland: 5. Mr. Schaum and the Deputies from York. A sermon was preached by Dr. Muhlenberg, by request of his colleagues, on the Marriage Feast, after which, all those present stood in a semi-circle around the altar, and joined in prayer while Mr. Schaum was ordained. The Lord's Supper was then administered and the morning service concluded. In the afternoon Mr. Kurtz officiated. At night Dr. Muhlenberg preached for the English, as they were without a Pastor, and earnestly requested his services. The next day the Pastors and delegates went again to the church, and heard a discourse from Mr. Schaum. In the afternoon a conference was held, and various questions, touching the improvement of the congregations, were discussed.

Mr. Schaum remained in York seven years. He had to encounter many difficulties here, one of which was that a portion of his congregation left him, and employed as their minister an individual who was not a member of the Synod; but his church was still well attended, and the more pious part of the congregation sustained and encouraged him. Dr. Muhlenberg, in letter written in 1754, says,—“I have been confidently informed that Mr. Schaum has still his church crowded full of hearers, and receives adequate support, though a portion of his members have separated, and taken for their Pastor a young man formerly connected with the public school.” During his residence at York, he carried on an extensive correspondence with his brethren in the ministry; and many of these letters, which have been preserved, are alike creditable to the writers and to the friend to whom they were addressed.

In 1755 Mr. Schaum received and accepted a call to Tohickon, and some other congregations in the vicinity. In 1759 he was living at New Hanover, and preaching at Oley, Pikeland and Upper Dublin, and likewise assisting Dr. Muhlenberg once in four weeks, at New Providence (the Trappe). Subsequently he preached in several other places; but he continued labouring in this region till the close of life. His death occurred on the 26th of January, 1778, the thirty-third anniversary of his arrival in this country. In the prospect of his departure, he was enabled to exercise an unwavering confidence in the merits of his Redeemer, and was sustained by the full assurance that he was entering into rest. He died greatly lamented, not only by his own people, but by the whole community in which he lived.

All authorities unite in asserting that Mr. Schaum was an eminently good man, and wholly devoted to the work of the ministry. Perfect freedom from guile, deep interest in the spiritual welfare of men, industry and zeal, confidence in God and consequent intrepidity in danger, humility and submission to the Divine will, were among the most prominent features of his character. He was rather retiring in his disposition, and perhaps even grave, but he was friendly to all and easily accessible. His kindly spirit and inoffensive conduct secured the confidence of his brethren. From a portrait of him that remains, it is inferred that he was a man of a mild, equable, genial temper, that made every one happy who came within his influence.



## JOHN NICHOLAS KURTZ.

1745—1794.

JOHN NICHOLAS KURTZ was the first Lutheran minister ordained in this country. From authentic church documents it appears that he was descended from a Protestant family, whose lineage is found recorded as far back as 1599; a large proportion of the male part of which were employed in the kindred occupations of Teacher, Minister and Professor. He was born in Lutzenlinden, in the Principality of Nassau-Weilburg, October, 1722, and received his early education under the direction of his father, who was at the head of a Gymnasium in his native place. When he was in his fifteenth year he was transferred to the High School at Giessen, an institution furnishing the best advantages to young men destined to the ministry. Having studied here, for seven years, with great diligence and success, he joined the University of Halle, where he remained six months; and here he profited greatly by his intercourse with the celebrated Francke, who was then just in the meridian of his usefulness. His Professors, observing that he had a vigorous constitution, as well as other more important qualifications for the missionary work, began soon to think of him as a suitable person to undertake a mission to this Western world. Accordingly, having completed his preparatory course, and expressed a willingness to engage in this field of labour, he received the appointment in 1744, and reached this country, with several other missionaries, on the 15th of January, 1745. He landed at Philadelphia, where he met a cordial welcome from Dr. H. M. Muhlenberg, then Pastor of the German Lutheran Church of that city. He was soon invited to New Hanover, where, for two years, he preached on the Sabbath and taught a school during the week. Thence he removed to Tulpehocken, where he remained but a year, his services being more loudly called for by the people of Germantown and the neighbouring congregations, where there was well nigh a famine of the word.

In the year 1748, at the first meeting of the Lutheran Synod, Mr. Kurtz, who before had been only a licentiate, was fully set apart to the Gospel ministry. There were only six clergymen present, two of whom were Swedish Lutherans. The following were among the questions proposed to the applicant, and they are thought to have had a special bearing upon the rising controversies of that day:—"What are the evidences of Conversion? What is meant by the influence and blessings of the Holy Spirit? How do you prove that Christ was not only a teacher, but that He made an atonement for the sins of men? Were the Apostles infallible in their instructions? How do you establish the claims of Pedobaptism? How do you prove the eternity of future punishment?" The Ordination Sermon was preached by Pastor Hartwig from the words,—“His blood will I require at thy hand.”

Mr. Kurtz, the same year that he was ordained, returned to Tulpehocken, in accordance with the earnest and repeatedly expressed wishes of the congregations to which he had previously ministered. Here he remained twenty-two years, labouring with great fidelity and success, and often amidst exposures and deprivations that were almost unparalleled. In travelling to his different preaching stations and visiting his people, he was repeatedly exposed to attacks from sava-





ges; and sometimes the services of the sanctuary were conducted at the imminent hazard of life, and the officers of the church stood at the church-doors, armed with defensive weapons, to prevent a surprise, and, if need be, to repel an attack. In a letter to Dr. Muhlenberg, in 1757, he states that, one day, not less than seven members of the congregation were brought to the church for burial, having been murdered by the Indians the evening before. Being anxious to improve the solemn occasion to the spiritual welfare of his hearers, he postponed the interment until the next day, and suffered the mangled bodies to remain in the church that the congregation might convene.

In the year 1773 Mr. Kurtz, who, by this time, had gained a high standing in the Church, and had received various testimonies of the good will and confidence of his brethren, was induced to remove West of the Susquehanna, and to take charge of the Lutheran Church in York, and the associated churches. Here his good influence was widely and powerfully felt for twenty years.

Mr. Kurtz warmly espoused the American cause during our Revolutionary struggle. In 1777, when money was scarce, and the means of prosecuting the War extremely limited, after preaching an appropriate sermon, he invited his hearers to collect all the articles of apparel they could spare, such as coats, hats, shoes, stockings, shirts, bed-clothes, &c., and send them to his residence for the purpose of distributing them among the destitute, suffering soldiers. The proposal met a cordial response, and, at his instance, a committee was appointed to make the distribution. Though his sympathies, from the commencement of the War had been strongly with the Colonies, he had felt no small degree of embarrassment in respect to the question of naturalization—having sworn allegiance to the King, he was doubtful as to the lawfulness of dissolving the obligations created by that act. But he was subsequently relieved from his scruples, and, in 1776, became satisfied that it was his duty to become a naturalized citizen.

In 1792, being past three score and ten, Mr. Kurtz was admonished by the advancing infirmities of age to retire from active service. He, accordingly, resigned his charge, and removed to Baltimore, taking up his residence in the family of his son, the Rev. J. D. Kurtz, where he received the most exemplary filial attentions. Here he remained, occasionally supplying his son's pulpit during the rest of his life. He left this world calmly and joyfully, in the seventy-fourth year of his age, on the 12th of May, 1794. He was buried in Baltimore, and a Discourse, suited to the occasion, was delivered by the Rev. J. G. Drolde-neir, of the German Reformed Church, from the words,—“There remaineth therefore a rest to the people of God.”

In 1747 Mr. Kurtz was married to Elizabeth Seidel, of New Hanover, Pa., who also belonged to a family which had emigrated from Germany. They had twelve children, nine sons and three daughters, of whom the last survivor was the late Rev. J. Daniel Kurtz, D. D., of Baltimore.

J. DANIEL KURTZ was born in Germantown, Pa., in the year 1763. His early advantages for education were only such as were supplied by the very indifferent schools in the neighbourhood in which he lived. When he was a mere child, less than six years old, he began to feel an indefinite desire to become a Minister of the Gospel; and he found, at no distant period, that this early proclivity was quite in accordance with the wishes of his father. While the Revolutionary War was in progress, his father resided at York, and Bishop White, who



was then Chaplain to Congress, had his apartments for some time in his dwelling. The son had ceased going to school some time before the War closed, but he still pursued his studies, more or less, under his father, always keeping the ministry in his eye as the profession to which he was destined. His father now sent him to Lancaster to prosecute his studies under the instruction of Dr. Henry Ernst Muhlenberg. Here he commenced the study of Latin, and became more and more interested as he proceeded. Though his teacher, in consequence of his numerous engagements, devoted less attention to him than was desirable, yet he had a large and well selected library, to the use of which his pupil was made welcome; and this was a tolerable compensation for any deficiency in the matter of instruction.

After prosecuting his studies at Lancaster, with great diligence, for several years, he was examined at a meeting of the Synod in Philadelphia, and received a license to perform all ministerial duties. Shortly after this he returned to his father's house in York, and, after preaching several times for his father, and performing various pastoral duties among his people, took charge of two congregations in the neighbourhood, preaching in each on the alternate Sabbath. He was ordained, during a meeting of the Synod, in Philadelphia, in 1784 or 1785.

Before he had been preaching long, he received a request, through his father, from Dr. Helmuth of Philadelphia, that he would come and be his assistant. But he felt constrained to decline the offer, on the ground of his unfitness for so prominent a station. The Doctor received his answer with decided disapprobation, and did not hesitate to make it manifest on various occasions afterwards. He, however, finally forgave the offence, and an intimate friendship grew up between them, which was terminated only by Dr. Helmuth's death.

In the same year, (1786,) it was resolved by the Synod that the Rev. Jacob Goering, Mr. Kurtz' brother-in-law, who had become assistant to his father at York, should, with Mr. Kurtz himself, make a missionary tour to the vacant congregations in Maryland and Virginia. They fulfilled this appointment very satisfactorily, and the next year Mr. Kurtz made another tour, going over nearly the same ground.

About this time Mr. Kurtz made a visit to Baltimore, where he spent the Sabbath and preached for his father's friend, the Rev. Mr. Goerock. His services proved highly acceptable, and the result was that he was called to be his assistant, and finally became his successor.

In the year 1792 he was married to Maria Messersmith, in whom he found a devoted wife, and with whom he lived most happily for more than half a century. They had nine children. Mrs. Kurtz died in 1841, aged seventy-six years.

In 1816 the degree of Doctor of Divinity was conferred upon him by the University of Pennsylvania.

In 1823 the Rev. Mr. Uhlhorn was chosen his assistant. In 1832 or 1833 Mr. Kurtz resigned his charge, and a pension was settled upon him. In his eighty-eighth year he preached on two occasions, one of which was the Dedication of the Rev. Mr. Schwartz' church. In 1853, being then in his ninetieth year, he attended, by particular request, the laying of the corner stone of the two German Lutheran Churches, and, on each occasion, delivered an Address.



Dr. Kurtz died in Baltimore on the 30th of June, 1856, in the ninety-third year of his age, leaving one son and three daughters. His death was occasioned by no particular malady, but was rather the result of the gradual exhaustion of the sources of animal life.

Dr. Kurtz was distinguished for simplicity, frankness and uncompromising integrity. He was a man of much more than ordinary powers, and was a diligent student and great reader during his whole life. In his earlier years he bestowed considerable attention on Botany and Entomology; but, as he advanced in life, his studies took almost entirely a theological direction. He was an evangelical, impressive and earnest Preacher, and an eminently faithful and affectionate Pastor. He was admired and revered by the whole community amidst whom he lived. He never published any thing beyond a few articles in the Evangelical Magazine, (a Quarterly published by the Pennsylvania Synod,) and the Evangelic Hymn Book, prepared by him and Dr. Baker, of the German Reformed Church in Baltimore.

FROM THE REV. B. KURTZ, DD., LL.D.

BALTIMORE, NOV. 22, 1854.

REVEREND AND DEAR SIR: In compliance with your request, I send you a few fragmentary notices respecting my venerated grandfather, the Rev. John Nicholas Kurtz. Though he had passed away before my time, I have much traditionary knowledge concerning him, and have always been in circumstances favourable to a just appreciation of his character.

He was a remarkably fine-looking man. He was about five feet ten inches in height; had a broad, high forehead, dark eyes, rather fair complexion with a ruddy tinge, Grecian nose, smooth, glossy, dark hair, which curled naturally, as if art had been employed to produce the effect, and uncommonly fine teeth, nearly all of which he retained till his death. His finely moulded person, symmetrical in all its proportions, and rendered still more interesting by his unpretending and rather timid manner, secured to him the *soubriquet* of "the handsome German Preacher."

As he had enjoyed the best advantages for education that Germany could furnish, he was, as might have been expected, a highly accomplished scholar. He was particularly distinguished by his attainments in the languages, and probably was one of the best Latin scholars of his day in this country. He was also passionately fond of Music; and, wherever he laboured as a Minister, he gave special attention to the improvement of congregational singing, teaching his people to sing, and frequently acting in the triple capacity of Preacher, Organist and Clerk. His principal recreation he found in Music, both vocal and instrumental.

One who was intimately acquainted with him has characterized him in the following language:—

"He was a grave and serious Christian, rather reserved in his manner, slow in making up his mind, but firm and almost immovable after he had marked out his course of conduct. He was a man of uncommon moral courage, regardless of consequences when he thought he was in the path of duty, a stranger to disguise, detesting dissimulation, and denouncing hypocrisy with a fearlessness and awfulness bordering on the terrific. Free from all superstition, he was a firm and unwavering believer in all the fundamental doctrines of God's word, proclaiming the truth with indomitable boldness and without respect of persons. I am convinced that no consideration could have induced him to receive a bribe to compromise the truth or to crouch to mere human authority. His failings were in the direction of excessive frankness, perhaps sternness. Prompt enough to bestow praise, when deserved, yet he was as far as the East is from the West from flattery. This was his original



constitutional character; but it was subsequently greatly modified by the soft, gentle, persuasive spirit of his excellent wife. Superabounding philanthropy was the cardinal feature of her character. Her mild and loving temperament, meek and prudent behaviour, and the kind, winning and restraining influence of her example, so mitigated the moral severity of her husband, that he at last seemed to have lost his natural traits, and to have been cast in the same lovely mould with her, who was to him an angel of mercy, and a constant preacher of meekness, charity and benevolence."

In a conversation that I recently had with his only surviving son, the Rev. Dr. J. D. Kurtz, of this city, he remarked:—"My father presented in his appearance and movements something which at first seemed repulsive, but he soon became communicative and agreeable. Hence he was highly esteemed among his brother ministers, and very popular among the people of his charge. He was remarkably attentive to the poor and sick, especially if they were widows or orphans. He was perhaps most of all distinguished by the zeal and fidelity with which he instructed the children and the young men and women of his churches. In his intercourse with his catechumens he was condescending, affable, conciliatory, and evidently concerned for their salvation. I yet distinctly remember how he was accustomed to address them in language such as this:—"Now, my dear children, how many of you have determined to become pious? Who will become a worshipper of the God of his fathers in spirit and in truth? Who a faithful follower of the blessed Saviour now and evermore? As many as are resolved to do this, let them step forward and seal it by joining hands with me." This, of course, caused some commotion in the hearts of the young people. Tears rolled down their cheeks, many a solemn covenant was entered into, and impressions made that were never forgotten. The scene was uniformly closed with the most emphatic exhortation and solemn prayer."

He was a remarkably earnest Preacher and denounced infidelity and wickedness in tones and language that were truly appalling. He had the reputation of being "a Preacher of the Law;" and was sometimes called "a son of thunder." But, on the other hand, no one understood better than he how to direct the mourning penitent to the Cross of Christ; and none was more faithful than he in applying the balm of Gilead to the wounded conscience.

Besides attending to the churches assigned him in his own particular pastoral district, he was constantly put in requisition for important and often difficult services in other Lutheran churches. No one's assistance, except that of Muhlenberg, was so frequently invoked, in matters appertaining to the general interests of Lutheranism. While Muhlenberg was engaged in watching over and superintending the Lutheran churches in Eastern Pennsylvania, he was performing the same service in the North-Western parts of the State. Were churches to be organized, houses of worship to be erected or dedicated, misapprehensions between ministers to be adjusted, strifes in congregations to be allayed, schisms to be healed, disaffected members to be pacified and reconciled, he was the man applied to, by common consent, for these purposes. He was, in fine, "the great Pacificator," in that day, in the Northern and Western churches of the State.

I remain most truly yours,

B. KURTZ.





## JOHN FREDERICK HANDSCHUCH.

1748—1764.

JOHN FREDERICK HANDSCHUCH was born of honourable and pious parentage, in Halle, Saxony, January 14, 1714. His constitution was originally very frail, and his parents had little expectation that he would survive the period of infancy; but it pleased a Gracious Providence to disappoint their fears, and to spare him for many years of active usefulness. His education, intellectual, moral, religious, was conducted with the most watchful regard to all his interests. At a very early age he was placed under the care of a private tutor, a French Protestant, who, besides being in other respects very competent to his business, was also an earnest Christian. From this teacher he acquired an accurate knowledge of the French language, in its purity, which he was enabled to turn to good account in after life. At a later period his parents procured for him an excellent German teacher, by whom he was instructed in several of the elementary branches and in the Latin language. When he had reached his twelfth year, he was sent to the Gymnasium at Halle, and was thence soon transferred to the Orphan House, through the friendly interest of Dr. Francke, who had officiated at his Baptism, and who ever afterwards evinced an affectionate interest in his welfare. Here young Handschuch not only made rapid improvement in knowledge, but gave decisive indications of having entered upon the new and spiritual life.

In 1733 he became a member of the University in his native place, and continued his connection with that renowned institution for four years. Here his religious experience became still more strongly marked, and he not only cherished the desire, but formed the distinct purpose, to devote himself to the Christian Ministry. In the spring of 1737 he was sent to the University at Liepsic, for the purpose of becoming a tutor to a young nobleman. Here he remained three years, and, while acting as tutor, was diligently engaged in cultivating his faculties, and enlarging his stock of knowledge, with a view to the most mature preparation for the office to which he was aspiring. During his connection with the University he received many earnest invitations to engage permanently in the business of teaching, but he unhesitatingly declined them all, having his heart fixed on becoming an Ambassador of the Son of God. In 1744 he was examined as a candidate, and was solemnly set apart to the work of preaching the Gospel, by the Consistorium of Coburg. He at once commenced his ministerial career in the large parish of Graba and its five associate churches.

Mr. Handschuch was successfully engaged in this field of labour, when an appeal was made to him in behalf of the destitute condition of many of his brethren on this side of the ocean. Professor Francke, who was invested by the congregations in Pennsylvania with discretionary power in the selection of ministers to be sent to them, thought he discovered in this young man remarkable qualifications for this important enterprise; and he therefore had no hesitation in proposing to him to enlist in it. After giving to the subject the most serious consideration, he became satisfied that the indications of Providence were in favour of his coming to America; though his departure was delayed several months, in the hope of being able to find some one to accompany him. He spent the succeeding winter at Halle, preparing himself more fully for the duties that awaited him in his anticipated field of labour.



In June, 1747, not having succeeded in inducing any one to become associated with him in his mission, he left his native land and embarked for this country. The voyage was not only protracted and irksome, but perilous in the extreme. They had to encounter one of the most fearful storms that ever sweep the ocean. But his confidence in God never faltered. The Captain entered his cabin, and said,—“Do you not know, Sir, how dreadful the storm is? It could not be more so! May God only be merciful to our souls!” He calmly replied,—“The Lord is yet able to help us—do you go and perform your part well!” They regarded their preservation from death as well-nigh miraculous. “When the storm subsided,” says this godly man, “we rejoiced and thanked God that He had preserved us from the fearful death we had expected to find in the mighty deep.”

Mr. Handschuch landed in Philadelphia on the 5th of April, 1748; and, on the 10th, was welcomed at the Trappe by Dr. Muhlenberg, with the words,—“They that sow in tears shall reap in joy.” It was agreed that he should at once take charge of the vacant congregation in Lancaster, and, accordingly, the following month, he entered upon his duties. Here he laboured several years, and, although the position was regarded a difficult one, on account of his finding the church in a somewhat distracted state, yet Dr. Muhlenberg’s testimony concerning him is that “his ministrations were successful and resulted in much good.” The congregation grew in numbers, and they soon became, in a good degree, a united people. Under his direction a flourishing school was established and sustained;—in reference to which he says, in a communication published at Halle,—“Our school consists of English, Irish and Germans, Lutherans and Reformed; and so anxious are the people to have their children instructed that it is impossible to receive all who apply for admission.” He was earnestly devoted to the interests of the youth of his congregation, and often remarked that more could be done with the children than the parents. He was especially faithful in the duty of communicating catechetical instruction, and sometimes there were not less than seventy in attendance upon these exercises, which were held twice a week. “Many blessings”—he writes—“attended these services. My heart is filled with hope and joy.”

Mr. Handschuch had been in Lancaster upwards of two years, when he was married to Susan B. Belzner, daughter of one of the Deacons of the church. The ceremony was performed in the church, in the presence of several clergymen and other friends. But the connection, however agreeable to himself, proved the occasion of dissatisfaction and disturbance in the congregation. As his situation became uncomfortable, and his prospect of usefulness somewhat clouded, he expressed a desire to occupy some other field of labour. Accordingly, Dr. Muhlenbergh invited him to take charge of his two congregations in New Providence and New Hanover, as he had just received a call to labour in New York for the purpose of reviving the interests of Lutheranism in that city. But it soon became apparent that Mr. Handschuch was physically disqualified for the duties of a country charge; and, as there was no opening for him in Philadelphia, it was proposed that he should assume the pastoral care of the congregation of Germantown, Pa. He took up his abode there on the 20th of May, 1751, and was the first Lutheran minister who resided in that place. During his connection with this charge, the old church was renovated, and was dedicated anew on the occasion of a Synodical meeting held in Germantown in



1752. Here also he occasionally officiated in the English language. In his journal there are some six or eight entries detailing his persevering labours in instructing a coloured man of decided piety, whom he afterwards admitted to church-membership. He laboured with great fidelity and zeal. He regularly held a meeting for prayer and recitation on Sabbath afternoon, in which the sermon of the morning was catechetically reviewed; and meetings for prayer and Christian conference were also held in the course of the week. During the first two years of his ministry here, he laboured pleasantly and successfully, but, owing chiefly to the accession of unworthy members from abroad, disturbances arose in the congregation, which ultimately issued in a division. These emigrants from Europe, who generally cared less for spiritual instruction than for spirituous liquors, became dissatisfied with Mr. Handschuch's preaching; and, though they had contributed nothing towards the erection of the church, yet, as they became the majority, they took possession of the building and called another Pastor. Most of the Elders and Deacons, together with those who had mainly sustained the church, peaceably withdrew, and organized a new congregation, with seventy communicants. This was in the year 1753. They rented a room for religious exercises, and Mr. Handschuch consented to remain with them, preaching on the Sabbath and teaching a school during the week. The congregation received much sympathy from other Christians in the place, and the German Reformed Church kindly offered them the use of their edifice, which they thankfully accepted. Here they worshipped until they were restored to their own church, some years afterwards. The dissatisfied party, who retained possession of the church edifice, had given a call to a minister of doubtful character, but they soon began to quarrel among themselves, and in a suit instituted by one side, the Court decided that the property belonged to the friends of Mr. Handschuch, who had been ejected from the church. Mr. H., however, had, in the mean time, been compelled to struggle with poverty, the congregation being too feeble to afford him an adequate support,—and, after having served them for two years, he felt constrained to seek another field of labour. Accordingly, in the summer of 1755, he removed to Philadelphia, and assisted in the services of St. Michael's Church. Through Dr. Muhlenberg's influence he was appointed teacher of French in the Academy, and was also, for a season, connected with the press, as corrector, and translator of the German. He was obliged to resort to these extra services in order to support his family. On the death of Mr. Brunnholtz, in 1758, he was chosen to fill his place, and was, for some time, the only Preacher in connection with the German Lutheran Church in Philadelphia. From this time he gave his undivided attention to the duties of the ministry; and, though his health was delicate, he was enabled to continue his labours for several years. He died, after a protracted and painful illness, on the 9th of October, 1764, in the fifty-first year of his age, and the seventeenth of his residence in this country, leaving behind him a widow and four small children. His death, which was eminently peaceful and happy, occurred while Dr. Muhlenberg was engaged in prayer at his bedside.

The Funeral of Mr. Handschuch, as appears from the newspapers of the day, was a marked demonstration of the respect in which he was held by the whole community. At one o'clock P. M., eight bells of the Episcopal church were tolled, in addition to the three on the Lutheran school-house. At two o'clock the ministers and teachers assembled in the conference room, connected with



the church. There were in attendance the young and the aged, the learned and the honoured, two Doctors of Divinity and two Professors in the English Academy, three Episcopal Clergymen, two Presbyterian, two German Reformed and one Baptist, together with a Swedish missionary, and Messrs. Muhlenberg, Hartwig and Voight, of the Lutheran Church. Whitefield, by whom the deceased was highly esteemed, being unable to walk in the procession, had himself conveyed in his carriage along side of it. The clerical attendants walked before the corpse, except Dr. Muhlenberg and Mr. Voight, who, together with the widow and children, followed the coffin as mourners. Then came the English physician and the Church Council, and afterwards the citizens of different denominations. When the procession moved to the church, it was found that a large number of persons had already entered through the windows, the doors being yet locked; and, as soon as the doors were opened, every part of the building became densely crowded. The services at the church were conducted by Mr. Voight and Dr. Muhlenberg, the former preaching an affecting Discourse in German, from the text,—“Surely the bitterness of death is past;” and the latter delivering an appropriate Address in English. The corpse was then interred in the church. On the next Sabbath, Dr. Muhlenberg, in compliance with a request which had been made by Mr. Handschuch himself, delivered another Funeral Discourse from the words,—“Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God. Moreover, it is required in stewards that a man be found faithful.”

Mr. Handschuch was a fine example of exemplary living, and of conscientious fidelity to all his Christian and ministerial obligations. While he was, both in principle and in practice, a Lutheran, his sympathies were by no means confined within the narrow limits of a sect, but eagerly embraced all in whom he recognized the Master's image. He was on terms of intimate and cordial intercourse with Whitefield, Tennent, Davies, and other prominent ministers belonging to different denominations. Of Mr. Tennent he thus expresses himself in a communication, dated September 17, 1748:—“This afternoon Rev. Mr. Tennent, a Presbyterian minister, visited us, whom we love very much. Our conversations were profitable, agreeable and affectionate. To our great gratification, he tarried with us late at night.” All good men who knew him, loved and honoured him; and, though his grave has been made for nearly a century, his name is still honoured in what were once the fields of his usefulness.

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## JOHN CHRISTOPHER HARTWIG.

1748\*—1796.

JOHN CHRISTOPHER HARTWIG was born in Saxe Gotha, Germany, on the 6th of January, 1714. He was educated for the ministry in his native country, and came to America in early life, in the capacity of Chaplain to a German Regiment in the service of England, during what is commonly called

\* He had been in the country probably several years before this, but this is the earliest date at which I am able to fix his residence here with certainty.





the first French War. He was intimately acquainted with the Lutheran ministers in Pennsylvania, sympathized with them in their difficulties, and co-operated with them in their efforts to advance the interests of Christ's Kingdom. He was a member of the first Lutheran Synod held in this country in 1748, and preached the Sermon on the occasion of Mr. Kurtz' Ordination. His first regular charge embraced several congregations in the county of Hunterdon, N. J. This field of labour he relinquished in 1748, and accepted a call to the Lutheran Church in the city of New York, where it was hoped that he might succeed in adjusting certain difficulties of long standing, and restoring harmony and good feeling. The congregation, at that time, consisted of emigrants from Holland, Germany and France; and the representatives of each country desired that the services of the sanctuary should be performed in their own vernacular tongue. Each party was too weak to establish a separate organization, and it was no easy matter to find a clergyman who could do justice to himself and the people in three different languages. Mr. Hartwig's effort to unite the discordant elements proved unsuccessful, and, as he found his position uncomfortable, he very soon resigned his charge and removed to Rhinebeck, N. Y., having been invited to minister to several congregations in Dutchess and Ulster Counties. Here, however, he found other difficulties awaiting him. The venerable Dr. Muhlenberg visited Rhinebeck in the autumn of 1750, for the purpose of settling, if possible, the existing difficulties, and bringing about a better understanding. In a communication with reference to this visit, which appeared, shortly after, in the *Hallische Nachrichten*, he writes as follows:—

“I found the affairs of the congregation were in considerable confusion. For Mr. Hartwig, in consequence of his friendship for us, i. e. the Lutheran clergymen in Pennsylvania, and also on account of his zealous labours on behalf of the Gospel, had become an object of hatred to some of the neighbouring clergymen, who charged him with being a Moravian in disguise. These charges were printed and made public, and, in consequence, a considerable degree of opposition was excited against him in his congregation. It was an easy matter for those opposed to him to make distorted representations of facts, and to magnify into serious charges personal peculiarities and infirmities. Papers containing these charges had been sent, by a certain clergyman of that neighbourhood, to Dr. Krauter, Pastor of a German congregation in London, through whom Mr. Hartwig had, in the first instance, been called; but he was too sensible a man to pass a judgment upon so one-sided complaints; he therefore forwarded a copy of them to Mr. H. for a reply. The clergyman who had preferred the accusation was not satisfied, but continued publicly to circulate his charge, and had gone so far as to visit, in conjunction with several other of the neighbouring ministers, Mr. Hartwig's congregations; and, after reading a statement of the alleged facts, attempted to remove Pastor Hartwig. This effort, however, in consequence of an inability to establish the charge, proved unsuccessful, and Mr. Hartwig continued to preach in all his congregations, with the exception of one, in which Carl Rudolph, a well-known impostor, was invited to associate.”

The charges against Mr. Hartwig, referred to in the above extract, were investigated by a Conference held at Rhinebeck, at which the Elders and Deacons as well as members of the four congregations were present. Dr. Muhlenberg also was in attendance. The result of the examination showed that, although Mr. Hartwig might have been chargeable with some indiscretions, he had done nothing to bring a shade over either his moral or Christian character. The question as to the propriety of his removal to Pennsylvania was also discussed, and a decision in the negative arrived at. It was, however, deemed expedient for him to withdraw temporarily from his charge, until the prevailing feeling against him should have time to subside. Dr. Muhlenberg laboured in private



to effect a reconciliation, but the hostility was an overmatch for all his efforts. It was proposed that the Rev. Jacob Raus should supply Mr. Hartwig's place at Rhinebeck for six months, and he should, during this time, serve the congregation at New Providence, Pa., as assistant minister.

Agreeably to this suggestion, Mr. Hartwig repaired immediately to Pennsylvania, and, for six months, served the congregation at the Trappe, being an inmate, during the time, of Dr. Muhlenberg's family. He also officiated at the different stations connected with this charge. When his engagement was completed, he still continued in Philadelphia, though, for a considerable time, he seems to have been without employment, owing, as is supposed, to the fact that his constitutional peculiarities interfered so much with his usefulness. In an article in the *Hallische Nachrichten*, dated March 19, 1764, Dr. Muhlenberg makes the following significant statement:—

"A few discontented persons, at the commencement of last July, had connected themselves with Pastor Hartwig, who, for a long time, had been unemployed, and they had commenced holding Lutheran religious services in the German Reformed Church, without, however, having said a word to us about it. Mr. Hartwig did remark, in his first discourse, that he only invited those to attend who were standing idle in the market place, and for whom there was no room in St. Michael's. All kinds of characters collected to hear something new. Pastor Handschuch and myself had a conversation upon the subject, but we determined to take no public notice of Mr. Hartwig's course. The services, however, continued only three Sundays, when the Reformed Church informed Mr. Hartwig that they could not allow the arrangement to continue. An effort was then made to obtain the Academy, but it failed—Dr. Smith said that he was unwilling to give the building to disorganizers."

Mr. Hartwig subsequently returned to the State of New York, where he spent the remainder of his life. He does not seem to have been stationary in any place for a long time, or to have made any very enduring mark except by his eccentricities and benevolent bequests. His death took place at Livingston Manor, on the 17th of July, 1796, in the eighty-third year of his age.

Mr. Hartwig was possessed of a large estate, which he left by will for the endowment of an institution for training up young men to become missionaries among the Indians, according to the Augustan Confession, and the tenets of the Evangelical Lutheran Church. The bequest, owing to certain circumstances, became the occasion of considerable difficulty, which was continued through quite a number of years. The Seminary was finally located at Hartwick, in Otsego county, under a special charter, obtained of the Legislature in 1816.

FROM THE REV. HENRY N. POHLMAN, D. D.

ALBANY, 13 January, 1862.

My dear Sir: The Rev. John Christopher Hartwig, concerning whom you inquire, died too early for me to have any personal recollections of him; but, as he was intimate in the families of both my grandfather and my father, I have many traditional reminiscences in respect to him, and, I believe, have a tolerably definite idea of his character. Moreover, he was a liberal benefactor to the church which I serve, and beneath it his mortal remains now have their resting place. At the same time, it must be acknowledged that the details of his history are but imperfectly understood, and he seems to have had no very permanent home; or rather, while he was always intent upon doing good, he was almost constantly moving about and dispensing his favours in every direction. I think I have discovered some trace of him in nearly twenty different churches which I have visited in this country, some of them very remote from each other.



He was one of the most eccentric of men; and in nothing did his eccentricity discover itself more strikingly than in his great aversion to the female sex. He seems to have had just as little interest in women as was consistent with the belief that they are rational and immortal beings. Mr. Davidson, a highly respectable man, who lived on the tract of land which he, Mr. Hartwig, with other corporators, had, with the consent of the Colonial Government, purchased from the Indians, gave me an amusing account of a visit which he received from him, while that part of the country had only begun to be inhabited. He said that he was then a young man, and he and his wife occupied a log hut, in which there was only one bed-room and one bed. Their only sleeping accommodations they very cheerfully gave up to their clerical guest, and stretched themselves out on the floor before the kitchen fire. In the course of the night Mrs. D. awoke and found that the weather had become much colder, and it instantly occurred to her that the occupant of her bed might not have sufficient clothing over him to render him comfortable. Her concern for his comfort led her to get up and go silently into his room, and spread upon his bed a part of her own very simple wardrobe. But such a thing was not to be done by a woman, and yet escape the observation of such a woman-hater. No sooner had the offence been committed than her guest arose, dressed himself, made his way out of the house to the stable, saddled his horse and rode off. It was not an uncommon thing for him, if he saw that he was about to meet a woman in the street, to cross over in order to avoid her. It is said that, on one occasion, when he was disturbed in preaching by the presence of a dog, he exclaimed, with a good deal of earnestness, that they had better keep their dogs and children at home, and it would not be much matter if they kept their women there too.

It has been conjectured by some that disappointment in love, in early life soured his mind against the female sex; but I am inclined to think that he was one of those unfortunate beings who are constitutionally unfitted to feel the tender passion, or to be polished by woman's influence; for all tradition concurs in representing him as very slovenly in his habits, (often preaching in his blanket coat, and not always with the cleanest linen), eccentric in his manners, curt, and, at times, irritable in his intercourse with others, and an exceedingly undesirable inmate of the social and domestic circle. So much was this the case that those who occasionally entertained him did not hesitate to prescribe limits to his visits, and to tell him plainly,—“You may stay here so many days, and then you must go.”

It may be that these men judged merely from the outside, and that his many sterling qualities, both of head and heart, failed to attract their notice; for it is certain that one who secured the friendship of such men as the Muhlenbergs, the Van Rensselaers and the Livingstons, must have been no ordinary person. Yet there can be no reasonable doubt that, even for the age in which he lived, he was rough and unpolished, better fitted for companionship with the untutored savage than for the abodes of refined and civilized society.

There is a fanciful story in connection with Hartwig's death, which is related by all his biographers, as illustrating the power of the imagination over the intellect, which ought to be corrected. It is asserted that, about forty years before his death, the impression became fixed upon his mind that his life was just half spent, and that consequently he knew the day and hour of his departure;—that, on the day preceding the anticipated event, he arrived at the house of the Hon. J. R. Livingston, announcing that he had come there to die; and that, on the following day, just as the clock tolled the appointed hour of eleven, “kind nature softly disengaged the vital cord, and, without a sigh or groan, he closed his eyes on earth and opened them in heaven.” I know not whence this story originated, but there is no foundation for it in



fact, nor is there any reason to believe that death did not come to him unexpectedly, and in an hour when he looked not for it. This is evident from letters in my possession, addressed to Mr. Van Rensselaer, who, for many years, acted as his attorney and business agent. From these letters it appears that Hartwig was on his way, in a sloop, from New York to Albany, to meet his friend Muhlenberg and consult with him in regard to his will, when he landed at Clermont, and came to the house of Mrs. Livingston, for the purpose, as he said, *of recruiting his health, being afflicted with the asthma, and much fatigued by his journey.* This was on Wednesday, the 11th of July, and, on the following Sunday, the 17th, without any previous indisposition, save the asthma, after executing a codicil to his will, and conversing with the son of Mrs. Livingston for an hour, he suddenly expired without any pain, and in the full possession of his senses. His mortal remains were deposited the next day in the grave-yard of the Lutheran Church at East Camp, where they peacefully slept until about two years afterwards, when they were removed, in accordance with his wishes, as expressed in his will, to find a permanent resting place under the pulpit of Ebenezer Church, Albany, as appears from the following quaint entry in the records of said Church :—"About the beginning of May, 1798, the body was deposited in a stone coffin, secured by brick work, and covered with a marble sepulchre stone, which is visible to all such as are anxious to look at it, and so has the Lutheran Church in Albany become the dwelling house of the corpse of John Christopher Hartwig until the coming of his and our Lord."

I remain as ever, yours sincerely,  
HENRY. N. POHLMAN.

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## JOHN NICHOLAS MARTIN.

1750—1795.

FROM THE REV. BENJAMIN N. MARTIN, D.D.,  
PROFESSOR IN THE UNIVERSITY OF NEW YORK.

NEW YORK, April 19, 1863.

Rev. and dear Sir: I cheerfully comply with your request to furnish, from such data as are now accessible, some account of my ancestor, REV. JOHN NICHOLAS MARTIN, formerly Pastor of the German Lutheran Church of Charleston, S. C.

He was born, as was also Catherine, his wife, in the Duchy of Deux Ponts or Zweibruecken in Rhenish Bavaria, and came to America about the middle of the last century, as the Pastor of an emigrant congregation from that neighbourhood. He was then a married man with several children.

The congregation landed at Philadelphia, intending to settle, as so many of their countrymen had already done, upon the fertile soil of Pennsylvania. Most of the valuable lands of that State, however, then accessible, had been previously occupied; and the inviting valley of the Shenandoah had already attracted a large share of the immigrant Germans. Their settlements had extended far up the great central valley of Virginia from the North, and the way was open even into North Carolina. After some delay, the congregation to which Mr. Martin ministered fixed its location far to the South, in the Washaw country, in Anson county, near the border of South Carolina. A very ancient Lutheran church still exists there, which was perhaps the scene of his labours.





He remained here for some years and a family of five sons and two daughters grew up around him. He is reported to have held in peculiar admiration the character of the Apostle John, and this circumstance may account for the fact that he gave this name, which was also his own, to each of his sons. They were John *Christian*, John *Leonard*, John *Thomas*, John *Peter*, (my father), and John *Jacob*. His daughters were named *Elizabeth* and *Joanna Magdalene*.

After a time he removed, with most of his congregation, to the district between the Broad and Saluda Rivers in South Carolina, a favourite spot with the Germans of the South. Several Lutheran churches grew up on each of these rivers; and so numerous was the German population there that the whole district has long borne the name of the Dutch Fork.

Mr. Martin's pastoral charge in this region consisted of two congregations,—Zion's Church, on the South side, and St. Michael's, six miles distant, on the North side of the Saluda. His original church had probably colonized both these localities. During his residence here he made a visit to Germany, from which he returned with a supply of books and other articles of interest, which were a great source of delight in the wilderness in which his children were growing up. It is probable that the interests of his church were the prominent object of this visit, but of this no evidence can now be furnished. After his return Mr. Martin laboured for some years in these two churches. During all this period the German was the language both of the pulpit and of the household, and neither Mr. Martin or his wife ever learned any other.

The simple and primitive life of this wild region, at that period of its early settlement, was full of interest and attraction. The toil of opening and subduing the country was performed, for the most part, by imported Africans; and the white population, relieved from the necessity of severe exertion, could oversee the labours of the blacks, while they yet found ample leisure for the hunting and other sports to which the mild climate and the state of the country invited them.

On returning from Germany, Mr. Martin had brought a fowling piece for his fourth son, John Peter, and the youth, fond of adventure, took kindly to this open air life. Now he superintended the labours of a gigantic African, who cut fuel for the family in the primitive forest; now roamed the woods, by day or by night, with his gun, for wild turkeys, which abounded there through the winter; and again hunted snakes with a dog that would seize them by the neck and kill them with a vigorous shake. He traversed the country far and near, and became intimately acquainted with its roads, swamps and streams; a kind of knowledge which, afterwards, when he was an officer of Sumter's partisan corps, in this very region, stood him and his fellow soldiers in great stead.

After some years of labour in the Dutch Fork, Mr. Martin removed to Charleston, where his eldest daughter, Elizabeth, had married as early as 1764. His regular engagement with the church there dates from 1776, when he was invited to assume the pastoral charge for two years, but he had probably removed there at a somewhat earlier period, and been connected, perhaps less formally, with the congregation. He apparently brought with him to that city a part of his original flock, as many of the names of those whose deaths are recorded in the Church book at Charleston, were from Zweibrucken.

In this field of labour Mr. Martin passed the remainder of his life. He was naturally of a fervid and intense disposition, and his preaching was



characterized by a high degree of animation and power. His family discipline was of a stern and authoritative kind, and his children stood much in awe of him. His son, Peter, on one occasion, playfully pointed his fowling-piece at his younger brother, unsuspecting of any charge in it, and, snapping it, fired a charge of powder into the lad's face. Instantly, perceiving the mischief, he rushed out of the house and concealed himself in the woods from his father's severity; nor did he venture to look his father in the face till several days had elapsed, and his mother's earnest intercession for him had prepared the way. This somewhat despotic authority of the domestic circle, Mr. Martin, according to the custom of the German clergy of that day, carried with him into the church. His vigorous judgment gave great weight to his decisions. In serious family disputes, and on other occasions of a similar kind, when all other means of conciliation had failed, his influence was often resorted to with great success.

The American Revolution interrupted the peaceful course of Mr. Martin's labours, and exposed him to serious trials and sacrifices. His ardent temperament impelled him to take a decided part in behalf of the Colonies in the struggle which came on. Under his auspices the patriotic feelings of his congregation were strongly developed; and a German Fusilier company was early formed among them in anticipation of coming exigencies. All the members of the company belonged to Mr. Martin's congregation; its first Lieutenant was Mr. Daniel Strobel, his son-in-law, and its second Lieutenant was his eldest son, Christian. This company bore a prominent part in the military history which took place in and around the city; and the organization has ever since been cherished with much pride by the descendants of the original founders.

When the War commenced, Mr. Martin's fourth son,—Peter, then a well-grown youth of sixteen, was eager to join the company, but was deemed too young. He, however, accompanied the troop as a volunteer in all its service, and in the succeeding year was chosen a member. After this he participated in all its engagements, and, at length, in the disastrous storming of Savannah in 1779, by the United French and American forces. In this memorable affair the Fusilier company volunteered to join the regiment,—the Second South Carolina, which led the assault. Mr. Martin's family was represented on that occasion by three members, who all came off unhurt. The Captain, however, was killed, and the safe return of the company was mainly due to the coolness and judgment with which Lieut. Strobel extricated it from a very difficult position. He was immediately chosen Captain for his good conduct in the action. Mr. Martin's congregation had several widows to mourn that injudicious conflict.

At the period of the first British advance by land upon Charleston, which took place under Prevost, in May, 1779, Mr. Martin was residing upon a small farm, then a mile outside of the city, but at present within its limits. In the panic which ensued, it was feared that his dwelling might afford a cover to the enemy's approach. It was, therefore, burned, in anticipation, by the military authorities. No assault, however, was made; the sickness of his troops and the rapid return of the American army forced Prevost to retire; the house, which had been cheerfully yielded to the necessities of the occasion, was joyfully rebuilt when the crisis was over; and the Pastor resumed his settled life and his regular labours as before.



But the immunity was not to last. A second expedition, consisting of both land and naval forces, under Sir Henry Clinton, approached the city in April, 1780. Mr. Martin's house, which was just beyond the line of our defensive works, was a second time burned by our troops. To this sacrifice, which was not in either instance compensated, Mr. Martin submitted as cheerfully as before. His son, Peter, was now an active member of the Fusilier company, which occupied an advanced position near his father's farm, while the enemy was preparing for the assault. His tent was in a very exposed position in the front, and he was accustomed to sleep in a hammock, which he had slung in it to protect himself from the dampness of the ground. His German flute he usually kept under his head. On the morning on which the fire of the besiegers was expected to open, he had risen earlier than usual and left his tent. During the few minutes of his absence the first cannon was fired from the British lines, and the shot passed through his tent, cut down his hammock and broke his flute in fragments.

Upon the surrender of the city Mr. Martin was not at first molested. His house was probably again rebuilt, his church continued open, and his preaching was not interrupted. The fact that he preached in German rendered his political position somewhat less conspicuous than that of the English-speaking clergy; and the Hessian troops, who formed a part of the British force of occupation, were even sometimes sent to attend upon his ministry. It soon became known, however, to the authorities that, even when his church was filled with Hessian soldiers, his ministrations were not favourable to the royal cause. He was therefore informed that he must pray for the King in his public services, or he would not be allowed to continue them. This he steadfastly refused to do. The consequence was that his church was closed, and his pulpit labours interdicted, during the subsequent hostile occupation of the city. It is mentioned by the Rev. Dr. Bachman, Mr. Martin's successor in the pastoral office at the present time,—in his Anniversary Sermon, in 1858, that Mr. Martin was not permitted to enter the city, and that his farm was confiscated. Of course it was restored at the evacuation of Charleston. In the mean time, more compliant preachers were found, religious services were resumed, and Mr. Martin's name does not appear upon the Church Records from this period till 1783.

After the surrender in 1780, Mr. Martin's son, John Peter, left the city and joined the partisan corps of General Sumter. His intimate knowledge of the country in which that corps was operating against the British outposts, and his unusual coolness and daring, rendered him of great use; and he soon became a Captain and Quartermaster of the Brigade. When the enemy, to guard against the constant daring and successful assaults, by this corps, upon every exposed point, strengthened the outposts, Gen. Sumter resolved to cut off their communication with Charleston, and Captain Martin, as second in command, led a force by a long and indirect route to the very gates of the city. Here he swooped upon a large party of British officers and Tories, who were enjoying themselves at a rural retreat, called the Quarter House, a few miles out of the city, on Sunday afternoon, and captured them, together with ninety valuable horses, which had been sent out for pasturage. In order to prevent pursuit it was necessary to carry off all who might convey intelligence to the enemy in the city; and, accordingly, all who were found at the house were marched off as prisoners, for some miles, with the retreating force. Among them Captain



Martin recognized a member of his father's congregation, named Spèidel ; and, commiserating his situation, as he trudged along in the dust, he lent him a horse on which to return home, with directions to leave it at the Pastor's house near the city.

It so happened, however, that a boy from Charleston, who had been looking for his cows in the woods near the Quarter House, had witnessed the capture, and arrived late in the evening with the news in the city. He had recognized the actors in the affair, and gave a distorted narrative of it, in which he related how he had seen poor Speidel held by one of the party, while young Martin had hewn him to pieces with his sabre. The absence of the man during the night seemed to confirm the tale, which, of course, spread like wild fire among the horror stricken congregation. With the early morning they began to assemble at Mr. Martin's house, in a state of excitement hardly to be described. The horrible particulars of the massacre were reported to the bewildered and incredulous father ; the story grew by repetition ; and the crowd increased till an indignant multitude were almost ready to tear down the minister's house over his head. At length, however, and in the very crisis of the excitement, Speidel himself appeared, dusty and travel-worn, but safe and sound, intent upon discharging his obligation to deliver the horse at the minister's house. His grateful acknowledgment of the Captain's kindness, and his vivid account of the brilliant achievement, replaced the feelings of indignation by emotions of pride and delight ; while the relief of the Pastor and his family may easily be conceived.

By the close of the War Mr. Martin was too old to resume his pastoral labours with advantage. He was, however, invited to continue in the pastoral charge as before, until a minister could be procured from Germany. For another year, therefore, he sustained that relation. Upon the arrival, in 1787, of his expected successor, Mr. Martin was released from farther service, with a vote of thanks from the Church for his fidelity to their spiritual welfare.

He lived several years, after this dissolution of his pastoral relation, to witness the prosperity of his children, and to find his old age soothed by their attention and regard. He continued to reside, till his death, upon his little farm, a part of which still remains the property of his descendants. During the later years of his life, his intellect failed, and he quietly sank to his rest, July 27, 1795. His will bears the date of December 31, 1785.

Mr. Martin seems to have been a man of much energy of character and depth of feeling, united with a clear and vigorous judgment, to the decisions of which he was ever faithful. His life in this country was spent in so many separate fields, that he does not seem to have become identified with any one of them. Though more distinctly connected with the Church in Charleston than with any other, no definite memorials of him are now known to exist there. In particular, no scrap of his handwriting can now be furnished, nor are there any trustworthy accounts of the character of his preaching or of his methods of study.

It affords me pleasure to commemorate, even by so brief and imperfect a sketch, a pious, faithful and useful ancestor, to whom both the Nation and the Church, in their early and feeble days, were alike indebted. I can only regret that the stormy times in which he lived, while they afforded him so many opportunities of proving his faithfulness to the obligations of religion and patriotism alike, have rendered it possible to do only this inadequate justice to his memory.

Very cordially yours,

BENJAMIN N. MARTIN.





## JOHN DIETRICH MATTHIAS HEINTZELMAN.

1751—1756.

JOHN DIETRICH HEINTZELMAN was born in Salswedel, in Altenmark, in the Electorate of Brandenburg, in the year 1726. His father was a physician, in such circumstances as to enable him to furnish the son the best advantages of education. He received instruction in the elementary branches in the schools of his native place. Thence he was transferred to Stendal; and subsequently to the Royal Prussian College in Saxony; and his studies were completed at the University of Halle. Having devoted himself to the Christian Ministry, he was now ready to labour in any field to which Providence might direct him. About this time an application was presented to the Faculty at Halle, from the Corporation of St. Michael's Church, Philadelphia, for a minister to assist Pastor Brunnholtz in the arduous duties which devolved upon him. The attention of the Professors was immediately directed to young Heintzelman, then about twenty-five years of age, as a person every way qualified to fill the place; and when the proposal was made to him, he delayed only long enough to gain the consent of his parents before giving an affirmative answer. In order, however, that he might enter on the discharge of his official duties as soon as he reached this country, he was, after a satisfactory examination, ordained to the work of the Ministry, by the Consistorium of Wernigerode, in Saxony. On the 11th of July, 1751, he took leave of his relatives, in the confident expectation of never meeting them again on earth, though the full conviction he felt that he was obeying the call of God enabled him to pass through the trial with the utmost fortitude. He proceeded first to London, and thence took passage to Philadelphia, accompanied by the Rev. Frederick Schultz, who came with the expectation of being assistant minister to the Churches at New Hanover and New Providence. They reached Philadelphia on the 1st of December, 1751, and were met with a most hearty welcome. Dr. Muhlenberg especially, who had been awaiting their arrival with great anxiety, greeted them with the utmost joy. He immediately wrote to Dr. Ziegenhagen, of London, and Professor Francke, of Halle, expressing his heartfelt satisfaction and grateful acknowledgements. "The Lord's name, says he, "be praised for so graciously providing for us! It is an evidence of the goodness and kind favour that he shows to his people."

Mr. Heintzelman became an inmate of Mr. Brunnholtz's family, and entered at once upon the service to which he had been called. His duties were very laborious, but he discharged them faithfully and successfully. He preached, catechised, and performed other pastoral work, and, until another teacher could be procured, had the charge of the congregational school, giving instruction to one hundred scholars three hours each day. He manifested a special interest in the improvement of the young. He met his catechumens three times a week, carefully instructing them in "Luther's Catechism" and "Stark's Order of Salvation," and hearing them recite passages of Scripture which they had committed to memory. Dr. Muhlenberg writes,—"The congregation seems well satisfied with Mr. Heintzelman, and cherishes for him a high regard. He is kept busily in his work, and is to me a great comfort." But his earthly career



was destined to a speedy termination. He fell in the vigour of his manhood and in the midst of his usefulness. During the last year or two of his life, his health seemed to be waning, and he suffered several attacks of severe illness. The best medical skill was employed in his behalf, but to no purpose. Earnest prayers that his life might be spared went up, both in public and in private; but his Master saw that it was best that he should have his release. Through the whole period of his decline he exhibited a firm and all-sustaining confidence in his Redeemer, and felt assured that he was going to dwell in his immediate presence. He died of inflammation and ulceration of the liver, on the 9th of February, 1756, in the thirtieth year of his age. In the immediate prospect of death, he sent for his colleague, and requested him to select some hymns, and to bring several children from the schools to his dying chamber for the purpose of singing them. This request was complied with, and he listened with the deepest interest, in the full possession of all his faculties. A few hours after, he was mingling in higher scenes. His Funeral was attended by an immense assemblage, and his remains were buried in front of the altar of St. Michael's Church. The occasion was improved by the delivery of two Discourses, one in German, by the Rev. John F. Handschueh, from the texts,—“Thou hast also given me the shield of thy Salvation, and thy gentleness hath made me great,” and “Thou hast enlarged my steps under me that my feet did not slip;” the other in English, by the Swedish Lutheran Provost Acrelius, from the words,—“And I heard a voice from Heaven, saying unto me, Write, Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them.”

Mr. Heintzelman was married to a daughter of Conrad Weiser, and a sister of the wife of Dr. Henry Melchior Muhlenberg. From this marriage there was one child,—a son, born the day after his father's death. At his Baptism, the Swedish Lutheran minister, Acrelius, stood as one of the sponsors. He died while he was yet a young man, in consequence of injuries received by a fall from a horse.

The subject of this sketch was evidently a man of highly cultivated mind, an earnest Christian, and a devoted, able and useful minister of the Gospel. The deeply serious tone of his conversation and conduct kept all strongly impressed with his sincerity and spirituality, and thus became an important element of his usefulness. Though his labours extended over a space of not much more than four years, he did much, in that brief period, for the interests of Christianity. He enjoyed, in a high degree, the confidence and affection of his flock, and his death was felt as a deep affliction throughout the whole community in which he had lived.



## JOHN ANDREW KRUG.

1764—1796.

JOHN ANDREW KRUG was born in Saxony, on the 19th of March, 1732. He enjoyed the advantages of a highly liberal education, and was, for a time, connected, as Preceptor, with the Orphan House at Halle. He then laboured as a Catechist at Wasserleben, in the Earldom of Wernigerode. He was not, however, ordained as a regular minister of the Gospel, until just before his departure for this country. He left Germany in company with his friend, John Lewis Voight, and, passing through Holland, reached London on the 14th of November, 1763, having stopped by the way to visit some of his relatives. During the journey several incidents occurred which served greatly to confirm his conviction that the mission he had undertaken was in accordance with the will of Providence. He speaks of the comfort and encouragement which he received from the reading of God's Word, and from some devotional German hymns, sung at family worship, during his sojourn among his friends, which were so appropriate to his circumstances that they seemed like a message to him sent directly from God. The voyage was pleasant and safe, and he arrived at Philadelphia on the 1st of April, 1764. He found his way immediately to the house of Dr. Muhlenberg, who received him with great cordiality, and immediately sent for his colleagues to come and share in his joy. The Deacons of the Church also, and the Swedish Provost, in behalf of his brethren, as soon as they heard of his arrival, came to tender their friendly greetings. On the Thursday following, Mr. Krug lectured for Dr. Muhlenberg, on the text,—“For all these things hath mine hand made, and all these things have been, saith the Lord: but to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word.”

Mr. Krug's first labours after his arrival in this country were by way of assisting Dr. Muhlenberg and Mr. Handschuch; but his first regular charge was at Reading, Pa. When this position was first offered to him, he had serious misgivings about accepting it, on the ground that he was inadequate to so responsible a charge. The result, however, proved that his apprehensions were groundless, and he remained there seven years, earnestly and successfully devoted to the interests of his flock, and the object of their grateful and affectionate regard. “He came to us,” says the Record of the Church, “as a faithful teacher, and served the congregation seven years, in love and sincerity towards God and man. At every opportunity, he exhibited his generosity in every good cause, to the church, the school, and to the poor, who alone knew the benefits conferred.” When he resigned, it is added that it was “to the grief of the many earnest lovers of his teachings, both in and out of Reading.” It was, however, thought proper by his brethren in the ministry that he should take charge of the interests of the Lutheran Church in Frederick, Md., and he cheerfully acquiesced in their judgment. He, accordingly, assumed the pastoral care of this church on the 28th of April, 1771, being, at that time, in his fortieth year, and having a high reputation for vigour of mind, scholarship and devotedness to his work. He quickly succeeded in gaining, in a high degree, the confidence of the people. The state of the church very soon assumed a more promising aspect, and large



additions were made to the number of communicants, especially from among the young. This increased prosperity continued until the commencement of the Revolutionary War, when the general agitations that pervaded the country led to a paralysis of the spiritual energies of the whole American Church. The church at Frederick shared the common calamity; but, when Peace was restored, its interests were revived, and every thing seemed favourable to its increase in both numbers and spirituality. He continued to labour here till the close of life, his connection with the congregation embracing a period of twenty-five years. Though he was uncommonly popular and successful in the earlier part of his ministry, his later years were embittered by an opposing party in his congregation, who spoke disparagingly of his efforts, and laboured, though unsuccessfully, to remove him from his place. A large number, however, remained his steadfast friends, to the end of his days. He went gently to his rest on the 30th of March, 1796, in the sixtieth year of his age. His remains were deposited beneath the aisle of the old Lutheran Church in which he had so long preached, and among the people in whose service he had spent a large part of his life.

Mr. Krug was married to Henrietta, daughter of the Rev. John F. Hand-schuch. She survived her husband many years, and died at Frederick, in 1822, in the seventy-first year of her age. By this marriage there were four children.

Mr. Krug was distinguished for simplicity, integrity and purity of character. He was humble and unostentatious in all his intercourse, and made it manifest to all that his religion was a living, practical reality. He felt deeply the responsibility of his office as a minister of Christ, and laboured most assiduously for the prosperity of Zion. The tone of his preaching was at once highly evangelical and instructive, and his pure and earnest life gave great additional impressiveness to his teachings. He was a diligent and faithful Pastor, and adapted himself with great felicity to all the varieties of condition and character in his flock. Though his congregation was numerous, and scattered over a large district, he was never remiss in visiting the sick or the sorrowful, in counselling the perplexed, in admonishing the wayward, or in catechising the young. He possessed a gentle spirit and warm affections, and was remarkably genial and kindly in all his intercourse. He was rather small in stature, slender in form, with a voice somewhat feeble, and not very fluent in his utterance.

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## JOHN LEWIS VOIGHT.

1764—1800.

JOHN LEWIS VOIGHT was born in Mansfield, a town of Prussian Saxony, November 9, 1731. He was regularly educated for the ministry, and, after having completed his academical and theological course, was, for several years, a teacher in the Orphan House at Halle. He subsequently filled the office of Inspector in the same institution, and acquired a high reputation for fidelity and success in the discharge of his duties. It was in consequence of this that he was recommended as a suitable person for the missionary work, when the call





was made for an increase of labourers in this country. He was ordained to the work of the ministry by the Consistorium at Wernigerode, and shortly after went to London, and thence embarked for Philadelphia, where he arrived on the 1st of April, 1764. He was received with great cordiality, and preached his first sermon the next Lord's Day, from the words,—“Let Mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.” The first few weeks after his arrival he spent in filling appointments at Germantown, Providence, and New Hanover; and then, by direction of the President of Synod, took charge of the congregation at Germantown. This was in accordance with a rule which prevailed at that day, requiring every minister to labour for a season in that field which, in the judgment of Synod, was most in need of pastoral services,—the power of Synod being vested, in the mean time, with the presiding officer. Mr. Voight was, however, in the course of the year, elected by the congregations themselves as Pastor of the Churches at Germantown and Barren Hill.

Mr. Voight's connection with these congregations continued till the close of the year 1765, when he assumed the pastoral care of the congregation at the Trappe and New Hanover. For many years his residence was at the Trappe. He subsequently removed to Vincent, still retaining, however, his connection with the Trappe Church, and also serving as Pastor of one or two other congregations. The congregation at Vincent is in Chester County, not far from Phoenixville, and is now known by the name of Zion's Church. The church edifice, which is still understood to be in a good state of preservation, was used, during the War of the Revolution, as a hospital for the soldiers. Mr. Voight was the first Pastor of this church after the War. He spent the residue of his life in this region, and was highly respected both as a man and a minister. He died on the 28th of December, 1800, in the seventieth year of his age. He was buried in front of the church door, where a neat marble monument, erected at the time, by the congregation, still marks the spot where his ashes repose. He bequeathed his library to the congregation at Vincent.

Mr. Voight was regarded by his contemporaries as worthy of all confidence,—a man of simple habits, earnest piety, fervent benevolence, and an eminently exemplary life. His mind had been subjected, in early life, to very thorough discipline, and he had trained himself to a habit of untiring industry; and this, in connection with the strength of his moral and religious principles, imparted great energy and efficiency to his general character. He was deeply interested in his work as a minister of the Gospel, and consecrated to it the whole vigour of his physical, intellectual and moral nature. No interest was so dear to him but that he could cheerfully sacrifice it rather than appear recreant to principle. He was distinguished for his habits of devotion—he never seemed to breathe so freely as in his approaches to the Throne of the Heavenly Grace. His confidence in God never yielded, even in the darkest hour. His life was animated by a zeal truly apostolic. With fewer infirmities than pertain to most good men, and with the Christian graces richly and harmoniously exhibited, he exerted an influence for good, which renders his memory a precious inheritance among the descendants of those whom he was instrumental of guiding to Heaven.



## CHRISTOPHER EMANUEL SCHULTZE.

1765—1809.

CHRISTOPHER EMANUEL SCHULTZE, a son of John Andrew and Amelia Schultze, was born at Probstrell, in Saxony, January 25, 1740. His parents were exemplary Christians, and were careful to give their son a religious education. After having passed through the usual course of elementary instruction, he entered the Frederick College at Halle. Here he remained five years, and then became a member of the Orphan House, for the purpose of qualifying himself more fully for the Christian ministry. In this institution a most benign influence was exerted upon him, and his desire to be instrumental in converting sinners seemed to mount up into a religious passion. The report of the spiritual destitution which existed, at this time, among the German emigrants to America, produced a powerful impression upon his mind, and very soon led him to offer himself in the capacity of a missionary. Being regarded as every way suited to such an enterprise, he was accepted, and, in the summer of 1765, was ordained by the Consistorium at Wernigerode, and immediately after commenced his journey to this country. He arrived in Philadelphia in October following, and was at once chosen Second Minister of St. Michael's Church, Dr. Muhlenberg being, at that time, the Senior Pastor. His opportune arrival prevented the necessity of a division of the congregation,—a measure which had been for some time meditated, as the duties were considered too onerous for one man. There were no less than seven hundred families connected with the church, requiring pastoral attention. Mr. Schultze continued to labour with his colleague for several years, in great harmony and with very encouraging success. The next year after his arrival the corner stone of Zion's Church was laid, and the church was dedicated on the 26th of June, 1769. This was considered, at the time, as the most spacious and splendid church in this country. During the Revolutionary War, when Philadelphia was in possession of the British, this same edifice was used as a hospital for the sick. To this church also Congress repaired, in a Body, to offer their thanksgivings to Almighty God, for the victory achieved, and the peace secured, on the surrender of Cornwallis at Yorktown.

In the spring of 1769 Mr. Schultze was chosen Vice Rector of the Philadelphia congregations, with the understanding that, if he should survive Dr. Muhlenberg, he should succeed him in his charge. His appointment to this office, which was created in consequence of the frequent absence of the Senior Pastor from the city,—on business connected with the general interests of the Church, may be regarded as an evidence of the high esteem in which he was held, as well by his venerable colleague as by the members of the congregation. After a residence of five years in Philadelphia, he received and accepted a call to the Church in Tulpehocken. Here he lived and laboured for thirty-eight years, enjoying, in a high degree, the affection of his congregation, and many tokens of the Divine blessing attended his labours. On the removal of Dr. Muhlenberg to the Trappe, in 1784, an effort was made to induce him to return to Philadelphia—he was elected Pastor by a large majority of votes over the other candidate—but in view of all the circumstances of the case, he thought



it his duty to decline the call. That the congregation did not submit to his refusal with the best grace may be inferred from the following communication, dated June 5th, 1785, in the *Hallische Nachrichten*:—"Our Synod held its annual meeting lately in Philadelphia, when Mr. Schultze honoured us with a visit, which was not, however, so very acceptable, as he declined the call given him by our congregation."

Of the fidelity of Mr. Schultze's ministry at Tulpehocken some idea may be formed from the following extract from a letter written to some person in Halle. in 1782:—

"Mr. Schultze is now, for the second time, President of the Ministerium. Besides his principal congregation at Tulpehocken, he attends to several other smaller ones. It is almost impossible, on account of the multiplicity of his official duties, to be a single day at home with his large family; but, notwithstanding, he is yet active and vigorous, and is able to endure labour and fatigue. Every year he instructs a large number of young persons in the principles of the Christian religion, and receives them into the church."

Mr. Schultze's health suffered a gradual decline during his later years, though he continued to conduct the services of public worship even after he had become so feeble as to require help in getting into the pulpit. On the Sabbath immediately preceding his death, being too much prostrated to walk to the church, near which he lived, he preached in the parsonage. From this period, his little remaining strength underwent a rapid decay, and on the Saturday following, March 9, 1809, he finished his earthly career, being in the sixty-ninth year of his age. His dying scene was full of joyful confidence and bright anticipation. His remains were interred on the Wednesday following, in the cemetery attached to the church, and an appropriate Funeral Discourse was addressed to an immense congregation, by the Rev. Dr. Lochman, from the words,—"If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will my Father honour."

Mr. Schultze was married, the year after his arrival in this country, to Eve Elizabeth, daughter of Dr. Henry Melchior Muhlenberg,—a lady eminently fitted to minister to both his happiness and usefulness. She died but a few months before him, and his bitter mourning for her is supposed to have hastened his own death. There were nine children by this marriage, four of whom survived their father. His son, *John Andrew*, was, for several years, Governor of Pennsylvania. A portion of his library was presented, by his heirs, to Pennsylvania College.

Mr. Schultze was a man of great integrity and benevolence, and had deeply at heart the cause and honour of the Master to whom he had devoted himself. He lived emphatically for Christ and the Church. The industry, self-denial and perseverance, with which he prosecuted his various duties, were proverbial. He enjoyed, in a high degree, the confidence of his brethren in the ministry, and was an influential member of the Ecclesiastical Body with which he was connected. He was frequently elected to offices of honour and trust in the Church, and died the Senior of the Synod of Pennsylvania. The following is an extract from the Sermon of Dr. Lochman on the occasion of his death:—

"He was commissioned to call sinners to repentance and faith in the name of the Lord Jesus Christ, and earnestly and faithfully did he fulfil the commission. He was commissioned to commend to sinners the wonderful love of God in Christ Jesus, and fervently did he do it. He was commissioned to comfort the sorrowing, to strengthen the weak, to build up the faithful; and this also he joyfully executed.



You must all testify that, during the thirty-eight years he lived with you, as your minister, he laboured faithfully and conscientiously for your good. You never summoned him in vain to the performance of any difficult duty, when it was at all possible for him to serve you. By day and by night, in cold and in heat, in sunshine and rain, he ministered to you without any complaint. He frequently appeared in your churches when many of you, in consequence of the inclemency of the weather, were afraid to venture away from your own firesides. Even when old age came upon him, he desired to devote his feeble powers to the service of God. When his flesh was weak, his spirit was still willing. In fidelity, industry and zeal, few have surpassed him. He might truly, with the Apostle of the Gentiles, have said,—‘In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches.’ To many did he make known the way of salvation; many he instructed in the doctrines of Christianity; many he warned of sin and of the wrath to come; many he directed to the path of virtue and to the Saviour of the world.”

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## JOHN FREDERICK SCHMIDT.

1769—1812.

JOHN FREDERICK SCHMIDT was born at a place called Frohse, near Ascherleben, in the Principality of Halberstadt, January 9, 1746. His father was a highly respectable farmer, was a man of much more than ordinary intelligence, and was very careful in the education of his children. Discovering that his son John possessed talents of a high order, he resolved to furnish him with the best advantages for intellectual culture, and with a view to this sent him to the Orphan House at Halle, then under the care of the celebrated George A. Francke. Here he made very rapid improvement, not only in the classics but in the sciences; and, in 1765, he was admitted a member of the University in the same place. He still retained his high reputation for scholarship, engaging with great zeal in the study of Divinity, as well as of the Hebrew, Syriac and Arabic languages. He was distinguished also in Mathematics, Astronomy and History; and in Ecclesiastical History particularly he had few superiors. During his connection with the University, he was appointed a teacher in the Orphan School, and, for two years, gave instruction in the Mathematics as well as in the Latin and Greek Languages.

When Mr. (afterwards Dr.) Helmuth, in 1768, received a call to come to America, in the capacity of a missionary, he immediately communicated the fact to his friend Schmidt, with whom he was in the most intimate relations, and who expressed the deepest grief at the prospect of being separated from him. It was afterwards arranged, partly through the influence of Dr. Francke, that Schmidt should be Helmuth's companion.

After this determination had been arrived at, with the concurrence of Mr. Schmidt's parents, the two young men set out on their journey, and proceeded first to Schmidt's native place, with a view to take leave of his relatives who remained there. When they reached his father's house, the whole family were at church. The father, on his return, gave them a cordial welcome, but seemed much affected by the thought that his son had come to pay him a farewell visit





Presently the mother and the rest of the household reached the dwelling, and then the grief of the whole circle became so intense as to exhibit itself in sobs and tears. The news quickly spread through the neighbourhood, and numbers came rushing in to express their regret and sympathy. Amidst all the excitement, the much loved youth who was the occasion of it remained perfectly calm and self-possessed, and did not open his lips. Mr. Helmuth now requested that all who were present would be quiet for a few moments, as he had something that he wished to say to them. He took from his pocket his favourite book, Bogatzky's *Schatz Kustlein*, and read from it a passage that seemed specially adapted to the occasion, and then offered up a fervent prayer. The effect of this was most happy—all seemed to be comforted, and Mr. Schmidt, (the father,) extending his hand toward the two young missionaries, said "Go, in the name of the Lord Jesus, if it should be necessary, even to Turkey—the Lord be with you." The father testified his approbation of their mission still further, by following them so as to be present at their Ordination, which took place at Wernigerode, a few days after.

The Ordination being past, they proceeded to Hamburg with a view to embark for London. But while at Hamburg, Mr. Schmidt began to grow despondent in respect to the enterprise, and to doubt whether he had not mistaken a mere temporary excitement for the voice of Providence speaking to him in a sober conviction of duty. He, however, quickly regained his confidence, and no longer regretted that his field of labour was to be on this side of the ocean.

They were detained at Hamburg longer than they expected. Their passage had been secured, and their baggage placed on board the ship; but some unforeseen difficulties arose at the last moment, which obliged them to remain. Their effects were consequently removed from the ship, and they awaited another opportunity, which they supposed would soon offer. This detention, which occasioned them a temporary disappointment, was the means of saving their lives, as the vessel in which they had intended to come was wrecked on the passage.

They sailed from London in January, 1769, and arrived at Philadelphia in April following. During part of the voyage, Mr. Schmidt's health suffered quite severely, so that his friend Helmuth became very anxious in regard to the result; but his illness lasted but a short time. On reaching Philadelphia, Mr. Schmidt was most cordially welcomed by Dr. Henry Melchior Muhlenberg, and, for some time, enjoyed the hospitalities of his house. After a few months he accepted a call from the congregation at Germantown, and served it with great fidelity and acceptance seventeen years. During his residence there he was married to Mary Barbara Schauwecker, by whom he had eleven children. He survived her several years. His ministry at Germantown included the period of the Revolutionary War; and, as he was, like most of his brethren, a zealous Whig, he was compelled to flee when the town came to be occupied by the British.

In the year 1785 Mr. Schmidt was elected Assistant to his friend, Dr. Helmuth, at Philadelphia. He accepted the appointment, and, the next year, was chosen the second minister, in which relation he continued during the residue of his life. He was eminently a man of affliction—he buried his wife and seven children in rapid succession, and was twice attacked with the Yellow Fever, during its ravages in 1793, having taken the infection, as was supposed, by means of his untiring labours among the sick and dying. He died on the 16th



of May, 1812, after a protracted and painful illness, in the sixty-seventh year of his age. His remains having been carried into Zion's Church, a short Sermon was delivered by Dr. Helmuth, from II. Samuel 1, 26; after which he was interred before the altar in St. Michael's Church, beside his predecessors. The regular Funeral Sermon was delivered on the 31st of May, in Zion's Church, from Rom. 1, 16; which text, says Dr. Helmuth, "contained the sum and substance of all his preaching; for the doctrine of the atonement through Christ was his favourite theme."

FROM THE REV. PHILIP F. MAYER, D.D.

PHILADELPHIA, June 10, 1852.

My dear Sir: Of the Rev. Mr. Schmidt, formerly a minister of the German Lutheran Church in this city, I have very distinct and vivid recollections, though I knew him for a somewhat shorter period than I knew his associate in the ministry, the Rev. Dr. Helmuth. I cheerfully comply with your request that I should furnish you with my general impressions of his character; for though I may not know every thing concerning him that you might desire, I am not sure but that it would be difficult to find any one whose recollections of him would be more minute or extended.

Mr. Schmidt was of the middle stature, of an uncommonly slender form, and always had the appearance of being in ill health. He was not particularly dignified in his manner, either in or out of the pulpit. His voice was feeble, and seemed incapable of being modulated to any pitch much above the ordinary tone of conversation. As a public speaker, he was very monotonous; and, from the beginning to the end of the service, you would observe scarcely any variation, either in the tones of his voice, or the expression of his countenance. At the same time, his manner was rendered impressive by its solemnity, and his sermons discovered a mind of much more than ordinary degree of strength. He never uttered a weak thing in the pulpit, but, on the contrary, was uniformly instructive, and was most acceptable to the most intelligent portion of his hearers. The multitude admired him much less than they did his colleague, Dr. Helmuth; and yet, I think, the most cultivated minds saw more to admire in the preaching of the former. In his religious opinions he was strictly orthodox, according to the standards of his Church, nor was he disposed to allow any considerable latitude among his brethren.

He had a highly cultivated mind, and was distinguished for his proficiency in Mathematical science. In the department of Astronomy particularly, he was much at home; and, for many years, he made all the Astronomical calculations for the German Almanacs that were published in Philadelphia. I think I may safely say also that he was extensively and minutely acquainted with Theology as a science.

Mr. Schmidt was an uncommonly faithful Pastor. He laboured among his people in season and out of season, and was always ready to meet any demands that were made upon him by day or by night. In Public Bodies he was generally very silent, and exerted little influence other than by his vote. He was very simple in his habits and economical in his mode of living.

Very sincerely your humble servant,  
PHILIP F. MAYER.



## CHRISTIAN STREIT.

1769—1812.

CHRISTIAN STREIT was of Swiss extraction, but was born in the State of New Jersey, on the 7th of June, 1749. Of his very early years nothing can now be ascertained. He was graduated at the College of Philadelphia, (now the University of Pennsylvania,) in 1768. He pursued his theological studies under the direction of Dr. Henry Melehior Muhlenberg, and was licensed to preach the Gospel by the Synod of Pennsylvania, in 1769. The same year he took charge of the Lutheran Church in Easton, Pa., where he continued for ten years.

Mr. Streit served, for a time, as Chaplain in the War of the Revolution, being in the service of the third Virginia regiment. He was subsequently settled as Pastor of a congregation in Charleston, S. C. During the sacking of that city by the British in 1780, he was taken prisoner, and held as such until liberated by exchange. The cause of his capture was undoubtedly his steadfast adherence to the principles of the Revolution. Being obliged to leave his field of labour at the South, he came to the State of Pennsylvania, and, in July, 1782, took charge of the congregation at New Hanover, with three other associated churches. Here he remained for some time, but, on the 19th of July, 1785, assumed the pastorate of the Church in Winchester, Va., which also included a part of the Rev. (afterwards General) John Peter Muhlenberg's charge, at Strasburg. This church increased rapidly under his ministry, and, at the first two communion seasons after he took charge of it, there were sixty-five added by the rite of confirmation, by which the membership was more than doubled.

But Mr. Streit's labours were not confined to Winchester and the immediate vicinity. The field of his operations embraced a circuit of more than fifty miles. He acted as Bishop of all the churches in that part of the Valley of Virginia, and laid the foundation of numerous congregations throughout that whole region. At first, he preached in the German as well as the English language, to accommodate a portion of his congregation who were more familiar with the German; but, in the course of time, a change occurred in the views and circumstances of the people, which led him, in his later years, to officiate exclusively in English.

For twenty-seven years Mr. Streit laboured diligently and successfully in this region, always bearing the character of an earnest Christian and a devoted Minister. His death took place on the 10th of March, 1812. Just before he breathed his last, he requested his daughter to sing to him his favourite hymn,—“When I can read my title clear,” &c. He died in the fulness of humble trust and joyful hope. Amidst a deeply sorrowing multitude, his remains were committed to the tomb, in front of the pulpit from which he had been accustomed to minister.

Mr. Streit was first married to Anna Maria Hoff, in Charleston, S. C., in 1778. She died at New Hanover, Pa., in 1782. The next year he was married to Salona Graff, of Philadelphia, who died in 1788. In 1789 he was married to Susan Burr, of Winchester, who survived him. She is represented as having been a woman of extraordinary energy and perseverance. By her own exertions she supported a large family, declining the generous offers of several



persons, of different Christian denominations, to educate the children at their own expense.

Mr. Streit is represented as having been a man of a delicate and rather feeble frame, a placid expression of countenance, a quiet, gentle disposition, inclining somewhat to melancholy, of bland and affable manners, and of a large share of benevolence. In his intercourse with his friends and with society at large he was most considerate and conciliatory. He was honoured and revered by the whole community in which he lived, while his own people regarded him with an almost filial affection. He was especially devoted to the moral and religious interests of the young, and, during his ministry at Winchester, was accustomed to take two classes, every year, through the Catechism. He was passionately fond of Music, and spared no pains to improve the singing in his own congregation. In the absence of an organist, he was accustomed to read the hymn from the pulpit, then repair to the gallery and play the organ and conduct the singing, and afterwards return to the pulpit and proceed with the services. He had great mechanical genius, as an evidence of which it is stated that he constructed a small organ for the use of one of his congregations, although he had never received any instruction in the art.

FROM THE REV. A. ESSICK.

GETTYSBURG, Pa., Feb. 24, 1863.

My dear Sir:—I was called in the spring of 1856 to take charge of the congregation in Winchester, Va., of which the Rev. Christian Streit had been an early and greatly beloved Pastor. Forty-four years had elapsed since this honoured servant of God had been called to his reward. The generation to which he belonged had passed away. Those of his contemporaries who survived were generally quite young at the time of his death. Yet the labours of the faithful Pastor had not ceased to exert their influence. A considerable number of the most prominent members of the church had been brought in under his ministry. These had been instructed, according to our custom, in the Catechism, and, being well grounded, remained steadfast in the faith. I found that these, now the older members of the church, had a very distinct and affectionate remembrance of their first Pastor. Time had wrought many changes in Winchester. The old stone church had, by a deplorable accident, taken fire and been consumed. The walls alone stood to enclose the sacred ashes of its beloved minister, who had slept for nearly half a century in front of the altar. A new brick church, of ample dimensions and more tasteful adornings, had sprung up to accommodate the more numerous congregation. But the spiritual children of Christian Streit, who still survived, had not forgotten their father in Christ, nor will they be likely to forget him while memory endures.

The testimony of all who knew Mr. Streit awarded to him the honour of being a good man and a faithful Pastor. From all that I could learn, I should not suppose that his efforts in the pulpit were remarkable—his discourses seem to have been plain, earnest, practical and full of affection. He was modest and unpretending, but he exerted a great and most salutary influence among his people. He laboured most diligently, and in those early times he received but a very inadequate pecuniary compensation. Yet there was no lack of gratitude in the hearts of the many who sorrowed over their loss at his departure. His congregation deposited his remains in the church, where they might be nearest to them, while following his good example in worshipping God; but they placed no imperishable marble over them to record his vir-





tues. He needs no monument. In the beautiful and appropriate language of one of his successors, (Rev. C. P. Krauth, D.D.),—"His best memorial is his works which have followed him to the throne of God, and his works which remain to keep his name fresh upon earth."

Truly yours,

A. ESSICK.

FROM THE REV. C. P. KRAUTH, D.D.

GETTYSBURG, March 10, 1863.

Dear Sir: Having learned that an additional communication in regard to the Rev. Christian Streit would be acceptable to you, it gives me pleasure, so far as I can, to meet your wishes, and thus to contribute a mite towards commemorating the admirable qualities of that truly good man. My statements are based on no personal knowledge. I may have seen him in my early boyhood, but, if so, my recollections of him are at best very indistinct. Subsequently to his death, and during the ministry of his immediate successor, the Rev. A. Reek, my residence was, for some time, in Winchester, and I was much engaged in preaching in the congregations which had been under Mr. Streit's pastoral care. At a later period I was settled at Martinsburg, in Berkeley County, Va.,—the county adjoining Frederick, and at this time made frequent visits to Winchester and the vicinity.

I became intimately associated with the widow of Mr. Streit and some of his children. His associate in the Female Academy in Winchester I knew well; and also several ladies who had been his pupils; and from these several persons I obtained some facts concerning Mr. Streit, which may perhaps not be unsuited to your purpose. As a teacher of young ladies, in connection with the Rev. William Hill, D.D., of the Presbyterian Church, he was eminently successful. The reputation of the School was very high, and many young ladies from the first families in Virginia were sent thither to be educated. The Alumnae of this institution were found extensively scattered over the Northern part of Virginia, and in the Valley,—the most intelligent and accomplished of their sex. The pupils of Mr. Streit delighted to dwell on the gentleness and amiability of his temper. The colleagues differed. Dr. Hill administered discipline in no equivocal form. He exacted obedience in a firm tone. He once remarked to me that he preferred teaching boys, because he could, when the case required it, castigate the offender without stint. Mr. Streit was different. Occupying his room—so one of his pupils has told me—when those in the rear of him became disorderly, he would pull out of his pocket a small switch, and, with his back turned to them, shake it. Greatly beloved was he by his pupils.

As a Minister of Jesus Christ, I have had ample means of learning that he was regarded, not only by his own churches (and he had many) but by all who knew him, as most conscientiously and faithfully devoted to his work. This testimony I have received not only from his own flock, but likewise from Methodist brethren, Presbyterians and Episcopalians. Devoted to the Lutheran Church, and extending his labours over a wide field, he secured the confidence of the most intelligent as well as the least intelligent portion of the Church. The common people heard him gladly. He preached—a rare thing in that day and not very common now—equally well in the German and English languages. His labours were greatly instrumental in building up the churches in Winchester and the adjoining region.

Though naturally inclined to be sad, and often greatly depressed, he finished his course with joy. All who knew him bore testimony to his exalted worth. Often have I heard the members of his charge speak of him with the greatest affection,—of the great grief his removal produced,—the apprehension felt by



them that his place could never be supplied. His sermons were carefully and gratefully treasured long after he had departed, and one especially of uncommon power was spoken of in one of his churches, which was the growth of great anxiety on his part and inability to fix on a subject. He rode in distress towards the church, anxiously inquiring,—“What shall I preach?”—with no response till, when almost in despair, the words of the Prophet occurred to him.—“The voice said cry; and he said What shall I cry? All flesh is grass,” &c. On this text he preached a most melting sermon, which was not forgotten after many years, and the fruits of which, we may believe, will be manifest in another sphere.

If the above is worth anything to you, it is at your service, and I pray God to bless you in your important work.

Truly yours,  
C. P. KRAUTH.

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## JUSTUS HENRY CHRISTIAN HELMUTH, D.D.

1769—1833.

JUSTUS HENRY CHRISTIAN HELMUTH was a son of John Christopher and Justina Helmuth, and was born at Helmstadt, in Brunswick, May 16, 1745. From his fourteenth year he was educated among the orphans, in the Orphan House at Halle. He prosecuted his theological studies at the University of Halle, and was afterwards, for some time, connected with the Orphan House institutions, as Preceptor. In his twenty-fourth year, the Faculty of Theology at Halle presented him a call from America, which he was pleased to accept. He was, accordingly, ordained by the Stollberg Consistorium at Wernigerode, and journeyed to England, by way of Hamburg, (visiting his widowed mother at Hanover,) and embarked at the former place for Philadelphia, where he arrived April 1, 1769.

He had been in this country but a short time when he was chosen Pastor of the Lutheran Church at Lancaster, Pa., which had been vacated by the resignation of the Rev. Mr. Gerock, an excellent man sent by the Wurtemberg Consistorium, at the request of that congregation. Here he continued till March, 1779, when he accepted a unanimous call to Philadelphia. He laboured in this charge with great zeal and fidelity during the rest of his active life. He especially exhibited the most heroic self-denial, in remaining at his post, and attending upon his multiplied and arduous duties, during the prevalence of the Yellow Fever in 1793. On one occasion, when six hundred and twenty-five of the members of his church had already been buried, he said from the pulpit,—“Look upon me as a dead man;” and immediately went forth again to minister to the sick and dying.

In 1785 the Honorary degree of Doctor of Divinity was conferred upon him by the University of Pennsylvania.

Dr. Helmuth continued to preach until September, 1820, when he resigned his pastoral charge. He died on the 5th of February, 1833, in the eightieth year of his age. His Funeral Sermon was preached by the Rev. Dr. Demme, in the German language, from Hebrews xiii, 7.



He was married on the 5th of July, 1770, to Maria Barbara Keppeler, with whom he lived in wedlock fifty-four years. They had five children.

The following are Dr. Helmuth's publications:—Taufe und Heilige Schieft, 1793.—Unterhaltungen mit Gott.—Geistliche Lieder. And numerous works for children.

FROM THE REV. JOHN C. BAKER, D.D.

PHILADELPHIA, March 4, 1854.

Dear Sir: It gives me pleasure to comply with your request so far as I am able. The following particulars may not be altogether uninteresting to you.

Dr. Helmuth's father died when he was a mere boy, and shortly after this he left his home, without the knowledge of the family. He was overtaken on the highway, by a nobleman, in his carriage, who entered into conversation with him, and inquired whither he was going. The lad informed him that he had left home because he was angry with God; for, during his father's illness, he had prayed earnestly to God to restore him to health, but that God had not answered his prayers. Pleased with the prattle of the innocent boy, and pitying his sad condition as a poor orphan, the nobleman took him into his carriage, and sent him to Halle to be supported and educated. Here he was brought under the influence of Divine truth, and turned his attention to the Gospel ministry.

After he had finished his theological studies, he preached his first sermon in the Hall of the Orphan House used for Divine service. The celebrated Bogatzky was sitting in an alcove under the pulpit, but the young Preacher was not aware of his being present. After the service, Bogatzky approached him with great kindness, and expressed his high approbation of his performance. This was no doubt one reason among others why Dr. Helmuth made it a rule to read from Bogatzky's *Schatz Roestlein* every morning during his life.

While Mr. Helmuth was engaged as a Teacher in the Orphan House at Halle, he and another candidate for the ministry were invited by a neighbouring clergyman to preach in his church. In those days it was customary for clergymen to wear wigs in the pulpit, and it would have been regarded a great violation of decorum for any one to appear there without one. Mr. Helmuth preached in the morning in a wig which he had borrowed; but the other candidate could not procure a wig and therefore could not preach. Mr. Helmuth, with little or no preparation, again ascended the pulpit, and acquitted himself in such a manner that Dr. Francke, who heard of the circumstance, and was, at that time, looking out for some clergyman for the German congregations in Pennsylvania, proposed to Mr. Helmuth to go, wisely judging that a young minister, who was not only truly pious, but so ready at preaching, would be just the man to send to America.

Dr. Helmuth was a bold and fearless Preacher, not sparing sinners, but delivering to them faithfully the whole counsel of God. His manner in the pulpit was characterized by great earnestness and energy. In the year 1808 he preached the Synodical Sermon at Lebanon, and so deep was the impression which it made that it was spoken of many years afterwards, by those who had listened to it. Although he did not write his discourses, but used only a skeleton upon which he had carefully reflected, he expressed himself with facility and correctness. He could speak on almost any subject with great appropriateness, and much to the edification or gratification of his hearers. On a very inclement Sabbath in the winter of 1811, he gathered the few persons, who had assembled in the church, around the stove, and delivered to them a very edifying discourse on the weather.



Dr. Helmuth took great delight in mingling with children and communicating to them good instruction. His catechetical exercises were exceedingly interesting. He visited the sick faithfully, and administered to them counsel, instruction, comfort, warning, as the circumstances might require. He was also decidedly favourable to prayer meetings, regarding them as a very important means of spiritual growth. In short, it was his constant aim to promote vital godliness wherever his influence extended.

Dr. Helmuth, together with his colleague, Mr. Schmidt, prepared a number of young men for the ministry, who afterwards became useful and prominent in the Church. Among the number were Drs. Schmucker, Lochman and Endress. He was also a poet, and, shortly after he took charge of the congregation in this city, published a volume of Hymns. Many Hymns from his pen appeared in the Evangelical Magazine, of which he was Editor. He had a richly endowed and well cultivated mind, and was an able, devoted, effective Minister.

Very truly yours,

JOHN C. BAKER.

FROM THE REV. PHILIP F. MAYER, D. D.

PHILADELPHIA, June 9th, 1852.

My dear Sir: My acquaintance with Dr. Helmuth, concerning whom you ask for my recollections, dates back to 1803; though it was very slight until I accepted a pastoral charge in this city. At that time I became quite well acquainted with him. I was always on friendly visiting terms with him as long as he lived.

Dr. Helmuth was unquestionably one of the most popular—perhaps the most popular—of all the Preachers of his denomination in this country, during the greater part of his active life. He preached only in the German language, and was a vigorous opposer of the introduction of the English language into our pulpits. He was rather below the middle stature, and had, on the whole, a fine, expressive countenance, though he had a gray eye, which rather marred his general expression. He never carried his manuscript into the pulpit, and, I believe, rarely, if ever, wrote out his sermons; but he preached with great fervour and impressiveness, and never failed to find his way, in a greater or less degree, to the hearts of his hearers. I do not think that his discourses evinced as much study or as much genius as those of some other clergymen whose fame was much inferior to his; but he was eminently the man for the people. His fine elocution,—notwithstanding his voice was a little inclined to be husky,—his deep-toned sincerity, and fervid appeals, and melting pathos, in connection with the weighty sentiments which he put forth, always secured to him a highly interested audience. He was accustomed to begin both his prayers and his sermons in so low a tone that it was almost impossible to understand him; but he gradually waxed louder until his voice became perfectly and distinctly audible to every hearer.

When Dr. Kunze was associated with him as Colleague Pastor, Dr. Helmuth was far the more popular preacher, while yet the other was decidedly the more erudite and profound.

Dr. Helmuth had little time for general intercourse with society, and was not much known in any enterprises that were not immediately connected with his profession. He was an amiable and kind man, and an exceedingly devoted Pastor. In his religious opinions he belonged to the strictest sect of orthodoxy, and was less tolerant of differences of sentiment than some of his brethren could have desired. His Christian character displayed itself very much in a habit of deep and earnest devotion. He was eminently conscientious in the discharge of his various duties, and, so far as could be judged by outward





manifestations, walked humbly and closely with God. I saw him in the evil days of old age and calamity, and when it was evident to himself and his friends that his earthly tabernacle was about to be dissolved. He evinced the utmost serenity in the prospect, and went down to his grave in the light and peace and dignity of a faithful servant of Christ.

Very sincerely yours,

PHILIP F. MAYER.

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## JOHN CHRISTOPHER KUNZE, D. D.\*

1770—1807.

JOHN CHRISTOPHER KUNZE was born in Arter, Mansfield, Saxony, August 5, 1744. Having spent some time at the Gymnasium in Rossleben, and then in Merseburg, successively, he was transferred to the University of Leipsic, where he remained about three years. Subsequently to this, he spent three years as Preceptor at Closter Bergen, and then was appointed Inspector of the Orphan House at Graitz. He had been blessed with a pious mother, under whose watchful and faithful training his mind early took a religious direction; and, consequent upon this was the purpose to devote himself to the ministry. Having pursued his theological studies, for some time, in connection with his engagements as a teacher, he was pronounced "a candidate of Theology, well grounded in knowledge and experience." The Faculty of Theology at Halle having received an application for a Minister from the Corporation of St. Michael's and Zion's churches, Philadelphia, their attention was immediately turned to young Kunze, as well fitted to occupy that important field. Having expressed a willingness to accept the appointment, he was ordained by the Consistorium, at Wernigerode, and shortly after took his departure from the land of his nativity, to find a home in the New World. He was accompanied by two sons of the elder Muhlenberg, both of whom became distinguished Preachers in this country. They came by way of England, and, having remained there a short time, embarked for New York, where they arrived, after a perilous voyage, on the 22d of September, 1770. Mr. Kunze's first sermon in America was preached the day after his arrival, at New York, in the Lutheran Church of which Mr. Gerock was Pastor. He proceeded immediately to Philadelphia, where he was at once elected Associate Pastor of the German Churches in that city. He commenced his public labours here on the 8th of October, 1770. In 1780 he accepted a Professorship of the German Language in the University of Pennsylvania; and in 1783 received from the same institution the degree of Doctor of Divinity. He remained in the city during its occupancy by the British army, while Zion's Church was converted into a hospital, and St. Michael's was used half the day by the enemy as a Garrison Church.

Dr. Kunze's ministry in Philadelphia continued fourteen years, during which he commanded great respect, and exerted a wide and powerful influence. His removal from that field of labour was occasioned by some difficulties that had sprung up, personal to himself and Dr. Helmuth. In 1784 he accepted a

\*Dr. Francis' Discourse in Commemoration of the 52d Anniversary of the New York Historical Society.



call to the city of New York, where he laboured during the residue of his life. He had scarcely entered on his pastoral labours when he was appointed Professor of Oriental Languages in Columbia College. He resigned the office after three years; but was re-appointed in 1792, and held it three years longer.

Dr. Kunze died in New York, of a pulmonary disease, on the 24th of July, 1807, aged sixty-three, after having laboured there for the space of twenty-three years. His Funeral Discourse was preached to a large congregation, by the Rev. William Runkel, Pastor of the Reformed German Congregation in New York, from Daniel xii, 3.

Dr. Kunze was the author of a Concise History of the Lutheran Church, a small volume of Poetry, entitled "Something for the Understanding and the Heart"; an English Lutheran Hymn Book, with Catechism, Prayers, and Liturgy appended; and a New Method for Calculating the Great Eclipse of June 16, 1806.

He was married to Margarett, a daughter of the elder Muhleberg, who survived him many years. He left four daughters, his only son having died before him.

Dr. Kunze was an earnest and steady friend of the Church with which he was connected. He was chiefly instrumental in establishing the New York Ministerium, the Second Synod of the American Lutheran Church, of which he was the first Presiding Officer.

The late Rev. Dr. Samuel Miller, who knew Dr. Kunze well, says of him, in his Retrospect of the Eighteenth century, —

"The various acquirements of this gentleman, and particularly his Oriental learning, have long rendered him an ornament of the American Republic of letters. He has probably done more than any individual now living to promote a taste for Hebrew literature among those intended for the clerical profession in the United States; and though his exertions have not been attended by all the success that could have been wished, owing to the want of that countenance from the public and from individuals, which is necessary, yet he is doubtless entitled to the character of a benefactor of the American Churches."

Dr. Kunze manifested, in various ways, an earnest and inflexible spirit in the discharge of his professional duties. On one occasion he administered a fearless rebuke for the desecration of the Lord's day; and some of the European Germans became so indignant that they made a scurrilous attack upon him through the newspapers. He seems to have manifested a deep concern for the spiritual welfare of his flock. In 1782, while labouring in Philadelphia, he writes thus:

"Especially among the young in this place has a fire been kindled, which, to the mutual joy of Dr. Helmuth and myself, has been burning upwards of a year."

In 1785, alluding to his congregation in New York, he says, —

"By the grace of God, my labours have not been in vain. The number of souls gained by the word is not large, yet several have come to me with tears, and expressed a desire to converse with me in relation to the interests of their souls."

FROM JOHN W. FRANCIS, M.D.,

NEW YORK, April 7, 1858.

Dear Sir: I hardly think your extensive work will contain a memorial of a more learned and devoted man than Dr. Kunze. From the peculiar circumstances of the times in which he flourished, and the nature of his studies, and his weight of character, he was deservedly recognized as among the very first of scholars, and cherished by the learned and the liberal of every denomina-



tion of Christians as an example of the refined influence which elevated pursuits so uniformly stamp on human character.

As is the case of many other of our prominent professional men who have passed away from the scenes of their earthly labours, there seems little to have been recorded concerning Dr. Kunze. The only existing biographical notices of him are imperfect and unsatisfactory, and even the annals of Church History do little more than announce his name. In complying with your request, I shall not attempt any thing like a continuous narrative of his life, but merely advert to one or two prominent incidents in his history, in connection with some of his leading characteristics.

Dr. Kunze was a scholar somewhat after the order of old Dr. Ezra Stiles, and deeply versed in the Fathers in Theology. His ample library presented a vast collection of folios, in parchment binding, embracing Bodies of Divinity by German writers, Greek, Latin and Italian works, and illustrations of Oriental Knowledge. He had Zachias, and the leading authors on state or legal medicines, and, much after the scholars of his time and country, had not been indifferent to an investigation of the science of Medical Jurisprudence. Numismatics was another branch of study in which he delighted; and we have evidence of his zeal in the pursuit from an examination of his coins and medals, deposited by his executors in the cabinet of the New York Historical Society. He held a newspaper controversy on the Gregorian period of the century 1800. It is well known that the dissension enlisted much feeling among the astronomers, both abroad and at home—Kunze, after mature deliberation, addressed a communication on the vexed question to the Editor of the New York Gazette, John Lang. He had adverted to the Gregorian style in his letter, and had incidentally referred to Pope Gregory. The faithful Gazette printed the name *Tom* Gregory: the venerable Doctor hastened to his friend, and remonstrated on the injury he had done him, and requested an *erratum* to specify, instead of Tom Gregory, Pope Gregory XIII. Only one more attempt at correction was made, when the compositor had its typography so changed that it read Tom Gregory the Pope. The learned Divine, with a heavy heart, in a final interview with the erudite Editor, begged him to make no further improvements, as he dreaded the loss of all the reputation his years of devotion to the subject had secured to him. Dr. Kunze was most busily engaged in observations of the famous solar eclipse, which occurred in June, 1806; but I have not at hand the calculations he made. I mention these occurrences merely as evidence of the variety of his acquisitions, and his earnestness in pursuit of knowledge. While in Philadelphia, he was the Preceptor of Dr. Henry Stuber, the accomplished author of the Continuation of the Life and Philosophical Labours of the great American Sage, Dr. Franklin.

Like many men of large and solid attainments in the knowledge of books, Dr. Kunze was little disposed to enter into the details of busy life. He was punctual in his pastoral duties and in his attendance as a member of many Religious and Benevolent Associations, but found in his library the employment most congenial to his scientific and philosophical tastes. Like the still well-remembered Jackey Barrett, the late Librarian of Trinity College, Dublin, he avoided, as far as practicable, worldly concerns and the living manners of the times. He scarcely knew a sheep from a goat, though he might have quoted to your satisfaction from Virgil and Tibullus. Yet he was roused to public energy at that critical period of our social history, when political violence and religious unbelief had so widely and alarmingly pervaded the community, soon after the breaking out of the French Revolution, and entered the list with other eminent divines, as Mason, Linn and Livingston, to sound the alarm of danger then threatening our firesides and our altars.



The social relations of this eminent scholar were admirably adapted to his temperament and feelings. With the learned Jewish Rabbi, G. M. Seixas, he was on intimate terms of friendship, as he was also with Professor Gros, the elder Mason, Dr. Rodgers and Dr. Livingston. His moral and religious character challenged the admiration of all who knew him. There was a deference paid to him on all occasions, that was a standing tribute to his exalted excellence. It was universally conceded that, when he died, the city lost one of its brightest ornaments.

With every consideration of regard, I subscribe myself

Your sincere friend,

JOHN W. FRANCIS.

FROM THE REV. P. F. MAYER, D.D.

PHILADELPHIA, June 7, 1852.

My dear Sir: I cannot refuse to comply with your request for my recollections of the Rev. Dr. Kunze, especially as I have reason to believe there is no one now living who had better opportunities of knowing him than myself. He came to New York when I was three years old, and, as my parents were members of his congregation, I grew up under his ministry. After my graduation at Columbia College, I studied Theology for three years under his direction, during which time I spent about two hours with him every day. Indeed, I scarcely know how my opportunities for knowing what he was in his various relations could have been better than they actually were.

Dr. Kunze in person was not above the medium height, and was rather stout, and not very rapid in his movements. His face, though far from being handsome, in the common acceptation of the word, was marked by a manly and intelligent expression. His manners could not be said to be highly cultivated, and yet he was never otherwise than at home in the most cultivated circles. He, however, mingled but little in general society, preferring to spend nearly all his time that was not demanded for pastoral duty, among his books. He was an uncommonly diligent student, and was undoubtedly, in some departments, among the best scholars of his day. In History he was very thoroughly read; in Theology, in its various relations, his acquisitions were far more than respectable; and, in the Hebrew language, he had few, if any, contemporaries, who were superior to him. He wrote a Hebrew Grammar, which was never published, but which facilitated the study of the language, as I believe, beyond any other that existed at that day. He had a great thirst for knowledge, and never seemed satisfied unless he was making some new acquisitions. He had a passion for collecting coins, which was connected with his fondness for history.

As a Preacher, Dr. Kunze was distinguished rather for richness and comprehensiveness of thought than for a highly attractive manner. His sermons were eminently biblical, and were very much of an expository character. I may say, too, that they were, to some extent, learned; for, as he was a thorough critic in the original languages, he not unfrequently introduced the results of his critical inquiries in illustration of the passage on which he was discoursing. He could not be considered a popular Preacher, in the common acceptation of the phrase; but he was an eminently instructive Preacher, and his intelligent hearers, who listened to him attentively, always heard something to edify and profit them. His voice was feeble, and he had little or no gesture, and yet there was an earnestness and fearlessness in his manner that showed that his heart was deeply in his work. He rarely, if ever, wrote out his sermons, and never had anything more than a brief with him in the pulpit. His sermons scarcely ever fell short of an hour, and were, on that account, even at that day, sometimes considered tedious. He never had the fear of man before his eyes, in regard to either his public or private teachings; he





uttered what he believed, without scruple or hesitation, and without taking counsel of either the partialities or the prejudices of his hearers.

Dr. Kunze may be said to have belonged to the strict party in the Lutheran Church; and yet he was far more tolerant towards slight departures than were some who substantially sympathized with him. His religious opinions were considered as decidedly evangelical, according to the Lutheran standard; and yet, in his speculations on some points, he was a little off from the common track. He was a firm believer in the doctrine of general, in opposition to limited, atonement; though he did not admit that the atonement was strictly vicarious, and held a theory in respect to it, which I will not now undertake to state, but which, to say the least, has never been extensively received. These speculations, however, never came out in his preaching, and you would never hear any thing from him in the pulpit, from which you would suspect that he had any views of the subject that were in any degree peculiar.

No man could be more attentive than Dr. Kunze to the wants of the poor; and, indeed, he was in all respects an excellent Pastor. He attended, with great strictness, to the catechetical instruction of the children. He was naturally amiable and benevolent, and delighted in doing good whenever he found occasion or opportunity. He was, moreover, a truly devout man, and was somewhat remarkable for recognizing the hand of Providence in the most common concerns of life.

Dr. Kunze never meddled with politics, but he was greatly interested in every effort designed to aid the cause of intellectual improvement. As a Teacher, he was remarkably exact, and had always well-defined ideas upon every subject that came up. His mind was eminently lucid in its operations, and his ample stores of knowledge were always at his command. I hardly need add that he was zealously devoted to the interests of the Lutheran Church, while yet his sympathies were with good Christians of every communion.

I ought, perhaps, to say that it was one of his characteristics that he was somewhat inclined to be credulous. He had in his congregation, in common with every other minister, some who kept him too well posted up in respect to all the prevailing gossip; and unhappily he listened to it far more than was for his own comfort, perhaps I may say, dignity. I think this was a source of great disquietude to him, which he might have avoided if he had better understood the true way of treating tale-bearers.

It was only in the German Language that Dr. Kunze was capable of preaching with any degree of facility. He once, for a short time, attempted to preach in English, but with such poor success that he was induced quickly to give it up. Some wild and wicked young men went to the church door on one occasion when he was trying his hand at English, and his text happened to be,—“God is not willing that any should perish,” &c. In order to ridicule his German pronunciation of English, they went away and reported that the Doctor had said, in his pulpit, that “God is not a villain.” The report soon reached his ears, and he never afterwards attempted to preach, except in his native tongue.

I am, My dear Sir, with very great regard, yours,

PHILIP F. MAYER

FROM THE REV. AUGUSTUS WACKERHAGEN, D.D.

CLERMONT, June 3, 1851.

My dear Sir: It is quite impossible for me to communicate any thing with regard to the late Dr. Kunze, that can be of much service to you, since my acquaintance with him was limited to the last two or three years of his life. The personal appearance of that excellent man was altogether unimposing.



His character was naturally of a gentle, mild and unassuming cast, and neither his person nor his conversation would indicate that he possessed any remarkable characteristics, until you became acquainted with his various and profound learning. Being one of the very small number of Lutheran clergymen then in this country, and being possessed of deep piety, and a vast amount of classical, biblical and theological knowledge, he naturally occupied a very high position in the Church, and was justly considered as one of its brightest lights, while he, in turn, regarded it with an almost enthusiastic devotion. A strong symbolical Lutheran, Dr. Kunze lived, taught, wrote and died. In his daily intercourse he was sociable, pleasant, amiable.

Regretting my inability to meet the spirit of your request, and wishing you ample success in your literary and other labours.

I remain, My dear Sir, your devoted servant and friend,  
AUGUSTUS WACKERHAGEN.

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## HENRY ERNST MUHLENBERG, D.D.

1770—1815.

HENRY ERNST MUHLENBERG was the youngest son of the Rev. Dr. Henry Melchior Muhlenberg, and was born at the Trappe, Montgomery County, Pa., November, 17, 1753. The rudiments of his education he received in his native place and, after his father's removal to Philadelphia, he attended the public schools in that city. In the spring of 1763, when he was ten years old, he was sent, with two of his brothers, to Europe, to finish his academic studies, and to lay the foundation of his theological course. After a voyage of seven weeks, they reached England, and, soon after, sailed for Holland. The brothers proceeded directly to Halle, and young Henry, having been placed under the care of an attendant, went by way of Oldenburg, Bremen and Hanover, with the intention of visiting Einbeck, his father's native place, and in which many of his relatives still lived. On the journey an incident occurred which showed the uncommon strength of purpose which, even at that early period of his life, he possessed. Having been basely deserted by the man to whose protection he had been confided, in a land in which he was an entire stranger, he set out for his place of destination on foot, without money or friends, and in no wise disposed to yield to despondency. As he approached the end of his dreary journey, when almost exhausted by fatigue, he was met by a stranger whose benevolent heart was touched by the sad tale of the boy, insomuch that he actually carried him on his back to Einbeck, and cheered him by the way with the recital of pleasant stories. He never ascertained the name of this kind friend; but, at the time, he confidently believed that it was some good angel, commissioned by Providence to afford aid to him in this hour of need. He was soon after sent by his friends at Einbeck to Halle, where he at once commenced his studies, to use his own language, "among the orphan children at the Orphan House." In this school he continued for some years, spending a longer time in the higher classes than was necessary, as he had not yet reached the age required for admission into the University. This he entered in the year 1769, and remained a member



about one year. As Mr. (afterwards Dr.) Kunze was coming to America about this time, he determined to accompany him; and, accordingly, they embarked together, and arrived here in the year 1770.

Shortly after he reached home, Mr. Muhlenberg was ordained by the Synod of Pennsylvania, then in session at Reading. He immediately commenced the work of the ministry, and was, for many years, the assistant of his father, who was still preaching in Philadelphia, and had charge of several congregations in the vicinity. He occupied this field till 1776, when, in consequence of his devotion to the principles of the American Revolution, he was obliged, with his family, to flee from the city, on the approach of the British. Although he afterwards returned for a season, he was again forced to retire, during the occupancy of the city by the enemy. Disguised under a blanket, with a rifle on his shoulder, he nearly fell into the enemy's hands, through the treachery of a Tory innkeeper, and saved himself only through the timely warning of a Whig inmate of the house. He now withdrew to the country, where, relieved, for a time, from professional duties, he engaged with much zeal in the study of Botany, and ultimately became not only an enthusiast, but a great proficient, in that science. On the departure of the British troops, he resumed his clerical duties in Philadelphia, and continued to labour there till the year 1779, when he resigned the place, with a view to take charge of several congregations in Montgomery county, Pa. In the spring of the next year, however, he was invited to the pastorate of the Church at Lancaster, and, in view of the wider field of labour and influence which was then open to him, he consented to accept the appointment. He, accordingly, removed to his new home, and continued to labour there till the close of his earthly course. He died suddenly, of apoplexy, on the 23d of May, 1815, in the sixty-second year of his age, having been the minister of Lancaster thirty-five years. Fully aware that the time of his departure was at hand, he committed his church and congregation to the great Shepherd and Bishop of souls, and, clasping to his heart the Bible, as his dearest treasure, he peacefully fell asleep. His remains were followed to the grave by an immense concourse, and an appropriate Discourse was delivered on the occasion by the Rev. Dr. Helmuth, of Philadelphia, from Hebrews xiii, 7.

The University of Pennsylvania conferred upon him the degree of Master of Arts in 1780, and, at a later period, that of Doctor of Divinity.

Dr. Muhlenberg carried on an extensive correspondence with many of the distinguished naturalists in Europe, and contributed much by his communications towards the progress of natural science. In 1786 he was chosen a member of the American Philosophical Society; in 1798, a member of the *Naturforschender Freunde*, in Berlin; in 1802, a member of the Philosophical and Physical Societies of Gottingen; and he was also a member of various other Associations in Sweden, Germany, and elsewhere. His letters are frequently referred to in Willdenow's *Species plantarum*. His Herbarium was purchased and presented to the American Philosophical Society.

Besides numerous articles on scientific questions, which appeared in the newspapers of the day, he published *Rede bei der Einweihung, des Franklin Collegiums*, 1788; *Catalogus Plantarum Amer. Septent.*, 1813, and English and German Lexicon and Grammar, two volumes. *Descriptio Ueberior Graminum*, 1816. He left in manuscript *Flora Lancastriensis*, also much on Ethics and Theology.



Mr. Muhlenberg was married, in 1774, to Catharine, daughter of Philip Hall, of Philadelphia. There were two sons by this marriage, who attained to distinction. One of them, *Henry Augustus*, had a high reputation, first as a clergyman, and afterwards as a civilian. He was born at Lancaster, May 13, 1782. Though he never went to College, his education was of the most liberal kind, being conducted partly by his learned father, and partly by other accomplished teachers who were employed for the purpose. In 1802 he was ordained as a clergyman of the Lutheran Church, and took the pastoral charge of Trinity Church, Reading, Pa. In 1824 he was honoured with the degree of Doctor of Divinity from the University of Pennsylvania. He remained at Reading until 1828, when, in consequence of the failure of his health, he resigned his charge and retired to a farm; soon after which, he was elected a member of the twenty-first Congress, from the District composed of Berks and Lehigh Counties. To this post he was re-elected until 1838, when he resigned his seat, having held, during his term of office, a prominent position as Chairman of several important committees. In 1835 he was nominated as the candidate of the Democratic party in Pennsylvania for Governor, but was not successful. In 1837 President Van Buren tendered him a position in the Cabinet, as Secretary of the Navy, and also the mission to Russia, both of which he declined; but in 1838 he accepted the mission to Austria, and was unanimously confirmed by the Senate. After an absence of nearly three years, he was recalled at his own request, and returned in December, 1840. In 1844 he was again nominated by the Democratic party as candidate for Governor, and would undoubtedly have been chosen, had not his death occurred previous to the election. He died on the 12th of August, 1844, at the age of sixty-two, leaving behind him the well-earned reputation of an accomplished and useful Minister of the Gospel, and an upright and able Statesman. Whilst he was abroad, he visited all the more interesting parts of Italy, Germany and Switzerland, in doing which he found much to gratify his fine classical tastes. One of his sons, *Henry A.*, was, for a few years, a member of Congress from the same District which had been previously represented by his father, but he died January 9, 1854, in the prime of life, highly esteemed and honoured.

The other son of Dr. H. E. Muhlenberg, above referred to, became a distinguished physician in Lancaster, Pa.

FROM THE REV. BENJAMIN KELLER.

PHILADELPHIA, September 29, 1854.

My dear Sir: It gives me pleasure to comply with your request for my recollections and impressions of the character of Dr. Henry Ernst Muhlenberg. I can speak of him with a good degree of confidence, for I was under his pastoral care nearly eighteen years, and am more indebted to him for religious instruction and spiritual training than to anybody else, except my parents.

In person Dr. Muhlenberg was of medium stature, of a florid complexion, of a robust frame and great physical strength. There are various traditions, some of them amusing enough, illustrative of this latter quality. On one occasion, when a beggar had obtruded himself into his study, and had begun to take on insolent airs, the Doctor took him up and removed him from the premises with perfect ease, greatly to the amusement of those who were looking in. He was a great pedestrian, and often walked from Lancaster to Philadelphia, a distance of sixty miles, without suffering from fatigue.





Dr. Muhlenberg possessed an intellect of a high order, and his acquisitions were correspondingly extensive. He had the reputation of being an excellent linguist, and was particularly distinguished as an Oriental scholar. He took great interest in natural science generally; though the department to which he was especially devoted, and in which he chiefly excelled, was Botany. He corresponded extensively with the most distinguished botanists of his day, both in this country and in Europe, and made important contributions on the subject to various learned Societies. Dr. Baldwin, perhaps as good American authority as any other, pronounces him justly entitled to the appellation of "the American Linnæus."

The Christian character of Dr. Muhlenberg was marked by uncommon simplicity and transparency. The great truths of Christianity he held with much tenacity; and their legitimate influence was evidently felt in his heart and manifested in his life. He was a profound theologian and an original thinker; but his preaching was perspicuous and direct, and came fairly within the range of the common mind. His manner was no less impressive and paternal than his matter was instructive—he seemed like a father tenderly and earnestly addressing his children. He was uncommonly faithful in his pastoral duties; and even took pains to import from Germany copies of the Scriptures in the German language for distribution among the people. He had a rare gift at imparting religious instruction to the young, by his Catechetical Lectures, preparatory to Confirmation. He was truly a father among his Catechumens in the Lecture room; and they were always glad when the day and hour in which he was to meet them came. To these instructions, in connection with the Divine blessing, many beside myself attributed their hopeful conversion to God. I may mention, in connection with this, another practice to which he always adhered at every Communion season. He appointed two days in the week immediately preceding the Communion for private conversation with those who intended to join in it. This gave him an opportunity of finding out the spiritual state of the communicants, and of counselling, admonishing, encouraging, comforting, as the respective cases might require. On the whole, I think he may safely be held up as a model Pastor.

There was much in Dr. Muhlenberg's character and general bearing in society, that was fitted to render him popular, not only with his own immediate congregation, but with the community at large. His heart overflowed with kindly and generous feeling, and he never seemed more happy than when he was administering to the happiness of others. The young were attracted to him by his cordial and affable manner, and even the children in the street would manifest their affectionate reverence towards him when he passed them. His conversation was not only instructive, but genial, and often humorous; and his countenance was radiant with benevolent feeling. He had a passion for Music, and performed skilfully on several instruments.

I must not omit to say that he was liberal and tolerant in respect to religious opinions. While he adhered with great firmness to what he regarded the fundamental truths of the Gospel, he could allow very considerable latitude on minor points, and was always predisposed to judge as favourably of men's views and characters as circumstances would permit. He possessed, in a high degree, that "charity" that "hopeth all things."

Faithfully yours,

BENJAMIN KELLER.



FROM PROFESSOR F. A. MUHLENBERG, JR.

PENNSYLVANIA COLLEGE, }  
 GETTYSBURG, February 27, 1862. }

My dear Dr. Sprague: Our mutual friend, Professor Stoeber, is not disposed to acquiesce very readily in a refusal to comply with his requests. "*Haud inexpertus loquor*;" for several times recently, I politely declined to comply with his request to prepare a letter upon my deceased grandfather, Dr. Henry E. Muhlenberg, for your valuable "Annals," and yet he still persevered; and at the moment when I was congratulating myself upon my escape, he assailed me with fresh arguments, and induced me to change my determination, and prepare for you, with reluctance it must be confessed, on account of my relationship with the deceased, a few hasty lines.

It is a matter of regret to me that the letter must be prepared somewhat at a disadvantage, for I never had the pleasure of seeing or conversing with my grandfather, as he died before I was born; and my statements, therefore, must be made upon the conception I have formed of him from the perusal of some of his writings, and the accounts received from my father and other members of the family. The sketch will therefore lack the vivacity of one prepared by an individual associated with him in actual and daily intercourse, though I think it will be historically accurate.

I may be permitted to say, in the outset, that the conception I have formed of him, from these sources of information, has been a very favourable one, in reference to his Christian character, literary and scientific acquirements, and knowledge of mankind. I have constantly pictured him to myself as a Christian gentleman, of the old school, presenting much that was attractive, much that was calculated to awaken respect and love, and little to repel. It is true one would naturally expect to find these traits of character in one whose whole life had been spent in the faithful discharge of his duties as a minister of the benign religion of Christ, and in the humanizing pursuits of literature and science. Yet even here we are often and sadly disappointed. Even in this most benevolent and beneficent of all human trusts, we find too many exceptions,—men who seem to be altogether intellect, or else are naturally of a harsh and unamiable temper, and, in consequence, repel others, and fail to commend to them, as they should, the gracious religion of their Divine Master. He did not belong to either of these classes—his heart and his head were equally cultivated, and under the control of genuine Christian love; and thus, whilst he had all the mental gifts and acquirements to awaken respect, he had also all those amiable qualities and graces to win the heart. The united testimony of all those with whom I have conversed in my native place, the scene of his ministerial labours for a period of thirty-five years, is, that he was both feared and loved by the old as well as the young.

His Christian character, literary and scientific acquisitions, and success in the pastoral office, he owed principally to the instructions he received in the Orphan House at Halle, and the wise counsels and consistent example of his distinguished father, the "Patriarch" of Lutheranism in Pennsylvania; for the habits he formed under these favourable agencies in early life, guided him in safety during his subsequent career.

It was the first and principal aim of his life to adorn the ministry of the Gospel, and thus to commend the religion of Christ to his fellow-men. This he endeavoured to do by a consistent example, by a thorough acquaintance with the Scriptures, obtained by the profound study of them in the languages in which they were written, by careful preparation of his pulpit discourses, the regular visitation of his people, and especially the assiduous instruction of the young. His knowledge of the Greek and Hebrew tongues must have been



accurate and profound, if I may be permitted to judge from the character of his comments on them in his Journals, and the books which were his constant companions, found in his library. He never read his public discourses. He carefully thought out, in the first instance, his materials, and then committed them to writing in a neat and minute hand, with his own peculiar abbreviations, on small slips of paper of about six inches in length and two in width; and I have many hundreds of such in my possession, containing a brief record in German of his opinions and reflections on different passages of Scripture, upon which he had preached in the course of his ministry. My father has often told me that he invariably devoted Saturday evening to the preparation of his discourses, and thought them out whilst walking up and down his yard or his room. He was a very ready sermonizer, and was often obliged to take the place of an associate minister who was troubled with asthma, just as he was about ascending the pulpit. His sermons also, according to the same authority, were interspersed with appropriate anecdotes and familiar illustrations, and his manner of delivery was more that of a father addressing his children, than of an impassioned orator. Both he and all our earlier Lutheran ministers placed great stress upon the visitation of their people; and my grandfather, in his Journal, has frequent memoranda upon this topic; in one of which he imposes it upon himself, as a duty, to visit the parochial school every Monday morning, the congregation each Monday and Friday afternoon, those dangerously ill every third day, the other sick once each week. In general, it was a rule from which he did not allow himself to depart, to visit each family of his charge once each year.

He was exceedingly careful and diligent in recording his thoughts in appropriate Journals,—a practice adopted by him from the instructions and example of his venerated father. There are, in my possession, Journals on Theology in its different branches, Botany, Mineralogy, Ethics, &c. His private Journal is now before me, and the variety of subjects in it, which engaged his reflections, is remarkable, and shows the inquiring character of his mind, and his power of accurate discrimination. Here are found, for instance, carefully prepared descriptions of plants, birds, minerals or other objects of nature, which he had met with in his walks, and the uses to which they might be applied for the benefit of himself or others. Here he gives his decision upon the medicinal properties of plants or the value of the inks made out of their juices; and there records an attempt of his, and a successful one, as early as the year 1779, to make molasses from corn-stalks. In other parts of the Journal we meet with observations on the weather, such as thunder-storms, dark days, remarkable snows, and other natural phenomena; and two of such meteorological memoranda met my eye in running over the pages of the volume, which may be of interest, one in reference to the winter of 1780, the other to that of 1786. The former he designates the “cold” winter, and remarks that in February the snow was *three* feet deep where there was no drift, and, where drifted, from five to seven; and in the other year, two feet in depth. Besides these, there were also discussions of the bankrupt laws of Congress, several remarkable dreams, articles in opposition to the theatre and public dancing, poetic effusions and pious meditations.

The regular keeping of these Journals gives us a very favourable idea of his industry; for they were kept, in addition to the regular preparation of his weekly discourses and studies, his ministerial labours in Lancaster and the neighbouring towns, the preparation of monographs for scientific Journals in this country and in Europe, and his large correspondence with many friends on both Continents, interested with himself in the study of nature; several hundred of which letters, in reply to his own, still form part of my literary antiquities. To all these were superadded the instruction and preparation of



young men for the Gospel ministry, and his labours in behalf of Franklin College,—an institution founded in Pennsylvania, especially for the benefit of the Germans and their descendants.

His knowledge of Medicine was considerable; and he was in the habit of prescribing for his people, and distributing to them the medicines of the Halle Institute, which he regularly ordered to be sent to him. In his Journal are given, at length, accounts of the diseases and treatment of the different members of his own family, when visited with sickness.

His habits of life were simple. He was temperate in eating and drinking. His wife always carved at table, and supplied his plate, and he was accustomed to ask her if he had eaten a sufficiency, and to submit to her judgment in the matter; and a favourite dessert of his was a roasted potato, with a little butter and salt. When he drank any thing spirituous, he usually mingled a wine-glass of wine with a quart of water. In his dress he also meekly submitted to the wishes and judgment of his wife.

He was very fond of Music, and played with taste, having a preference for that which was sad and plaintive rather than lively.

For the purposes of recreation, as well as of profit to himself, intellectually and morally, he selected Botany as a special study, and made continual botanical excursions on foot, to a distance of many miles, in all directions, in the neighbourhood of Lancaster; and he also purchased and had cultivated under his own supervision a small farm, where he profitably spent such leisure hours as could be spared from his professional pursuits.

It gives me pleasure to add that he was a genuine Patriot. Twice he was obliged to leave Philadelphia during its occupancy by the British, in 1776 and 1777, in consequence of his ardent attachment to the cause of his country, and, on the latter occasion, he, with difficulty, made his escape, having been obliged to disguise himself as an Indian, in a blanket, with a rifle on his shoulder, before he could elude the vigilance of his enemies. During the Revolutionary struggle, the property which belonged to his wife was sacrificed, and a large portion of his estate lost in the Loan Office. These sacrifices he cheerfully endured, and also discharged a patriot's duty, by writing in behalf of the cause of his country in the public secular papers, and by encouraging, publicly and privately, as far as his influence extended, his fellow citizens to stand up in her defence.

Occasionally, in his writings, there is seen a vein of quiet humour, of which the following is an innocent instance. He had lost a favourite mare, and upon the occasion of her death he remarks,—“The old cunning beast had a presentiment of the severe winter which was at hand, and of the scarcity of provisions, and left me when I had expended all my best food upon her. In her way, and by a service of ten years' duration, she had been a very faithful friend to me.” At the close of these remarks he has the following epitaph upon her:—“*Fida et sagax equa, bene farcta, ne esuriret, aliquando debet esse.*”

I conclude with the remark that his good nature was sometimes imposed upon. The two following cases were communicated to me by an aged clergyman of our Church. On one occasion, a strolling beggar had succeeded in obtaining some money in the way of alms from him, and, after spending it for drink at a neighbouring tavern, returned to the parsonage, and there, in front of the door, cried out in a loud voice, whilst he was whirling his hat round his head,—“Hurrah, Dr. Muhlenberg gave me money to become intoxicated.” At another time, a person of the same description came into his study, and, when refused alms, pretended to fall down upon the floor in a fit. The Doctor, hereupon, suspecting the state of the case, immediately said to a friend, my informant,—“I will try what virtue there is in iron,” and began to heat the poker in the stove. For a short time the man remained perfectly





motionless, but when, after an interval, he heard the Doctor going to the stove, and saying to his friend,—“I will apply this heated iron to the tip of his ear,” he sprang up from the floor with indescribable haste, flew out of the door, and nothing more was seen of him.

Many such anecdotes might be recorded, but Horace’s “*Jam satis est*” occurs to me; therefore, *verbum non amplius addam*,” except to subscribe myself

Yours truly,

F. A. MUILENBERG, JR.

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## JACOB GOERING.

1774—1807.

FROM THE REV. J. GEORGE SCHMUCKER, D.D.

YORK, PA., December 9, 1848.

Rev. and dear Sir: In accordance with your wishes, I have tasked my memory, and had recourse to the best sources of information within my reach, for some of the leading facts in the life of the Rev. Jacob Goering, and some of the more prominent features of his character; and what I am now to communicate is the result of my reflection and inquiry. He was indeed a faithful shepherd of his flock, a bright light of his denomination, or, I should rather say, of the Christian Church at large; and it is due alike to his memory and to the interests of posterity that there should be some enduring record of his extraordinary worth.

JACOB GOERING, a son of Jacob and Margaret Goering, was of German extraction, and was born in York County, Pa., January 17, 1755. His father was a farmer, on a small scale, but of a strong mind and an amiable disposition. The son, while yet a school-boy, manifested, in all the classes which he passed, extraordinary talents, and shared, in a high degree, the favourable regards both of his school-fellows and his teacher. He early discovered a disposition for the Gospel ministry, and would sometimes call the children together to listen to his stump orations or sermons, with which he was accustomed also to associate prayer and singing, insomuch that the neighbours used to call him “the Young Parson.” He had also a great fondness for reading; and, after he had read through the small library of his father, he borrowed books from all his neighbours who had any to lend. He not only occupied himself in this way during the evening, but usually took a book with him to bed, that he might use it by the earliest morning light; and when he was sent into the field to work, his book was still very likely to be his companion. He had a decided taste for Natural History; and, indeed, he was an attentive observer and diligent student of all the objects of nature around him. He was naturally curious and inquisitive, and always disposed to find out the causes of things where it was possible.

These favourable and somewhat precocious developments induced his parents to consent that he should study Divinity. His father, therefore, went with him to Lancaster, to consult with Doctor Helmuth, who, after he had heard all, immediately expressed himself willing to receive him into his house, and to



become his tutor. Here he remained, devoting himself assiduously to his preparatory studies, until, in his twentieth year, he was publicly examined and licensed, by the Synod of the Evangelical Lutheran Church, to preach the Gospel.

From this period he preached occasionally, and with great acceptance, under the direction and superintendence of his theological instructor. After a sufficient time of trial, he accepted a call from the Lutheran congregations in Carlisle and the immediate vicinity. About this time also he was married to Elizabeth Syng, of Lancaster; but his wife, within about eighteen months from their marriage, fell a victim to consumption. She died without issue.

His attachment to his wife had been one of uncommon strength, and he was well-nigh overwhelmed by the bereavement. The effect of it was to lead him to take much more spiritual views of religion than he had ever taken before, and, finally, as he believed, through the power of Divine grace, to work in him an effectual conversion. He was the subject of the most severe inward trials and conflicts, and sometimes was on the very borders of despair. He read and meditated and prayed, and sought relief by conversation with Christian friends of different denominations; and still the burden continued as oppressive as ever. At length, however, the days of comfort and hope came, and in proportion to the depth of the darkness in which he had been involved, was the brightness of the light that now shone into his soul. His protracted, painful experience qualified him, in an eminent degree, to be a counsellor and guide to other afflicted souls; and there is no doubt that, in this respect, he reaped a rich advantage from it during the whole subsequent part of his ministry. After this, his preaching assumed an unwonted fervour and earnestness, and was listened to by crowds with intense interest, and, in many instances, with evident sanctifying and saving effect. Jesus Christ and Him crucified was always the burden of his message; and no one could listen to him without being convinced that he had a deep inward experience of every sentiment that he uttered.

In 1782 he was married again,—to Elizabeth, daughter of the Rev. John Nicholas Kurtz. There were ten children by this marriage,—two sons and eight daughters. Mrs. Goering died on the 31st of May, 1831.

Shortly after his second marriage he received a call to the congregations in and about York, which he accepted. Here he continued to labour for twenty-six years, with the exception of one year and a half, during which he was absent from York upon a call from Hagerstown, Md; but his congregations were unwilling to dispense with his services, or to have any other minister in his place. And no wonder; for he was really a truly faithful and powerful Preacher. On the great themes of repentance, justification, redemption, he was often so bold and fervent that his words would seem to penetrate the hearts of his whole audience. In pastoral visitations also, few men have been more indefatigable. He was mighty in prayer, too, especially among awakened sinners; and was an efficient comforter, as well as a skilful guide, to the sick and dying. In short, he was a workman that needed not to be ashamed.

In respect to his learning,—he might be said to be a thorough book-worm. He was an indefatigable student all his life; late in bed, early to rise, and never idle. He had gathered a large amount of information in connection with almost every branch of science. He was intimately acquainted with the Latin, Greek, Hebrew and its cognates, as I have good reason to know from having



studied Hebrew with him a year and a half. The Syriac and Chaldaic he read with all ease, and possessed the Bible and other books in all these languages. He was also well acquainted with the early Fathers of the Christian Church, and had formed an intelligent and accurate estimate of their respective merits.

He was "rough and ready" in controversy, and had some public disputes with the German Baptists, Mennonists, Tunkers, and others, in all of which he evinced both skill and courage. He published two Treatises on the subject of Baptism,—one in 1783, the other in 1790, and also "An Answer to a Methodist's Remonstrance;" but I believe they are now rarely to be met with.

I ought to state that, about the time of the election of Jefferson to the Presidency, he took a somewhat active part in politics, by means of which he made for himself many enemies, some of whom retained their hostility to him as long as he lived. Though he was certainly conscientious in the attitude which he assumed, he became satisfied, before his death, as many of his friends were at the time, that Christian prudence would have dictated a somewhat different course.

In person he was rather slenderly built, and was a little more than five feet in height, with a pallid but expressive countenance, and a large Roman nose.

He died after a protracted case of consumption, in 1807, at the age of fifty-three. In the approach of death he manifested all his wonted intellectual vigour, and a most cheerful and humble confidence in his Redeemer's merits. His family and his visitors received his dying benediction. His Funeral Services were conducted by the Rev. George Geistweit, of the German Reformed Church, and the Rev. Emanuel Rondthaler, of the Moravian Church.

If this brief sketch, from a man of seventy-eight years, should avail, in any degree, to the object which you have in view, it will give sincere pleasure to

Your companion in the Kingdom and patience of Jesus Christ,

J. G. SCHMUCKER.

FROM THE REV. J. GOERING HARRIS.

BURLINGTON, BOONE COUNTY, KY., }  
November 18, 1862. }

Rev. and dear Sir: Yours of the 29th ult. was somewhat delayed on account of the panic occasioned by the invasion of the State. Until recently we received no mail from Cincinnati for six weeks, so that we have been, in a measure, isolated from the rest of the world.

That my grandfather, the Rev. Jacob Goering, was distinguished for his industry, his humility, his devotion to his work, and his ability as a Preacher, is, I believe, universally conceded by all his surviving contemporaries who remember him. The dead of night seemed to be his favourite time for study. The day was usually spent in pastoral duties, or in attending to the wants of a large family; and then, when all had retired, and Nature herself had sunk to rest, he usually prosecuted his studies until the small hours of morning or the grey twilight admonished him of the approach of day. It was probably in this injurious practice of studying late at night that the foundation was laid for that lingering consumption which issued in his removal from the world while he was yet in the midst of his usefulness. Although the last remnant of his library was sold before I was old enough to have any idea of its value, I still hold a relic illustrative of his indomitable perseverance and thoroughness in study. It is an octavo manuscript volume, entitled "Jacob Goerings' Einleitung Zur Uebersetzung des Alten Testaments, Erster Band



Verfutiget A.D. 1788." The first volume contains the whole of Genesis, and the greater part of Exodus. On the left hand of the page the Hebrew word is written, and then follow, first, the primitive, and then the derivative, meanings of these words, in German, Latin and Greek. As there were originally at least half a dozen such manuals, the inference is that a great part, if not the whole, of the Old Testament was thus critically examined. The same volume contains also a copy of the Arabic alphabet, together with some remarks about "Litteræ Solares et Lunares." He had certainly made great attainments in Philology.

His humility appeared in his declining tempting offers of worldly distinction, and in his utter abhorrence of the modern practice of puffing one's self into notice. As an illustration of this quality, I may mention that he declined a nomination to the office of Governor of Pennsylvania, which he was greatly urged to consent to, alleging that he belonged to a Kingdom which was not of this world, and that he coveted no higher honour than that of being a faithful minister of the Gospel. This same feature of his character also was strikingly illustrated in his rarely speaking on the floor of Synod, except in cases of urgent importance, and also in the fact that, on his death bed, he directed that nearly all his manuscripts should be given to the flames.

That he was eminently devoted to his work is rendered certain from the universal testimony of his surviving parishioners, and from the well-known results of his labours throughout the region in which he lived. Indeed, it was through his influence, and that of my great-grandfather, the Rev. John Nicolas Kurtz, that the foundation of the present highly prosperous condition of the Lutheran Church in York was laid. Not less than four very respectable congregations in town, besides several in the country, are the monument of the faithful labours of these venerable men and of their worthy successors. I may add that several extensive awakenings, which brought large numbers into the church, occurred under the ministry of my grandfather, at a period anterior to the era of modern revivals in our Church.

As a Preacher, he was undoubtedly very acceptable and very effective. With an expressive countenance, a dark piercing eye, a clear and agreeable voice, and a soul full of impassioned fervour, he found an easy passage to the hearts of his hearers. A book containing the outlines of many of his discourses, which is in my possession, shows that his preparation for the pulpit was most carefully made. The sketches are pervaded throughout by the most rigid system. According to the usage of those times, there are general divisions, sub-divisions, sub-sub-divisions, and still further divisions, until even the letters of the Hebrew alphabet are put in requisition to mark still minuter divisions.

My grandfather lived at a period when political excitement ran high, but yet, like Paul, he felt it to be his duty to teach Christians obedience to Civil Government. Being a decided Federalist, and not sparing what he supposed to be the vices of the opposite party, he sometimes subjected himself to newspaper attacks which were very severe, not to say positively ferocious. On one occasion, when riding to fulfil an appointment, an exasperated politician pursued him several miles, with the worst intentions, but he was providentially prevented from carrying them into effect. He never mentioned this affair, except to a few of his most intimate friends. Strange as it may seem, he was invited, in the course of time, to preach this very man's Funeral Sermon, and he afterwards received many tokens of favour from his surviving relatives, in the form of valuable presents.

I will only add that I have it from my mother that he gave instruction, at different periods, to twenty-two young men studying with a view to the ministry, and that he often furnished even their books gratuitously.





Regretting that it is not in my power to furnish more extended information in respect to the ministry and character of my venerated ancestor,

I am, with sentiments of high regard, truly yours,

J. G. HARRIS

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## HENRY MÖLLER.

1775\*—1829.

HENRY MÖLLER was born in Hamburg, Germany, and migrated to this country when he was about fourteen years of age. He landed in Philadelphia, without any means of support; but, in the providence of God, shortly after his arrival, he met in the street the Rev. Dr. Muhlenberg, who was so struck with the resemblance which he bore to some members of his family with whom the Doctor had been intimately acquainted in Germany, that he stopped him and inquired whether his name was not Möller. On receiving an affirmative answer, and ascertaining, at the same time, that he belonged to the family which his appearance had brought so vividly to his remembrance, he took him to his house and proffered him his kind offices. One way in which he assisted him was securing for him an appointment as assistant in a school in which he was himself at that time giving instruction. During this period the young man devoted his leisure time to the study of Theology, under the direction of his patron. In due time he was licensed to preach the Gospel by the Synod of Pennsylvania, then the only Lutheran Synod in this country.

Having consecrated himself to the work of the ministry, he evinced much of a self-denying spirit in preaching the Gospel to the poor, and labouring to collect and build up congregations in the most obscure places, and under the most unfavourable circumstances. He served, for some time, as Chaplain to a regiment, during the War of the Revolution.

Mr. Möller's first regular pastoral charge was at Reading, Pa. He remained there from August, 1775, to August, 1777, and then removed to Philadelphia. Here he formed a matrimonial connection from which he realized little else than domestic disquietude and unhappiness. He was subsequently married to the widow of Baron Sedwick, who lost his life in the French War. This latter connection proved every way a happy one, and was terminated by the death of his wife only about two years before his own death.

We next find Mr. Möller settled as Pastor of the Church in Albany; and it was under his ministry that the first Lutheran Church edifice in this place was built. He also preached occasionally at several other places in the neighbourhood, and encountered many inconveniences and hardships during the period of his ministry here. In 1789 he received and accepted a call to New Holland, Pa., where he continued, very laboriously engaged, until 1795, when he took charge of the Lutheran interests in Harrisburg and the neighbourhood. He was the first Lutheran Pastor at this place after the separation of the Lutheran from the German Reformed congregation. For many years the two congrega-

\* This was the year of his first settlement—the exact date of his licensure I am unable to ascertain.



tions had worshipped together, under the ministry of the Rev. Mr. Hantz, of the German Reformed Church. In consequence of the increase of population, the enlargement of the membership of the two churches, and the demand for more frequent preaching, the Lutherans determined to withdraw from the ministrations of the German Reformed Pastor, and to place themselves under the care of a minister of their own communion. They, accordingly, gave a call to Mr. Möller, and he remained with them seven years. On the occasion of his first administration of the Lord's Supper among them, though he found the Church consisting of only twenty-four communicants, forty-nine new members were added by the rite of Confirmation. On taking the pastoral charge of this congregation, he caused a system of Discipline to be adopted, for the government of the Pastor, officers and members of the Church, which breathed a spirit of great wisdom, benevolence and purity; and these rules were signed by him and by all the heads of families who were communicants. Among his first ministerial acts here was the baptism of Benjamin Kurtz, now the Rev. Dr. Kurtz, the distinguished editor of the Lutheran Observer. His ministry here is represented as having been at once very laborious and very successful.

In the year 1802 Mr. Möller relinquished this charge, much to the regret of the congregation, and returned to his former field of labour in the State of New York. Here he remained again for about six years, the period he usually allowed himself for continuance in one place. He then accepted a call to the United Churches of Sharon and New Rhinebeck, Schoharie county, N. Y., where he continued to officiate until physical infirmity rendered him incapable of attending to the active duties of his profession. His last six years he spent in retirement, availing himself, however, of every opportunity for doing good to those around him. He died, in great peace, at Sharon, on the 16th of September, 1829, in the eightieth year of his age. His Funeral Sermon was preached by the Rev. Philip Wieting, at that time Pastor of the church, from Philippians i, 21: "For to me to live is Christ, and to die is gain." The text was selected by the deceased himself, who sent for Mr. Wieting, on the eve of his departure for the annual meeting of the New York Ministerium, and gave him the directions which he deemed necessary in respect to his Funeral. On his return home, he found that Mr. Möller had gone to his rest. The following epitaph, written by himself, and found among his papers, is inscribed upon his tombstone:—  
 "After a long and hard pilgrimage, wherein I often erred, my Divine Saviour, Jesus Christ, led me, by his Holy Work and Spirit, to his glorious eternal home."

Mr. Möller is represented as having been a bright example of the Christian spirit, and an eminently devoted minister of Christ. He was most blameless and conciliatory in all his intercourse, was gentlemanly and affable in his manners, and rarely, if ever, made an enemy. With no pretension to being a brilliant or highly attractive preacher, he was instructive, practical, experimental, and in the more private duties of the pastoral office was eminently felicitous and faithful. He was strongly attached to the distinguished principles of the Lutheran Church; was a Trustee of the Hartwick Seminary, and a generous contributor to its Library; and was always ready to lend a helping hand to every good enterprise that came within the range of his influence.



FROM THE REV GEORGE B. MILLER, D. D.  
PROFESSOR IN THE HARTWICK SEMINARY.

HARTWICK SEMINARY, February 1, 1862.

Dear Sir : I regret that it is not in my power to answer your request, as my own wishes would dictate, for some account of the character of the late Rev. Henry Møller. My personal acquaintance with him was limited to one or two visits that I paid him about 1820 or 1821. He resided at that time at Rhinebeck, town of Sharon, Schoharie County; and, if my memory serves me, he and his wife, who was very much of a lady in her manners and appearance, were living alone. I found him a very agreeable gentleman of the old school. In person, he was rather thick set, and somewhat below the medium height. As I was quite young at the time, I thought he seemed disposed to give the conversation such a turn as would be likely to benefit me. I remember his saying, among other things, that he never smoked more than two pipes a day, and admonished me to be equally temperate in the use of tobacco. I preached for him, and he criticised my sermon with great freedom and kindness, remarking that I had crowded too much matter into one discourse. I may have met with him a few times after that, but I do not remember to have ever had any particular conversation with him, except at the time to which I have referred. He had the reputation, and I doubt not deservedly, of being an humble, devoted, liberal-minded Christian minister. I never heard him preach, but, from what I witnessed of his spirit, am quite sure that the tone of his preaching must have been deeply serious and strongly evangelical.

Repeating my regret that I am obliged to send you so meagre a communication,

I am, my dear Sir,

Yours in the Gospel,

GEORGE B. MILLER.

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## JOHN GEORGE BUTLER.

1780—1816.

JOHN GEORGE BUTLER was born in Philadelphia in the year 1754, and at the age of two years was left an orphan. He was taken in charge, however, by kind friends, and the Pastor of the German Church, of which his mother had been a member, was especially attentive to his interests, and watchful for opportunities to impress upon his mind the great truths of religion. Under this favourable influence he grew up in the fear of God, and, while he was yet quite young, became an exemplary professor of religion.

When he had reached a suitable age he was apprenticed to a potter, and he continued in this business until his services were called for in the Revolutionary War. Deeply interested in the great principles involved in the contest, he cheerfully took the field in their defence; but he carried his religion with him into the army, and never shrunk from avowing his Christian principles or performing his religious duties. On one occasion he gave great offence to the Captain of the company to which he belonged, by administering to him a rebuke for his profaneness. Indeed, he may be said to have made his beginning in



preaching while he was in the army. The subject of religion seemed always uppermost in his thoughts, and he was ready to take advantage of any opportunity to impress it upon the minds of those with whom he was associated.

He left the army, after a brief term of service, and commenced a regular course of theological study under the direction of his Pastor, the Rev. Dr. Helmuth. In the latter part of 1779, or the beginning of 1780, he was licensed to preach by the Synod of Pennsylvania, and soon after took charge of the Lutheran Church in Carlisle and others in the vicinity. Carlisle was, at that time, a frontier village, and the Lutheran Church, scattered and feeble, was only a field for missionary operations. Mr. Butler began his labours here under a deep sense of the magnitude and difficulty of the work that was devolved upon him, and he went forward, nothing daunted by poverty, opposition and hardships of various kinds, to the performance of it. He was subsequently Pastor of a Lutheran Church in Shippensburg, and was also, for a time, employed in visiting destitute portions of the Church in the Western part of the State, dispersed in the territory now known as Huntington, Blair, Bedford and Somerset Counties. He made many journeys as Missionary of the Synod, gathering the scattered members of the Church, establishing congregations, catechising the young, preaching the Word and administering the Sacraments.

We next find this devoted minister of the Gospel in the State of Virginia, exploring the waste places and distributing the bread of life among the destitute. He was annually commissioned by the Synod of Pennsylvania to travel through the Western part of Virginia and Tennessee, to stop for a time wherever there was a prospect of being specially useful, to catechise and confirm the young, to distribute copies of the Bible and of the Hymn Book, of which he usually carried with him a large supply, and to organize congregations wherever it was practicable. He made Botetourt County his head quarters, but he was constantly engaged in missionary labours. His several appointments, which were generally made a year in advance, were met with the utmost punctuality. As an illustration of his conscientious exactness in this respect, it is related of him that he has been known to ride upon a pillow placed on his saddle, rather than disappoint those who he knew had assembled for a religious service. He displayed great moral heroism in resisting the current of iniquity, and especially in opposing intemperance, which was then the predominant vice in that part of the country. He seems, in his ministrations, to have lost sight of every other consideration save the will of his Master, and the salvation of the souls for whom he laboured.

In 1805 Mr. Butler removed to Cumberland, Md. The congregation in that place was organized in 1794, and was occasionally visited by members of the Pennsylvania Synod, but it had no regular Pastor until Mr. Butler took charge of it. He brought the whole vigour of his faculties and affections to his work here, and, as the result of his faithful labours, a large number were added to the Church. The following extract from a letter written by him in 1811, and published in the *Evangelische Magazin*, will at once give some idea of the extent and success of his labours and the fervour of his spirit:—

It will be six years next October since I came to live here. I serve at present eight congregations. Of these one is forty-seven, and the other sixty, miles from the place of my residence. I receive from all these congregations about one hundred and fifty dollars. I was requested, in August. 1807, to hold Divine service some miles from my home. With the consent of my principal congregation, I set out





upon my journey. I was absent six weeks, travelling and preaching. And blessed be the Lord, who assisted me, and crowned my labours with his blessing to old and young. I instructed a number of young persons in the Catechism; and the nearer the close of the course of instruction approached, so much the nearer did God come to us with his blessing, so that very often our hearts were melted, and one flood of tears followed another. The Lord moved my heart and tongue, and gave me grace to speak so as never before. On Friday previous to Communion, whilst I preached in the forenoon with great freedom, from the words,—‘Blessed are they who do hunger and thirst after righteousness, for they shall be filled,’ God approached us in a special manner, and several of my hearers were powerfully affected; and, towards the close of this afternoon’s instruction, the King of Glory came to us, and wrought a powerful awakening. In short, the following three days were blessed days, during which, in the hearts of the aged and young, the Lord kindled a fire that burns still to the praise of his name. In October, 1809, I was called to a place sixty miles from this, to instruct children on Tuesday previous to the celebration of the Lord’s Supper. God came especially near to us. I thought I could perceive that some of the children would like to speak to me alone, did not fear prevent them. Hence I exhorted them that, if they desired to disclose to me any thing resting upon their hearts and consciences, they should not fear at all, or be ashamed to do so, but should be free and open hearted towards me. This evening I went home with six of the catechumens. After supper one of them came to me and said,—‘Sir, I wish to speak to you alone.’ I went and found the young person awakened and deeply wounded in heart. So soon as the rest saw this, a Divine arrow seemed to penetrate the hearts of them all. I found one of them to be in the deepest anguish on account of his sins. I pointed him directly to Jesus, the Friend of sinners. He desired me to pray for him. I called together the other catechumens and prayed; but, in a very few moments, I could not hear my own voice by reason of their weeping and crying for grace and mercy. I arose, and permitted them and our blessed God to treat with each other alone. They prayed in one strain for a whole hour, and one of the children prayed two hours, when all its strength was exhausted. In short, God did here begin a work, such as I cannot and shall not attempt to describe \* \* \* On the last Sabbath in October, 1805, I held a general meeting of all the catechumens from all my congregations. At this meeting the Lord kindled a holy fire, which he has also carried to other neighbourhoods, and which continues to burn. Again, on the last Sabbath in August, 1810, I held in town a general meeting of the catechumens. This meeting continued three days. We saw here wonderful displays of the grace of God.”

Mr. Butler continued to labour up to the full measure of his ability till the close of life. He evinced the most glowing zeal, the strongest confidence in God, the most intense desire to witness the progress of truth and righteousness, in short, every thing that enters into the idea of the highest spirituality, until the Master whom he had served called him to his reward. His devoted life was crowned by a triumphant death, on the 12th of December, 1816, in the sixty-third year of his age.

Mr. Butler was married in early life to Catharine Miller, of Philadelphia, and was the father of six children,—four sons and two daughters, all of whom became members of the Church. The youngest son, a devoted and worthy Elder and Superintendent of the Sabbath School, was the father of the Rev. J. G. Butler, Pastor of the Lutheran Church in Washington city.

In person Mr. Butler was of about the middle height, broadly and compactly formed, and producing the impression of a firm constitution and vigorous health. He was a member of the Pennsylvania Synod, and seldom failed to be present at its meetings. He was among the first Lutheran ministers who introduced the English language into the exercises of public worship. He preached in English fluently, though, from some cause or other, he is said to have had somewhat of the Irish accent. He was a plain, pungent preacher, and seemed very familiar with the Scriptures, and quoted largely from them in his sermons. He kept a regular Journal, which contained a great amount of valuable information in respect not only to himself but the Lutheran Church; but it was unfortunately



destroyed during the great conflagration of 1833, which laid nearly the whole town of Cumberland in ashes. The only printed productions of his pen known to exist are a Sermon on the "Duty of True Heart Prayer," published in 1784; An Address to his Catechumens, to which is appended a Catalogue of the Names of those that he confirmed from 1780 to 1785; and a Selection of Revival Hymns, some original and some translated from the English, printed in 1811.

FROM THE REV. D. H. FOCIT.

WEST BLOOMFIELD, PA., February 21, 1863.

My dear Sir: Although the Rev. John G. Butler had left the world about six years before I entered it, yet, from my parents and many others who knew him well and often heard him preach, I have obtained much traditionary information concerning him; and so far as this will avail to your purpose, it is quite at your service.

I have always heard him represented as an eminently good man and a very zealous Preacher. He preached equally well in the German and English languages. His general character was of a rugged, Elijah-like cast, while yet he was susceptible of emotions of the deepest tenderness. As a sort of Home Missionary on the then frontier, he laboured hard and suffered much,—travelling great distances, passing swollen streams, traversing dark forests in the valleys, and winding his way slowly round the declivitous spurs of the Alleghany Mountains on comparatively untrodden bridle-ways, and not unfrequently at the imminent risk of life. Though he was a strict disciplinarian, and often very severe in his manner, and though his words sometimes burned like fire, yet he would occasionally overwhelm his hearers with a flood of tears. In instructing catechumens especially, he combined great tenderness with great fidelity, showing that his object was not merely to enlighten them in Christian doctrine, but to be the instrument of their becoming the subjects of regenerating grace. In visiting a neighbourhood remote from his own residence, he usually remained from four to eight weeks, holding a protracted meeting, preaching and catechising the youth daily, visiting the people from house to house and praying with them, and exhorting all to become Christians or to grow in grace. These visits were almost always followed by extensive awakenings. Before leaving such a neighbourhood, it was his custom to preach a Farewell Sermon at a school house, or some other convenient place, where there was usually a very large attendance. At the close of the service, he would call upon all to unite with him in singing the hymn,—“Farewell, dear friends, I must be gone,” &c.\* While the first verse was being sung, the fathers came forward, one after another, and gave him the parting hand—after he had spoken to them a few suitable words, they would turn and pass out of doors, generally weeping as they went. The mothers did the same, while the next verse was being sung. Then those whom he had confirmed, then all the rest, and finally he himself followed. Then, in front of the house, all arranged themselves in a circle—he taking his place in the centre—and thus they sung the remaining verses. After that, in imitation of Paul with the Ephesian Elders, he kneeled with them all on the cold ground, and, spreading his hands to Heaven, prayed with and for them. Then followed the singing of a Doxology, after which he dismissed them with the Apostolic Benediction. And now in an instant he was upon his horse, and away he went, perhaps to return no more. The impression made by such a scene was overpowering. He wept and they wept; and, in the remembrance of what he had said, the good seed of the word brought forth rich fruit.

\* This is one of the hymns that he translated into the German language.



The effect of his reproofs was sometimes wonderful,—almost incredible. After he had preached, on a certain occasion, in a small mill, he heard a young man who was present say that he would not forgive some person who had offended him. Mr. Butler went instantly to the young man, took him by the hand, and told him with tears that if he could not forgive the person who had injured him, neither could he hope to be forgiven of God, and that, if he continued to indulge that spirit, his soul must inevitably be lost. The young man was at once overwhelmed with a conviction of his guilt, and fell prostrate in the open road, and cried aloud for mercy. Mr. Butler knelt by his side and prayed for him. The young man then exclaimed, in the bitterness of his soul,—“I will forgive—I will cheerfully forgive—but what shall I do? Will my Lord forgive me, a poor helpless sinner?” “O, yes;” said Pastor Butler, “if you truly hate and forsake all your sins, and believe in Jesus with all your heart, God will forgive you freely for Christ’s sake.” That young man found peace in believing; and, after he had reached old age, he was accustomed to say that no one had done so much for him, or was so dear to him, as the man who reproved him for an unforgetting spirit.

On a certain occasion Mr. Butler was attending a prayer-meeting at the house of a widow, and, while he was speaking with great energy and unction, and with visible effect upon the minds of many who were present, the eldest son of the family, unable to restrain his rage, was just about to lay hands on him and thrust him out of the house. At that moment, the mother rushed between her son and Mr. Butler, and, falling upon her knees, cried out,—“O, do not put the Preacher out until he has told me what I must do to be saved!” The son let his hands fall; and Mr. Butler proceeded, in a most tender and fervid strain, to set life and death before him, and urge him to choose life. The eyes of that ungodly son were opened, and, in a short time he was on his knees beside his mother, asking the Preacher to pray that he also might be forgiven; and, with a heart overflowing with kindness and joy, Mr. Butler pointed him to the Lamb of God. Scenes like these were not at all infrequent under his ministry.

Mr. Butler loved his high calling, and brought to the prosecution of it all the energies of his ardent soul. There was no sacrifice so great but that he would cheerfully submit to it, for the sake of accomplishing the grand object of his ministry, in the salvation of his fellow men. As might be expected, his faithfulness in denouncing vice and sin procured for him many enemies; but he would never even seem to compromise his conscience for the sake of avoiding persecution. He felt and acted like a true soldier, facing boldly every enemy and every danger, and never shunning to bear the Cross of Christ. He laboured with persevering fidelity until his Master called him to his reward. The burden of his dying prayer was for his people, that God would send them a good and faithful minister to take his place. He breathed out his spirit in the most exultant strains of triumph. “Hallelujah, Glory to God in the highest,” were the words which he uttered with his last breath.

Yours truly,

D. H. FOCHT.

FROM THE REV. J. G. BUTLER.

WASHINGTON CITY, April 25, 1863.

Rev. and dear Brother: I really wish it were in my power to add largely to your stock of incident in reference to my venerated grandfather, the Rev. J. G. Butler, who deservedly occupies a place among the Lutheran worthies in your “Annals.” But he lived and laboured and died before I had a being. From my childhood I have often stood by his humble grave, and traced his



quiet but well-worked footprints in the family and in the Church, among the mountains and the valleys of Western Maryland.

The country which, in his day, was a wilderness and mission field, is now teeming with busy life, whilst scores of faithful Pastors now occupy a territory then almost wholly supplied by himself. He was one of the most assiduous and self-denying of Christ's under-shepherds. Often have I heard my father speak of his apostolic journey,—of his travelling hundreds of miles, and being absent from home for weeks together. He spared not himself. His "Heart Prayer," translated by the Rev. Mr. Focht, the only surviving printed production of this pioneer, breathes an humble, earnest, evangelical spirit, which was evidently in advance of his day in that then uncultivated region. He was one of the most fearless and fervent Preachers of the truth, keeping back no part of the whole counsel of God. His boldness may, in some instances, have amounted to rashness—not that he had, in any degree, departed from the humility of the Gospel, but such was his holy jealousy for God and his truth that his reproofs sometimes took on an air of earnestness and authority that was not grateful to those to whom they were addressed.

In and around Cumberland there yet lives here and there an aged man, who knew him well, and delights to talk of his Christian integrity, frankness, cordiality and faithfulness in the relations of Friend, Pastor and Father. His children rise up and call him blessed; and, though most of them have followed him to the spirit-land, they, too, in their households, exemplify the promise of the Divine mercy to the "thousands that love Him and keep his commandments." Whilst one of the most indulgent of parents, he was yet faithful as a Catechist in his house, teaching his children from the Word of God, and most rigid as a disciplinarian, enforcing prompt and implicit obedience. His grandchildren have reason to know that this feature of his character passed from parent to child. He appears to have had confidence in the code *a la Solomon*, never shrinking from the rod when shut up to it.

The impressions of my childhood, from traditionary incidents, present vividly to my mind this excellent man as a plain, tender, earnest, bold, faithful Preacher of Christ crucified. May his mantle fall not only upon his grandson, but upon all who, in the name of Jesus, declare the unsearchable riches.

I am very truly, yours,

J. G. BUTLER.

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## JOHN ERNEST BERGMAN.\*

1785—1824.

JOHN ERNEST BERGMAN was a native of Peritsch, in Saxony. He entered the University at Leipsic in 1776, where, in due time, he was graduated with distinguished honour. He was ordained by the Evangelical Seniors of the Lutheran Church, in the Duchy of Augsburg, on the 19th of July, 1783. During the Revolutionary War, the Saltzburger, who had settled in Georgia, and who were eminently faithful to the American cause, had been subjected to great deprivations and sufferings, and had seen their beautiful place of worship at Ebenezer converted, at one time, into a hospital for the sick, and at another into

\* Strobel's Hist of the Saltzburger.





a stable for the horses of the British soldiers. Finding themselves, at the close of the War, without a Pastor, as well as in otherwise depressed circumstances, they applied to the Rev. Dr. Welsperger, of London, to procure some faithful minister from Germany to come and break unto them the bread of life. The result of the application was that Mr. Bergman was selected as a suitable person for the mission, and he consented to undertake it. It is not known what field of labour he had occupied in Germany; but, as soon as he could make the necessary arrangements after his appointment, he took his departure from his native land, and reached this country in the spring of 1785.

On his arrival in the field of labour to which he was destined, he found things wearing a most unpromising aspect. The flock had been so long without a shepherd that many had wandered away, while many others had become indifferent, and cared little whether the Gospel was preached to them or not. In addition to this, the duties to which he was called had formerly put in requisition two ministers instead of one; but, owing to the embarrassed state of the finances of the church, it had become impossible for more than one to be sustained. But, notwithstanding all that seemed untoward in his prospects, he addressed himself to his work with great energy, and in full reliance on the Lord his Strength. By arranging his labours systematically, he was enabled, in a short time, to supply not only Ebenezer and the vicinity, but also Savannah, with the regular preaching of the Gospel. Under his well directed and vigorous management the secular condition of the community rapidly improved, the population assumed a more permanent character, and the Church gradually rose into a more prosperous state. He kept up a regular course of catechetical instruction in the several churches to which he ministered, and laboured in other ways to promote the spiritual interests of the young.

Mr. Bergman's ministry was instrumental of accomplishing great good, though it seems to have been embarrassed by some adverse circumstances, and to have been attended by at least the ordinary amount of trial. In the year 1819 he was greatly afflicted by the death of a married daughter, who, however, was a devoted Christian, and parted with her friends in full confidence that she was passing from earth to Heaven. But he was not many years behind her in entering into rest. He held on his uniform course of labour until the time for his departure had almost come. He died, with the peace of Heaven in full possession, on the 25th of February, 1824, after having spent thirty-six years of unremitting toil in his Master's work. His remains repose in the cemetery at Ebenezer.

Mr. Bergman's physical constitution was, by no means, vigorous, but he had a degree of energy and perseverance rarely exceeded. His mind was richly endowed and well trained, and his desire for acquiring knowledge amounted to a passion. History, Philosophy, and Natural Science engaged his attention, and his manuscripts show that his attainments in each were much more than respectable. He was deeply versed in Theology, and was thoroughly acquainted with the Hebrew, Arabic, and, it is believed, some other Oriental languages. As a Preacher, if he did not rise to a high degree of eloquence, he was sure to command the attention and respect of his hearers. He had a truly catholic spirit, which heartily embraced all the disciples of Christ, irrespective of denomination. With Bishop Asbury of the Methodist Church, and Dr. Furman of the Baptist, he was in relations of great intimacy. His hospitality scarcely knew a limit



—his house was the home of almost every clergyman,—no matter of what communion,—who had occasion to go into that neighbourhood. He was, in most respects, an admirable specimen of a Man, a Christian and a Minister.

The point at which Mr. Bergman seems to have been most deficient was the practical dealing with men and things. He was averse to mingling much in general society, and thereby lost many opportunities for doing good. His usefulness is said to have been not a little abridged by the course which he took in respect to preaching in the English language. The interests of the congregations, both at Ebenezer and Savannah, manifestly demanded that a portion of the services should be performed in English. Many of the members of his churches, being satisfied by the necessity of the measure, urged upon him the importance of qualifying himself to preach in English; but the idea was little less than revolting to him. His friend, Bishop Asbury, in a letter addressed to him in 1803, says,—“I think, as you are not advanced in age, if you wish to be extensively useful, you ought, by all means, to learn to preach, as well as to write, English. By close application, and some assistance, you could soon gain a good accent and pronunciation. In learning to preach English, you will open a door to preach to thousands in this country—besides, you will get good as well as do good.” But the German Pastor could not be persuaded, by this or any other reasoning, to change his course; and, by this pertinacity, he greatly retarded the progress of Lutheranism in that region. The tide of emigration from Germany had been diverted from the South to other sections of the country; the rising generation, mingling, as they did, continually, with those who used the English language only, came gradually to lose their own vernacular, and were little profited by German preaching. And in the same proportion they lost their interest in the exercises of their own Church, and, as a consequence, withdrew and connected themselves with other Religious Societies. The Baptists, Methodists, and other denominations, profited largely by this honest mistake of an excellent man, and it is said that, even to this day, among the most valuable members of these churches may be recognized many of the descendants of the Saltzburgers.

In the year 1792 Mr. Bergman was married to Catharine Herb, of Savannah. It proved a most happy union. She had much more executive talent than her husband, and she was allowed to use it in managing the financial concerns of the household. They had four children, only one of whom, his eldest son, who became a clergyman, survived him.



## FREDERICK DAVID SCHAEFFER, D.D.

1786—1836.

FREDERICK DAVID SCHAEFFER, a son of John Jacob and Susanna Maria Schaeffer, was born in Frankfort-on-the-Main, November 15, 1760. His parents were both exemplary professors of religion; and, though they died while he was quite young, they lived long enough to give a permanent direction to his disposition and habits. In after life he often spoke of their influence upon his character with great interest, and especially of the counsels and in-



structions of his devout mother, who was taken from him when he was but twelve years old.

At the age of about eight he was placed at the Gymnasium in Hanan to be educated. Here he remained for six years,—till his father's death, which occurred in 1774. At this period, being now in his fourteenth year, he left the Gymnasium, and found a home in the family of his grandmother. His education was then, for a season, conducted by his uncle, the Superintendent General at Rodheim, in the kingdom of Wittenberg, by whom he was, in 1774, received into the Church by the rite of Confirmation. His grandmother, with whom he lived, died the next year; in consequence of which the homestead was broken up, the family separated and the estate divided. This occasioned an interruption of his studies and a derangement of his plans; and as one of his uncles, about this time, formed the purpose of visiting America, it was determined also that he should accompany him. This purpose was, accordingly, carried out; but, shortly after their arrival his uncle died, and the next that is heard of the young man is that he is engaged as a Teacher in York County, Pa. His labours, in this capacity, were eminently successful; but, while he was thus engaged, he was brought under the influence of the Rev. Jacob Goering, an excellent minister of the Lutheran Church, who sympathized with him in his difficulties, and proffered him important aid. He received him under his care as a student of Divinity, and directed his whole preparation for the ministry. His choice of this profession was in accordance with both his earlier and later predilections, as well as with the known wishes and prayers of his parents, and his mind and heart went fully into the work.

He was licensed to preach in 1786, by the Synod of Pennsylvania; and was ordained on the 1st of October, 1788. As a licentiate, he took charge of the Lutheran Church at Carlisle, and preached also to several other congregations in Cumberland and York Counties.

In 1790 Mr. Schaeffer assumed the pastoral charge of the then extensive Germantown District. Here he laboured with marked success till the year 1812, when he removed to Philadelphia, to settle over St. Michael's and Zion's Churches, as Colleague Pastor with the Rev. Dr. Helmuth, and successor to the Rev. Mr. Schmidt. In this charge he continued for twenty-two years, labouring with his characteristic zeal and fidelity. It was partly during this period that the great controversy prevailed, in the German Lutheran Church, in respect to the introduction of English into the services of the sanctuary. Mr. Schaeffer was of opinion that the German language should be upheld and the interests of his German brethren respected, but he thought provision should be made for those who understood only the English. He is said to have suffered much in the conflict, and to have been deeply pained by the issue of it.

In 1814 he received the honorary degree of Doctor of Divinity from the University of Pennsylvania.

In 1834, in consequence of declining health and increasing infirmities, he relinquished the active duties of the ministry, and removed to Frederick, Md., to spend his remaining days with his eldest son. Here he lingered till January 27, 1836, when he died, in the seventy-sixth year of his age. In his last moments he was enabled, with the utmost serenity, to testify to the all-sustaining power of that religion of which he had so long been a professor and a min-



ister. He was buried in the Lutheran cemetery at Frederick; and, on the following Sabbath, a Funeral Sermon was preached by the Rev. Dr. Schmucker, of Gettysburg, from the words,—“Blessed are the dead that die in the Lord,” &c. The Council of the Lutheran Church in Frederick, and the Corporation of the German Churches in Philadelphia, which Dr. Schaeffer had so long served, testified, by appropriate Resolutions, their respect for his memory. His loss was deeply lamented by all the denominations of Protestant Christians.

The only work that he published was a “Reply to a Defence of the Methodists,” in 1806.

In the autumn of 1786 he was united in marriage to Rosina, a daughter of Lewis Rosenmiller, of York County. She was distinguished for high intellectual and moral qualities, as well as for earnest, active piety; and her death occurred but about one year before his own. They had eight children,—four sons who became ministers of the Gospel, and a daughter who was married to the Rev. Dr. Demme,\* of Philadelphia.

Of the sons who became ministers one only (*Charles Frederick*) now (1863) survives. Two of the others are commemorated in this work. The remaining one (*Frederick Solomon*) was born in Germantown, November 12, 1790; studied Theology under the direction of his father, and became Pastor of the Evangelical Lutheran Congregation in Hagerstown, Md., where he died January 30, 1815, in the twenty-fifth year of his age. He was married to Eliza Craver, of Carlisle, and was the father of the Rev. C. W. Schaeffer, D.D., now of Germantown, Pa. He was reckoned a young man of great promise.

\* CHARLES RUDOLPH DEMME, a son of the Rev. Dr. Hermann Gottfried Demme, and Frederica König, his wife, was born at Muhlhausen, Thuringia, on the 10th of April, 1795. His father occupied honourable positions in his native country, as Superintendent of Muhlhausen, and subsequently as General Superintendent at Altenburg. The son pursued his earlier studies at the Gymnasium at Altenburg, from which he was afterwards transferred to the University of Göttingen, and, at a later period, to that of Halle. He was a student at the University when so many of the young Germans volunteered their services for repelling the invasion of Napoleon. With many of his companions in study he repaired to the scene of conflict, and placed himself in the very front of the battle. At Waterloo he was carried wounded and bleeding from the field. This experience is supposed to have led him to abandon the hitherto cherished idea of studying Law, and to devote himself to the Christian ministry, and also to have had much to do in originating the purpose of making this country his future home. He came to the United States in 1818, an ardent admirer of American institutions, and the next year was licensed to preach the Gospel by the Synod of Pennsylvania. His first charge was Hummelstown, Dauphin County, Pa. After a brief but happy and useful ministry there, he received and accepted a call, in 1822, to St. Michael's and Zion's Church, Philadelphia, as colleague of the Rev. Dr. F. D. Schaeffer. Here he continued to labour with great fidelity and success for thirty-seven years. At length his physical constitution began to sink under the immense burden of labour which his position in the Church devolved upon him, and he made a visit to his native country in the hope that it might be instrumental of restoring to him his wonted vigour. He returned, apparently somewhat benefitted, but it soon became manifest that there had been no permanent favourable change. In 1859 he was chosen *Pastor Emeritus*, which position he retained till his death. As his bodily health failed, his mind also became clouded and enfeebled, so that several of his last years were little better than a blank. He died, universally lamented, on the 1st of September, 1863. He was the father of eleven children,—five sons and six daughters. In 1839 he was called to the Professorship of Theology in the Seminary at Columbus, O., and in 1849 was elected Professor in the Theological Seminary of the General Synod, at Gettysburg, Pa. He was a member of the American Philosophical Society, and was honoured with the degree of Doctor of Divinity, from the University of Pennsylvania, in 1832. He edited, in the German, the works of Josephus; published a Sermon preached before the Synod of Pennsylvania, and one on the death of Dr. Helmuth; and had much to do, under the direction of Synod, in the preparation of Manuals for the Church, such as Liturgies and Hymn Books. He was a man of great kindness of spirit, of high intellectual culture, of intense devotion to his work as a Minister of the Gospel, and one of the ablest divines and most eloquent preachers of his day.





FROM THE REV. CHARLES F. SCHAEFFER, D.D.,

EASTON, PA., November 16, 1854.

Rev. and dear Sir: You are aware that, in a case in which nature, duty and truth, combine in teaching us to regard a deceased relative with unmingled gratitude and reverence, it would be difficult to sketch his character with perfect impartiality. The image of my father ever rises before me as that of a faithful disciple of the Saviour—it is, in my view, beautiful, instructive, cheering; but it does require an effort for me to describe his character without allowing an undue ascendancy to the feelings of a son. What I am about to say, however, will at least be expressive of my honest convictions.

Those who were best acquainted with my father in private life, esteemed him, I believe, as a devout and holy man. He devoted himself especially to those duties of the pastoral office, which, least of all, attract public attention. A large portion of his time was given to the visitation of the sick and poor. The former he loved to visit, and his great experience, combined with his own clear views of Divine truth and the wants of the heart, account for the deep impressions which the afflicted received when he prayed with them, or conversed on religious subjects. For the latter he almost systematically collected alms, by applying to benevolent Christian friends, who gladly availed themselves of his services as their almoner. Many instances occurred in which he sought out the needy, and afforded relief under circumstances which would have admitted of aid from no other source.

His deep interest in the spiritual welfare of the young, and his warm attachment to them, were also among his characteristic features. He seemed to regard those as his happiest hours in which he regularly gave religious instruction to the young on the evening of the Lord's Day. When he paid pastoral visits, it was usual to bring the children of the family to him, as he devoted as much attention to these, in his own gentle and pleasant mode, as to adults. He described the Saviour to the little children, who loved to gather around him, attracted their attention by familiar descriptions of Christ's miracles and parables, and taught them to pray to their Divine Redeemer.

He was eminently a man of prayer, and devoted much time daily to his private devotions. His children who survive gratefully remember his mode of conducting family worship, his explanations of the portion of Scripture which he or one of them read, and the hymns which he taught the family to sing as a delightful part of the daily worship.

His mild and forgiving spirit was often tested. At one period of his life, during his residence in Philadelphia, unusual difficulties arose in the German congregation of which he was Pastor, connected with the question of introducing the English language into the public worship. He never permitted a word expressive of anger to escape his lips, but exhorted his friends to be forbearing and submissive. He embraced every opportunity to soothe the excited minds of those who seemed to be unfriendly, and his consistent and kind course disarmed many, removed their prejudices, and converted them into sincere and admiring friends.

He never accumulated money. Several small amounts, obtained by the practice of strict economy during many years, and entrusted to those whom he considered as his friends, were all lost. Though he had hoped to preserve the money for his family, and of course regretted the loss of it, he fully retained his equanimity, and always said,—“The Lord will provide.”

He was of average height, rather thin in person, but favoured with an uncommonly good constitution. Even in his advanced years he retained much of that manly beauty of features by which he had once been distinguished.



His very dark hair and eyes, his healthy colour, and his unusually powerful voice, which was also well toned, arrested attention, and predisposed persons to a kindly estimate of him. There was, besides, a gentleness of expression in his countenance, which did not fail to add to the effect produced by his addresses.

It is probable that his feelings were very excitable in early life—even in later years traces of sensitiveness occasionally appeared, indicating that, if Divine grace had not renewed his heart, he might have often displayed even great warmth of temper. Remarks which he occasionally made on this subject led his family to understand that he deemed it especially necessary to watch over himself, and, by Divine aid, control his feelings. His prayers were evidently heard; for even when circumstances occurred, adapted to arouse the angry passions, he was enabled to overcome the temptation, and was never known to yield. His family never saw him gay or excessively lively, but neither did they ever witness any thing that resembled melancholy or gloom. He was rather characterized by a uniform gravity, tempered by a calm cheerfulness. Among the favourite texts which he often quoted in the family circle, were two, which had evidently exercised a predominating influence over his own character, namely,—“Our conversation is in Heaven,” and “Set your affections on things above, not on things on the earth.”

In place of adding any further remarks of my own, I will conclude by appending a brief extract from a sketch of my father's character, which Professor Stoeber, of Pennsylvania College, prepared, and which I regard as a very faithful view of some of his leading characteristics.

“Dr. Schaeffer was a man of solid abilities and of studious habits. He was a close student, and carefully read the Hebrew Bible and the Septuagint. No day passed without the deliberate perusal of the sacred original. His intellect had been invigorated and enriched by earnest effort and constant diligence. It was single in its aims, and more effective than many minds of greater brilliancy. \* \* \* He was peculiarly interested in Geographical studies, and had accumulated a large collection of maps. After his professional studies, this seems to have been his favourite pursuit. He was also enthusiastic in his love of Music, and from this source frequently sought recreation. It was his usual practice, every night before retiring, to play on the piano, and sing a few choice stanzas. He had likewise a poetic talent, which, in earlier life, he was disposed to cultivate. He composed quite a number of Hymns. In later years he does not seem to have exercised this gift.

“As a Preacher, Dr. Schaeffer was plain and unostentatious, but instructive and experimental. His views on all subjects of Christian faith were evangelical. The teachings of Divine Revelation he implicitly received. After the Sacred Scriptures, he revered the volume of our Symbolical Books, a Latin copy of which he always read. These, in his judgment, contained a summary of Christian Doctrine, the truths of God's Word. He never, however, exalted them above the Bible. He was tolerant in his views, liberal in his spirit, and conciliatory in his intercourse. His sermons were eminently practical, designed to reach the heart and affect the conduct. His partialities were all in favour of the Arndt and Spener School. These predilections, which he acquired in his youth, he retained through life.”

With great regard I am very sincerely, yours,

CHARLES F. SCHAEFFER.

FROM THE REV. C. P. KRAUTH, D.D.,

PROFESSOR IN THE THEOLOGICAL SEMINARY, GETTYSBURG.

GETTYSBURG, April 5, 1855.

My dear Sir: My first introduction to Dr. Schaeffer was in the year 1819, in the city of Baltimore, at a meeting of the Evangelical Lutheran Synod of Pennsylvania and the adjacent States. Then in my youth, and applying to that venerable Body for authority to preach the Gospel, Dr. Schaeffer was a member of the Committee appointed by Synod to examine the applicants. I



retain a very distinct recollection of the appearance and bearing of the Doctor during that (to me) trying process. Grave, dignified, earnest, kind, he executed his task with a faithful and gentle spirit. He manifested a special interest in the examination of a young gentleman, who had made, in Germany, considerable proficiency in Hebrew,—an attainment now so common, but then rare in all our churches. Amongst the divines of his day he held a very high rank in respect to Oriental learning, and particularly the Hebrew; and I believe he continued to cherish his fondness for it till the close of life. To what extent he had pursued the dialects cognate with the Hebrew I do not know; but have reason to believe that he had studied them to some extent.

It was eight years after this, when, from a change of residence, Philadelphia became my home, that I was brought into closer relations and more intimate communion with him. He was then advanced in life, and had long and faithfully served his Master, in preaching the Gospel, and performing the arduous duties of a Pastor. I found him hospitable, accessible to his younger brethren, and uniformly urbane. In conversation he was remarkably unpretending and modest—indeed, no trait in him was more strongly developed than freedom from ostentation. He was unjust to himself in this respect—if any reference were made to his attainments, he would, with perfect sincerity, disclaim all pretensions to any superior knowledge. Consulted in casuistical cases, he was always ready to counsel his younger brethren in the ministry; and his oracles were given forth with no uncertain sound. Moving much amongst his people, diligent in his visits from house to house, attentive to the sick and afflicted, he was a model minister of Jesus Christ. I have seen him when he was cast upon a bed of sickness, and when his recovery seemed at least very doubtful, and he was calm, resigned, ready to depart and be with Christ. I have marked the deep reverence and solemnity with which he partook in the devotional exercises which he solicited, and had evidence not to be resisted that he was a man of large experience in the Divine life,—a devoted soldier of the Cross. His mind was solid rather than brilliant; and his discourses were adapted to instruct and profit rather than merely to please. Evangelical in his views, setting forth the doctrine of Justification by Faith, as held by our Church, aiming to win souls by true conversion, enforcing all his lessons by a holy example, he finished the work which had been given him, and I doubt not entered into the joy of his Lord.

Faithfully yours,  
C. P. KRAUTH.

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## WILLIAM CARPENTER.

1787—1833.

FROM PROFESSOR M. L. STOEVER.

PENNSYLVANIA COLLEGE. }  
GETTYSBURG, April 25, 1864. }

My dear Sir: The name of William Carpenter is well worthy of commemoration in your "Annals," and I am happy now to send you the result of my inquiries and researches in respect to him. Owing to various circumstances, it has been a matter of no small difficulty to gather the material necessary even to an outline of the history of his life.

WILLIAM CARPENTER was born on the 20th of May, 1762, near Madison, Madison County, Va., and was a son of William and Mary Carpenter, who were



both exemplary members of the Lutheran Church. In 1778, when he was in his sixteenth year, we find him, with his brother, entering the Revolutionary Army, filled with patriotic ardour, and deeply interested in the principles involved in the issue. He was present at the surrender of Lord Cornwallis, and participated in other memorable scenes in our early history, which exerted an influence upon his future character. He often, in after life, recounted the hardships which he and his fellow soldiers endured, and the great privations which they suffered, frequently subsisting two or three days without their rations, and then receiving only a meagre allowance of corn-meal—this he would hastily mix with a little water in his handkerchief, and, after covering it with oak leaves, would lay it on a bed of warm coals until it was baked—and then would partake of his homely meal with the greatest zest.

Young Carpenter remained in the service of his country till the close of the War; and then, being deeply impressed with the idea that he was called to the ministry of reconciliation, he soon commenced a course of preparation for the work. Reared under religious influences, and having been faithfully instructed in the precepts and duties of the Christian faith, he was early received, by the rite of Confirmation, into connection with the Church. His theological training was most probably under the Rev. Christian Streit, at that time Pastor of the Lutheran Church in Winchester, Va., and he was licensed as a Minister of the Gospel, in the year 1787, by the Synod of Pennsylvania. The first sermon he preached was from the words,—“For as many as are led by the Spirit of God, they are the sons of God.” His first field of labour was in Madison County, Va., one of the oldest congregations in the country, having been organized during the period of our Colonial history, and being rich in association and incident. Here he continued twenty-six years; and, besides being earnestly devoted to the ordinary duties of a minister, he had, at different times, a number of theological students under his care, among whom was the Rev. G. D. Flohr, whose active missionary efforts in Western Virginia were followed by the most beneficial effects. He would doubtless have ended his days in this charge, had not an importunate call from Kentucky been made for his services, which he could not find it in his heart to refuse. As early as the year 1805 a colony of Lutherans, members of his congregation in Madison, migrated to the West. In the wilderness they found no organized church, no sanctuary, no ordinances, no religious privileges. Attached to the faith of their fathers, they resolved, as soon as their cabins were erected, to hold religious meetings in their own humble dwellings, and to encourage one another in their Christian profession, in the maintenance of their Christian integrity. These exercises were regularly held for nearly eight years, although they were without a minister. Subsequently they were organized into a church. Mr. Carpenter visited them, catechized the children, and administered the Sacraments. But the members of the little flock were anxious to have a permanent Pastor settled among them, to break unto them the bread of life and to minister to their spiritual wants. Under the circumstances, Mr. Carpenter regarded it his duty to comply with their pressing request, and to relinquish a field of labour in which he was so pleasantly and usefully engaged. Accordingly, he removed to the West in 1813, and entered upon his second charge in Boone County, Ky. Here he exercised his ministry twenty years, with patriarchal dignity and energy of purpose, till death transferred him to a higher sphere. He died at his residence, near Florence, on the





18th of February, 1833. Universal and profound was the impression of sadness which the bereavement produced in the community.

Mr. Carpenter was married, in the year 1795, to Mary Aylor, who survived him not quite two years. From this union there were eleven children, six of whom are still living. Mrs. Carpenter died August 12, 1834.

The personal appearance of Mr. Carpenter was striking. He was above the ordinary height, of a slender frame, and rather delicate. There was a defect in one of his eyes, which rendered its vision indistinct; but such was the piercing brightness of the other that nature appeared to furnish an ample compensation for the deficiency. His countenance was expressive of great thoughtfulness, and his manners were pleasant and winning, although, if occasion required, he could assume an air of sufficient sternness and authority.

Mr. Carpenter's ministry embraces a period of forty-six years of faithful pastoral and pulpit labour, which gave him ample opportunity to illustrate the power of the principles he held. The testimony from both his charges is, that he was eminently devoted to his work; a sincere, humble Christian, a man of kind heart, of a blameless life and tireless hand. He was especially distinguished for the deep interest he bore in the youth of his congregation, and the corresponding reverence and affection with which they regarded him. He was remarkable for his tact, and seemed always ready for the occasion. Once, while he was preaching in the country, some thoughtless young men, instead of entering the church at the appointed time and quietly taking their seats, gathered at the door and annoyed the congregation. Suddenly he stopped, and, raising his voice to the highest pitch, cried out,—“*Draussen sind die Hunde,*”—Without are dogs. The result was the instant restoration of order. One of the party, now an Elder in the church, says he was so shocked at his own conduct that he became at once the subject of conviction. He also knew well how to encourage the young, to say the kind and appropriate word, which often brought great good in its train. On a certain occasion, as he entered the church, meeting a young man who was very regular in his attendance on the exercises of the sanctuary, and remarkably correct in his deportment, placing his hand on his head, he said,—“*Benjamin du bist ein braver Bube*”—Benjamin, thou art a brave youth. That young man has now become old, but is still actively engaged in the service of his Master, and often refers with satisfaction to the influence of this little incident of his early life. Mr. Carpenter was a most laborious, successful Catechist, and a zealous advocate of the system. He delivered lectures in the German and English language. His early ministerial labours were confined to the German, but in 1820 he commenced preaching in English, because he believed the interests of the Church demanded the change. He was at first violently opposed by some of his members, but when once satisfied that the course was right, nothing could deter him from following out his own convictions. He could never even seem to connive at the appearance of evil. During a warmly contested election, as he was riding towards Burlington to exercise the elective franchise, he was met by two men who stated that they had bet a considerable amount as to the candidate for whom he would vote. The old gentleman replied that he regarded betting as a criminal practice, and exceedingly regretted that he had been the innocent cause of their wickedness. He instantly turned his horse's head and went home without voting. Thus neither party won the bet, and a wholesome lesson was administered.



He was a man of great uniformity of character, faithful to whatever trust was committed to him, unwearied in his industry and unostentatious in his benevolence. He disdained petty intrigue and scorned a mean action. His habits of life were plain and simple, his affections warm, earnest and manly. There are many incidents, illustrative of his peculiar traits of character, given by those who were brought within the range of his influence. He was, even in his early days, interested in the study of Meteorology, and it was his practice every night, before retiring, to walk out and observe the clouds. One night he discovered that the door of his corn-crib was open, and, on approaching the spot, found a thief filling his bag. When the poor fellow ascertained that he was detected, he immediately commenced emptying the sack, but Father Carpenter directed him to fill it, and also helped him to put it on his horse. "Now," said the good man, "go, and steal no more!" As the offender happened to be a neighbour, whom he did not wish to expose, he concealed his name, even from his own family, and to this day it is unknown.

On the farm on which he lived he raised more than was required for his own use. The surplus he disposed of, but he always had a fixed price for his corn. In his day he thought twenty-five cents a fair equivalent for a bushel. He would, however, never sell to speculators. On one occasion, corn rose to one dollar per bushel, but he still continued to sell in small quantities to his neighbours for twenty-five cents. Some speculators, having heard of this, brought their teams, and proposed to take all that he had at that price. His reply was,—“No, you cannot have it at any price.”

He was distinguished for his love of country. He knew, from personal experience, the sacrifices and toil which it had cost to secure our national independence. The motto which he adopted showed how earnest was his devotion to freedom. On the blank leaf of some of his books are found inscribed the words,—*Ubi libertas, ibi patria*,—a sentiment which Benjamin Franklin uttered in the Colonial Congress, and afterwards repeated at the Court of France.

He continued a member of the Synod of Pennsylvania until his death, although, in consequence of the remoteness of his field of labour from the place of meeting, and the few facilities offered for travelling in those days, he was seldom present. In the Minutes, however, we find his name frequently referred to, and such men as Dr. Lochman and Dr. Schaeffer appointed to convey to him by letter the assurance of the Synod's high regard and cordial sympathy with him in his labours. At the meeting in 1821 there is a reference to a communication received by the Synod from him, in which he speaks of the restoration of peace to the congregation after the disturbances occasioned by the introduction of the English language into the services of the Church. He also states that, as his mind is now relieved from anxiety, he has commenced writing a work upon the most important truths of the Christian religion, intended for plainer people.

He exercised the most affectionate personal faith in Christ as his atoning Saviour, and in God as his reconciled Father. He lived for the good of others and for the advancement of the Redeemer's Kingdom. When his work was done on earth, and the message reached him, death came disarmed of its terrors. That blessed Jesus, whom he had so faithfully served, and whom he had so earnestly commended to others, now upheld him and gave him the victory. He



passed away, as he had lived, in perfect peace, in the full assurance of a peaceful rest beyond the grave.

Very sincerely yours,  
M. L. STOEVER.

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## CHARLES AUGUSTUS GOTTLIEB STORK.

1778—1831.

CHARLES AUGUSTUS GOTTLIEB STORK was born on the 16th of June, 1764, near Helmstadt, in the Duchy of Brunswick. His father, George Fredrich Stork was a merchant of Helmstadt, and gave his son the best educational advantages which the country afforded. His parents were both exemplary Christians, and spared no pains to imbue him early with the principles and spirit of true religion. At the age of fifteen he was received into the Church by the rite of Confirmation, and, about the same time, became a member of the High School in his native place, where he continued for three years. Having gone through the prescribed course, and been pronounced properly qualified by Professor Windeberg, the Director of the Institution, he was admitted into the University of Helmstadt in 1782. Here also he remained for three years, giving his attention principally to the science of Theology, with an intention of devoting himself to the Christian ministry. In 1785,—his course at the University being now completed,—he became tutor to the children of a nobleman residing at Hadenburg, an appointment which he received through the influence of the Rev. Mr. Velthusen, by whom he had, in his youth, been confirmed. He continued in this position one year, when, in consequence of the removal of his patron to Hanover, he accepted the situation of private teacher in the family of a merchant residing in the vicinity of Bremen. Here he remained two years, and it was while he was thus engaged that an application was made to him to undertake a mission to this Western Continent. A petition from a number of members of the Lutheran Church in North Carolina had been received, accompanied by a communication from the Rev. Adolphus Nussman, who had been sent as a missionary to this country in 1733, and who had, for several years, been labouring, in great poverty, earnestly imploring that additional help might be furnished to relieve the prevailing spiritual destitution. The request was forwarded to Mr. Velthusen, and his attention was immediately directed to Mr. Stork as a person eminently fitted to engage in such an enterprise. The young man, after due reflection, expressed a willingness to go, and at once made arrangements for his departure, at the same time receiving from his Sovereign a written assurance that if, for any reason, he might choose to return, he should still retain his claim to promotion in the fatherland. As a candidate for the sacred office, he was then examined, by order of the Duke,—the examination being conducted by five Professors,—and solemnly ordained as minister to North Carolina, by his Pastor, who had, from the beginning, been his warm friend and generous benefactor. He left his native country in the spring of 1788, and, after a long and dangerous voyage, arrived in Baltimore on the 27th of June, and received from the brethren there a most cordial welcome. After remaining



with them about six weeks, he passed on towards his future field of labour. He travelled to Charleston by sea, and there purchased a horse, and, by an inland route, reached Pastor Nussman's residence in North Carolina, in the month of September.

Mr. Stork, immediately after his arrival, was elected Pastor of three congregations—one in Salisbury, where he took up his abode, and the others known by the name of the *Organ* Church and the *Pine* Church. He also soon commenced regular service in what was called the Irish Settlement. As the years passed on, he established other congregations in Rowan, Lincoln, and Cabarras Counties. Here he spent his days in a constant routine of most diligent and self-denying labour. He was repeatedly invited to occupy other fields, and some of them among the most eligible within the bounds of the denomination, but he declined them all, in view of the great want of ministers in the region in which he had planted himself. He lived in Salisbury seventeen years, and was privileged to witness the most gratifying results from his labours. During the first two years of his residence in this place, he was domesticated in the house of Lewis Beard, whose daughter, Christina, he married on the 14th of January, 1790. They had eleven children, one of whom is the Rev. Dr. Theophilus Stork, of Baltimore.

In the year 1787 he made a journey to the North, and attended the annual meeting of the Pennsylvania Synod, "to strengthen himself," as the record says, "to renewed exertions in the service of his Divine Master." After his return from the Synod, he not only continued his labours in the congregations gathered in his immediate neighbourhood, but also paid several visits to churches in South Carolina, Tennessee and Virginia, which were unsupplied with ministers.

During the latter years of his life, Mr. Stork lived upon a farm, ten miles South of Salisbury, a central point between his congregations. His last six years, however, were years of great physical infirmity; but, though he was unable to perform regularly the services of the sanctuary, he embraced every private opportunity to do good among his people. During his last illness, which was continued through several weeks, he manifested a spirit of unqualified submission to the Divine will, and of deep concern for the interests of the Church. Thoughts of Christ, and salvation, and the glorious world beyond the grave, lingered in his mind, when the power of reflecting on any other subject seemed to have failed him. He died on the 29th of March, 1831, in the sixty-seventh year of his age. His remains were interred at the *Organ* Church, which had so long been the scene of his ministerial labours.

Mr. Stork was a highly educated man, and, besides being a fine classical scholar, had a great amount of general knowledge. He had a large and valuable library, part of which he bequeathed to the Theological Seminary at Gettysburg, while another portion of it passed into the possession of the Collegiate Institute at Mount Pleasant, N. C.

He had the reputation of being an eloquent and effective preacher in the German language. His discourses were interesting alike to the least and the most cultivated; for his thoughts were presented with such admirable perspicuity that the most illiterate could comprehend them; and yet they were so rich, and elevated, and often powerful, that the best educated minds could not but admire them. In the pastoral relation he was a model of tenderness, diligence and fidelity. He was always, when present, chosen President of the Synod, and took





a deep interest in everything involving the prosperity of the Church. Young men often resorted to him for aid in their preparation for the ministry; and they found him an able and thorough theological teacher. His manners were quiet and unobtrusive, his spirit cheerful and genial, and every thing about him partook of a beautiful childlike simplicity.

FROM THE REV. THEOPHILUS STORK, D.D.

BALTIMORE, January 20, 1862.

Dear Brother: I regret exceedingly that it is not in my power to furnish you with such personal recollections of my father, as would be worthy of *him*, or of the work in which you propose to incorporate them. I was but a boy when he died. Shortly after his death, I came North, and have not since been associated with any of the family. Before I was old enough to take special interest in my father's library, it was distributed, partly at least, among poor young ministers at the South. Some ten years ago, I went South with a view of finding some of the books and manuscripts which had belonged to him, but was unable to secure a single one, not even an autograph. I am ashamed to make this acknowledgment, but it is a fact, and one over which I have no control. My exile from home in my boyhood, and the early departure of my brothers and sisters, have left me without the simplest relic of my father.

So far as I can now recall him, he was tall, erect, of robust constitution, and had a real German face, with a mild, benevolent expression. He was regarded as one of the most learned and eloquent of the early German missionaries. He was said to be a remarkable linguist. I remember that Dr. Wilson, a Presbyterian clergyman from Mecklenberg County, used often to visit him, and they sometimes, to vary the scene a little, conversed in Greek. My father could speak some five or six languages fluently. He was eminently devoted to the great work of the ministry. But devoted as his whole life had been to Christ, he lamented, in his old age, that he had done so little for the souls purchased with a Saviour's blood.

Regretting my inability to do any thing more in the way of complying with your request,

I am yours truly in the Lord,  
T. STORK.

FROM THE REV. D. P. ROSENMILLER.

LANCASTER, PA., May 21, 1862.

My dear Sir: My acquaintance with the Rev. Charles Stork, of Cabarras County, N. C., commenced in the spring of 1829, and continued until his decease, in the early part of 1831. During that time he was in a feeble condition, and unable to leave home, or to engage in any thing that required either bodily or mental effort. His hospitable home was the favourite resort of many persons who honoured and loved him as one of the excellent of the earth. He was living in the same community in which he had spent the whole of his active life; and it was not strange that those who had so long been witnesses of his pure and elevated example, and sharers in the good which he had accomplished, should have delighted to bear their grateful testimony to his character and influence.

Mr. Stork had received an excellent education in Germany, and was especially a proficient in the learned languages; and his well selected library was a proof that he kept pace with the theological literature of his time. In person he was tall and well proportioned, and his countenance was expressive



of great meekness and benevolence. In his conversation he showed himself discreet and thoughtful, and evinced a delicate regard for the feelings of others. In social life he was highly interesting and attractive, but always kept at a great remove from every thing like unbecoming levity.

Several years previous to the commencement of my acquaintance with this excellent man, he had retired from all public duties, and the churches which he had served during his active ministry were under the charge of another Pastor. The largest of his congregations were at Organ and St. John's Churches. In my intercourse with his former parishioners, I often heard him spoken of as a very eloquent Preacher, and a kind-hearted and attentive Pastor. I frequently heard them cite some of his favourite sentiments,—among which I remember the following:—"The word of God is a beautiful flower; but whilst the bee extracts honey from it, the spider draws from the same the most active poison."

Mr. Stork informed me that the churches he served were not the ones allotted to him when he was sent from Germany. He was designed for Lincoln County. But, after having endured a stormy voyage, he arrived in the Eastern part of the State,—perhaps Guilford county, and thence communicated to his prospective churches the fact of his arrival, and asked them to send for him. The answer which he received was characterized by a freezing indifference. Perhaps it should have been excused, emanating, as it did, from a people who stood sadly in need of a missionary's labours; but the feelings of the newly arrived Pastor were deeply wounded by it, and he became anxious for a field in which he might labour with better prospects of sympathy and of success. Cabarras County was accordingly assigned to him.

One peculiarity of Mr. Stork was his little knowledge of, and great indifference to, mere worldly matters. These he turned over to his faithful wife, in whose sagacity and prudence he had unbounded confidence. He had little or nothing of the spirit of worldly ambition. He never aspired to be a Pastor in a city, though his learning and eloquence would have qualified him for exercising his ministry in the most cultivated and refined communities. He was contented to remain a plain country parson, mingling in peace and love with a plain and truly good people, whom he conducted, by word and example, in the path which the Good Shepherd had pointed out.

During one of my visits at Mr. Stork's house, a well-dressed gentleman called upon him, and stated that he was a refugee from Portugal, and had been an adherent of Don Pedro, who claimed his right to the Portuguese throne. But the party of Don Miguel had been too powerful for him, and the adherents of Don Pedro were compelled to leave the country, suffering the confiscation of their property. Mr. Stork was much interested in the tale of the stranger, and besides asking him to dine, made a pecuniary contribution to his relief, to which I gladly added my mite. He asked the name of the place in which the stranger resided; and when told that it was Montebello, (Beautiful Mountain,) he dwelt much on the beauty of the name, and also upon the cruelties practiced by the usurper, Don Miguel. When I was about to leave, he requested me to remind the Rev. J. R——, of Salisbury that he would be pleased to see him. "Tell him," said he, "that I would like to receive some of the crumbs."

With great regard, very truly yours,

D. P. ROSEN MILLER.



## PAUL HENKEL.

1792—1825.

FROM THE REV. ANDREW HENKEL.

GERMANTOWN, O., February 21, 1863.

My dear brother: I cheerfully comply with your request for some notices of the life and character of my venerable father. What I shall write will be drawn chiefly from my own memory, but I think you may rely on its authenticity, as far as it goes.

My father, PAUL HENKEL, was the eldest son of Jacob Henkel, and a great grandson of the Rev. Gerhard Henkel, who emigrated from Germany at an early period, being one of the first Lutheran ministers who came to this country. Nearly all that is now known of his history is gathered from his Diary, which was found, some forty-five years ago, in the hands of his granddaughter, then living in Philadelphia, at the age of more than fourscore years. From this Diary it is ascertained that he had been a Court Preacher in Germany, and had preached a sermon which had greatly offended his Sovereign; and, in order to avoid difficulty, he sent in his resignation and came to America.

My father was born in the Forks of the Yadkin, in Rowan County, N. C., on the 15th of December, 1754. While he was yet a youth, his father's family and other families in the neighbourhood were obliged to take refuge in the mountains of Western Virginia, in consequence of a bloody war which was waged by the Catawba Indians against the whites of that country. Here, for a time, they had to live in forts and blockhouses, guarding themselves, as best they could, against savage cruelty. Under these circumstances, he often had to perform the arduous and dangerous duties of sentinel or spy, and soon became expert in the use of the rifle and familiar with hunting. In short, he was trained to, and became fond of, a backwoods life.

About the year 1776 my father and his younger brother Moses had their attention directed to the subject of religion as a personal concern, and consecrated themselves, as they believed, to the service and glory of their Redeemer. Moses soon became a Methodist, and was ultimately a distinguished minister in that connection. But the elder brother, believing that a more thorough course of theological training was necessary, placed himself under the instruction of the Rev. Kruch, then Pastor of the Evangelical Lutheran Church at Fredericktown, Md. Here he acquired considerable knowledge of the Latin and Greek languages, and other branches of learning, having a bearing upon his future calling. With this preparation he applied to the Evangelical Lutheran Synod of Pennsylvania and the adjacent States, (then the only Lutheran Synod in this country,) and by that Body he was examined and licensed to preach. Having received a call from several vacant congregations in and about New Market, Va., he settled at that place, though he extended his labours into the Counties of Augusta, Madison, Pendleton and Wythe, where he laid the foundations of a goodly number of churches. On the 6th of June, 1792, he was solemnly set apart to the holy ministry, in the city of Philadelphia, the ordaining service being performed by the Rev. John Frederick Schmidt, Pastor of a church in that city.



After labouring for some time among the churches to which he was first introduced, he removed to Staunton, in Augusta County, and took charge of several churches in that neighbourhood; and, having served them three years, he returned to New Market, and resumed his labours among his former people. In 1800 he received a call from several churches in Rowan (his native) County; but, though he accepted it, yet here, as in Virginia, he did not confine his labours to his immediate charge, but extended them to other places in the surrounding country, where they were especially needed. Whilst living in Rowan, he contracted friendly relations with several of the Moravian Clergy, who lived in and about Salem, often interchanging visits with them; and, as a special token of their regard, they dedicated his newly-built house in an appropriate manner, and gave to his fine limpid spring the name,—“Golden Spring,”—little dreaming, at the time, of the fact that has since been discovered, that there was actually gold there. The region in which he now resided proved unhealthy, and his family were much afflicted by the fever and ague; in consequence of which, in 1805, he returned again to New Market. Having no inclination to confine himself to any single charge, he resolved to become an independent missionary, not depending for his support upon any missionary fund, but upon the good-will of those he might serve. In this way he made several tours through Western Virginia. Tennessee, Kentucky, Indiana and Ohio; gathering the scattered members of the Church; administering to them the Word and Sacraments; instructing and confirming the youth, and, so far as practicable, organizing new congregations. During the War of 1812-15, he took up his residence at Point Pleasant, Mason County, Va., and organized several congregations in that region, but, at the close of the War, returned to his old residence at New Market, and resumed his missionary labours.

In 1803, whilst living in North Carolina, he, with several other ministers, formerly belonging to the Synod of Pennsylvania, formed the Synod of North Carolina. In October, 1812, while he had his residence at Point Pleasant, about ten of the brethren, all of whom then belonged to the Old Synod of Pennsylvania, held their first special Conference West of the Alleghany Mountains, in Washington County, Pa. To this Conference he was invited, but for certain reasons was unable to attend. But at the Conference of the next year, which was held at Clear Creek, Fairfield County, O., he was present, and was recognized as one of their Body, though he still belonged to the Synod of North Carolina. Thus matters stood until September, 1817, when the brethren, having met in conference at New Philadelphia, passed Resolutions relative to forming themselves into an independent Body. This measure was strongly urged by several of the younger brethren, but equally opposed by the elder. There being but three ordained ministers present, (one of whom was my father), and their consent being indispensable to carry out the design, strong efforts were made to overcome their objections; and they finally did yield, and the desired object was accomplished. Thus it appears that he was not only one of the founders of the Synod of North Carolina, but also of the joint Synod of Ohio.

From some of his earlier publications it would appear that he favoured some of the alterations in the Augsburg Confession made by Melancthon; but, after having more fully studied the views of the great Reformer, Luther, he became





a zealous advocate of the original Confession, and had the twenty-one doctrinal articles published in pamphlet form for the benefit of the Church.

In 1809 he published a small work in the German language, which was afterwards translated into English, on Christian Baptism and the Lord's Supper, in which he defends Infant Baptism and the Mode by Sprinkling, in preference to that of Immersion. In 1810 he published a German Hymn Book for the benefit of the Church, containing two hundred and forty-six Hymns; and in 1816 another, in the English language, which has since been enlarged and improved, and, at this time, contains four hundred and seventy-six Hymns, a portion of which are adapted to the Epistles and Gospels of the Ecclesiastical Year. A considerable number of these Hymns, both German and English, were composed by himself. In 1814 he published his German, and, not long afterwards, his English, Catechism, for the special benefit of the young,—not changing the substance of the old Lutheran Catechism, but only dividing the long questions into shorter ones for the accommodation of the learner. To the Catechisms he appended an explanation of all the Fast and Festival days observed in the Church. About this time, his little German work, written in rhyme, entitled *Zeitvertreib* (Past-time) made its appearance, to the amusement of some and the annoyance of others—it was a satirical rebuke to fanaticism and superstition, vice and folly.

My father was a large man; within half an inch of six feet in height; with physical organs well developed; with a keen, black eye; as erect as an Indian; somewhat inclined to corpulency, and yet athletic and rapid in his movements. Though his health was not always good, yet he was almost constantly employed either in reading, writing, preaching or travelling; and, when necessary, he did not hesitate to labour with his hands. He had no desire for this world's goods beyond what was wanting for daily use—whatever savoured of ostentation was foreign to his nature. His manner of living was frugal, and his dress plain, and yet, in performing the services of the sanctuary, he uniformly wore a gown of rich black silk. He had great equanimity and serenity of temper, and his friendships were sincere and constant, and his friends numerous. In the social circle he always rendered himself agreeable, and often communicated important instruction by means of some pertinent, and sometimes humorous, anecdote.

As a Preacher, he possessed much more than ordinary power. In the commencement of his discourse he was slow and somewhat blundering, but, as his subject opened before him, he would become animated and eloquent, with a full flow of appropriate thought and glowing language. His illustrations were lucid and forcible, simple and natural. He assisted in training a goodly number of young men for the ministry, some of whom have occupied responsible stations with great fidelity and usefulness.

After faithfully serving his generation for a long course of years, it pleased the Great Master to call him from his labours to his reward. A stroke of palsy rendered him almost helpless for a time before his departure. He died on the 17th of November, 1825, when he had nearly completed his seventy-first year. His remains are deposited in front of the Lutheran Church in the town of New Market.

On the 20th of November, 1776, he was married to Elizabeth Negley, who, with her father's family, had emigrated from New Jersey to Western Virginia. They became the parents of nine children,—six sons and three daughters. The



eldest son became a Physician, and the other five, Ministers of the Gospel in the Lutheran Church—two of whom yet survive in the exercise of their ministry.

I have the honour of subscribing myself

Your humble servant in Christ,

ANDREW HENKEL. .



## JOHN GEORGE SCHMUCKER, D. D.,

1792—1854.

JOHN GEORGE SCHMUCKER was born in Michaelstadt, in the Duchy of Darmstadt, Germany, on the 18th of August, 1771. His parents were pious people, and spared no pains in forming him to good principles and virtuous habits. When he was in his fourteenth year he was received as a member of the Church, according to German usage, by the rite of Confirmation. His father, with the whole family, migrated to this country in 1785, and, after a residence of one year in Northampton County, Pa., and another in Lancaster County, in the same State, he removed to the vicinity of Woodstock, Va., where he made his permanent home.

The subject of this notice evinced a serious regard for religion from his early childhood; but it was not till he had reached his eighteenth year that he experienced what he believed to be a radical change of character. About this time, there were a number of Baptist ministers in the region in which he lived, who exhibited great zeal in their labours, and whose preaching Mr. Schmucker attended with much interest and profit. But it was to the influence of a lay member of the Baptist Church that he considered himself as chiefly indebted, under God, for the great change that now passed upon him. This individual frequently conversed with him, explaining to him the plan of salvation, and urging him to an unreserved consecration of himself to God; and the result was that he obtained the peace that passeth understanding. Immediately after this he formed a purpose to devote himself to the Ministry of the Gospel.

After about one year he entered on a course of study, under the direction of the Rev. Paul Henkel, who was, at that time, Pastor of the Lutheran Church in Woodstock, and whom he frequently accompanied on his tours of missionary labour. These excursions, in the destitute portions of the country, were of great use to Mr. Schmucker, as they served to awaken his sympathies, to quicken his zeal, and to aid his preparation for the sacred office.

In 1790 he repaired to Philadelphia, to avail himself of the instruction of the Rev. Dr. Helmuth and the Rev. Mr. Schmidt, who were, at that time, in the habit of conducting the education of young men for the ministry. Here he remained two years, vigorously prosecuting both his classical and theological studies. Amongst his fellow students were Lochman and Endress, who afterwards became eminent ministers, with whom he lived on terms of great intimacy, and towards whom he always cherished a strong affection. In 1792, having finished his course of study in Philadelphia, he was admitted as a member of the Synod of Pennsylvania, then in session at Reading.



Mr. Schmucker's first charge consisted of several congregations in York County, Pa., the call to which he accepted, on the recommendation of his particular friends, Dr. Helmuth and the Rev. J. Goering. Here he exerted a highly important influence—the churches under his care were revived, and considerable numbers were added to them. During his residence here he continued the study of the Hebrew language and of Theology, with the aid of the Rev. Mr. Goering, who was then settled as Pastor in the borough of York, and was regarded as among the learned ministers of his time.

In 1794 he accepted a unanimous call from Hagerstown, Md.,—a charge which had been, for some time, vacant, and which embraced no less than eight congregations. He was now only twenty-two years of age; in his person was uncommonly small, pale and emaciated, and in his manners extremely diffident and youthful. Many doubted his competence to occupy so important a field; and he was even sportively designated the *boy preacher*; but he quickly acquired an influence, both in and out of the pulpit, which falls to the lot of comparatively few ministers. An extensive revival of religion soon took place under his labours, which he conducted with great zeal, discretion and success.

After the death of Dr. Kunze in 1807, Mr. Schmucker was called to succeed him in the city of New York; but he thought it his duty to decline the call. In 1809 he was invited to become the successor of the lamented Goering, at York; and, though he was reluctant to leave the people who then constituted his pastoral charge, he felt constrained, in view of all the circumstances of the case, to accept the invitation. He, accordingly, commenced his labours in this new field, and prosecuted them with unremitting assiduity and great success, during a period of twenty-six years. And when, in consequence of declining health, he was obliged to resign his charge, he still continued to serve one of the congregations in the country, to which he ministered on his first introduction to the sacred office. At length he found it necessary, on account of his increased and increasing infirmities, to withdraw from active service altogether; and, accordingly, in 1852, he removed to Williamsburg, Pa., where several of his children resided. Here he continued during the rest of his days. His faculties remained unimpaired to the last, and his death was, like his life, tranquil and happy. He died on the 7th of October, 1854, in the eighty-fourth year of his age. A Discourse was delivered on the occasion of his Funeral, by the Rev. Dr. Kurtz, of Baltimore, from the words,—“Them that honour me I will honour.” His remains were taken to York, the scene of his former labours, and buried in front of the large German Lutheran Church, with every expression of deep regard and reverential sorrow.

In 1825 he received the degree of Doctor of Divinity from the University of Pennsylvania.

Dr. Schmucker occupied many important places, and rendered much valuable service in connection with the public interests of the Church. He was one of the founders and most zealous advocates of the General Lutheran Synod. He was President of the Foreign Missionary Society, from its formation till a short time before his death, when he declined a re-election. He was also the early and active supporter of the Theological Seminary of the General Synod, and, for many years, served as President of its Board of Directors. He had an important agency in the establishment of Pennsylvania College, and, for more than twenty years, acted as a Trustee. At the time of his death, he was the



Senior Vice-President of the American Tract Society, having been appointed to the office in 1826. Various other benevolent institutions also found in him an efficient auxiliary.

The following is a list of Dr. Schmucker's publications :—

1. Vornehmste Weissagungen der Heiligen Schrift. 12 mo. - - 1807
2. Reformations Geschichte zur Jubelfeier der Reformation, - - 1817
3. Prophetic History of the Christian Religion, or Explanation of the Revelation of St. John. 2 vols., 8 vo. - - - 1817-21
4. Schwärmergeist unserer Tage entlarvt zur Warnung erweckter Seelen, - - - - - 1827
5. Lieder Anhang, zum Evang. Gesangbuch der General Synode, - 1833
6. Wachterstimme an Zion's Kinder, - - - - - 1838
7. Erklärung der Offenbarung Johannis.

Dr. Schmucker was married, at an early period of his ministry, to Elizabeth, daughter of Samuel and Elizabeth Gross, of York County, Pa. By this marriage there were twelve children,—five sons and seven daughters. Mrs. Schmucker died in 1819. In July, 1821, he was married to Ann Maria Hoffman, by whom he had seven children. One of Dr. Schmucker's sons is the Rev. Dr. S. S. Schmucker, Professor in the Theological Seminary at Gettysburg. Four of his daughters are married to clergymen.

FROM THE REV. J. G. MORRIS, D.D.

BALTIMORE, April 14, 1861.

Dear Sir : My earliest recollections are associated with Dr. Schmucker, of York. As a boy I was conducted to his church every Sunday, where, with other boys, I sat on the foot-board of the circular railing that enclosed the communion table. Though not understanding a word of his sermons at that time, which were German, yet there I sat every Sunday, a silent and sometimes sleeping, if not a profited, hearer. This was more years ago than I care about telling; and I mention it only in connection with the lasting impression which his personal appearance of that period made upon my juvenile mind. He was of a compact frame, firm and elastic step, hair dark as a raven, and eye black and glistening like anthracite coal. His voice was strong, though not loud, and of touching tenderness. Even many years later, it did not lose this admirable quality, and it was "as good as a sermon" to hear him lead the singing of one of those good old German hymns in the prayer-meetings. There was a peculiar softness and impressive tremulousness in its tones, which ring in my ears even to this day.

As I grew up and became his companion during my student life, I could appreciate the fine qualities of his character more distinctly. I never spent an hour with him without learning something useful. He poured forth his stores of practical wisdom, theological learning, rich personal experience and instructive anecdote, without effort or display.

His disinterestedness was remarkable, and his fear of giving offence was sometimes, as I think, carried to extremes. On one occasion that occurs to me, he sacrificed his better judgment to his apprehension of blame, in deciding the location of an institution of learning by his vote. He feared he would be charged with acting from interested motives if he voted differently. And yet, when deep principle was involved, he was unflinchingly firm. In the early days of the Temperance movement, he braved the fierce opposition and even threats of his warmest personal friends and most liberal supporters.





Though not superstitious, he was not entirely free from belief in supernatural influences. If his mind had not been well balanced, he was just the man to be wrought on by the presumed revelations of modern Spiritualism. I believe this infirmity was fostered by his high admiration of, and thorough acquaintance with, some of the mystic theologians of the last century, especially Jung Stilling.

Quite unintentionally, and to his great annoyance, he once acquired the reputation of being a semi-miraculous healer of wens, warts, and similar ugly excrescences. On one occasion, a plain countryman came into his study, and complained of a wen on his head. "Let me see it," said the Doctor. He examined it, as a matter of curiosity, and touched it. The man declared that, from that moment, it began to diminish until it disappeared altogether. His neighbours heard of it, and, for miles around, all who were affected with similar unnatural protuberances, hastened to the "Pastor," to be healed by his magic touch; and it required some effort to convince the simple people that he possessed no supernatural powers, and he dismissed them, to their deep chagrin.

I remember the first English sermon he preached. It was quite an event in the church. I do not mean the sermon, but the fact. Every body knew he was fully competent to the task; but the introduction of a new language into the church was an epoch in its history. The spacious house was crowded. The members of other churches left their own to hear Dr. Schmucker preach English. They and his own people were anxious to hear whether those church walls would echo English sounds. It was a success—the sermon was an admirable defence of the Inspiration of the Bible, and an eminent lawyer of the place was so deeply interested in it that he sent for it the next day for his private perusal and study. The Doctor, after this, continued to preach English several times a month, until he secured an assistant. The English service was designated to the town people by a peculiar ringing of the bells, so that the sexton would always go to the Doctor's house of a Sunday evening, and ask whether he was to "ring English or German."

If the Doctor had, in early life, cultivated his talent for poetry, he would have excelled in that department.

He was one of the most unaffectedly polite men I ever knew. There was no superfluous bowing and scraping and fulsome complimenting, but he was so regardful of the feelings of others, so careful to avoid wounding them, so forbearing towards their faults, so condescending to inferiors, and so patient with gainsayers, as to compel their admiration and respect.

As a Preacher, no man was more methodical, logical and impressive. His extreme observance of system in his sermons often verged on stiffness. Every thing seemed to be laid down by rule and compass, and his hearers were so accustomed to his regular divisions as to length and place, that, at the conclusion of each, there was a general shifting of position, and other demonstrations of relief from protracted and absorbed attention. At the announcement of the next head or division, the whole congregation would *subside* into the most fixed and silent listening to his well-set argument and tender appeal.

His extremely defective vision prevented him from reading his proof texts from the Pulpit Bible, and hence, for that purpose, he always used a small copy, which he was obliged to hold close up to his eyes.

As a Pastor, he was faithful, affectionate and tender; as a member of Synod and other Church Bodies, he was judicious, attentive and influential; as a friend, firm, candid and instructive; and as a promoter of benevolent and literary enterprises, active, liberal and successful.

Very truly yours,  
JOHN G. MORRIS,



FROM THE REV. SAMUEL S. SCHMUCKER, D.D.

THEOLOGICAL SEMINARY, }  
GETTYSBURG, December 24, 1857. }

Dear Brother: Having passed all my early life in the society of my father until I went to College, and then spent a year under his direction in theological study before entering the Seminary at Princeton, his loved image is deeply engraven on my mind; and it affords me a melancholy pleasure to send you, in compliance with your request, some of those cherished reminiscences which frequently occupy my leisure moments.

In person, my father was of about the medium stature, rather thick set, though not corpulent; his eyes were deep seated, and, like his hair, jet black. His complexion was dark; his constitution vigorous; and, even in old age, his person was very erect, and his bodily movements, whilst they were deliberate and dignified, were also prompt and firm. His countenance was expressive of great amiability, benevolence and dignity, whilst his keen blackeye and well developed head indicated the excellence of his intellectual powers. His character was unusually symmetrical and well balanced, and his temper so uniformly placid that I have scarcely ever seen it ruffled by the most trying annoyances of life. He had a quick sensibility for the sufferings of humanity. Nor did his sympathy evaporate in mere mental emotion—he was also a generous and active friend of the poor, the afflicted and the oppressed, in our own and foreign lands. Of the expansiveness of his benevolence I will state a single example. When the Orphan House at Halle, in Germany, was almost destroyed during the Bonapartean Wars, so strong was his sympathy for that suffering institution, whose alumni were the chief founders of our Church in this country, that his response to the appeal of its Directors to our churches in this Western world for pecuniary aid was the most liberal of all our ministers. He was possessed of strong common sense, great discernment of character and singular soundness of judgment. Though modest and unassuming, he was distinguished for conscientiousness and moral courage, was unwavering in his defence of truth and righteousness, and an unflinching friend of the great moral reforms of the day. Of this his noble defence of the Temperance cause in its infancy, when not only the populace generally, but the majority of professing Christians, and even some of the neighbouring ministers of the Gospel, were yet opposed to it, affords a striking example. So violent was this opposition amongst the German community at large, (they regarding it as an attempt to infringe upon their civil rights,) that some even menaced personal violence; and so extensive amongst his own church members that their contributions to his salary fell off one-half during that year. He, however, faltered not; gradually the truth gained the victory, and, in a few years, he, who had previously enjoyed the public confidence in an unusual degree, found it again reposed in himself in a higher measure than before.

In his views as a Theologian he was deeply spiritual and biblical. He cherished a firm conviction of the grand truths of Evangelical Christianity, which he greatly preferred to the peculiarities of any sectarian creed, even to those of the Augsburg Confession, which, with sundry exceptions, he received. He was warmly attached to the great National Societies of our land, in which different Christian denominations co-operate, such as the American Bible and Tract Societies. He was especially interested in the operations of the American Tract Society, and regarded that mass of truth taught in its publications, and held by the Evangelical denominations in common, as the grand instrumentality for the conversion of the world. Yet, he was warmly attached to the Evangelical Lutheran Church, as organized under the Biblical constitution of our General Synod. In accordance with these enlightened views, he heartily



approved the plan of "Protestant Union on Apostolical Principles," published twenty years ago, which contemplates not an amalgamation of all sects, but a reduction of their number to a few, and the confederation of these by one common creed, embracing all the doctrines held in common, and by free ministerial, sacramental and Christian communion; whilst each denomination might retain its separate form of government and discipline, to regulate its own ecclesiastical affairs. The History of the Christian Church was, through life, the subject of his attentive study; and he greatly deplored the alienation and wasteful consumption of her energies, intellectual and pecuniary, resulting from her dispersed condition, especially in this country. He was an attentive student of the Prophetic Scriptures, as well as a careful observer of the signs of the times, and wrote with acknowledged ability on both topics.

As a Preacher, he was eloquent, instructive and impressive, generally fixing the attention of the audience to his subject and holding it there to the close of his discourse. He was especially a good textuary. He enriched his discourses with copious citations of Scripture proof and illustration, not unfrequently naming the chapter and verse. Few men employed the power of the pulpit more faithfully in reproofing current vices. Soon after his removal to York, he learned that some ten or more of the most respectable and influential citizens of the town, who were also professedly members of his church, were in the habit of meeting frequently for the purpose of playing cards as an innocent diversion. This he deemed highly criminal, not only as a waste of time, which Christians should apply to better use, but as an example calculated to sanction and encourage the gambling habits of the young and profligate. After repeated but fruitless private admonition, he determined on another and more hazardous measure to break up the practice, which was generally known to the community. On the ensuing Sabbath he introduced the subject into the pulpit, and exposed the evils of the practice in so fearless a manner, and with such distinct allusion to the parties concerned, that I well remember seeing members turning round in the church and looking at the offenders, whilst a sensation of surprise and concern filled many minds, all expecting disturbance in the church, and offence to the families concerned, as the result of the discourse. The effect, however, was favourable. The practice was abandoned; and although the parties felt individually aggrieved at the exposure, they made no public demonstration against the Preacher, and eventually admitted the justice and propriety of his course.

Sacred Music and Poetry found a deep response in his heart. He also occasionally committed some Hymns and other poetical effusions to the press, which, if they do not prove him a special favourite of the Muses, are distinguished for ease and smoothness of versification, as well as the deep-toned piety which they breathe.

As a Pastor, he was most laborious and faithful. Such was his punctuality in attending the Judicatories of the Church that his presence was calculated on by all as a matter of course; and such were his administrative talents that he was repeatedly elected to the highest offices of the Church. He was an ardent friend of the General Synod,—was one of its original founders, and, ever after, among its ablest defenders. In short, for about thirty years, he was one of the leading minds in our American Lutheran Church, was actively engaged in all her important measures, and was ever known as the firm champion of piety and of revivals of religion, as well as of all such enterprises as tend to advance the spiritual triumphs of the Redeemer in the Church universal. His own ministry was blest not only by numerous conversions occurring every year, but by five or six special outpourings of the Holy Spirit, each resulting in the conversion of multitudes of souls. In



one of these revivals, the number of converts was so large that they divided themselves into three classes, and each conducted a separate weekly prayer-meeting in a different part of the congregation.

A striking trait in my father's character was the depth of his religious experience, and his unusually advanced progress in the Divine life. The following remarks, which I find written by his own hand in his pocket Greek Testament, will throw some light on his internal religious history:—

"1. From the time of my conversion in my eighteenth year, my life was, though in different degrees, a continual prayer, a longing and sighing after God. 2. It was a continual repentance, on account of my sins and the depravity of my heart. 3. It was a continual longing after holiness and grace to live according to the will of God. 4. A continual longing for union and communion with God. 5. Through life I had a continued desire for the conversion of souls, which influenced every sermon I preached, though it was often defiled by the intermixture of selfish aims. 6. I had a constant desire for the society of the pious. 7. At the same time, I had many infirmities and sins, and all my virtues were defective. In 1840 I enjoyed a special manifestation of the Divine love shed abroad in my heart, which was exceedingly refreshing to me. And, soon after, I had also a special view of the Divine majesty and goodness. In 1841 I had an extraordinary view of Christ, and beheld his image, as it were, in the chamber of my soul."

For several months before his death, he was much abstracted from the world, and engaged in almost constant communion with God. During this time, he, on one occasion, was lying on his bed in the night-watches, and called to my mother, who was at his side,—“Oh, if you could see what I have seen beyond the Jordan of death, how happy you would be!” Such was the holy frame of mind in which he awaited the call of his Redeemer, and such the foretaste vouchsafed to him of his future inheritance, until he calmly yielded his life into his Redeemer's hands.

Very fraternally yours,

S. S. SCHMUCKER.

FROM REV. J. ALLEN BROWN, D.D.,

PROFESSOR IN THE THEOLOGICAL SEMINARY, GETTYSBURG, PA.

GETTYSBURG THEOL. SEMINARY, March 30, 1865.

My dear Sir: In complying with the request to furnish something touching the late venerable Dr. J. G. Schmucker, I will confine myself strictly to my own personal recollections; and, as these extend only over a small part of his life, you will not be troubled with a very lengthy account. It affords me, however, great pleasure, to be able, even in this humble way, to record my high regard for him while living, and the delight with which I recall the intercourse with him which I was privileged to enjoy.

Our first meeting, which I cannot call acquaintance, since I was then but a youth, was in the year 1840, when he was on a visit to his son-in-law, Dr. Sprecher, at Middletown, Pa. He had already retired from the active duties of the ministry. As I was then a student, not yet entered college, I have little recollection beyond his venerable, dignified appearance, his apparent interest in study, and his friendly condescension to a mere youth. Some remarks about theological opinions, and concern about Buttman's Greek Grammar, leave the impression that, even at that period, he maintained habits of careful investigation.

My acquaintance proper began early in the year 1848, when I settled in York, Pa., where a large part of his life had been spent, and where it was my lot to officiate in the church of which he had been so long Pastor, and in which he was then a regular worshipper. During a period of some two years I was a frequent visitor at his house, sharing not only his friendship, but





enjoying his friendly counsels. A few items,—the freshest in my memory, of this venerable father, I will now give.

No one who ever saw him could forget his personal appearance and manner. Of about medium stature, and singularly erect in old age, with a fine countenance, and full supply of hair, in perfect order, he presented an appearance of dignity that was truly commanding; whilst his manner, combining gravity and softness, was attractive and pleasing. In his intercourse he exemplified the precept,—“Be courteous,” and was a model of Christian politeness. Nature and grace had both contributed to the formation of his character, and the result was one of much beauty and excellence.

His manner towards young preachers was very kind and encouraging. Usually at the close of the service he had some kind word to cheer. After my first sermon in his presence, he said, as I came from the pulpit,—“I think the Lord was with you to-day.” There were no flippant criticisms, no eulogies to gender or nourish pride, but judicious words of counsel and encouragement. On another occasion, after I had preached on Matt. xxviii, 19, 20, he expressed gratification, but said there was too much in the text for a single discourse. It was very evident that he had made preaching a study, and knew how to divide the Word of truth. His criticisms of some men, though never harsh, were discerning, and showed that he had detected the weak points. He loved to speak of the great preachers in our own and other churches, and especially to tell of their spiritual power.

He was interested in the study of the Word. Olshausen, at this time, was a favourite commentator with him. He expressed a decided preference for Olshausen over Tholuck, as more spiritual and giving more of the mind of the inspired writer. Tholuck he regarded as too profuse in his exhibition of learned authorities, and less instructive than Olshausen. My first acquaintance with Olshausen was made with a borrowed volume from his library.

The prosperity of Zion and the welfare of the Country both seemed to be near his heart. He loved to hear of what God was doing. The cause of Christ at home and abroad had his sympathies and his prayers. He believed that the coming of the Messiah to reign over the earth was drawing nigh. The revolutions among nations he regarded as preparatory to the establishment of the Kingdom which shall not pass away. He was cheerful, hopeful, and looking forward with confidence in God.

But he has gone to join the band of Prophets, Apostles, Confessors and Ministers of Jesus. His name is fragrant on the earth, his record was on high, and he has entered on his reward.

Truly yours,  
J. A. BROWN.

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## JOHN F. RUTHRAUFF.

1793—1837.

JOHN F. RUTHRAUFF was born in Northampton County, Pa., on the 14th of January, 1764. His parents, who had emigrated from Germany, were especially careful to give him a religious education, and he became, in early life, deeply impressed with a sense of spiritual and eternal realities, and, at the age of fifteen, made a public profession of his faith. In August, 1779, he had gained so much confidence in his Christian experience, that he began to meditate the purpose of devoting himself to the ministry of the Gospel. He was, at that time, a resident



of York County, whither his parents had removed some years before, and was engaged in agricultural pursuits. He did not commence his theological course until the year 1790, when he left the farm on which he had been labouring, and went to pursue his studies under the direction of the Rev. Jacob Goering, then Pastor of the Lutheran Church in York, and distinguished for his learning and eloquence. Here he continued a diligent student for three years. He preached his first sermon in the year 1793, in reference to which he remarks in his Diary,—"God was present and graciously assisted me." During the next two years he had the charge of several churches in York County, and subsequently preached for a season in Carlisle. In June, 1795, he received and accepted a call from the Green Castle Congregation, and several others, in some of which he laboured upwards of forty years. His charge embraced McConnellsburg, Loudon, Mercersburg, Waynesboro', Quincy, Smoketown, Jacob's Church, and several in Washington County, Md. He also preached in the neighbourhood of Emmittsburg, and for a time at Chambersburg, and continued to supply the Congregation at Carlisle, and another about twelve miles from Harrisburg. This was distant from his home about fifty miles, and he performed the journey once every month. Several of his congregations were fifteen or twenty miles apart; and a high mountain lay between two churches that he had to serve on the same Sabbath. But, as soon as he left the pulpit, he mounted his horse, with his dinner in his hand, that he might be able to meet his second appointment for the day. He had a vigorous constitution and great power of endurance, and was thereby well fitted to the work of a missionary pioneer. Some twelve or fifteen ministers are now cultivating the field which Mr. Ruthrauff then occupied alone.

This devoted servant of Christ continued his labours as Pastor until the year before his death. Even after he had formally relinquished his charge, he occasionally preached when his services were rendered particularly desirable. Only nine days before his death, though he had then seen upwards of seventy years, he engaged with great interest in conducting the exercises of a protracted meeting in his neighbourhood. He died on the 18th of December, 1837, in the seventy-fourth year of his age. From the commencement of his illness he had little expectation that he should recover, and waited calmly and trustingly for God's will to be done concerning him. A short time before he expired, he exclaimed "Victory, Victory, the Lord is here!" The exercises on the occasion of his Funeral were conducted by the Rev. Messrs. Scholl, Harpel, Cline and Rebaugh.

Mr. Ruthrauff was married, in 1784, to Ann Maria Hamme, a native of York County, and a lady of great moral and Christian worth, who survived her husband several years. They had nine children,—one daughter and eight sons. Two of the sons became Ministers of the Gospel.

FROM THE REV. GEORGE DIEHL, D.D.

FREDERICK, MD., May 27, 1858.

Dear Sir: My recollections of the Rev. John F. Ruthrauff date back chiefly to my very early life. During his last years I saw very little of him, being myself away from the neighbourhood, prosecuting my studies at college. The image of the man, however, with his tall and muscular frame, his benevolent countenance and gray hairs, his stately walk, his courteous bow, his easy conversation with the elders of his church and his kind remarks to children, are deeply impressed upon my memory. He was capable of severe and unintermitted labour. His parish was very large, extending some twenty-five miles



from mountain to mountain, across the whole of the Cumberland Valley, in the Northern part of Franklin County. His life was eminently an active one.

Nature must have endowed him with strong mental qualities,—quickness of perception, clearness of insight, and tenacity of memory. He enjoyed few early advantages for intellectual culture, and could never be said to be a man of studious habits. His reading scarcely extended beyond the Bible, a good Commentary, and a few practical works. But his native vigour of mind enabled him to produce, with but little effort, discourses, each of which would have cost most other men days of intellectual labour. His temper was quick and sensitive. In early life he must have been somewhat impetuous; and even in old age he would sometimes utter burning words to those whom he regarded as wilfully perverse.

Few men were gifted with a keener sagacity, or possessed a more thorough knowledge of men and things, than Mr. Ruthrauff. He was as little likely to be imposed on in a bargain as any other man. His deportment was always grave and dignified. In his intercourse with his parishioners he was ordinarily bland, but his personal reproofs were sometimes very caustic, and not unfrequently, for the time being at least, procured for him enemies. He had great moral courage—no man's presence ever intimidated or embarrassed him in the performance of any duty to which he believed himself called.

As a Preacher, he was fluent, animated and instructive, and his appeals were often exceedingly earnest and pathetic. While he expounded his text in a luminous and satisfactory manner, his sermons were generally rather practical than doctrinal. He frequently selected, as the basis of his discourse, the Gospel or the Epistle of the day. He delivered himself with great ease, and while he always spoke to edification, he left you with the impression that he was giving utterance to the thoughts which first occurred to him. His voice was pleasant and of considerable compass, though he seldom spoke louder than was necessary to fill his audience room. He was particularly happy in the instruction of the youth of his charge. His catechumens, on the day of Confirmation, were often deeply moved, and sometimes bathed in tears, while his own voice became tremulous and his venerable frame shook with emotion.

Mr. Ruthrauff, though not indeed without infirmities, (for these cling even to the best,) was a man of substantial Christian excellence, and laboured earnestly for the conversion of souls and the extension of the Redeemer's Kingdom. And his labours were not without their reward; for many were the seals to his ministry. Some who were brought to a knowledge of the truth, through his instrumentality, are yet to be found in the district over which his labours extended. His memory is still reverently and gratefully cherished by his surviving parishioners.

Very respectfully yours,

GEORGE DIEHL.

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## FREDERICK WILLIAM GEISSENHAINER D.D.\*

1793—1838.

FREDERICK WILLIAM GEISSENHAINER,, the son of Henry A. and Sophia J. H. Geissenhainer, was born on the 26th of June, 1771, at Muhlheim, (now belonging to Prussia,) Germany. He lost his father when he was about three years old, and was indebted for his education to his grandfather, the Rev. Dr.

\* MS. from his son, Rev. F. W. Geissenhainer.



Frederick William Geissenhainer, one of the more distinguished Lutheran clergymen of his day. When he was thirteen years old, he entered the University at Giessen, and, at the age of sixteen, had completed his course of Theological study. But, as he was too young to enter the ministry, he went to the University of Gottingen, where he remained two years; and then, having reached the age of eighteen, he received and accepted an appointment as Professor in a Seminary. When he was twenty he was advised to apply for Ordination as a Minister of the Gospel; and, on account of his extraordinary qualifications for the office, there was made in his favour an exception to the rule, which required that he should be twenty-five years of age. He was, accordingly, ordained; and, shortly after, took charge of two village congregations, with which he continued for about eighteen months. Meanwhile, his grandfather had deceased; and, not long after, tidings came to him that his mother also was dead; and this latter circumstance, of which he had no reason to doubt, in connection with the distracted state of things incident to war, led him and his only brother, who was then on a visit to his place of residence, to form the purpose of migrating to the United States. They made their arrangements accordingly; not giving themselves time even to visit their native town; and, though they were aware that there was some property in the family, they left it, as they supposed, to a maiden aunt,—their only surviving relative in those parts, who had lived with their mother.

In the year 1793 they arrived at Philadelphia; and, soon after, the subject of this sketch accepted a call to labour among several congregations in Montgomery County, Pa. On the 27th of May, 1794, he was married to Anna Maria, daughter of Michael and Eve Reiter. They had six children, one of whom was married to the Rev. Dr. Jacob Miller, deceased, late of Reading, Pa, and another has succeeded his father, as minister of a German Lutheran congregation in the city of New York.

In the spring of 1807 Mr. Geissenhainer learned from a Jew, who came from his native place, that his mother was still living and in good health, and that it was his aunt who had died, when it was reported to be his mother. Transported by this most unexpected intelligence, he immediately made arrangements for bringing her to this country; and, in the succeeding autumn, after having been separated from her nearly fifteen years, he had the pleasure of meeting her at Philadelphia, and welcoming her to the land of his adoption. She lived with her sons nine years after her arrival, and died, at the age of sixty-four, in the joyful confidence of entering on a better life.

In conformity with the recommendation of the Rev. Dr. John Kunze, previous to his death, Mr. Geissenhainer was called to the German Lutheran Churches, in the city of New York, in 1808. He accepted the call, and retained this charge until the spring of 1814, when he resigned it, and went to preach to the congregations of Pottstown and the Trappe, Montgomery County, Pa. Here he continued till December, 1822, when he was recalled to his former charge in New York, at the old Swamp Church, corner of William and Frankfort streets. This congregation removed to St. Matthew's Church, in Walker street, in 1830, where he continued to officiate till the close of 1837, though his health was feeble during several of his last years, and he was often assisted by his son, and his brother's sons, whom he had educated for the ministry. About the first of March, 1838, his strength began very perceptibly to fail, and, from this time, it was manifest that his labours





were finished, and that but little of life remained to him. In the prospect of his departure, he was perfectly tranquil and self-possessed, declaring his undoubting confidence in his Redeemer's merits. "During my life," said he, "I have put my trust in my Saviour—He never did forsake me, and I am sure He never will." A short time before he expired, his son asked him whether he should leave him to officiate in the church, the hour for public service having arrived; and he pressed his hand most warmly, and said,—“Go, in God's name, my son, and do your duty,”—the last words that he ever addressed to him. To his wife he said,—“Weep not—I must go to the other portion of my family.” He died on the 27th of May, 1838; it being exactly, not only to the day of the month, but to the very hour of the day, forty-four years after his marriage. He was within less than a month of sixty-six years of age.

He received the degree of Doctor of Divinity, from the University of Pennsylvania, in 1826. He educated a number of young men for the ministry, among whom was his son-in-law, the Rev. Dr. Jacob Miller. He wrote very extensively on various subjects, but published nothing except a few hymns.

FROM THE REV. JAMES M. MATHEWS, D.D.

NEW YORK. March 3. 1852.

My dear Sir:—I cannot claim to have been a very intimate friend of the Rev. Dr. Geissenhainer, concerning whom you enquire, and yet I had considerable knowledge of him during the latter years of his residence in this city. I first became acquainted with him in consequence of his calling upon me on business, about the year 1815 or '16, and the impression which that first interview made upon my mind led me to feel a strong desire to cultivate an acquaintance with him, as I might have opportunity. I frequently met him in subsequent years; and always with great pleasure; and the more I knew of him, the greater was my respect for his character and attainments.

In stature Dr. Geissenhainer was rather small, but he had an uncommonly expressive countenance. His eye was remarkably clear, and, when lighted up, as it usually was in conversation, it beamed with intelligence. Indeed, when he was earnestly engaged, he seemed to talk to you not merely with his lips, but with every part of his face. He impressed you at once with the idea that he had a vigorous, discriminating and well furnished mind. He had the reputation—and I have no doubt, justly—of being a man of very extensive learning; his acquirements were not merely professional, but extended to various other departments of knowledge, in some of which he was allowed to be eminent. He was strong in his moral nature, as in his intellectual. He spoke and acted out of the abundance of his heart.

Dr. Geissenhainer generally preached in German, so that I am not able to express an intelligent opinion concerning him in this respect. I know, however, that he was in excellent repute as a Preacher, among the German population, and I have often heard that, in his religious opinions, he was a faithful follower of Martin Luther. He always seemed to me to evince great honesty of purpose, and great simplicity of religious feeling. He was highly respected while he lived, and his memory is still fragrant in the various circles in which he moved.

Very truly yours,

J. M. MATHEWS.



## CHRISTIAN ENDRESS, D.D.\*

1793—1827.

CHRISTIAN ENDRESS† was born in Philadelphia on the 12th of March, 1775. His father, John Zachary Endress, was a native of Worthheim-on-the-Main. As an argument with his children not to undervalue their Protestant Evangelical profession of faith, he was accustomed to tell them that he was a descendant of that Jacob Endress, who, as a representative of the city of Nuremberg, in the famous Imperial Diet, held at Augsburg in 1531, subscribed the Augsburg Confession of Faith. His mother was Anna Maria Henrici, of a Huguenot family of that name, who had fled from France to escape persecution, and settled at Neuwied, a town in Rhenish Prussia.

The early intellectual developments of Christian Endress were somewhat remarkable, and his studies were directed, from his childhood, with a view to a collegiate education. When he was eight years old, he was sent to the Latin School connected with the University of Pennsylvania, and in due time became a member of the University, where he was admitted to the degree of Bachelor of Arts, in July, 1790. Immediately after his graduation, he commenced a course of theological study, under the direction of the Rev. Dr. Helmuth, then a Pastor in Philadelphia, and, at the same time, prosecuted other branches of study, as Church History and Hermeneutics, under Pastor Schmidt of the same city. He preached his first sermon in Zion's Church, Philadelphia, on the evening of Easter Sunday, 1793.

In November, 1792, he received the appointment of Tutor in the University at which he had graduated. And he held this position until 1795, when he was elected Principal of the Congregational School of Zion and St. Michael. In this latter office he laboured, with great expense of health, until the year 1801, when he resigned it, and removed to Easton,—having received and accepted a call from the Lutheran Church in that place. After the year 1793, he served the congregation at Frankfort, preaching every alternate Sunday; and, during the year 1800, he preached once a month at Cohanscy, Salem County, N. J.; besides preaching frequently in different Churches of Philadelphia, and in other places. Until 1799 he was subject to the superintendence of the Minister or Ministers of the Church in Philadelphia, but, at the last mentioned date, he received a license from the Ministerium of Pennsylvania, and was ordained at Reading in 1802.

On the 22d of October, 1801, Mr. Endress was married to Margaretha, daughter of Jacob Fries, of Friesburg, Salem County, N. J.

On the 21st of November, 1801, Mr. Endress preached his first sermon at Easton. During the next three years, he ministered to the Congregations of Easton, Williamstown, Plainfield, Mooretown, Upper Mount Bethel, Hamilton, Smithfield and Hardwicke, besides occasionally preaching at Greenwich, Knowl-

\*MSS. from his son, Hon. Isaac L. Endress and Rev. Dr. Baker.

† His sponsors at his Baptism were Christian and Catherine Jausch. Frederick Lewis, one of the Sovereign Counts of Lowenstein-Wertheim had, by letter, a short time before, requested to be considered Godfather to the expected child, and therefore his name is found upon the Baptismal Record of the Church of Zion and St. Michael in Philadelphia, *Christian Frederick Lewis*; but he himself always wrote *Christian* only.



ton, Hope, Newtown and Walpack, in New Jersey, and Lower Saucon, in Pennsylvania,—these congregations being otherwise without the ministry of the Gospel. After 1804 the Congregations of Plainfield, Mooretown, Hamilton, Mount Bethel, Smithfield and Hardwicke, were provided with a Pastor, while he still retained the charge of the Congregations of Easton, Williamstown, Lower Saucon and Greenwich, occasionally visiting other churches in the region.

Mr. Endress remained here until the year 1814, when, in the hope of benefiting the health of his wife, he was led to remove to Dansville, Steuben (now Livingston) County, N. Y. Here he resided twelve months, and then returned to Easton.

On the death of the Rev. Dr. Henry Ernst Muhlenberg, in 1815, he was chosen to succeed him as Pastor of the Lutheran Congregation at Lancaster, Pa., and entered at once with great ardour on the duties of that responsible position. Here was opened a wide field of usefulness, in which his talents, learning and piety found ample scope. For a short time he was subjected to serious difficulty, on account of his favouring the introduction of the English language into the exercises of public worship. The Germans, regarding all attempts of this kind as an infringement of their rights, strongly resisted the wishes of those members of the congregation who were desirous of making provision for the spiritual instruction of their families, unacquainted with the German language. Many injurious reports concerning Mr. Endress, in connection with this matter, were put in circulation, but their effect was only temporary. The Germans withdrew from the church, and erected an edifice designed exclusively for German services. Mr. Endress, by the calm and yet fearless course which he pursued, greatly elevated himself in the estimation of not only his immediate friends, but the community at large.

In 1819 Mr. Endress was honoured with the degree of Doctor of Divinity from the University at which he was educated.

Dr. Endress died at Lancaster, after a brief but painful illness, on the 30th of September, 1827, in the fifty-second year of his age and thirty-fourth of his ministry. He was buried in the old Lutheran burying ground in Lancaster. The Rev. H. A. Muhlenberg, D. D., of Reading, performing the Funeral service.

Dr. Endress wrote, with equal facility, the German and English languages, and, at the time of his death, he had in contemplation several works for the press. He had prepared for publication a Commentary on the Epistle to the Romans, of which Bishop White, to whom it was subsequently submitted, expressed a highly favourable opinion. He was a liberal contributor to the pages of the Lutheran Intelligencer, and, after his death, several of his sermons were published in the Lutheran Preacher. In 1791 he published, in the German language, a duodecimo volume entitled "The Kingdom of Christ not Susceptible of Union with Temporal Monarchy and Aristocracy."

After the death of Dr. Endress, his widow removed to Rochester, N. Y., and remained there till 1832, and then took up her residence for the rest of her life in Dansville, where she died on the 11th of January, 1861, in the seventy-ninth year of her age. She was a member of the Episcopal Church. They had six children,—four daughters and two sons. One of the sons (Isaac L.) is a lawyer; the other (*Samuel L.*) a physician.



FROM THE REV. PHILIP F. MAYER, D.D.

PHILADELPHIA, JUNE 8, 1852.

Dear Sir: I knew Dr. Endress well. My acquaintance with him commenced previous to my settlement in the ministry, and became more and more intimate, I may say, till the close of his life. He often preached in my pulpit on his visits to his relatives in this city, and my intercourse with him was not only free, but in some degree confidential.

He gave you the idea at once of a noble specimen of a man. In his person he was tall, somewhat stout, and had a good strong frame, that seemed built for endurance. He had rather a rough German countenance, but there was great openness, manliness and vigour in his expression. Nor was his countenance, by any means, a false index to his character. His mind was one of far more than ordinary power. He perceived both quickly and clearly; and his judgment could be relied on with the utmost confidence. He was not satisfied with looking upon the surface of any subject—he investigated closely, and was disposed to look after the rationale of things, so far as it came within the range of the human intellect. He had a decided taste for Mathematics; and he indulged it as far as was consistent with his professional engagements.

In his theological views Dr. Endress was a decided Trinitarian, but an equally decided Arminian. As a Preacher, he was not technically eloquent—never studied or cared much for the graces either of style or of oratory; but you could never hear him without feeling that you were in contact with a discriminating, powerful and earnest mind. He had always great command of the more intelligent and reflecting portion of his audience.

In the Lutheran Church, especially in Ecclesiastical Bodies, few men had more control than Dr. Endress. His sympathies were strongly with the "liberal" party, and he had a principal agency in constructing the platform on which the General Synod now stands. He had a high idea of religious freedom, and endeavoured to promote it by every means in his power.

He was a diligent student of the Bible, and accustomed himself to thorough and independent investigation. He wrote a Commentary on the Romans, which has never been published, but which I have, since his death, had the opportunity of examining, and it seems to me to be very much of the same character with McKnight's Commentaries on the Epistles. It is a thoroughly critical and highly elaborate production.

In private life Dr. Endress was an example of all that is amiable, generous and of good report. He was full of good-humour and a most agreeable companion, while yet he never lost sight of the dignity becoming a Christian Minister. He was distinguished for his integrity, conscientiousness and benevolence.

With best wishes for the completion and success of your expected work,

I am most sincerely yours,

PHILIP F. MAYER.

FROM THE REV. J. FEW SMITH, D.D.

NEWARK, N. J., September 11, 1862.

Dear Sir: I fear that my recollections of Dr. Endress are hardly copious or definite enough to add any interest to your sketch of him. He was a relative of my mother, and was in the habit of making occasional visits at my father's house, and his visits were always gladly welcomed by us. I remember him as a man of large and vigorous frame, with an open, bright countenance, full of intelligence, bringing light with him to our circle,—a genial, warm





hearted man, gladdening us with his cheeriness. I have also bright recollections of certain feelings of awe with which I looked upon him as a Minister, and a man of great learning and power. I believe him to have been a man of sincere piety, and most exemplary in the discharge of all his duties as a Christian Minister. He was highly esteemed by our Pastor, the Rev. Dr. Mayer, who never gave his confidence or esteem hastily. As to the troubles in which he was involved on account of his wise endeavours to introduce the English language into the public services of the Lutheran Church, although I have heard more or less of them, yet, being a mere child at the time, I know nothing personally. I have learned to venerate his memory as an able and faithful minister of Christ.

With great respect, I am,

Dear Sir, truly yours,

J. FEW SMITH.

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## GEORGE LOCHMAN, D.D.\*

1794—1826.

GEORGE LOCHMAN was born in the city of Philadelphia, December 2, 1773. His parents migrated to this country from Germany at an early period; and, though in humble circumstances, were distinguished for their probity and piety. Their son George, at a very early age, exhibited an uncommonly precocious intellect, and especially a fondness for reading which distinguished him among all his youthful associates. And he comprehended and retained what he read. His perception was quick, his memory retentive, and his progress at school such as to attract, in an unusual degree, the attention of his teachers. His mind was also very early directed to the subject of religion, and, after a course of pungent conviction of sin and severe inward struggles, he was brought to exercise an affectionate confidence in the Redeemer. During his attendance on the catechetical instruction of the Church, his answers to the questions which were put to him by his Pastor showed a degree of promptness and intelligence, that excited the hope that he might be inclined to the work of the Ministry. Dr. Helmuth, under whose ministrations his early years were passed, did not fail to exert all proper influence for the accomplishment of this end. His mother also strongly favoured it; but his father at first objected, partly on the ground that he needed the services of his son in carrying forward his business, and partly because his income was so limited as to forbid the hope of his rendering him the requisite assistance in procuring an education. He, however, subsequently, on perceiving that his son's mind was strongly set in that direction, and being influenced also somewhat by the judgment of his Pastor, withdrew his objections.

After going through his preparatory course, he entered the University of Pennsylvania, where he graduated, with high honour, in the year 1789. On leaving College he engaged, for a while, in the business of teaching, at the same time prosecuting his theological studies under the direction of the Rev. Dr. Helmuth, with whom he continued till the year 1794, when he was licensed to preach by the Lutheran Synod of Pennsylvania. Shortly after his licensure, he accepted a call

\* MS. from his son, Rev. Dr. A. H. Lochman.



to Lebanon, Pa., where he remained, labouring with great diligence and success, twenty-one years. The charge was one that required a great amount of work, as it embraced not only Lebanon, but a considerable tract of surrounding country. During his residence here he was repeatedly solicited to other fields of labour, which were thought more eligible; but he declined the invitations, from a conviction that his duty to his own people, to whom he was most strongly attached, forbade a removal. In 1815 he was elected Pastor of the Lutheran Church at Harrisburg, Pa., and, owing to the peculiar circumstances of that congregation, he felt constrained, even at the expense of breaking a very tender tie, to listen to the invitation. He was, accordingly, installed over the Harrisburg Congregation, and his Introductory Sermon, which exhibited the Objects and Duties of the Christian Ministry, together with the corresponding obligations of the people, was received with so much favour that the Vestry of the Church caused it to be printed for gratuitous distribution. His accession gave a fresh impulse to the church; and his entire ministry there, which continued till the close of his life, was marked by frequent and signal tokens of the Divine favour.

In 1819 he was honoured with the degree of Doctor of Divinity from Alleghany College, Meadville, Pa.

He is said to have received the same degree from the University of Pennsylvania, but, as his name does not appear on the catalogue, the statement must be considered as at least doubtful.

After labouring with untiring assiduity during a series of years, and having many public engagements superadded to the appropriate duties of the pastoral relation, it was found that his constitution began to give way. The infirmities of age became prematurely apparent, and at length disease fastened itself upon him in a form that set all human skill at defiance. But his decline was marked with the most exemplary patience, the most serene Christian hope, and he walked with an unflinching step through the dark valley. He died on the 10th of July, 1826, in the fifty-third year of his age; and his Funeral was attended the next day, and a Sermon preached on the occasion, by the Rev. Dr. Endress, of Lancaster, Pa., from the text,—“Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation.”

Dr. Lochman's publications are the following:—

A Valedictory Sermon preached at Lebanon, - - - - -	1815
An Inaugural Sermon preached at Harrisburg, - - - - -	1815
History, Doctrine and Discipline of the Lutheran Church, - - - - -	1818
Evangelical Catechism, - - - - -	1822
Hinterlassene Predigten - - - - -	1828

Paulus Henkel; Sammlung Geistreicher Lieder; auch etliche Bucher für Kinder.

He was married, on the 7th of September, 1795, to Mary Magdalene Grotz, of Philadelphia, who became the mother of two children, and died on the birth of the second. On the 3d of June, 1799, he was married to Susan Hoffman, also of Philadelphia, by whom he had thirteen children. She survived him about fifteen years. One of his sons is the Rev. A. H. Lochman, D.D., of York, Pa., and another studied medicine, but, on account of bodily infirmity, was unable to engage in the practice.



FROM THE REV. WILLIAM R. DEWITT, D.D.

HARRISBURG, January 16, 1852.

My dear Sir: When I came to Harrisburg, in 1818, to take charge of the church to which I now minister, Dr. Lochman was the Pastor of the Evangelical Lutheran Church of this place. He and the Rev. Mr. Rahausser, the Pastor of the German Reformed Church, were then the only resident Pastors. The Presbyterian Church had been vacant for several years, and, with the exception of the Methodist Church, organized that year, there were no other churches. Mr. Rahausser remained but a short time after I came. He preached in the German language only. He was a gentleman of retired habits, diffident, but highly esteemed as an humble and devotedly pious man, well educated, and, I am told, of more than ordinary pulpit talent. Dr. Lochman preached a portion of his time in the English language. When the Presbyterian and Methodist Churches were not supplied, his church was the resort of all the English inhabitants of Harrisburg, who were accustomed to attend public worship. He was also frequently called on for the performance of Funeralservices, and the visitation of the sick in the English families. He was prominent in all the Educational interests of the Borough; was, from its organization to his death, the President of the Harrisburg Bible Society; and gave his countenance and support to every measure that promised to advance the public welfare. He thus became intimately associated with the citizens of Harrisburg, and, to this day, his name is held in affectionate remembrance by our older inhabitants of all denominations.

The German ministers of Dr. Lochman's age were but one generation removed from those who first came to this country from Germany. They, for the most part, pursued their theological studies with them, and, while doing so, resided in their families. From them they imbibed much of that pastoral simplicity and kindness, which so greatly distinguished them as a class, and which contrasted so favourably with the sterner elements in the characters of many of the Scotch-Irish ministers, the first Presbyterian Pastors of this region. This was the prominent feature in Dr. Lochman's character,—a childlike simplicity, combined with unmeasured kindness of heart, which nothing could disturb, except indeed some invasion of what he esteemed the rights and prerogatives of the good old Lutheran Church, for which he entertained an affection next in strength and devotedness to that he felt for his Divine Master. I do not mean to intimate that Dr. Lochman was a bigot—nothing could be farther from his nature. He could not be otherwise than genial and kind to all of every denomination. But the Lutheran Church,—the *Great Lutheran Church*, lay very near his heart. Its founder, —the Great Reformer, its glorious history, its precious memories, his own religious education and experience identified with it, and his long devotion to its welfare, rendered it, in his estimation, the Church pre-eminently that Christ loved; and he ill brooked any thing that interfered with its prosperity. I never knew a man who could more cordially adopt the beautiful language of Dr. Watts, in his poetical paraphrase of the one hundred and thirty-seventh Psalm, than Dr. Lochman could of the Lutheran Church:—

'For her my tears shall fall;  
'For her my prayers ascend;  
'To her my cares and toils be given,  
'Till toils and cares shall end.'

His preaching, his prayers, all his public as well as private ministrations, bore the impress of his pastoral character. He was esteemed among the most learned of the Lutheran Divines in this country. He always had a greater or less number of students of Divinity residing with him in his family, to whom



he gave instruction by way of preparing them for the sacred office. But in the pulpit he invariably laid aside the Doctor, and was the kind and affectionate Pastor. To the acute metaphysical divine, of the old New England stamp, and the strong doctrinal Scotch-Irish preacher, his sermons would have appeared, I have no doubt, somewhat meagre. I remember an anecdote, told by Dr. John M. Mason, of New York, to his theological class, of Archbishop Usher. A young minister, after having heard him preach, expressed his great disappointment. He expected to have heard the Archbishop evolve some great principle from his text, or propound some deep theological truth for discussion; "but," said he, "he was so plain that a child might have understood all he said. It does not *require* an Archbishop, certainly, to write and preach such a sermon—any one could do it—I could do it off-hand myself." "Go, try," was the laconic answer, "and you will find your mistake." The same might have been said of Dr. Lochman's preaching—so plain, so unostentatious, so level to the capacity of his hearers, that the first impression would be that any body can preach so. It certainly does not require a Doctor of Divinity to write and preach such sermons; but if any one had tried, he would have found his mistake. As a Pastor he was indefatigable. During his ministry here, he had, for a time, the charge of several small country congregations, in addition to the one in town, which rendered his pastoral labours very severe. But he was ever prompt to the call of duty when his health would permit. Storm or sunshine, cold or heat, day or night, he was ever ready to go and administer the consolations of the Gospel to the sick and dying, to the afflicted and distressed. Often, in my early ministry, have I come from my study with my head throbbing, in my efforts to get out something that might be useful to my people, and have met the Doctor, with cane in hand, walking the streets, with his fresh, ruddy countenance lighted up with an expression of benignity, either coming from or going to visit some afflicted family, some child of want, or some members of his congregation, at whose houses he was welcome, and I dare not say I never envied the leisure he enjoyed from his studies for pastoral visitation. Methinks I see him now walking the streets, with his golden-headed cane, a pattern of neatness in his dress, a perfect gentleman of the old school in his manners, bowing politely and complacently to all he met, and smiling benignantly on the little children, who rejoiced to be recognized by the good Doctor, and thought they had much to tell their parents at home when they could say that they had met Dr. Lochman in the street, and that he had spoken to them, and laid his hands on their heads and blessed them. In those days Whitsuntide was a great day in Harrisburg. It was a high day. On that day all the youth, of a certain age, of the Lutheran families, marched in procession through our streets, dressed in white, with a plain white cap on their heads, to the Lutheran Church, where they were confirmed, and received the benediction of their Pastor. Easter, with its abundance of coloured eggs, and Christmas with its Christmas trees, all laden with Christmas presents, were institutions of those days, in which the youth of our town greatly rejoiced, and of whose joy no one was a greater partaker than the good Lutheran Pastor. On those occasions he seemed in his element,—with a multitude of children around him, labouring to promote the joy of them all. But those days are past. *Sic transit gloria mundi.* Our population is now more than fourfold what it then was, and the wealth of our city has increased in a much greater ratio. The number of our churches and ministers of different denominations has also increased with our population. The old church edifices have given place to new and costly buildings. We have great preaching now, sprinkled occasionally with sensation and spread-eagle discourses. We have Bible Societies, Tract Societies, Missionary Societies, Sabbath Schools, Temperance Organiza-





tions, &c., &c., and I have no doubt that five times the good is now done that was formerly done. But, my dear Sir, the memories of the past linger around my heart, and are very dear to me. I have sometimes irrepressible longings for its return. As I recall, in my musings, the scenes of other days, I seem to meet again, in our streets, the good Lutheran Pastor, to see the benignant smile on his countenance, and to hear from his lips the "How do you do, my dear friend?"—in that peculiar tone of kindness which it is impossible to imitate. But he is gone. Notwithstanding four or five other excellent Pastors have occupied his place since his death, the memory of Dr. Lochman still seems almost as fresh and fragrant as ever.

Yours most respectfully,

W. R. DEWITT.

FROM THE REV. A. H. LOCHMAN, D.D.

YORK, PA., January 19, 1863.

My dear Sir: I have always felt a great delicacy in writing any thing of my father, lest the deep filial veneration and affection which I cherish for his memory should betray me into some representations of his character, which, to an indifferent person, might seem too highly coloured. I will, however, at your urgent request, give you some of my most general impressions concerning him.

I think I may safely say that his most prominent characteristics, as a Man and a Christian, were a childlike simplicity and an ardent affection. These qualities tempered and modelled the whole man. His piety was more of the type of that of John than of Peter. Though ardently attached to the Church of his fathers and of his choice, yet no one ever accused him of a bigoted or sectarian spirit. His hand was ever cordially extended, and his heart open, to welcome all who loved the Lord Jesus Christ, and who received what he regarded as the cardinal truths of our holy religion.

Neither in his intercourse with others, nor in his discussions at Synodical meetings, nor on any other public occasions, was there any thing that approached to ostentatious display—you always knew where to find him—he spoke directly to the point, without any formality or any concealment. To his students of Divinity, of whom he had, at different times, upwards of twenty, he always said,—“Be plain and simple—speak so that the common people will be able to understand you, and you are sure that the learned will.”

He scarcely ever passed a person, not even a child, for whom he had not a smile and a kind word.

The love of God in the redemption of the world, through the atonement of Christ, was the theme upon which, above all others, he loved to dwell: this seemed to set his soul on fire, and he discoursed upon it with an eloquence and a pathos which often proved quite irresistible.

In his judgment of others he always leaned to the side of mercy. His family government, though firm and decisive, was a constant exhibition of love. He scarcely ever administered a severe reproof; and I never knew him correct any of his children but once or twice, and then I was myself the unfortunate subject, and I richly deserved it. Something may be inferred concerning the influence that he exerted upon his children, from the fact that all of them who came to years of maturity, (seven,) became consistent members of the Church; and one son, who died a year ago, was not only for years an active member of the Church at Harrisburg, but for some time in the



Council, and to his death a devoted teacher in the Sunday School. He was found in the discharge of his duties at the school when so weak as to be scarcely able to walk. And even the servants in the family were so attached to my father that, as far as I can recollect, all remained until they were married, except the last one, and she stayed with us until after his death.

In his dying moments he said to a minister of another denomination who visited him,—“Brother, what would I now do, if I had not an Almighty Saviour to rest upon?”

But, my dear Sir, what have I done? Just what I might have known I should do, if I undertook to comply with your request. I am more than ever convinced of the delicacy of a son's attempting to sketch the character of his father.

Yours affectionately,

A. H. LOCHMAN.

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## FREDERICK HENRY QUITMAN, D.D.\*

1795—1832.

FREDERICK HENRY QUITMAN, a son of Stephen Henry and Anna Quitman, was born August 7, 1760, in the Duchy of Cleves, in Westphalia. His father was a man of some consideration, and held an important office under the Prussian Government: The son, at an early age, gave indications of much more than common intellect and great love of books; in consequence of which it was determined that he should have the advantage of a liberal education. He was, accordingly, placed, for some time, in a celebrated school at Halle, from which he was afterwards transferred to the University of the same city. His immediate family friends were not in favour of his entering the ministry; but his predilections for that profession were too strong to be yielded, and he therefore pursued a course of theological study with the ministry in view. There were, at that time, in the University of Halle, many Professors of distinguished name,—such as Knapp, Niemyer, Semler, &c., and, under the advantages which he here enjoyed, he made rapid progress in the various branches to which his attention was directed.

After completing his academic course with high honour, he was employed two years as a private tutor in the family of the Prince of Waldeck. He now became connected with the Lutheran Consistory of the United Provinces, and was ordained by that Body, with a view to becoming Pastor of the Lutheran Congregation in the Island of Curacoa. In due time he assumed that charge, and remained there, greatly respected, fourteen years. In the summer of 1795 he was induced, by reason of political convulsions, to convey his wife and children to New York, though he fully intended, after a short time, to return to Holland. After his arrival here, however, circumstances occurred adverse to his return, and favourable to his continuance; and he soon determined to spend the residue of his life on this side the Atlantic. He was especially impressed with the idea that there was a much wider field of usefulness open to him here than in his own country, and that the demand for labourers was also proportionally greater. Accordingly, he became

\*MS. from Miss Quitman.



the Pastor of the associated Churches of Schoharie and Kobleskill. Here he remained till 1798, when he took charge of the Churches of Rhinebeck, Wurtemberg, Germantown and Livingston. In 1815 he relinquished the charge of the two last of these churches, having prevailed upon them to call a minister for themselves; and, in 1824, he gave up the Church of Wurtemberg also, in consequence of his increasing infirmities. In 1828 his health had become so much impaired that he found it necessary to retire from all public labours. His mind gradually lost its vigour, until, at length, scarcely a trace remained of what he had been in his better days. He died June 26, 1832, in the seventy-second year of his age.

Dr. Quitman was married at Curacoa, in the year 1784, to Ann Elizabeth Haneyk, daughter of a merchant of that island. She died in the year 1803. In 1805 he was married a second time, to Mary, the widow of Frederick Meyer, of New York,—a lady who had been commended to him by his first wife on her death-bed, as likely to make a good mother to her young children. She survived him many years, and died at Clermont, April 11, 1849, nearly eighty-eight years of age. Dr. Quitman had seven children,—all by the first marriage. One of his sons, General Quitman, has been distinguished in both military and civil life.

Dr. Quitman's publications are,

A Treatise on Magic, or the Intercourse between Spirits and Men, -	-	1810
An Evangelical Catechism, or a short Exposition of the Principal Doctrines		
and Precepts of the Christian Religion, - - - - -		1814
Three Sermons on the Reformation by Luther, - - - - -		1817
A Hymn Book, - - - - -		1817

FROM THE REV. AUGUSTUS WACKERHAGEN, D.D.,

CLERMONT, N. Y., April 23, 1851.

Rev. and very dear Sir: The friendly request contained in your favour of the 3d inst. awakened in me some very grateful recollections, which it will afford me much pleasure to communicate to you, although but imperfectly, in writing.

The opportunities which I enjoyed for becoming acquainted with the late Dr. Quitman, were various and ample, both of us being fellow-labourers in the same portion of our Lord's vineyard, members of the same Ministerium, fellow officers to the same Body, and still more closely connected by my marriage with the only daughter of his second wife. These various relations very naturally gave occasion to frequent correspondence and personal intercourse. The result of which is that I feel no embarrassment in undertaking the service which you have asked of me.

Dr. Quitman's personal appearance was very imposing. His well-proportioned and ever erect frame stood full six feet high, and was of great bulk, weighing generally about, and sometimes above, three hundred pounds. When, as a youth of nineteen years, he entered the University of Halle, one of the Professors, surveying his frame, burst out into the exclamation,—“*Quanta ossa! Quantum robur!* Young man, you have in you the stamina for a life of a hundred years.” His bodily powers were very great. His small grey eyes cast a quick, piercing glance, and in the corners of his small mouth a benign smile was almost constantly lurking, so that even young children, to whom he was a great friend, looked at him with confidence. His mind, being equal in power to his body, imparted to him a high degree of both moral and physical courage, which manifested itself whenever there was occasion for it.



Dr. Quitman's character in society was conspicuous and of high standing. On account of his various learning, his refined manners and his great conversational powers, he was sought and admired by all. Having, after the termination of his University studies, been, for several years, private tutor to the children of the Prince of Waldeck, he was accustomed to move in the society of the higher ranks, and, when settled as Pastor of the Lutheran Church in Rhinebeck, was not only received, but sought, by the distinguished families of the vicinity, as, previous to his removal to the United States, had been the case on the Island of Curacoa. By his congregation he was deeply revered.

As to the religious and theological character of Dr. Quitman, it was of the liberal cast, he having been a disciple of the highly distinguished Professor Semler.

In preaching he was brief, biblical, practical and impressive, inculcating with great energy the Christian ethics,—his commanding appearance and deep-toned voice in the pulpit contributing much to the effect of his discourses. Sometimes, when treating particular subjects, or preaching on particular occasions, he would elaborate his sermons with great care. When at home, he never failed to make a complete skeleton of his discourse; but when away from home, he was "*semper paratus*," and often preached seven or eight times in one week, either in the German, Low Dutch or English language. He never used a manuscript in the pulpit.

Dr. Quitman was a man of great independence of character, and was always ready for any emergency. He had a retentive memory, considerable imagination and quick comprehension of characters and things—flashes of wit, some pleasing, some scathing, would, on proper occasions, dart forth from his prolific and well furnished mind. He was, in the years of his vigour, fond of horses, so that generally, in his frequent travels, he handled whip and line himself. When a student at the University, he delighted in driving coach and four. His various talents, and great acquirements in sciences and languages, never left him without one or more students, as well in Theology as in the classics; and the business of teaching always had for him peculiar attractions. He had a charitable and generous spirit, and his parsonage was the seat of a cordial hospitality.

To furnish you with anecdotes relating to my friend might be somewhat invidious. I will, however, mention two or three in proof of his courage, determination and ever ready wit. When he was engaged to the lady who became his second wife and who lived on the West side of the river, he came one day to the city of Hudson, intending to pay her a visit, with a view to the final settlement of all matters relating to their mutual concerns. But, as a most violent wind was raging at the time on the water, and tossing up high waves, no ferryman could be induced, for love or money, to carry the Doctor over. Unwilling to be disappointed, he walked and looked about until he met with two rough-looking tars, whom—showing them a hard silver dollar—he asked whether they had sufficient courage, for such a reward, to set him over. Readily consenting, they carried their charge safe as Cæsar was once carried through storm and waves, and received their well-earned reward.

An aged female member of his congregation, looking up to his face, asked him—"Dominie, have you had the *small pox*?" "No, mother, it has had me," was his reply. That disease had left its deep marks over his whole face.

Walking once in company with his step-son, the late Rev. Frederick G. Mayer, in the street in the city of Albany, they were met by an uncommonly large man, apparently from the country. The man seeing the Doctor, stopped short, and, scanning his frame from foot to head, exclaimed,—“I wonder who's





the biggest, I or you." "I know"—was the quick reply of Dr. Quitman, as he walked on—"who is the biggest fool of the two."

The Doctor being, at a certain time, sent by the Ministerium to allay some difference between a congregation and their Pastor, spoke on the occasion, as was his wont, as a man of authority. An elderly man, being displeased with his authoritative bearing, turned to the Reverend pacificator and said, with a taunting air,—“And what are ministers, then?” “We are grind-stones, to grind rough people smooth,” was the answer.

One Lord's day, arriving at rather an early hour near the church of a distant congregation, he was there informed that a certain man, by the name of Finger, living near the church, although not a member of it, had slandered him in the congregation. The services of the sanctuary being closed, the Doctor alluded to the affair,—the guilty man being present, and closed with the following observation: “But I see that the Devil has had a *finger* in this business, and therefore no one will believe a word of it.”

If, in the foregoing, you should find any thing worthy of your laudable purpose, it would give great pleasure to,

Rev. and dear Doctor,

Your obedient servant,

AUGUSTUS WACKERHAGEN.

FROM THE HON. WILLIAM C. BOUCK,  
GOVERNOR OF THE STATE OF NEW YORK.

FULTONHAM, March 10, 1851.

Rev. and dear Sir: I have delayed a little answering your letter of inquiry concerning the late Dr. Quitman, from a desire to converse with some aged people, in order to refresh my recollection of my early acquaintance with him. I have not, however, derived much advantage from doing so, as I find there are very few remaining who knew much about him during the time that he was Pastor of the Lutheran Church at Schoharie. I was myself, at that time, a mere boy; and, although I have a distinct recollection of having heard him preach during his ministry there, I cannot bring to mind any particular incidents that would serve to illustrate his character. Taking my general youthful recollections to which I have referred, in connection with my subsequent acquaintance, (having been associated with him as a Trustee of the Hartwick Seminary for several years, commencing with 1816,) I have a pretty strong impression in regard to his leading characteristics. I regarded him as exceedingly well educated and intelligent, but somewhat stern and rugged in his intercourse, and bold and earnest in his general bearing in society. As a Preacher, he was sensible, forcible, pointed, rather than highly eloquent in the common acceptance of the word.

In the year 1817 Dr. Quitman preached Three Sermons on the Reformation by Martin Luther, which were afterwards published. They are written with great spirit and power, and are particularly directed against all attempts at lording it over the conscience. An extract from one of them may perhaps throw as much light on Dr. Quitman's religious opinions as any thing that remains. It is as follows:—

“We have every reason to suppose that those subjects which are repeatedly mentioned in Holy Writ, and upon which the sacred writers lay a particular stress, are of the greatest importance to the Christian's belief, and constitute the basis of his religion. Out of the abundance of the heart the mouth speaketh. And which are the topics on which our Saviour and his Apostles dwell with particular delight, and which they enforce with marked zeal? Search the Scriptures, peruse the Gospel, and you will find almost on every page the following solemn declarations: God is a kind and benevolent Father, whose tender mercies extend over the whole human race. As a proof of this merciful disposition, he has sent his beloved, his only



begotten Son, into the world, that, through his mediation, or through his doctrine, life and death, man should be delivered from ignorance and superstition, from sin and misery, and conducted to the possession of truth, and the enjoyment of everlasting life. Every one that is willing to accept of this gracious offer, and to demonstrate his faith in the Redeemer by sincere love to God, and an active zeal for the welfare of his neighbours, may rely upon the assistance of the Holy Spirit, and thus be rendered meet, by the means of grace which the Gospel recommends for the enjoyment of eternal felicity, which Jesus Himself is to impart to his true believers, after having rescued them from the grave. These are the simple and native features by which the genuine Gospel of Jesus is easily distinguished from every artificial scheme."

Dr. Quitman was much devoted to the advancement of the Lutheran Church, and, by his opinions and counsels, exerted a decided influence in the management of its concerns. Indeed, his powers were of that commanding sort that could hardly fail to be felt in any circle in which he moved. As he was a foreigner, by birth and education, I suppose that he appeared to less advantage in the English language than in his native German. He had not much familiarity, I believe, in his intercourse with common people; and there was a sternness of expression in his countenance, that indicated a general habit of mind that would account for it. He had a fine commanding stature, and every thing pertaining to his personal appearance was impressive and imposing.

Respectfully yours,

WM. C. BOUCK.

FROM THE REV. G. A. LINTNER, D.D.

SCHOHARIE, March 27, 1862.

My dear Sir: As I take for granted that the Rev. Dr. Quitman will be one of the subjects of your work, I herewith send you a few reminiscences of him to be used as may suit your convenience.

I met Dr. Quitman frequently in our Synodical Conventions, heard him preach some very excellent sermons, and always regarded him as one of our ablest divines and most accomplished pulpit orators. He was President of our New York Ministerium, when I was received as a licentiate by that Body, in Albany, in the year 1818. I recollect that, during that session of the Ministerium, a complaint was brought by one of the churches against its Pastor for some misconduct; and, while the Ministerium was engaged in investigating the charges against the Pastor, a lawyer from the congregation, who had brought the complaint, delivered himself of a pretty long speech. The Doctor, who was in the chair, listened to it until he became wearied by its length and seeming irrelevancy, when he turned to one of the commissioners from the congregation,—an old acquaintance, in whose honesty and good sense he had the fullest confidence, and said,—“Mr. — is a lawyer—I don't care about law points and law arguments in the case—I want to know the plain truth—tell me, my friend—how is it? Has your minister done wrong? Have you lost your confidence in him, and have matters gone so far that he can no longer be useful among you, and do you really want him to leave you? Tell me, upon your honour, as a Christian, here, in the presence of God and this Ministerium, what you think ought to be done in the case.” The appeal was immediately answered in the same frank and candid manner in which it had been made. The aged member of the congregation, whom the Doctor had known for many years, arose and replied,—“I must say that I think it is best, in view of all the circumstances, that we and our minister should part. I am sorry it is so, but I cannot resist the evidence of it.” This settled the matter. The Ministerium agreed to dissolve the connection, under certain conditions satisfactory to both parties.



Dr. Quitman was present and presided at my Ordination, as Pastor of the Evangelical Lutheran Church of Schoharie, in June, 1819. He preached the Ordination Sermon, and I preached my Introductory in the afternoon of the same day. After service he came to me in the parsonage and said,—“My dear young brother, this has been to me a solemn day—your sermon awakened within me deep emotion—I feel that the connection this day established between you and this church will be a lasting and happy one, and will result in the salvation of souls.” The words seemed to me prophetic. The connection lasted thirty years, and, during that time, we were blessed with several gracious visitations of the Divine Spirit, which resulted in the hopeful conversion of many souls.

It was only a few years after the close of the Revolutionary War that the Doctor took charge of the Church at Schoharie; and, as the people had been deprived, in a great measure, of the means of grace, during the War, they had not much regard for religion, and still less for its ministers and institutions. I recall several anecdotes, illustrative of the then existing state of things, which he related to me. One day, as he was standing at the door of the parsonage, one of his parishioners, who, for some trifling offence had absented himself from the church, came along, and the Doctor stepped out, and asked,—“Mr. —, what is the reason you do not come to church any more?” “Ah,” replied he, “I am afraid you are one of those shepherds who care more for the fleece than for the sheep.” The Doctor, answering him in German, said,—“Du bist Kein schaaß mehr, Du bist ein Bock”,—“You are no longer a sheep—you are a goat.” This reply to the insulting language of a refractory member had the desired effect. It brought him to reflection, and he afterwards came to church and acknowledged that he had done wrong.

The Doctor was invited to preach on the occasion of a Masonic celebration. A member of his church heard of it, and came to his house, deeply exercised in respect to the matter, and said to him,—“My dear Pastor, I have understood that you are to preach before that Society which is in league with the Devil; and I could not rest till I had come and told you my feelings on the subject.” “I am sorry,” said the Doctor, “that you feel so, and to satisfy you that I intend to do no evil, I will read you the sermon which I have written for the occasion. “So he produced the sermon, and, as he read the text, the simple-hearted man exclaimed,—“My dear Sir, are you going to preach to these Masons from the Bible? Then I have no objections—it is all right, and I'll come and hear you.” So he did, and was much pleased and edified by the sermon.

At one of our Synodical meetings a protest was presented, censuring Dr. Quitman for exercising his authority as President of the Synod, in changing the place of meeting from a locality where a dangerous and fatal disease was prevailing. The protest met the approval of Synod, thereby implying a censure on the President. He felt himself called upon to repel the charge; and I well remember the terms in which he did it. “I own,” said he, that I exercised an authority not expressly granted in the Constitution; but I meant it for your good. My object was to save you from imminent danger. Suppose I had suffered you to run into the danger, and you had perished, would that have been right? I tell you nay—I never could have forgiven myself for sacrificing such a fine looking and worthy band of ministers to the *folly* of carrying out their views of constitutional authority.”

Dr. Quitman was one of those men who never fail to make an impression by their fine personal appearance, wherever they are seen. He had a cheerful disposition, was remarkable for his conversational powers, and could readily accommodate himself to any class of society into which he was thrown, always



sustaining the honour and dignity of the clerical character. In the pulpit he was highly animated, entering into the spirit of his subject, and generally carrying his hearers with him by his eloquent and forcible appeals. In his theological views he doubtless sympathized with those who have a general dislike for creeds, and hold to free interpretations of Scripture, without much regard to their dogmatic sense and ecclesiastical construction. In his intercourse with his people he was, in a high degree, edifying. There are still some in our churches, who have sat under his ministry, and who recollect many of his sayings, and speak of him with respect and veneration.

I am, dear Sir,

Very respectfully and sincerely yours,

G. A. LINTNER.

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## GEORGE DANIEL FLOHR.

1798—1826.

GEORGE DANIEL FLOHR was born in Germany in 1759; but of his parentage, or the history of his very early years, we have no information. The first we hear of him is, that, in 1793, he is engaged in the study of Medicine, in Paris, under the direction of an uncle. He lived in France during the appalling scenes of the Revolution, and mingled in the throng that witnessed the execution of Louis the Sixteenth. On this occasion, the accidental but terrible death of an individual who stood near him, in the crowd, part of whose mangled body was thrown upon his person, affected him most deeply, and led ultimately to a complete revolution in the plans and purposes of his life. He at once gave up the idea of entering the medical profession, and shortly after migrated to the United States.

Not long after his arrival in this country, he found his way to Madison County, Va., where he prosecuted the study of Theology, under the direction of the Rev. William Carpenter. Subsequently he engaged in teaching a school in Culpepper, and continued in this employment until his preparation for the ministry was completed. He was then licensed to preach the Gospel by the Synod of Pennsylvania, and engaged for a season in missionary service in South-Western Virginia. Here some of the most successful labours of his whole ministry were performed; and he had an experience also which had an important bearing upon his future usefulness. In 1799 he accepted a call from several congregations in Wythe County, and immediately entered upon his duties. Here he continued, labouring most diligently and faithfully, for many years. It was a field requiring a great amount of labour. It embraced five organized congregations, to which he stately preached, not only on the Sabbath, but frequently during the week. His churches lay in three different counties, and four of them were distant from his residence nine, twenty-two, thirty, and forty-seven miles. As his health declined during the latter part of his life, he was obliged to relinquish a considerable part of his charge, but the congregation near his home he retained till the last. He could never rest unemployed, even after his health had become much reduced, and he ceased not to deliver his weekly mes-





sage in the sanctuary until within a few weeks of his death. The illness that finally terminated his life was brief. He died in 1826, in his sixty-seventh year, in the most serene and joyful Christian triumph. His death produced a profound sensation of grief throughout the whole region in which he had ministered. Two Sermons were preached on the occasion—one in the German language, by the Rev. Mr. Houck, of the German Reformed Church, and the other in English, by the Rev. Mr. Chut, of the Presbyterian Church.

A volume of his Sermons was published after his death.

The widow of Mr. Flohr, who was a lady of great moral and Christian worth, survived her husband upwards of thirty years. The minister, who officiated at her funeral, gave utterance to the following sentiment, which met a warm response from many a heart:—"We now consign to the grave the venerable partner of that great and good man, to whose faithful ministry and holy life this Christian church and community are more indebted than, perhaps, to any other man, living or dead."

FROM THE REV. J. A. BROWN.

WYTHEVILLE, Va., January 1, 1859.

My dear Sir: I fear that I can do but very imperfect justice to the character you have requested me to delineate; and yet what I shall send you will be the result of no little inquiry among those who once knew the venerable man familiarly. There are hundreds still living who have distinct recollections of him, and who greatly revere his memory, though they knew him only in the latter part of his ministry.

Mr. Flohr seems to have been distinguished for great uniformity, both as a private Christian and a Minister. He was regular, systematic, philosophical in all his habits. He was a very close student, seldom mingling in society, except at the obvious call of duty. He was a man of deep piety and fervent devotion to the cause of his Master. His character was above suspicion. I have been brought up in the neighbourhood where he laboured and died, and now occupy part of his field, and I have never yet heard a single charge of impropriety or even imprudence alleged against him. He not only had no sympathy with a loud and boisterous mode of worship, but preached against it, and thereby gave offence to some; but even they were constrained to admit that he was incapable of an intentional wrong. There is a good old member of the Methodist Church, now living near me, who says that when he was young, and first became interested in the subject of religion, he at one time almost despaired of the Divine mercy in his forgiveness. He went to Mr. Flohr and laid his case before him, and then asked him whether he did not think him beyond the reach of hope. Mr. F. walked up to him, laid his hand upon his head, and said,—"I would to God that all who are yet out of the ark of safety might be brought to feel just as you do." "In that interview," said the old man, "I received the very instruction I needed, and soon was relieved of my burden, and found joy and peace in believing." This same old gentleman says that his house seemed to be a regular place of resort for those who were in distress either of body or mind. He was, indeed, a faithful Pastor. Even now there are many old Germans in this neighbourhood, to whom he brake the bread of life, who can scarcely speak of him without weeping. His influence was almost unbounded among all classes. His word seemed to be law with every body. And even now, when I sometimes step aside from the old landmarks of Lutheranism, I am met with "Father Flohr didn't do so." When difficulties arose, in the church or out of it, everybody seemed



satisfied to refer them for settlement to the venerable old Pastor, and from his decision scarcely any one ever thought of an appeal. A very intelligent gentleman, who knew him well, says that, in the settlement of difficulties, Mr. Flohr had to be Lawyer, Jury and Judge.

He preached altogether in the country and had no members in town. As this was entirely a German community, he never preached in English. He occupied nearly the whole field which now constitutes the Synod of Western Virginia.

In his person he was always remarkably neat, and, according to the old German custom, wore long stockings, with bright buckles at the knees and on his shoes. He was a man of full middle stature, and his general appearance and bearing were such as to leave it at no one's option whether to regard him with reverence. He occupied a neat country residence, which even now has an air of sacredness to those who knew him.

Perhaps no death has ever occurred in this region which occasioned such deep and general mourning as did his. Although I was then but a little boy, I remember distinctly what an immense concourse of people attended his Funeral, and what expressions of sorrow there were through the whole community. Though he lived more than a mile from the church where he is buried, his friends, in testimony of their affectionate respect for him, carried him on their shoulders to his last resting place.

Yours faithfully,

J. A. BROWN.

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## DAVID FREDERICK SCHAEFFER, D.D.\*

1808—1837.

DAVID FREDERICK SCHAEFFER, the eldest son of the Rev. Dr. Frederick David and Rosina (Rosinmiller) Schaeffer, was born in Carlisle, Pa., on the 22d of July, 1787. After being prepared for College at an Academy in Philadelphia, he entered the University of Pennsylvania, and, having passed through the regular course of study with diligence and success, graduated in the year 1807. Having studied Theology, according to one authority under his father, and, according to another, under Doctors Helmuth and Schmidt, he took charge of the Evangelical Lutheran Congregation in Frederick City, Md., in July, 1808. Though, at that time, but twenty-one years of age, he had developed a fine, commanding person; had, for his years, a large measure of intellectual acquirement; possessed the finest social qualities; and, for general personal attractions, was almost unrivalled. His Ordination took place in Philadelphia, on Trinity Sunday, 1812.†

Mr. Schaeffer soon became greatly endeared to his congregation, and was untiring in his efforts for the advancement of their best interests. He laboured

\* MSS. from his family.—Hist. Sermon by Rev. George Diehl.

† The former usage of the Lutheran Church was to license candidates for the ministry for one year only, and then, if they were found faithful, to renew the license for another, and thus they served a probation in the ministry for at least three years before they could be permanently invested with the office. The rule grew out of the fact that most of the ministers of the Church, during the last century, were educated in Europe. Within a few years the custom has been changed, and now, in many of the Synods, ministers are ordained as soon as they are called to a pastoral charge.



in season and out of season; in town and in the country; on the Sabbath and during the week; in the pulpit and out of the pulpit; beside the sick bed and in the Catechetical class. In 1829 he was unanimously elected Principal of the Frederick Academy, and, by the urgent solicitation of the Trustees, was induced to accept the appointment; though, after holding the office for some time, he was obliged to relinquish it on account of the pressure of his pastoral and ecclesiastical duties. In 1836 the degree of Doctor of Divinity was conferred upon him by St. John's College, Annapolis.

Dr. Schaeffer was intimately connected with all the leading movements in his own denomination, and with many important public enterprises out of it. The first English periodical established in the Lutheran Church, (which was the *Lutheran Intelligencer*;) in 1826, was, by common consent, committed to his editorial charge. He had a very important, if not a primary, agency in establishing the Theological Seminary at Gettysburg, which has now taken a commanding place among the Divinity Schools of the country. He was one of the founders of the Frederick County Bible Society, and was President of the General Synod in 1831 and 1832, and was, for several years, its Secretary. His earnestness and ability in a protracted controversy with the Romanists, who had a stronghold in Frederick, were eminently conducive to the interests of Protestantism in that region. He had rarely less than three or four students of Theology under his care, and it was a common saying, in view of the great number of ministers whom he brought into the Lutheran ranks, that he was a "Church Father."

Dr. Schaeffer's indefatigable labours, in connection with severe domestic afflictions, so materially affected his health that, for the last year or two of his life, he was physically inadequate to the amount of service which he had been accustomed to perform. In addition to this, certain adverse circumstances brought him into painful embarrassment in his relations with the Synod; and, just at that period, his earthly career closed. He died suddenly in Frederick, which had been his only field of labour, on the 5th of May, 1837, in the fiftieth year of his age, and the thirtieth of his ministry. His Funeral Sermon was preached by the Rev. Dr. Harkey, who was at that time officiating in the Lutheran Church in Frederick, and another Commemorative Discourse was subsequently delivered, at the special request of the congregation, by the Rev. Dr. Krauth, President of Pennsylvania College, who had pursued his theological studies under Dr. Schaeffer's direction.

Dr. Schaeffer's published works are to be found chiefly in the five volumes of the *Lutheran Intelligencer*, (from 1826 to 1831,) of which he was the Editor. He published, in addition, A Fast Sermon, delivered during the War of 1812-1815; An Historical Address Commemorative of the Blessed Reformation, 1818; and a Charge to the Rev. S. S. Schmucker, on his Induction as Professor in the Theological Seminary, 1826; and, it is believed, some other pamphlets.

On the 28th of June, 1810, he was married to Elizabeth, daughter of George and Catharine Krebs, of Philadelphia. They had six children, one of whom, the eldest, is a physician in Frederick, and another is the author of "Sketches of Travels in South America, Mexico and California," published in 1860. Mrs. Schaeffer died on the 30th of January, 1837, in the forty-sixth year of her age.



FROM THE REV. E. GREENWALD, D.D.

EASTON, PA., February 27, 1862.

My dear Sir: I knew Dr. D. F. Schaeffer, concerning whom you inquire, very intimately, having pursued my theological course in his study and under his direction. It is, therefore, both easy and pleasant to me to comply with your request for some general account of his character.

Dr. Schaeffer was a man of very fine personal appearance. He was tall, and though not corpulent, yet was not spare, but full in flesh. His features were round, his complexion fair, and his expression mild, genial and benevolent. His voice was full and melodious, his enunciation distinct, and he was easily heard through a large church. He seldom wrote out his sermons in full, but always prepared a sketch consisting of the chief heads and subdivisions, together with the principal ideas suggested by the text. His sermons were a simple exposition and enforcement of the great truths of the Gospel, without any attempt at oratorical display. They were not only thoroughly evangelical but thoroughly practical also, easily understood by plain hearers, and often evincing a strong attachment to the peculiar doctrines and usages of his own Church. His manner in the pulpit was easy and natural; his utterance, though not rapid, was yet never tediously slow; his tones were without any marked variety, and his gestures few and never violent. Occasionally, when he was more than ordinarily impressed with the truths he was delivering, his voice would take on a pathetic tone, and his preaching would become powerfully impressive. Without often uttering thrilling sentences, or dealing in splendid imagery, or aiming at any thing beyond a simple announcement of the plain truths of the Gospel, he was nevertheless listened to, from Sabbath to Sabbath, by large audiences, with profound attention.

He was unusually successful in searching out young men of piety and talents in his congregation, and inducing them to study for the Gospel ministry. Fifteen respectable and useful Pastors of the Lutheran Church were prepared for the ministry in his study. His attention would first be called to them during his pastoral visits to the families of his charge, or at his catechetical lectures, when giving instruction preparatory to Confirmation. He then embraced every suitable occasion to urge upon their consciences the duty of consecrating themselves to the sacred office, and he removed any difficulty, arising from want of means to acquire an education, that lay in their way, by offering to hear their recitations gratuitously, and proffering to them such other aid as their circumstances might require. All this service was rendered without any expectation of a recompense. If the recipients of these favours were afterwards in circumstances to make some practical acknowledgment of his kindness, it was always thankfully received; but, if otherwise, he found a sufficient reward for his kind offices in the reflection that, by contributing to the ministry of the Church to which he was so fondly devoted, he had also contributed to her substantial and enduring prosperity.

He was uniformly on the most friendly and even intimate terms with his ministerial brethren in Frederick. During seventeen of the twenty-eight years of his ministry, as Pastor of the Lutheran Church, the Rev. Jonathan Helfenstein was the Pastor of the German Reformed Congregation. They confided to each other their most private feelings; participated in each other's joys and sorrows; consulted with each other on various occasions of difficulty that occurred in their ministry; and were, in the best and truest sense, *par nobile fratrum*—Dr. Schaeffer's Christian name was *David*, and Mr. Helfenstein's was *Jonathan*. On the Sabbath after the death and burial of Mr. Helfenstein, Dr. Schaeffer preached a sermon, in his own church, commemo-





rative of his friend, from David's lamentation on the death of Jonathan,—“I am distressed for thee, my brother.”

Dr. Schaeffer was remarkable for his friendly bearing towards the poorest people. He would never knowingly pass even a poor negro in the street without a friendly recognition. It was sometimes said, by way of pleasantry, that he always wore out his hat first at the front brim by his habit of touching it with his hand, when bowing to the people, as he passed them in the street. He was always called, especially by the country people, *Parson Schaeffer*. They were accustomed to say that he never passed any of them on the road, however meanly clad, without speaking to them, whilst other ministers would pass them without any notice. It was owing especially to this characteristic that he was so exceedingly popular among the common people.

He exceeded most other ministers in the amount of pastoral visitation that he performed. He knew familiarly every man, woman and child, of his large congregation. His members welcomed him gladly, and greatly appreciated his visits to them, especially in the time of sickness. He would familiarly approach a sick-bed, sit down by the side of the sufferer, utter such words of sympathy, encouragement and admonition as the case demanded, kneel and offer a fervent prayer, and then pass on to fulfil the same benevolent office in other families. In allusion to his constant habit of visiting his people, when afflicted with the slightest indisposition, some persons used to say,—“If Parson Schaeffer's members have only the toothache, they send for him to pray for them.”

He was in labours more abundant. His congregation was the largest in the town, and he had three or four preaching stations several miles distant, in different directions, in the country. He preached regularly three times every Sabbath,—morning and evening in town,—and in the afternoon at one of the outside stations. He met his appointments in all kinds of weather, never failing in consequence of rain, cold, snow or mud. He performed more funeral services, and solemnized more marriages, than any two other Pastors in Frederick. He also made more pastoral visits than were made, perhaps, by all the rest. And, in addition to all his other labours, he was, for several years, Editor of a monthly publication, and gave regular daily instruction as Principal of Frederick Academy. He was also often called upon, by his poorer members, to draw up for them articles of agreement, indentures for apprentices, deeds and other similar instruments, all which service he would most cheerfully perform, from the simple kindness of his heart. No man knew better than he the luxury of doing good for its own sake.

Very truly yours,

E. GREENWALD.

FROM THE REV. GEORGE DIEHL, D.D.

FREDERICK, MD., March 4, 1863.

Dear Sir: I cannot furnish a letter of personal recollections concerning the Rev. Dr. D. F. Schaeffer, having seen him only once, and then at an Ordination, in my school days. But, having had, for the last ten years, the pastoral oversight of the same church which he served during the whole of his ministry, I think I am able to form a tolerably correct estimate of his character and labours. His words and deeds—every thing pertaining to his life—were still gratefully embalmed in the recollections of the surviving members of his charge. I will mention several characteristics which I have most frequently heard attributed to him.

Prominent among these was a spirit of *universal benevolence*. This was shown not only in his ministerial labors—in the pulpit and out of it; in his tender entreaties and admonitions when delivering God's message, and when



visiting the sick or counselling the anxious, but in all his social intercourse with the people. He was always ready to give them instruction or aid in whatever might promote either their present or eternal well-being. He was not only a spiritual comforter in the sick room, but he frequently performed the duties of nurse and physician, especially among the lower classes. When he met with a poor neglected boy, he always became interested in him, and, if possible, obtained a good place for him, either as an apprentice or a clerk, or if he was a boy of unusual promise, he would procure the means of giving him an education. There are now living in Frederick and elsewhere many respectable mechanics, merchants and manufacturers, and several in the learned professions, who are indebted, under God, to the kindness of Dr. Schaeffer for their social position and prosperity in life. Some have amassed fortunes by following the course in which he started them.

I may mention, next, *the marvellous amount of his active labour*. His manly and vigorous constitution fitted him for a great deal of work; and never were the physical energies of a minister of the Gospel more fully taxed. On the Lord's Day he commenced the catechetical instruction of the children of the congregation (usually two or three hundred) about nine o'clock in the morning. An hour later the public services began. As soon as the morning service was over, he took a hasty meal and rode into the country six or seven miles to meet an appointment to preach at two o'clock. Then he was frequently asked to ride several miles out of his way, to visit some sick person, or baptize a child. After his return home, he preached again, making his third sermon for the day. Thus was he engaged in public labours for eleven or twelve hours on every Sabbath, for a period of twenty-eight years. From Monday till Saturday he spent daily six or seven hours in pastoral and social calls and other public labours. He was always active in the various associations of which he was a member, especially in the Young Men's Bible Society, the Board of Trustees of the Academy and the Board of Directors in a Savings Bank. In those days Savings Banks had not become the important monied institutions they are now; and none but disinterested men were willing to give their time to the management of their concerns. Dr. Schaeffer, believing that the small earnings of poor people could be kept with greater safety, and made more productive, by this institution than in any other way, regarded it as a benevolent institution, and he was willing to give to it, as such, a portion of his time. After having spent nearly the entire day in out-door work, several evenings of each week were occupied in lectures and prayer-meetings, meetings of the Directors of the Bible Society, or other religious meetings. The amount of labour which he accomplished in this way would seem almost incredible.

He was distinguished also for *his great attention to children*. Not only did he know all the children of his congregation, and retain their Christian names in his memory, but he never met or passed any of them without speaking to them. In the family he would shake hands with all, calling each by name, and then would ask them a few questions about their lessons, their teachers, their plays or their books, and would add some words of affectionate counsel, exhorting them to be honest, frugal, industrious, never to tell a lie, never to let the sun go down upon their wrath, or never to omit saying their prayers morning and evening. All the children he met in the church on Sunday morning, to catechize them on the leading historical facts of the Bible, and the leading doctrines of Christianity. In no department of his ministerial labours was he more happy or more successful than in this. The fruits of this labour appeared in large annual accessions to his church. When these children, thus instructed by him, and devotedly attached to him, became young men and women, and were invited by him to join a catechumen's class,



with a view to preparation for church-membership, very few of them neglected the opportunity.

I will only add a word illustrative of *his patriotism and public spirit*. He evinced the warmest patriotism during the war of 1812–1815. On a Day of Fasting, appointed by the General Synod of the Lutheran Church, he preached a most fervent patriotic sermon, which was published. On receiving the news of the disgraceful battle at Bladensburg, he mounted his horse, and rode with Capt. B—— up and down the streets of Frederick, calling on the young men to organize a company and fight for their country. In the course of a few hours the company was full. He then rode with them three miles, and delivered an Address and offered a Prayer, while all the soldiers were kneeling. They then marched on to meet the enemy.

It would be easy to add much to the above statements, but what I might write will doubtless be communicated to you through other channels.

I am truly yours,

GEORGE DIEHL.

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## JACOB MILLER, D.D.

1808—1850.

FROM PROFESSOR M. L. STOEVER, OF PENNSYLVANIA COLLEGE.

PENNSYLVANIA COLLEGE, }  
GETTYSBURG, April 8, 1862. }

My dear Sir: The name of the Rev. Dr. Jacob Miller is well worthy of being held in enduring remembrance. I have explored the various sources of information concerning him within my reach, and am happy to transmit to you the result in the following statements:—

JACOB MILLER was born on the 11th of December, 1788, in Goshenhoppen, Montgomery County, Pa.,—one of the most intensely German districts in the Commonwealth. He was a son of John Jacob and Hannah Miller, and was reared under religious influences, in accordance with the views and practices of the Lutheran Church. On reaching a suitable age, he attended a course of catechetical instruction, conducted by his Pastor, the Rev. Dr. Geissenhainer, and was received, by the rite of Confirmation, to the communion of the Church. His early mental developments were, in a high degree, creditable, and this, in connection with the general stability and excellence of his character, suggested to his Pastor the idea that his views should be directed to the Christian ministry. Accordingly,—the consent of his father having been obtained,—he commenced his studies under Dr. Geissenhainer, and continued to prosecute them with great success during a period of five years. In 1808, his Preeceptor having accepted a call to the city of New York, young Miller repaired to Philadelphia to complete his theological studies, and placed himself under the instruction of those two venerable divines, Helmuth and Schmidt, who, at that time, had charge of a private Seminary for the education of young men for the ministry.

On the removal of Dr. Geissenhainer to New York, Mr. Miller, although he had not yet finished his course of study, received a unanimous call from the united congregations of Falkner Swamp, which, at that time, included Goshen-



hoppen and Boyer's Church. He consented, agreeably to the advice of his Professors, to supply the vacancy temporarily, and to fill appointments, once in four weeks, until the completion of his studies. Before the close of that year, on his being regularly licensed to preach the Gospel, by the Synod of Pennsylvania, the call was renewed, and he accepted it, and entered at once upon the duties of his office. Here he laboured with great fidelity, and a good measure of success, for twenty years.

In 1829, on the occasion of the resignation of Dr. Henry A. Muhlenberg, as Pastor of Trinity Church, Reading, Pa., he was unanimously invited to become his successor; but he was induced, chiefly by his strong attachment to the people among whom he had laboured so long, to decline the call. He was, however, subsequently prevailed upon to reconsider his determination, and finally consented to a removal to Reading, which took place in May, 1829. The charge which he now assumed embraced the congregation in the town, together with four others in the country,—namely, Sinking Spring, Alsace, Spies and Schwarzwald. He regularly preached in Reading on the morning of the Lord's Day, and in the afternoon in one of the country churches; and, for some years, he officiated in the town in an alternate service with the German Reformed minister, with whom he sustained the most friendly relations.

He was honoured with the degree of Doctor of Divinity from the University of Pennsylvania in 1838.

During Dr. Miller's residence at Reading, he was frequently invited to other positions in the Church, which many would have considered more eligible; but he could not be prevailed on to consent to another severance of his pastoral relation. He was much attached to his congregation, and he knew that he possessed, in large measure, their confidence and affection. He continued their Pastor until his death, which occurred on the 16th of May, 1850, in the sixty-second year of his age, and the forty-second of his ministry, having been connected with each of his two charges just twenty-one years. His health had been in a precarious condition for about a year preceding his death. He was subject to frequent attacks of vertigo, one of which seized him in the pulpit, during the services preparatory to the Communion. His symptoms seriously alarmed his friends, and, in compliance with the advice of his physician, he suspended his official duties, in the hope of obtaining relief. But, as the desired relief did not come, and the prospect of a permanent recovery grew increasingly doubtful, he tendered his resignation as Pastor, with the expectation that an effort would immediately be made to secure a successor. His congregations, however, refused to accept it; and his pastoral relation continued till the close of life. His illness, which was protracted and painful, he endured with the most cheerful submission to the Divine will, and finally passed away rejoicing in the triumphant hope of immortal glory. His Funeral Sermon, which was most impressively appropriate and pathetic, was preached by the Rev. Dr. Demme, from John xiv, 2, 3; and the services at the altar and at the grave were performed by the Rev. C. F. Welden.

Dr. Miller was married, on the 22d of March, 1813, to Anna Maria, daughter of the Rev. Dr. Geissenhainer. They had four children,—three sons and one daughter. The sons, who were young men of great promise, were all engaged in the study of Theology, with a view to entering the ministry; but Providence defeated their hopes by bringing them severally to an early grave. The





daughter, Mrs. E. N. Endlich, wife of John Endlich, Esq., late United States Consul to Basle, with her mother, still survives.

Dr. Miller was a man of marked ability. He possessed great quickness of thought and fine powers of discrimination; and his mind had been subjected to careful and diligent culture. His personal appearance was uncommonly impressive and commanding—his high, expansive forehead, and bright, penetrating eye, reminded one very much of Daniel Webster. If he had entered political life, he would have shone in the Halls of Congress, or in any other sphere of public activity to which he might have been designated.

As a Preacher, he occupied a front rank in our ministry. His discourses were clear, strong, practical, and his manner earnest and impressive. His congregation at Reading was large,—consisting of from eight hundred to a thousand, and they always gave him their undivided attention. He possessed fine social qualities, and, though naturally quiet and reserved, and sometimes apparently stern, he had really warm sympathies, and a frank, genial, cheerful disposition. He was enthusiastic in his devotion to Music. When a lad, it is said that he frequently rose from his bed at midnight, and practised on the piano and violin until dawn of day.

Dr. Miller wielded an immense influence. In whatever position he was placed, his power was felt. He was particularly influential in an Ecclesiastical Body, being at once a good debater and an able leader. Owing to his peculiar views on some subjects, he did not always succeed in carrying his measures, though his friends, when they were constrained to differ from him, never failed to give him credit for the utmost sincerity and honesty of purpose. He was decidedly a man of mark, and his life was fruitful of blessing to the Church and the World.

Believe me very sincerely yours,

M. L. STOEVER.

FROM H. H. MUHLENBERG, M.D.

READING, January 18, 1862.

Dear Sir: On the resignation of my father, as Pastor of Trinity Church in this place, Mr. Miller was chosen his successor. I had then just concluded my college course, and I commenced my acquaintance with him by finding him my Pastor on my return. I was one of his first class of catechumens, and well remember the interest with which I listened to his explanations of the Catechism, and of the Principles of Natural and Revealed Religion. Although, after a college course, I found myself rusty in the German language, I managed to take down imperfectly his lectures, and write them out at home, from time to time, for my own benefit and the convenience of my friends in the class, some of whom were growing up with an imperfect knowledge of the German. His lectures and explanations were altogether in that language; and, if my recollection serves me, but one of the class, of perhaps sixty or seventy, used the English Catechism and recited in the English language. His lectures were adapted to the humblest capacity, and were at once easily comprehended and easily remembered. His arguments, and in some instances his very words, are vividly in my memory to this day. If any doubt remained in any mind in respect to any thing in his public lectures, there was no hesitation felt in asking him for an explanation; and it was always given so promptly, and kindly, and satisfactorily, that it became really a pleasure to ask him questions.



He soon acquired the confidence and affection of both the old and the young, and we felt that in our Pastor we had also a faithful and devoted friend. He made it a practice to visit all the members of his church, both high and low, at least once a year; and he was deeply impressed with the idea that it was essential to a minister's highest usefulness that he should have a personal acquaintance with those who constitute his pastoral charge. By his social disposition and winning candour, he made personal friends of all who had the opportunity of becoming well acquainted with him. Although there was a great disparity of years between him and myself,—he being in the prime of life, and I a mere youth,—I soon learned to look upon him as a friend, and one of my greatest pleasures was to spend as much time as I could in chatting with him in his study. He always seemed disengaged, and just as ready to converse with me on religion, politics or the occurrences of the day, according to the mood we happened to be in, as if I had been, in all respects, his equal.

By years of intercourse of this kind, I learned that his opinions were fixed and positive, but he was always willing to explain his own views, and to listen patiently to the arguments that were brought against them. One of his strong prejudices was in favour of the German language, as excelling the English in copiousness, clearness and facility for expressing ideas. He acknowledged the English as the language of the land, but nothing more; and thought that every person of liberal education, especially every one of German descent, should learn and use the German language. He would never hear it sneered at or derided without an instant word in its defence, and, as he was a man of very decided talents, it required some degree of courage to attack his opinions on any subject; for there was more than an equal chance that the assailant would not come off victorious.

Another strong prejudice that he cherished was that his own Church was vastly superior to any other, in respect to both faith and government. Not that he thought other churches were out of the pale of salvation, or denied that they had their good points, and were instrumental of promoting the Redeemer's cause in the salvation of souls; but he thought them exceedingly imperfect as compared with our own. Ours he maintained was the real trunk, while others were mere branches, and the Catholic a decayed stem.

Still another of his strong prejudices was to be seen in his opposition to the General Synod, which he looked upon as a mere scheme for religious and even political influence. Whether this view originated in personal distrust of the men who were at the head of the enterprise, or in general views of human weakness, or both, I am not able to say. He was always in favour of the amplest individual and congregational liberty of religious opinion and connection, consistent with his views of Scriptural truth. I have repeatedly argued this point with him, and could never even get him to agree to the expediency of the General Synod, as a bond of closer union to our churches. Nothing, in his judgment, but similarity of religious faith and principle could be permanent. In this connection I may state that, although he received the degree of Doctor of Divinity from the University of Pennsylvania, he never recognized it, or called himself any thing else than *Jacob Miller*, Lutheran clergyman. Any other title than this was decidedly distasteful to him.

Notwithstanding the fixedness of his opinions, when he became convinced that the young people of his charge in Reading were growing up without such an acquaintance with the German language as to render it a suitable medium for conveying to them religious knowledge, he yielded his strong prepossession in its favour, and consented to the introduction of the English into his congregation. And he used his influence to procure the election of a son of an old friend as English Pastor; and he was actually chosen by an overwhelming



majority; and Mr. Miller laboured in great harmony with him so long as God spared his life and health.

And when, during a protracted illness, which turned out to be his last, he sent in his resignation, the congregation seemed to feel as if his place could never be more than partially filled. Hence the difficulty of finding a successor; for, in the affectionate hearts of his flock, every one who was compared with him was found wanting. And he will never be forgotten, never cease to be loved, by those who sat under his preaching or enjoyed his friendship.

Yours truly,

H. H. MUHLENBERG.

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## ERNEST LEWIS HAZELIUS, D.D.\*

1808—1853.

ERNEST LEWIS HAZELIUS, a son of Eric and Christiana Hazelius, was born in Neusalz, in the Province of Silesia, Prussia, on the 6th of September, 1777. He was descended, on the paternal side, from a long line of honoured Lutheran ministers, extending as far back as the days of the Swedish King, Gustavus Vasa, by whose agency the Reformed Religion was established in Sweden, at an early period of the Reformation. To this excellent Christian Prince one of his ancestors served as Chaplain. Hence, though a native of Germany himself, the family from which he sprang belonged to Sweden. His father had been educated at the University of Upsal for the ministry, but, in consequence of his becoming convinced that he was not called of God to the sacred office, he abandoned the idea, and directed his attention to secular pursuits. Shortly after this he left Sweden, and, after travelling for a season, finally settled in Neusalz, having, meanwhile, joined the Moravian Church, and married a pious woman of that communion. Young Ernest was faithfully instructed by his parents in the great truths of Christianity, while they spared no pains to secure the due development of his intellectual powers. He was deprived of both his parents before he had reached his sixteenth year, but not till they had made good impressions upon his mind and heart that were never effaced.

It may be proper here to relate a somewhat remarkable incident which had a very decisive bearing upon the destiny of the subject of this sketch. His mother, who was a native of Stetten, attended the same school, and was on terms of great intimacy with the Princess Sophia of Anhalt Zerbst, better known to the world as the Empress Catharine II, of Russia. It is said to have been a distinguishing characteristic of this Princess that, in the days of her greatest elevation, she never forgot her former friends. She granted to the brother of her early friend, Capt. Brahtz, the privilege of bringing goods, free of duty, to St. Petersburg, and, whenever his vessel was in port, invited him to dine with her, always making minute and affectionate inquiries concerning the companion of her school days. When she heard of the birth of young Ernest, she wrote to the mother of the boy, proposing to adopt him as her own son. His pious parents were embarrassed by the unexpected proposal, and finally determined not to give

\* MS. from Rev. Dr. G. B. Miller.



the Empress an immediate answer, but to wait till the child was old enough to decide for himself. Several letters were, in the mean time, interchanged, but there was nothing decisive until Ernest had reached his twelfth year, when another communication came from the Empress, demanding a prompt reply to the question which had so long been a subject of correspondence between them. "Dear Christiana," writes Catharine, "give your consent, and I will be a mother to your boy." The lad had, from his earliest childhood, given very satisfactory evidence of piety, and had determined, if he lived, to become a minister of the Gospel. His predilection for the ministry, was, probably, in some measure, induced by the fact that his paternal ancestors, for several generations, had chosen this profession; but a circumstance, that occurred when he was only five years old, made an abiding impression upon his mind, and seemed, under the direction of an overruling Providence, the turning point in his life. His parents, taking him along with them, made a visit to Herrnhut, and, whilst there, Bishop Muller, a venerable minister of the Moravian Church, after having catechized the child, took him into his arms, blessed him, and solemnly devoted him to the ministry of reconciliation. That impressive scene, and the words of the dedicatory service, in after days, rang through his ears, nor were they forgotten even when he was an old man. His desire for the sacred office was strengthened from year to year, and whenever any thing was said in regard to the proposal of the Empress, it was manifest that he regarded it only with aversion. And when she wrote for the final answer, he had no hesitation in giving it in the negative. In after life, he often referred to this incident in his early experience as a striking illustration of that particular providence which watches, with parental care, over all our ways.

The studies of young Hazelius were commenced at Neusalz, his native place. They were, for some time, continued at Kleinwelke, and then he entered the institution at Barby, at which his academic course was completed. His theological studies he pursued at Niesky, at a Moravian institution under the direction of Bishop Anders, the Senior Bishop of the Conference; after which, he was furnished, by the authorities of the Church, with a license, as a candidate, to preach the Gospel. In the year 1800 he received an appointment as classical teacher for the Moravian Seminary at Nazareth, Pa. This he accepted, contrary to the advice of his friends, and notwithstanding several eligible situations had been offered him in his native land. On reaching this country, his first object was to acquire a good knowledge of the English language, that he might be able to impart instruction in the institution: and in this he was eminently successful. He remained at Nazareth, labouring with great efficiency, for eight years, having, during this period, been appointed Head Teacher and Professor of Theology in the Theological department. It is an interesting fact that the first three Divinity students he had at Nazareth, became Bishops in the Moravian Church. Differing, however, from his brethren, in their views of Church Government and Discipline, and influenced also by some other considerations, he resolved to withdraw from the Seminary, and to change his ecclesiastical relations. Whilst he had the highest respect for the Church which his father had adopted, he still felt an earnest desire to unite with the Lutheran Church, in whose service his ancestors had for so many generations, been employed. Without, therefore, in the least, disparaging his Moravian brethren, he took his leave of them in peace,





bearing with him the highest testimonials of his ability as a Teacher, and his character as a Man and a Christian.

In the spring of 1809 he returned to Philadelphia, and, for a season, gave instruction in a private classical school. But, though his labours here were very successful, he did not remain long. In the fall of the same year he accepted a call to take charge of the united congregations of New Germantown, German Valley, and Spruce Run, in Hunterdon County, N. J. As he had previously preached only as a licentiate, he was ordained by the Ministerium of New York, and then entered on his pastoral duties. Here he laboured with great fidelity and success; and, when he resigned his charge, he left all the congregations in a flourishing condition. At New Germantown, the place of his residence, he conducted a classical academy in addition to his arduous professional labours.

On the 12th of April, 1810, he was married to Huldah Cummings, daughter of John Bray, of Lebanon, Hunterdon County, N. J. They had no children. Mrs. Hazelius survived him, and died on the 16th of March, 1855.

In 1815 the institution at Hartwick went into operation, and Mr. Hazelius was selected, by the Vice Executor of Mr. Hartwick's will, as Professor of Christian Theology and Principal of the Classical department. The appointment was confirmed by the New York Ministerium, and the Professor immediately entered on the work assigned him. This institution he served with great ability for fifteen years, at the same time preaching regularly on the Sabbath, and acting as Pastor of the village congregation.

In 1824 he was honoured with the degree of Doctor of Divinity simultaneously from Union College and Columbia College.

In the spring of 1830, having been elected Professor of Biblical and Oriental Literature, and of the German Language, in the Theological Seminary at Gettysburg, he decided to accept the appointment, as he supposed that the change would be the means of enlarging his usefulness in the Church. His connection with this institution, however, was but brief. He resigned his chair, much to the regret of the Directors, in 1833, to accept a Professorship in the Theological Seminary of the Synod of South Carolina, the vacancy having been occasioned by the lamented death of Professor Schwartz. He entered upon his duties in this new field on the first of January, 1834.

In the summer of 1842 he revisited his native land and the scenes of his youth. He was received with the utmost cordiality and with the most flattering tokens of respect. He was greatly urged to return with his family, and spend his remaining days in the country that gave him birth; and a lucrative situation was offered him by the King of Prussia; but the land of his adoption, and his little Seminary in the backwoods of Carolina, had become too dear to him to relinquish.

In this position he spent the remainder of his active and useful life; and his labours were crowned with a rich blessing. His connection with this institution continued during a period of nineteen years; and even when, at his own request, and in consequence of the infirmities of age, he resigned his place, and another was appointed to succeed him, he still generously continued to give instruction, by way of aiding his successor, up to the full measure of his ability. It was only four days preceding his death that exhausted nature compelled him to take his final leave of the students in the capacity of an instructor. Scarcely had he quitted his post when his earthly career closed. He died, after an illness of a few days, on the 20th of February, 1853, in the seventy-sixth year of his age. He



died in perfect tranquillity, and in the full assurance of entering into rest. His funeral was very numerously attended, and a Discourse delivered on the occasion, from Rev. xiv, 13, by the Rev. Dr. Bachman, of Charleston, who had been, for many years, one of his intimate friends. His remains were interred on the grounds between the dwelling he had occupied and the lecture-room of the Seminary.

The following are Dr. Hazelius' publications:—Life of Luther; Life of Stilling; Augsburg Confession, with Annotations; Materials for Catechization on Passages of Scripture; Church History; History of the Lutheran Church in America. He was also, for some time, Editor of the *Evangelische Magazine*, published at Gettysburg.

FROM THE REV. HENRY J. SCHMIDT, D.D.

PROFESSOR IN COLUMBIA COLLEGE.

NEW YORK, March 27, 1861.

My dear Sir: You have asked whether I could give you any reminiscences of the late Dr. Hazelius—any incidents of his life not yet made public. I regret to say that I have nothing new to communicate, without entering the sphere of his strictly private affairs, or placing my own personal relations to him in too prominent relief. I have often regretted that I never thought of availing myself of the peculiarly favourable opportunities which I once enjoyed for informing myself of the particulars of his early life until it was too late—until my dear mother, who had known him so intimately, was no more. He and my father were school-mates in Germany, at the *Pedagogium* in Barby, and appear, at that time, already to have been much attached to each other. When the Doctor left the *Pedagogium* for the Theological Seminary, my father went to the University as a student of Medicine. Some time after this—I do not remember how long—the Doctor came to this country, to become Professor of Theology in the Moravian Seminary at Nazareth. Here he led rather a lonely life for a few years, until my father arrived at the same place, when the two friends were reunited, and for some time occupied rooms in the same building. When the young medical practitioner married and settled himself down in his domestic establishment, Dr. Hazelius may almost be said to have made the house of my parents his home. All the time that he could spare from his official duties was spent there, so long as he continued to reside at Nazareth.

I have wonderfully distinct recollections of my earliest childhood, and one or two of them are connected with the subject of this gossiping letter. He was my godfather, and held me at the font, and thus sustained to me a relation which, in those good old-fashioned times, was esteemed second only to that of a parent. The fidelity with which he discharged the duties thus assumed, the many acts of kindness which I received at his hands, especially at the time when I entered the ministry, and when his paternal counsels and guidance were invaluable, will never fade from my memory. My father had then been for years reposing under the sod. As I said, my recollection of him goes back to my earliest childhood; but the incidents which are so distinctly retained by my memory, were of too trifling a nature to be recounted in a letter. I may, however, mention one incident which my father used to relate with great glee. Small parties used, in those days, to spend a day, occasionally, in a pleasure excursion from Nazareth to the Blue Mountains, where an old Revolutionary soldier, named Burroughs, had a cottage, not far from the Gap. These parties carried their provision with them, which they enjoyed in the old pensioner's cottage, where the remains of the meal were quite an acceptable donation. On one such occasion, my parents, Dr. Hazelius and



another friend named Felgentreff, made up the party, the last named person having contributed, among other delicacies, a roasted goose to the entertainment. When he undertook to carve this *piece de resistance*, it slipped away from under his knife, and fell under the table. He seems not to have had the presence of mind displayed by another noted character in a similar position—at any rate, he failed to quickly clap his foot on the lapsed goose. This was a chance not to be neglected by a half-famishing dog, that had been greedily looking out for scraps—he seized the Capitoline fowl, and rushed out of the door. The cottage was near the road where the declivity of the mountain was steep. Out flew poor Felgentreff after the canine robber, calling loudly upon him to relinquish his ill-gotten prey. Vain was the summons. Felgentreff gave chase, but the more he ran and shouted, the more furious became the speed of the dog, that knew the topography of the mountain better than his pursuer, and was soon beyond the reach of the vengeance which so laboriously strove to overtake him. Of course the company assembled in the cottage enjoyed the scene immensely; and it was long ere Felgentreff heard the last of his bootless chase after the stolen goose, from which he returned quite out of breath; for, unable soon to check the rapidly accelerated speed of his career down the mountain, he did not fail to learn that, while the *facilis descensus* is not over disagreeable, the *revocare gradum* is, especially when *minus* a goose, a tedious *opus*, and a hard labour. Regretting that I have nothing of more importance to communicate,

I remain most truly yours,

H. J. SCHMIDT.

FROM THE REV. GEORGE B. MILLER, D.D.

PROFESSOR IN THE HARTWICK SEMINARY.

HARTWICK SEMINARY, September 28, 1854.

Dear Sir: I had the happiness of a long and intimate acquaintance with Dr. Hazellius, and was called upon to preach on the occasion of his death. It is easy for me, therefore, to comply with your request, and it gives me sincere pleasure to co-operate in an effort for transmitting to posterity a record of so useful and venerable a man. I shall barely hint at a few of the more prominent traits of his character.

In his private character Dr. Hazellius was devout, humble, simple-minded, upright,—faithful in the discharge of his onerous duties even to scrupulousness. In his family he was kind, affectionate and loving. In promiscuous company he made himself very agreeable, being at once very sociable and fond of conversing upon useful subjects. He had a peculiar affection for children, though never blessed with any of his own. If he had some prejudices, and was at times somewhat hasty, this, with all who enjoyed the happiness of his acquaintance, served as a mere foil to his noble qualities of heart and mind. As a Public Teacher, whether in the Pulpit or the Theological Chair, or the Classical School, his gifts were rather solid than showy. He was well acquainted with Latin, Greek and Hebrew, as well as with a number of Modern Languages, and was uncommonly familiar with History, both General and Ecclesiastical. He was a learned Theologian, and a good interpreter of Scripture. A respectable Preacher, his sermons were sensible, well digested, evangelical and practical.

That he was an excellent instructor is abundantly testified to by many of his pupils, still living,—some of them occupying important stations in the ministry, and others in civil and political life. He always took the warmest interest in the welfare of his former pupils, doing every thing he could to



benefit them; while many of them, in turn, cherish his memory with an affection truly filial.

It would be unjust to his memory not to allude, in this connection, to some of his extra-official labours. He prepared several books, partly translations from the German, partly original, some of which have been published, while others are yet lying in manuscript. His mind, never at rest, was always devising or prosecuting some useful enterprise. As another proof of his active turn, I would mention that, while he was at Hartwick, he frequently employed his summer and fall vacations in visiting destitute congregations in various parts of the State, acting as a sort of volunteer Home Missionary, at his own cost; and I have no doubt that some of our congregations were actually preserved from extinction by his faithful labours. By this means, too, he knew the condition of our churches and could direct young men, when they were licensed, to the places where their services were most needed, and to which they were best adapted.

He also carried on an extensive correspondence till the decay of his strength rendered the exertion too laborious.

If now it is asked what has been the fruit of his more than fifty years' active and laborious exertion, especially of the last thirty-seven, in which he was engaged in preparing young men for the ministry, the answer is, his faithful services have introduced into the ministry a large number of active and useful men, and thus conduced to the increase and extension of the Church. And whereas, during the period of his labours, as Theological Professor, our Church, by the blessing of the Most-High, has increased ten-fold, he has been honoured by our Heavenly Master, to contribute a very material share to this increase, and I presume there are few in our connection, whose praise is in all the churches, especially in the Northern and Southern extremities of our land, as is that of Dr. Hazelius.

I am, dear Sir,

Yours in the bonds of the Gospel,  
GEORGE B. MILLER.

FROM THE REV. HENRY N. POHLMAN, D.D.

ALBANY, January 8, 1862.

My dear Sir: When I went to Hartwick, as a theological student, in 1816, I not only became acquainted with Dr. Hazelius, but came under his immediate care and instruction. The relations thus formed gave place, in due time, to other relations of a more general character; and there existed between us, to the close of his life, an intimate, not to say confidential, friendship. My memory is full of incidents, some of them touching enough, and some of them laughable enough, that might aptly illustrate his different characteristics.

The personal appearance of Dr. Hazelius was striking, and would make him pretty likely to be noticed in a crowd. He was of about the middle size, and, whether his body was at rest or in motion, there was always an inclination of the head so considerable as to suggest the idea of a natural deformity. He had a fine, round, intellectual face, that gave you the assurance, before he opened his lips, that he was much more than an ordinary man. His movements were rapid; but there was a slight degree of awkwardness about them, growing out of the fact that he was extremely near sighted. I remember, on one occasion, as I was riding to Cooperstown with him, in the winter, he suddenly took off his hat, and made a very graceful bow. "Whom are you bowing to, Doctor?" said I. "To that gentleman," said he, "that we just passed." "That gentleman," said I, "was a stump." Of course, he enjoyed the joke as much as I did. His manners were those of a well-bred gentleman





of the old school. He had great kindness of spirit, but along with it, as often happens, a full share of irascibility. Of this latter quality one or two striking instances now occur to me. I was, at one time, an assistant to the Doctor in his school; and, as my boarding place was some two miles distant, I used to take my dinner along with me and eat in my room. He was just returning from *his* dinner, when some of the boys were amusing themselves by rolling a cannon ball through the lower hall of the building, and it actually came near hitting the Doctor as he was entering the door. As I had, at that moment, opened my own door to find out what was going forward, my face was the first that presented itself to Dr. H., and his first thought was that I was the offender, and he instantly drew himself back, and lifted his cane, as if to level a terrible blow at me. I exclaimed,—“Why, Dr. Hazelius!” And by that time he discovered his mistake. One of his boys from Albany, rather an unlucky fellow, addressed him in the school in a somewhat impudent manner, and the indignant preceptor, by a tremendous blow, knocked him down. The boy made a great ado, and affected a much more serious injury than he had really experienced, so that the Doctor was prodigiously frightened. He came rushing into my room in great consternation, and said, “I believe I have killed Russell.” I immediately went into his room, and there, sure enough, was Russell lying on the floor, apparently writhing in agony, and evidently willing to have it believed that it was the agony of death. I was satisfied, in a moment, that it was all affectation, and that the fellow had really received no serious injury. It was agreed that I should take him to his boarding house, where he might have the requisite attention paid to him. The Doctor was so deeply exercised about him that he could not feel contented to stay away from him, and, accordingly, he had the bell rung for evening prayers at three o’clock in the afternoon, and then hastened away to ascertain the condition of his victim; when, behold, I had the pleasure of telling him that he had gone off skating!

Dr. Hazelius had a highly logical mind, and there was great continuity of thought observable in all his productions. Not only was his knowledge of the classics most thorough, but he had great facility of imparting it to his pupils. His preaching was eminently instructive, and the most cultivated hearer would never find in it any lack of material for his mind to work upon. His voice was mellow and pleasant, and sufficiently flexible, without being very loud. His gesture, though not abundant, was simple and natural. Instead of looking his audience in the face, his eyes seemed to be watching the flies upon the ceiling; and this, of course, detracted somewhat from the force of his manner. He wrote and spoke the English language not only fluently, but with great correctness; insomuch that it would hardly have occurred to you that it was not his mother tongue. Indeed, it became much easier for him to preach in English than in German. I remember once accompanying him some twenty miles below Hartwick, where he went to preach a Funeral Sermon for some old German, and though he began in the German language, he found it so difficult to proceed in it, that long before the sermon was finished he was making free use of the English.

Dr. Hazelius never seemed to take much interest in Deliberative Bodies, and, I think, that neither his taste or talents pointed very decidedly in that direction. He was, however, once President of the General Synod.

I remain, as ever, yours sincerely,

HENRY N. POHLMAN.



FROM THE REV. JOHN G. MORRIS, D.D.

BALTIMORE, November 1, 1862.

Dear Dr. Sprague: The first time I ever met Dr. Hazelius was in this city, in 1830, when he was on his way to Gettysburg, where he had been called as Professor of Theology. He was staying at the house of a venerable minister of our Church, and, instead of sending his card to announce his presence, as some fastidious gentlemen do, he called at once, and, with a sort of semi-apologetic mien, observed,—“I owe you this visit and pay it out of gratitude.” I replied that I was not conscious of having put him under any obligation to me. “Not you,” he continued, “but your parents. In 1800 I landed in this city from Bremen, a stranger, and, on my way to Bethlehem, I passed through York, where your father kindly entertained me for some days, and I shall ever remember his generous hospitality.” Very frequently, in our subsequent intimate intercourse, did he allude to that event, and always with evident pleasure. This may be one of the reasons of our confidential relations as long as he lived.

He remained in Baltimore over the following Sunday, and I of course invited him to preach. On our way to church he inquired whether I read my sermons, and to my negative answer he made no reply. I did not then know his mode of preaching or I should have modified my answer. He did not read. I wish he had, for without his manuscript the good Doctor was not a good preacher. He was not fluent in extemporaneous speech, nor systematic in arrangement. He was too old to commit his sermons to memory, and had habituated himself entirely to his notes. With his pen, he was strong and clear: with his tongue, weak and confused. As I gently chided him afterwards for abandoning his habitual track, he remarked that he always tried to conform to the custom of the pulpit in which he preached, even at the risk of blundering. A few years afterwards a similar event occurred. He and I had been invited to speak at the meeting of the Frederick County Bible Society, which was to be held, during the meeting of our Synod, at that place. It happened to be on the 31st of October, the anniversary of the Reformation, which affords a glorious theme for a Bible Society speech. The Doctor had elaborated a regular discourse on that subject, expecting to read it from the pulpit, but we were not in the pulpit, and he was too far removed from the light to see distinctly, (for he was very near-sighted,) and what could he do? He could not recite his written speech, and he was not ready for an off-hand effort. It was a failure.

During his several years residence in Gettysburg, though thirty years his junior, I was his confidential friend. He undertook no important work without consulting me, and minutely related to me all his grievances and sorrows. I could even have taken liberties with him, which it was not safe for others to do. For instance, whilst examining his students in the presence of the Board, he would forget that he was examining, and go on lecturing, and thus exhaust the time allotted before half of the young men had been questioned. I would gently remind him of the nature of the exercise, when he would spasmodically exclaim,—“Yes, yes, you are right,” and then proceed, “Well, Mr. S——, tell us what you know about the Manicheans—their rise, doctrines, influence, etc.” The young fellow would begin, and probably soon come to the end of his line, when off would go the Professor in a regular lecture on the Manicheans, when he was kindly reminded again that the impatient Board had come to hear what the students, and not what the Professor, knew. The old gentleman would, with a smile, beg pardon, and in less than ten minutes would be off again in another long explanation.



He was surprised, and I presume a little mortified, to hear the announcement from the President of the Board,—“Your hour is out—let another subject be introduced.”

I have met with but very few Professors who understood the *art* of examining: they always seem to think they must explain every blunder a pupil makes, and correct every error he commits. This belongs to the Lecture Room, and not to the Examination.

I should suppose that no Professor was ever more loved by his pupils than was Dr. Hazelius. Having no children of his own, he seemed to cherish a paternal feeling towards *all* under his care, and I believe it may be asserted with truth that not one of them was ever heard to utter a disrespectful word of him. They revered him for the purity of his character, the artlessness of his conduct, and loved him for the deep interest he always showed in their affairs.

He was painfully afflicted at any of their derelictions, and so perfectly innocent himself that the slightest departure from the strictest propriety would affect him to the very soul. The night previous to a College Examination, some mischievous students had raised a pole with a flag bearing this inscription,—“Menagerie of living animals to be exhibited to-day.” Now this, to most of us, was a good joke, though lacking wit and ingenuity; but to the tender-hearted and delicately nerved Hazelius it was a heinous offence, and whilst the rest of us laughed, he sat down and absolutely wept.

I was long aware that his position in Gettysburg was not pleasant, and we often spoke of a change as desirable to him. A letter was received by me, from a leading man in the Synod of South Carolina, inquiring into the qualifications of a minister for the post of Professor in their Seminary. Instead of answering as requested, I proposed the name of Dr. Hazelius, which was received with the most gratifying surprise, never dreaming that reputedly one of the best scholars and best men of the Church would leave her chief Seminary, to go down to the backwoods of South Carolina; but he did go, and was glad to go.

Before he left Gettysburg the students raised a subscription for his portrait, and he came to Baltimore to sit for it. He would insist on my accompanying him every day to the artist, to keep him awake and cheerful. I put forth all my powers to enliven him, for the artist was a dull fellow, and had nothing to say, but all was in vain. After half an hour's constant sitting, the old gentleman would nod: I would rouse him by some piquant story or interesting question in Church History: occasionally I would get up some difficulty in Hebrew Grammar or Exegesis, which would rouse him for a moment, but he would soon collapse. Then I would eulogize some man whom I knew he did not like, or pretend to be a Democrat; and, when all else failed, I brought up the Manicheans; but before the hour was out, he was again asleep. A man asleep is not the man to be painted, and we would adjourn for that day, with leave to sit again. The picture was finished after much trouble, and is now suspended in the Seminary Chapel, but it is a very imperfect counterfeit of the noble original. The best likeness of him is that in mezzotint by Sartain, but that represents him without spectacles. When a man wears spectacles all his life, and is never seen without them, they are a part of his likeness, and no true artist will leave them off.

The literary labours of Dr. Hazelius have never had much reputation beyond our own Church. His publishers were not of that class who *make* a book sell, and he himself knew absolutely nothing of the ways of trade. Though his books were carefully elaborated, (he wrote several of them three times over,) yet they have never found many readers beyond his own circle. His translation of the life of Stilling seemed to be his favourite, and yet it is the



least meritorious of them all—a lame or sickly child is often the pet of the family. He would read this book in manuscript to the members of his household by the hour, and was deeply mortified that it created no excitement on its subsequent publication.

When the Doctor moved to South Carolina, he, like many other Northern men who go there, became a slaveholder, from necessity, as he used to say. As far as I know, he had but one slave, and he a little boy. It is said his discipline was most paternal, and the exercise of it gave him greater pain than the little culprit felt. He would lecture the offending darkey, reason with him as though he had been a man, preach to him, *cry over* him really, whilst the scamp was slyly laughing at “ole massa” all the time. It was a most amusing scene altogether. I have heard frequent recitals of it with all the moving protestations of the Doctor, and the cunning, half-jocose apologies of the servant. The Doctor’s earnest sincerity and deep emotion were in strong contrast with the boy’s giggling countenance and evident and ill-concealed enjoyment of the fun.

As a Theologian, Dr. Hazelius was profound; as a Linguist, learned; as a Christian, devout; as a Teacher, successful; as a Man, complete as far as our fallen nature can be.

Yours very truly,  
JOHN G. MORRIS.

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## GOTTLIEB SHOBER.\*

1810—1838.

GOTTLIEB SHOBER, a son of Andrew and Hetwig Regina Shober, was born in Bethlehem, Pa., on the 1st of November, 1756. His parents were exemplary Christians, in connection with the Moravian Church, who, with other members of their communion, removed to the South, to a new settlement that had just been commenced by the Church in Bethabara. Under the influence of a careful Christian education, his mind early became impressed with a sense of the infinite importance of religion, and the desire to gain satisfactory evidence that he had been born from above. He states that, on one occasion, when he was lying in his bed at night, his thoughts were much occupied with his spiritual condition, and his probable future career. He wished to know what was before him, and whether he would finally be happy in the world to come. Whilst thus engaged, he fell asleep, and, during the night, had a remarkable dream, which left upon his mind a strong and enduring impression. His future life seemed to open clearly before him, and he saw how his difficulties, from without and within, were all to be referred to an ardent and unyielding temper. Yet he thought that the more distant prospect looked bright and peaceful. “How often,” says he, in referring to this dream, “how often I might have been preserved, and how many vexations I might have escaped, if I had not been so headstrong, and inclined to follow the promptings of my own nature, regardless of the consequences. It is certain that he who is in disposition a child, who loves like a child, believes every thing, hopes every thing, and puts the best construction on every thing, spares himself many unhappy hours. But

\* MS. from Bishop Welle, of the Moravian Church.





I was always anxious to live a life devoted to the Lord, and I know that He often made Himself manifest to me, and afforded me extraordinary consolation. From this time, I could say,—‘The Lord is my Shepherd, I shall want nothing.’” He united with the Church when he was in his seventeenth year, and partook of the Lord’s Supper, for the first time, on the 23d of November, 1773. After this, however, he suffered severe inward conflicts, and there were times when he was subject to temptations that brought him to the borders of despair. He felt a strong sense of obligation to serve God in the best way he could; and, as he had no prospect of entering the ministry, owing to his straitened worldly circumstances, he set himself to the diligent cultivation of Music, that he might, in that way at least, contribute to the sustaining of public worship.

For several years young Shober was engaged in teaching a school; but, as his income from this employment was inadequate to the support of a family, he sought and obtained a place as a clerk in a store, and continued in it for three years. After this he devoted some time to learning a mechanical trade; and, at a later period still, he built a paper mill in the vicinity of Salem, (the first establishment of the kind South of the Potomac,) and also opened a book-store, serving, at the same time, as Postmaster of the place. Subsequent to this, he studied Law, and was engaged for some years in the practice,—being prompted to this chiefly by the desire to assist his Moravian brethren in the suits in which they were involved in respect to a portion of their property. He was also repeatedly elected to the State Legislature, and was a prominent member of that Body.

During all this time Mr. Shober was living an eminently godly life, and endeavouring to make every employment in which he engaged subservient to the advancement of the cause of Christ and the best interests of his fellow-men. At length, having passed his fiftieth year, and lost all relish for secular business, he resolved to devote what remained of his life to the ministry of the Gospel. In entering upon this work at so advanced an age, he was only obeying an impulse which had followed him from his youth, and had strengthened with increasing years. Having determined to enter the ministry in connection with the Lutheran Church, he offered himself, in due time, to that Body and was received with great joy.

In the spring of 1810 Mr. Shober, in company with the Rev. Mr. Stork, visited South Carolina, and, while there, preached his first sermon. The next autumn, at a meeting of the Synod of North Carolina, he was solemnly set apart to the work of the ministry, and immediately became Pastor of the Church in Salem and several other churches in that neighbourhood. Here he continued labouring with great zeal and fidelity until a few years before his death. As Providence had so far prospered him in his worldly affairs that his family were provided for, he refused all pecuniary compensation for his services, rejoicing that it was in his power thus to testify his gratitude and devotion to the Saviour who had died for him.

When he had reached the age of sixty he was prostrated by a severe and protracted illness, which both himself and his friends expected would terminate his life. He was altogether happy in the prospect of dying, while yet he was not impatient to quit the service of his Master upon earth; but it pleased a Gracious Providence to restore his health and prolong his life for upwards of twenty years. He continued his active services in connection with his pastoral charge until the



infirmities of age unfitted him for any further public service. He had the most humble estimate of the results of his own labours, while yet he greatly rejoiced in the privilege of having been permitted to preach the Gospel. After he retired from the active duties of the ministry, no small part of his time was devoted to the immediate preparation for his approaching change. Just before his last illness, he said, with great cheerfulness, to one of his brethren,—“When you hear of my death, you may be sure that I have gone to my Saviour.” He died full of faith and peace, at Salem, the place of his residence, on the 27th of June, 1838, in the eighty-second year of his age. Of those who commenced the building of that place he was the last survivor.

Mr. Shober was one of the Founders of the General Synod of the Lutheran Church, and was its President, in 1825, when it met at Frederick, Md., and was also placed upon the Committees appointed to prepare a Hymn Book for the Lutheran Churches, and to publish the Translation of Luther's Catechism. He also took a deep interest in the establishment of a Seminary for the training of young men for the ministry, and was appointed one of the first Directors of the Institution, by the General Synod of 1825, which adopted the incipient measures for the formation of the Seminary at Gettysburg, Pa. In his last will and testament he remembered this School of the Prophets, and left it three thousand acres of land; and, though the land did not increase in value as the donor expected when the bequest was made, yet the act was an evidence of his deep interest in the prosperity of the institution. He was much devoted to the Sabbath School enterprise, and it was chiefly through his instrumentality that an auxiliary to the American Sunday School Union was established in North Carolina.

Mr. Shober prepared two volumes for the press,—the one translated from the German of Stilling, entitled “Scenes in the World of Spirits;” the other entitled “A Comprehensive Account of the Rise and Progress of the Christian Church, by Dr. Martin Luther; interspersed with Views of his Character and Doctrine.” The latter work was written by request of the Synod of North Carolina, and, after an examination of the manuscript, was highly approved and recommended to the public.

In the year 1782 Mr. Shober was married to Maria Magdalena Transu, with whom he lived most happily for more than half a century. He had seven children,—three sons and four daughters; three of whom, with their mother, died before him. Three of the daughters were married to clergymen.

FROM THE REV. D. P. ROSENMILLER.

LANCASTER, PA., March 20, 1862.

Dear Sir:—My first personal knowledge of the Rev. G. Shober dates back to the year 1825, when I attended a meeting of our General Synod in Frederick, Md., at which he was present. From 1829 to 1832, while I was a resident of Lexington, N. C., I was often in his company at his own house; and he assisted me on several sacramental occasions, in the country churches in Stokes County, which he had previously served as Pastor, and in which I became his successor.

In person Mr. Shober was broadly built, about five feet ten inches in height, and had usually enjoyed excellent health. He had a cheerful expression of countenance, which encouraged the familiar advances of strangers on their first introduction to him. In his conversation he was free and easy, and his unbounded flow of good-humour sometimes manifested itself in witty sayings.



and droll anecdotes, which were sure to draw loud bursts of laughter from his auditors. At such times, I have seen his broad, merry face illumined as if by a sudden flash of electricity, while his proportionally broad chest would be convulsed with muscular agitation, and the very spectacles on his patriarchal nose would seem to share in the fun. So expanded was his chest that, in its projection, there was a corresponding depression across his back, of sufficient depth to allow an ordinary sized infant to be laid in it. Picture to yourself a gray-haired Patriarch, with a ruddy full-moon face, all glowing with good humour, and you will have a good idea of the personal appearance of Mr. Shober.

His general character was well illustrated in his history, for he was emphatically a self-made man. Commencing as a tinner, he married the daughter of a Moravian, and soon made himself at home in the pleasant town of Salem. Whilst working at his trade, he undertook to study Law, and accomplished his purpose. In due time he commenced practice, and was somewhat extensively employed in the neighbouring Counties of Stokes, Davidson, Rowan and Surry, being the only member of the Bar acquainted with the German language, and able to transact business with the large number of Germans then living in that region. Combining a book and stationery store with his tin shop, which he contrived to have carried on, he also became proprietor of a paper mill, kept the Post-office, which he caused to be made a distributing office, and was the owner of a farm, with numerous slaves, and thousands of acres of low-priced lands in the Western part of the State.

Mr. Shober was eminently a cheerful and genial Christian,—his religious character taking its hue in no small degree from his natural temperament. He had a firm faith in the great truths of the Gospel, and evinced a most benevolent spirit in all his intercourse with his fellow-men. After he had passed the meridian of life, he expressed a wish to become a Minister of the Gospel, and was eventually received as a member of the Evangelical Lutheran Ministerium of North Carolina, and served his churches gratuitously until near the time of his death. But there were not wanting those who looked suspiciously upon his professions, and were disposed to find unworthy motives for even his best actions. Such persons gave him little credit for preaching gratuitously, because they said he continued to make money as fast as ever, by means of his tin shop, book store, paper mill, farm and Post office. Whilst he was frequently treading on the toes of the Methodists and Baptists, he, in turn, encountered their serious opposition; and, to weaken his influence, the former would pray publicly for his conversion, and the circuit riders, being strangers to him, would ask him if he had any religion.

What Mr. Shober lacked as an orator he supplied by the use of drollery and tact. It cannot be denied that he, sometimes, in obedience to an impulse that seemed quite irresistible, approached very near to the former in the pulpit; while he resorted to the latter abundantly in his legal practice. When he determined to become a Minister of the Gospel, it was his wish to take orders in the Moravian Church, but he found that he could not be admitted there without going through a regular course of theological training, which, at his advanced age, seemed impossible. He also knew that he could not continue to reside in the town of Salem, if he became connected with another denomination. He, therefore, made it clear to the Corporate Fathers that a certain alteration in their rigid and exclusive borough laws was called for. This being adopted and duly confirmed by legislative act, the way was open for him to carry out his already meditated plan. He then applied to the Rev. Charles Stork, of Cabarras, who prescribed for him a course of reading; and he also accompanied that faithful man in his catechetical lectures, carefully observing and taking notes. In due time he applied for admission to the Synod, and



was received. When the indignant Moravians called a meeting to compel him to leave their town, he calmly adduced their recent enactment as proof that they were acting without a warrant.

Mr. Shober once told me that a clergyman from Germany had settled in Lexington, and a report was started, so highly injurious to the purity of his character, that he was compelled to prosecute for slander, and he employed him (Mr. S.) as his counsel. "When I had examined the case," said he, "I found it was rotten and wholly indefensible. On the day of the trial, I employed several persons to mingle with the witnesses of the defence, and report their conversation to me. They did so. When those witnesses were called up, I objected to their testimony on the ground of a conspiracy. I could prove that one agreed to say so, and another so, and did prove it. Their testimony was set aside, and full damage given to my client. I then said to him,—'I have helped you out of this scrape, and I want you now to follow my advice. Sell what property you have, return to Germany, and never show your face in this country again.' He did so, and the country was well rid of a bad man."

Mr. Shober was a warm friend and zealous supporter of Sunday Schools. He supplied them liberally with books, and, by this means, in a country exceedingly destitute of the means of grace, undoubtedly accomplished much good.

For many years he was Treasurer of the North Carolina Synod, and kept his accounts satisfactorily. But at length some of his brethren thought that he should not have a life-estate in the honours (emoluments there were none) of that dignified position. I was present when the movement was made for a change. But he frowned it down as an outrageous rebellion against authority, which the lapse of many years had sanctioned. "I kept the money," said he, "when there was none to keep, and will continue to do so now, whilst there is any thing in the treasury." The election resulted in his favour. In taking his usual time-honoured seat, his radiant face showed that a gratifying result had been realized. "Brethren," said he, "I am obliged to you for my re-election. If I did not say so, I would be a hypocrite."

His family continued regular members of the Moravian Church. His only son, *Emanuel*, is a lawyer of respectability.

Very truly yours,

D. P. ROSENMILLER.

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## FREDERICK CHRISTIAN SCHAEFFER, D.D.

1812—1831.

FREDERICK CHRISTIAN SCHAEFFER, a son of the Rev. Dr. Frederick David and Rosina (Rosenmiller) Schaeffer, was born at Germantown, Pa., where his father was then Pastor, on the 12th of November, 1792. Both his parents were distinguished for great force of intellect and character, for consistent and elevated piety, and for earnest devotion to the interests of their children. This son, in his early childhood, evinced a very thoughtful and serious spirit, and seemed to grow up in the love and practice of religion. Shortly after he was received to the communion of the Church, he commenced his preparations for the sacred office. He pursued his classical studies, partly at the Academy in his native place, and partly under the direction of his father; and his theological course also was conducted by his father almost entirely.





He was licensed to preach the Gospel in 1812, by the Synod of Pennsylvania, then in session at Carlisle.

Shortly after his licensure Mr. Schaeffer was called to the Church in Harrisburg: he accepted the call and entered upon his labours on the 12th of November, 1812. Though he was very young, he proved himself fully adequate to the place, and his labours were at once eminently acceptable and useful. It was during his ministry here that the English language was successfully introduced into the worship of the sanctuary,—a measure invariably attended with difficulty, and in many cases fraught with very serious consequences.

After labouring at Harrisburg for about three years, he accepted a call from the congregation of Christ's Church in the city of New York, "to preach German and English." This church was built in 1773, and was known by the name of the Old Swamp Church. Here he preached in the two languages until the erection of St. Matthew's Church in 1823, which was designed exclusively for English services. On the completion of this edifice, he took charge of the English congregation, and Dr. Geissenhainer, who had had charge of the Swamp Church previous to the settlement of Mr. Schaeffer, was recalled to that church with an understanding that the exercises were to be conducted in the German language. Difficulties, however, arose, in consequence of conflicting interests between the two churches, until St. Matthew's was finally sold to the Germans. Mr. Schaeffer and his people removed to the edifice known as St. James' Church, presented to the congregation by Mr. Lorillard, who desired to be, and for a long time was, unknown as the generous donor. Here he continued to labour till the close of his life.

In 1830 he was honoured with the degree of Doctor of Divinity from Columbia College. In that year also he was appointed Professor of the German Language and Literature in the same institution; but he had only entered upon the duties of his Professorship, when these and all his other earthly labours were terminated by death. He died of pulmonary disease, on the 26th of March, 1832. His last days were marked by intense suffering, but by serene and joyful triumph. A short time before his departure, he expressed the apprehension that he should be too weak, in his last moments, to render such a testimony to his Redeemer's power and grace as he desired; but, after having continued for some hours in an apparently unconscious state, he suddenly revived, and exclaimed, with perfect distinctness,—"*Victory, Victory!* 'Thanks be to God, who giveth us the victory through our Lord Jesus Christ.'" His Funeral was attended by an immense throng, and an appropriate Address was delivered by the Rev. Dr. Milnor, of the Episcopal Church, with whom he had been in most intimate relations, and who had administered to him, during his illness, the Sacrament of the Lord's Supper. A Funeral Discourse was subsequently addressed to the bereaved congregation, by the Rev. Dr. Mayer,\* of Philadelphia.

\* PHILIP FREDERICK MAYER, a son of George Frederick Mayer, was born in the city of New York, April 1, 1781, and continued to reside there until he had reached his twenty-first year. He was fitted for college at a grammar school taught by a Mr. Campbell, entered Columbia College in 1795, and graduated, with the first honours of his class, in 1799. He immediately commenced the study of Theology under the Rev. Dr. Kunze, and took a three years' course; and then, before engaging in the active duties of the ministry, travelled for some time, visiting several of our large cities, and other points of special interest. He was received as a member of the Evangelical Lutheran Ministerium of the State of New York, on the 1st of September, 1802, being the first



Dr. Schaeffer published *German Correspondent*, one volume; *Sermon at the Centennial Jubilee of the Reformation, 1817*; *Parables and Parabolic Sayings*, one volume.

FROM THE REV. HENRY N. POHLMAN, D.D.

ALBANY, December 9, 1861.

My dear Sir: In 1820, while I was yet connected with the Hartwick Seminary, I received a letter from the Rev. F. C. Schaeffer, requesting me to come and take charge of a mission in the State of New Jersey; and thus commenced an acquaintance between us, which grew into a close intimacy that was terminated only by his death.

Dr. Schaeffer was altogether one of the finest looking men whom I have ever met with—if I were to say that there was not a nobler, more beautiful specimen of physical humanity than he in the city of New York, during the period of his residence there, I am confident that I should not be chargeable with exaggeration. His face was of rather the Jewish type—his eyes were black and piercing, his complexion dark, his nose Roman, his whole face beaming with intelligence, and capable of expressing every variety of emotion. Had it not been that there was a slight degree of heaviness in his movements, it would have been difficult to have suggested any improvement in his outer man. And his mind was scarcely less extraordinary than the face which it animated and illumined—it was inventive, brilliant, logical and graceful. He had an uncommonly genial spirit, and was one of the most generous and loving of friends, while those whom he did not like were in no danger of mistaking his feelings towards them. He was a highly educated man, and failed not to make his mark in literary society. For several years he was the German correspondent of the *New York Spectator*; and he was also a member of a club which used to hold meetings for purposes of intellectual culture and enjoyment, with which Dr. Samuel L. Mitchell was prominently connected. He was a great lover of Natural History. He exchanged many specimens of birds, insects and minerals with several men of science in Prussia; and the King of Prussia presented him with a large gold medal as an acknowledgment for his services in extending among his subjects the knowledge of the Natural History of this country. He was a splendid musician, and played skillfully on a variety of instruments. He had remarkably fine powers of conversation, and not only spoke out of a richly endowed and highly cultivated mind, but had the faculty of communicating what he knew with a most graceful facility. At the same time, he was a devout Christian, and never forgot that his main business was in dealing with men in respect to their higher and immortal interests. While he was faithful to his immediate charge, in the performance

of that duty. His first pastoral charge was at Lunenburg, (now Athens), Greene County, N. Y., upon which he entered in the year 1803. Here he continued labouring with great acceptance for about three years, when he was induced to accept a call from an English Lutheran Church in Philadelphia. He commenced his labours with this charge in October, 1806. Here he not only maintained a high position as a Preacher and a Pastor, but was active in originating and sustaining many important charities of the day. He preached his last Sermon on the last Sabbath of February, 1857, and died, in the utmost tranquillity, on the 16th of April following. He was married on the 24th of May, 1804, to Lucy W., daughter of Daniel Rodman, of New York. He became the father of eight children, six of whom, with their mother, survived him. The degree of Doctor of Divinity was conferred upon him, by the University of Pennsylvania, in 1823, and by Columbia College, in 1837. As early as 1812 he was appointed by the Ministerium to prepare a suitable Collection of Hymns for public worship, to which was to be appended a Liturgy,—a work which he executed with great taste and skill. He published also a Sermon delivered on the Fiftieth Anniversary of his settlement at Philadelphia, 1856. He was a man of liberal culture, kindly disposition, gentlemanly manners and extensive usefulness.



of pastoral duty, he took a deep interest in the general advancement of Christ's Kingdom, and was always ready to contribute his time, or lend the influence of his talents, to help forward any truly Christian enterprise.

As a Preacher, he was undoubtedly one of the most popular and effective of his day. His voice was of great compass and melody, and his utterance perfectly distinct, and his whole manner graceful, earnest and attractive. He had nothing more than the outline of his sermon before him in the pulpit, but it was evident that his train of thought at least was thoroughly premeditated, and that it was beaten oil that he had brought into the sanctuary. He preached in English and in German with equal ease. It was a mark of extraordinary respect for both his talents and virtues that, in 1817, he was allowed to preach in St. Paul's (Episcopal) Church, New York, a Sermon commemorative of the beginning of the great Reformation.

It may safely be said that Dr. Schaeffer, young as he was, was one of the prominent ministers of his denomination; and when he died, the universal feeling was that a great light had been extinguished.

As ever, yours sincerely,

HENRY N. POHLMAN.

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## MICHAEL JOHN STECK.\*

1816—1848.

MICHAEL JOHN STECK was a son of the Rev. John Michael Steck,† and was born in Greensburg, Pa., on the 1st of May, 1793. Under the advantages of a careful Christian education, he very early discovered a serious and thoughtful turn of mind, and was very particular in the choice of his companions, and correct in all his external deportment. He also evinced a great love of study, and never seemed more happy than in the company of his books. His father, therefore, determined to give him as good advantages for education as were within his ability; and, accordingly, he sent him to the Greensburg Academy, where he continued, a most diligent and successful student, for several years. Having resolved to become a minister of the Gospel, he commenced, soon after leaving the Academy, the study of Theology, under the direction of his father. But as the father's time was too much occupied by the duties of an extensive charge to allow him to do justice to his son as a theological student, the son went to reside at Pittsburg, and continued his studies under the Rev. Jacob Schnee, then Pastor of the German Church in

\* Funeral Sermon by Rev. Dr. Fassavant.

† JOHN MICHAEL STECK was born at Germantown, Pa., October 5, 1756. He studied Theology under Dr. Helmuth, and was afterwards admitted a member of the Lutheran Synod of Pennsylvania. In 1784 he took charge of the congregation at Chambersburg, and the congregation connected with it in Franklin County, Pa. In 1785 he was married to Esther, daughter of John Haffner, of Franklin County. In 1789 he was called to the Congregations in Bedford and Somerset Counties, and, after ministering to them three years, in 1792, accepted a call from the congregations in Westmoreland County, and took up his residence at Greensburg, when that part of Pennsylvania was yet a wilderness. At this period he performed a great amount of missionary labour, and formed many new congregations in the surrounding country, exposing himself to a great variety of perils and hardships; but, in his later years, he confined his labours chiefly to the congregations in and about Greensburg. Though his health had been gradually declining for three years, he died at last, suddenly, of dysentery, on the 14th of July, 1830, in the seventy-fourth year of his age. He was an earnest, faithful and successful minister.



that city. Here he applied himself with great diligence, and his improvement was proportionally rapid.

He was licensed to preach, by the Synod of Pennsylvania, in the spring of 1816. He began his labours by becoming a temporary assistant to his father,—performing services in the most distant parts of his charge. While he was thus engaged, he received and accepted a call to Lancaster, O., which, at the time, was considered as one of the most important positions in the Lutheran Church in the West. He entered upon his duties here on the 15th of December, 1816, greatly fearing that he had not the requisite qualifications for the place. But the result, by no means, justified his misgivings. He remained in this field for twelve years, labouring indefatigably, and with the most gratifying tokens of the Divine blessing. He was the Pastor not only of the Congregation in Lancaster, in which he officiated in English as well as German, but also of several churches in the neighbourhood. Besides his stated labours in connection with his own charge, he, frequently, by appointment of Synod, made extensive missionary tours, gathering, here and there, the scattered members of the Church, and dispensing to them the Word and Ordinances. His congregations appreciated most highly his self-denying and arduous labours, and testified, in many ways, their strong attachment to him; while he, in turn, felt towards them an affection almost parental. Under these circumstances, the dissolution of this relation was the occasion of the deepest mutual regret; but a call for Mr. Steck's services came, which he knew not how to resist. His excellent father, on account of the increasing infirmities of age, found himself in need of an assistant; and there was no one to whom he so naturally looked as to his own son; and the son felt constrained, by a sense of filial obligation, to comply with his wishes. Accordingly, in 1829, Mr. Steck removed to Greensburg, as his father's assistant; and, on the death of his father, in 1830, he succeeded to the sole pastorage. Here he laboured without interruption till the close of life. Some idea may be formed of the amount of his labours from the fact that he ministered regularly to eleven churches, besides preaching at three or four stations, some of which were distant thirty miles from his residence. During several of his last years his labours greatly overtaxed his physical constitution; and the marvel was that it held out so long under such enormous burdens as were laid upon it. When he was finally arrested by the malady that terminated his life, he was engaged in ministering to the sick and dying. He was himself attacked with typhoid fever, which was at that time epidemic in his neighbourhood, and, after lingering for several weeks, and often enduring much acute suffering, he passed on to his rest on the 1st of September, 1848, in the fifty-sixth year of his age. The services at his Funeral were conducted by the Rev. N. P. Haecke, of the German Reformed Church, and the Rev. Messrs. W. S. Emery, J. Meehling, W. A. Passavant, and J. Rukan, of the Lutheran Church. Funeral Sermons were also preached in several churches in the country which had been under his care, and one at Greensburg, by the Rev. W. A. Passavant, of Pittsburg, was published.

In 1818 Mr. Steck was married to Catharine Elizabeth, daughter of William and Elizabeth (Cope) Penn, by whom he had eleven children,—four sons and seven daughters. Two of the daughters are married to Lutheran clergymen. Mrs. Steck survived her husband.





FROM LEWIS HEYL, ESQ.

WASHINGTON, D. C., May 4, 1863.

Dear Sir: Urged by a mutual friend, *immediately* to furnish for your work some personal recollections of the late Rev. M. J. Steck, I am disposed to comply; and yet, in the absence of memoranda, several hundred miles from my home, and dependent upon my memory exclusively, I feel that my communication can be, at best, nothing more than a feeble re-echo of what has been better said by others.

My earliest impressions of Mr. Steck, with whom I became acquainted in my native place, Columbus, O., I derived, as a little child, from conversations of my parents, who were strongly attached to him, and always spoke of him with great affection and reverence. My mother's home, previous to her marriage and removal to Columbus, had been in the neighbourhood of Lancaster, Mr. Steck's subsequent place of residence; and her family being connected with one of his churches in that vicinity, she frequently, during her visits, saw him at her father's, and at church, and formed a very high estimate of his character. She always spoke of him as distinguished for his mild, unassuming, Christlike spirit; and, though I have, through life, mingled freely with hundreds of persons, of very diverse sentiments, who knew him well and often spoke of him, I have never heard him mentioned but with respect and praise. He was the first Lutheran Preacher who officiated in Columbus. I think it was as early as 1819. This first service was held in an upper room of my father's house, which is still standing. I cannot doubt that I saw him there and probably often during the succeeding seven or eight years; but the first time I distinctly remember to have seen him was at a Synod held in Columbus, in 1827. It was then that my previous impressions of him became fixed, and they were never afterwards changed. His personal appearance, at that time, was prepossessing in an unusual degree; his mild, handsome face, and benignant smile, the index of a soul at peace with God and man, procured him a ready access to all hearts, and to none more than those of the little children with whom he came in contact.

From that time forward it was my privilege to meet Mr. Steck often, as a personal friend of my parents and frequent visitor at our house; as a Director of the Institution in which I pursued my classical studies; and as a member of the Ohio Synod. The more I saw him the more I loved and esteemed him. I may safely say that no man of his day had a greater number of warm friends in the Synod than he. Indeed, it could hardly be otherwise, with so beautiful, so eminently lovable a character. He had a great dislike of controversy, and studiously avoided all unpleasant personalities in his speeches. I remember but a single instance, in all my intercourse with him, of his manifesting any thing like severity towards any member of his Synod. It was at the Synod of 1842, in Canton, that several clergymen who had severed their connection with the old Ohio Synod, appeared as visitors, and a motion was made to admit them to seats as advisory members. An eccentric clergyman, since deceased, well known in Western Pennsylvania and Ohio, as a somewhat violent controvertist, and an uncompromising enemy of all innovations upon the usual practices of the Church, but at heart a man of kind and generous impulses, arose and bitterly denounced the visitors, and, on their leaving the church, ended by saying that his "exorcism had been effectual, and the evil spirits driven out." Mr. Steck could no longer restrain his feelings, but arose, and, his dark eyes flashing with indignation, severely reprov'd the unkind language of the member. This, I believe was the last meeting of the "Joint Svnod of Ohio," which Mr. S. attended, and I think the last time we ever



met. His memory is still fondly cherished and revered by his many friends in the West, and will continue to be so while any of them remain on earth.

As a Pastor, Mr. Steck was faithful and self-sacrificing; as a Preacher, earnest and effective; and, although his efforts could never be called brilliant, he was at times truly eloquent, and always listened to with attentive interest. Loving the Lord with his whole heart, and deeply interested in the salvation of souls, his ministry was eminently blessed and successful.

Respectfully yours,

LEWIS HEYL.

FROM THE REV. DANIEL GARVER.

GREENSBURG, PA., November 9, 1864.

My dear Sir: Nothing was farther from my thoughts and intentions than that I should so long delay writing to you concerning the lamented Pastor Steck; and I fear, even now, that the little I may be able to communicate will come too late for your purpose.

The value and influence of a minister may be partially estimated by the savour that remains after he has gone. Almost everywhere throughout this region I find among the people the likeness of "Preacher Steck" on the wall, and there is but one expression concerning the original of that fatherly and benignant countenance. His image is deeply engraven on their hearts. In one way and another they all unite in saying of him,—“That was a good man.” Had he lived ten years longer, I have every reason to believe the Church in this County would be far in advance of what it now is. He was and still is held in high veneration. Perhaps this feeling on the part of some had become excessive, so that it was time that it should be rebuked. In some families, when he came to the house, the women and children would exclaim,—“Herr Jesus, Der Steck!”

Many who are advanced in years testify to his faithfulness and thoroughness in instructing the youth, and to the point and power with which he brought the Gospel to bear upon the minds and hearts of all. His office was not a sinecure; for his field was so large that it kept him almost constantly in the saddle.

Though many years have passed away since he took his departure to a higher sphere, his foot-prints are everywhere visible, and will be for a whole generation to come, throughout this entire region.

Unlike many of our German ministers, he laboured with might and main to break down the cherished prejudice against the introduction of the English language into the services of the sanctuary. His aim clearly was to make all things subserve the interests of Christ's Kingdom.

I have thus recorded my impressions of this excellent man in the briefest manner, and am,

With great regard,

Very truly yours,

D. GARVER



## CHARLES HENKEL.

1818—1841.

CHARLES HENKEL was born in New Market, Shenandoah County, Va., on the 18th of May, 1798. His parents, the Rev. Paul and Elizabeth (Nagely) Henkel, bestowed great pains upon his early education, and his early developments were answerable to their watchfulness and fidelity. He used to try his hand at preaching when he was a mere child, and there is a tradition that, on one occasion, when he had been holding forth from a stump to a crowd of boys, he said, at the close of his service,—“Are you going to let your preacher starve? Why don't you take up a collection?” He was received into the church, under the pastoral care of his father, by the rite of Confirmation, in April, 1814, when he was about sixteen years of age; and there is reason to believe that, about this time, he formed the purpose of entering the Gospel ministry. He received his academical education chiefly in his native place, and subsequently spent some time in Baltimore, more particularly in acquiring a more thorough knowledge of the German language and of Music. He studied Theology under the direction of his father, and, having been licensed to preach the Gospel by the Synod of Ohio, at its meeting in Somerset, in 1818, he immediately commenced his ministerial labours in Mason County, Va. Here he continued for two years, and in 1820 accepted a call to Columbus, O., and the associated churches. This was then a difficult field to cultivate, embracing, as it did, several congregations, one of which was twenty-five miles from his residence, and the whole surrounding country being new and very little improved. Here he continued, labouring with great fidelity, but amidst many deprivations and discouragements, and often suffering from diseases incident to a new country, until 1827, when he accepted a unanimous invitation to take charge of the Somerset Church, in Perry County, O. Here his health became more vigorous than it had been during several of the previous years, and he seems to have laboured for some time with increased alacrity and success. At length, however, a pulmonary disease fastened upon him, which no medical skill was able to arrest. For a year before his death he was unable to attend to his ministerial duties. But so strongly were his people attached to him that they refused to call another Pastor as long as he lived, and they accounted it no hardship to continue his support after he had been obliged to discontinue his labours. During the latter part of his illness, his sufferings were very great, but no murmur ever escaped his lips. To a brother in the ministry, who visited him a short time before his death, he said,—“I have often endeavoured to impart consolation at the bed-side of the sick and the dying, and these same truths I now find so comforting to myself. The doctrines which I have believed and preached during my life, I shall now seal with my death.” He died in perfect peace on the 2d of February, 1841, in the forty-third year of his age. The services at his Funeral were conducted by the Rev. J. Wagenhals and the Rev. Dr. C. F. Schaeffer, at that time Professor in the Theological Seminary at Columbus, O.; the former delivering a Discourse in the German, the latter in the English, language.



Mr. Henkel was twice married. His first wife was Mary C. Siegrist, of Mason County, Va. By this marriage he had two children,—a son and a daughter. The son is the Rev. D. M. Henkel, Pastor of the Lutheran Church in Stewartsville, N. J. His second wife was Mary Warner, of Columbus, O., by whom he had one child,—a son, who died in infancy.

Several of Mr. Henkel's Sermons were published in pamphlet form. One on the "Training of Children," another on the "Unity of the Faith," and a third on the "Reformation by Luther," were printed by request of the Synod. The last mentioned Discourse was the means of bringing him into a controversy with a Roman Catholic Priest.

FROM THE REV. E. GREENWALD, D.D.

EASTON, PA., October 13, 1862.

My dear Sir: It gives me great pleasure to comply with your request, to the extent of my ability. I was often brought into Mr. Henkel's company at meetings of Synod, and of the Board of Directors of the Theological Seminary at Columbus, as well as on other occasions, but, as his residence and mine were eighty miles apart, our opportunities for personal intercourse were not very frequent. Still, I knew him quite well, and my recollections of him are all pleasant; and it is grateful to me thus publicly to testify the respect and affection with which I cherish his memory.

Mr. Henkel's personal appearance could hardly fail to impress a stranger at first view. He was tall, slender, erect, with rather a small face, but fine features and a high forehead. He had great dignity of manner, which might easily enough have been mistaken, by persons not acquainted with him, for hauteur. As he stood, he was nearly a head taller than most of the people around him, and the firmness of his walk gave to him something of the air of a military officer. Still he was affable in his manners, and sometimes indulged in a little pleasantry, though he was not remarkable for wit or humour. He never laid aside the severe propriety which, in the estimation of most people at least, becomes a minister of the Gospel. I have sometimes met him, with other ministers, on occasions of social relaxation, when there was a degree of hilarity indulged in, that seemed, at least, of doubtful expediency; but he never participated in any thing that even bordered upon levity. He despised all affectation and trickery, and, in all his intercourse, kept you constantly impressed with the idea that he was himself perfectly sincere and trustworthy. He was an uncompromising enemy to every species of cant and fanaticism, and all pretentious professions of extraordinary sanctity. Sometimes his opposition to these things brought him into unpleasant relations with some of his neighbours. He felt himself called upon to expose from the pulpit certain errors and extravagances that prevailed around him; but even those to whom these efforts were most offensive did not venture to question the purity of the motives that dictated them.

Mr. Henkel adhered with unyielding tenacity to what he believed to be the truth. He was once appointed by the Synod to deliver, at its next meeting, a Sermon on the Reformation of Luther. He fulfilled the appointment, and the Sermon was decidedly an able and effective one. It was published by request of the Synod, and had an extensive circulation. Near Somerset, where he lived, there was a large Romish church, and also a convent of Dominican Friars. As a number of somewhat prominent priests resided there, they undertook to reply to the Sermon. This led to a controversy, which was continued for some time, in which Mr. Henkel bore his part with marked ability and success.





His discourses were distinguished for well matured thought and sound argument, rather than for bold or pathetic appeals to the passions. His positions were stated with great clearness, and were maintained with much force of logic. He was a close Biblical student, and was accustomed to fortify his positions by apt quotations from the Word of God. His ministrations were more acceptable to those Christians whose piety had its foundation in a deep conviction of the truth, than to those whose religion was sustained chiefly by appeals to the emotional nature.

He exerted a powerful influence in the Synod of Ohio. He was frequently chosen its Presiding officer, and was usually appointed a member of its most important committees, especially the Examining Committee whose duty it was to examine and decide upon the qualifications of applicants for admission to the holy ministry.

His ecclesiastical sympathies were strong and decided. His ancestors for two or three generations, several of his brothers, and his son, were ministers of the Lutheran Church. The doctrines of that Church he received with undoubting confidence, and he always stood ready, when occasion required, to defend them. I often admired the accuracy of his knowledge of the Confessional writings of the Church, as well as the promptness and aptness with which he was able to apply it.

I met him, for the last time, at the Convention of the English Synod of Ohio, when an unfortunate rupture occurred on the question of withdrawing the Synod from its connection with the joint Synod of Ohio, as the English branch of that Body. He had then become greatly enfeebled by the protracted disease, which, not long after, brought him to his grave. His appeal to the brethren in opposition to the contemplated act of sundering the relations of the Bodies, was rendered very affecting, from the tremulous tones of his voice, the deep solemnity of his manner, and his touching allusion to his gray hairs. The last view I had of his person was from the door of my lodging in Putnam, opposite Zanesville, in his open buggy, on his return home, driven by one of the ministers who had been with him at the Synod. Shortly after that he became entirely confined to his room, and then to his bed, and, after lingering some months, closed his eyes in a peaceful death.

I remain yours most truly,

E. GREENWALD.

FROM LEWIS HEYL, ESQ.

WASHINGTON CITY, May 4, 1863.

My dear Sir: I have been requested to communicate to you my impressions of that truly excellent minister, the Rev. Charles Henkel; but so disadvantageous are my circumstances just now for writing that I fear I can do little more than testify, in the briefest manner, my respect for his memory. He became the Pastor of the Lutheran Congregation in Columbus, O., my native place, when I was but five years old. I remember him and his pleasant family well, having been a frequent visitor at his house on the lot upon which a fine Lutheran church is now built, and often played with his children under the magnificent elm still standing on the lot. Mr. Henkel was regarded as a fine Preacher in both the German and English languages, and numbered among his English hearers some of the most intelligent citizens then residing in the place. Had he remained there, he would probably have succeeded in establishing a very respectable English congregation, even at that early day. But his removal in 1827 interrupted English Lutheran preaching there for nearly fourteen years, and that branch of the Church has never recovered from the shock it then received. He was always a favourite with the people of the several pastoral charges confided to him, and highly respected by the good and intelligent of other



denominations around him. He was above the medium stature, of pleasant features, black eyes and hair, the latter trimmed rather short, and standing erect in front. His step was remarkably short and quick, his dress always neat, his manners engaging, his language precise, and words carefully chosen. He was a faithful Pastor, close student, eloquent speaker, and conscientious adherent to the doctrines and time-honoured practices of his Church. He was a great admirer of Professor William Schmidt, his successor as Pastor of the Columbus Congregation, and often visited the latter place to enjoy the society of his friend, and the advantages afforded by the conversation of so profound a scholar and thinker. Socially he was always pleasant and gentlemanly, never losing sight of the dignity of his calling, never condescending to any thing inconsistent with it. He was entirely free from cant and sanctimoniousness, preaching the pure Gospel of Christ by example as well as by precept. As his life was singularly pure, his death was peaceful; living *for* Christ, he died *in* Him.

Respectfully,  
LEWIS HEYL.

FROM THE REV. C. F. SCHAEFFER, D.D.

GETTYSBURG, February 8, 1862.

My dear Sir: Although it is now more than twenty years since I last saw the Rev. Charles Henkel, in reference to whom you desire some additional particulars, the deep impression which the whole character of the man made on me can never be effaced. I had become personally acquainted with him only after his health had declined. His pale, intellectual countenance, his bright glance and the peculiar sweetness of his voice, when I first met him at his house, awakened my personal interest in him at once. His general character had previously been well known to me; but I gladly embraced the opportunity to study more carefully the peculiarly interesting traits of character which he revealed. These have been very accurately described in the biographical sketch which Professor Stoeber furnished a few years ago for the *Evangelical Review*. The attachment and reverence with which Mr. Henkel was regarded by the people of his pastoral charge, and which seemed to be ever taking deeper root, proceeded from many sources. His fine abilities and varied acquisitions would have always secured for him the respect of every intelligent mind. But there was a remarkable combination of gentleness almost feminine in its character, with a certain resoluteness and inflexibility, which rarely failed to influence those who approached him. He was a very sincere disciple of the Saviour, strictly conscientious even in apparently minute matters, rigid towards himself, forbearing yet candid to others, full of sympathy for the poor, the sick and the suffering, and totally forgetful of himself, when he heard the voice of duty.

I always regarded him as one of the comparatively few men who really perceive and successfully maintain a wise and just middle course when extremes meet, and a conflict of opposite opinions threatens to involve them. While no man could adhere more tenaciously than Mr. Henkel to the undiluted doctrines of his Church and its venerable usages, no one could have more consistently displayed the manners and the spirit of the Gentleman and the Christian. He confirmed the faith of many a wavering heart, and solved the perplexities of many a benighted mind, by his lucid exposition of Bible doctrine, and the testimony which his own experience of its value supplied. And yet, with all this uncompromising adherence to his religious convictions, he could win the confidence and good will of opponents, and even when he failed to convince them, he could not fail to secure their confidence and esteem.



His contributions to the religious literature of the day were limited in number; the large amount of labour which devolved upon him, as a faithful Pastor and virtual Missionary, made correspondingly large demands upon his time. His leisure hours were devoted to the study of theological works in both the English and the German languages—the fluency and elegance with which he employed both of these languages in private life and in the pulpit, won for him a distinction in this respect to which few can attain.

The exemplary character of Mr. Henkel, viewed as a whole, always charmed me in so high a degree, and my personal intercourse with him was so instructive and delightful, that my recollections of him at this time are not clouded by any defects or faults which may have existed in him, as in all other mortals. When he was called from this world, his clerical brethren unanimously declared that the Church, in whose service he had been so faithful, had suffered an irreparable loss. But he himself went to a happier world.

I am very respectfully yours,

CHARLES F. SCHAEFFER.

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## JOHN CHRISTIAN WILLIAM YEAGER.

1819—1844.

FROM PROFESSOR M. L. STOEVER.

PENNSYLVANIA COLLEGE, May 6, 1864.

My dear Sir: Though the individual of whom I am about to write may, in some respects, have been less distinguished than many other of your Lutheran subjects, I am clearly of the opinion that, on the whole, he possessed a character and lived a life that justly entitle him to some enduring memorial. It gives me pleasure, therefore, to furnish you the following sketch:—

JOHN CHRISTIAN WILLIAM YEAGER was a native of Breslau, Prussia. He was born August 27, 1783, and came to this country while he was yet in his childhood. He early connected himself with Zion's Church, Philadelphia, and, for several years, gave instruction in the parochial school. Feeling that he was called to the work of the Christian Ministry, he studied Theology under the direction of his Pastor, the Rev. Dr. Helmuth. He was licensed to preach the Gospel by the Synod of Pennsylvania, at its meeting in 1819.

Mr. Yeager, at the commencement of his ministry, took charge of our Lutheran interests in Bedford, where he continued in the faithful performance of his duties until he was disabled by the inroads of disease. Night and day he was engaged in his benevolent mission, and many souls were given to his ministry. He was emphatically the Apostle of Lutheranism in Bedford County, and to his efforts most of the churches in that region owe their origin. In 1840 he relinquished his connection with the Bedford, Schellsburg and other churches, and the last few years of his life his labours were confined to Friends Cove and the immediate vicinity. His health had become very much impaired by his onerous and manifold duties. His physical constitution gradually began to yield under the influence of excessive labour and constant exposure. The last year of his life he was very feeble; yet he was still anxious to be employed in the service of his Master, the great work to which he had consecrated his powers. When he could no longer



go out among his people, he was in the habit of sending to individuals the publications of the American Tract Society, writing with his pencil, on the margin of the tract, some suitable text of Scripture, or a word of admonition or encouragement. To all who visited him at his home he had some message from the Gospel to present, some comforting or instructive truth to offer; and, by his patience and meekness, his gentleness and goodness, his beautiful and holy example, he showed the sincerity of his principles and the influence of his religion. He met the final summons, not only with quiet submission, but with Christian triumph, bearing the most unequivocal testimony to the Redeemer's all-sustaining power and grace, and anticipating with joy the glorious rest to which death would introduce him. He died on the 17th of April, 1844, in the sixty-second year of his age. He was buried beside the church edifice at Friends Cove, a large concourse of sorrowing friends, in whose grateful hearts he still lived, gathering around his grave to testify their grief. The solemn occasion was improved by appropriate Discourses by the Rev. W. G. Laitzle, of the Lutheran, and the Rev. J. Ziegler, of the German Reformed, Church.

Mr. Yeager was twice married. His first wife was a widow, by the name of Cruse. From this marriage there were two children, one of whom became a physician. He was married, a second time, to Mary Magdalene, the widow of Jacob Schaeffer. She survived him several years, and died in April, 1863, in the eighty-ninth year of her age.

Mr. Yeager was of medium height, but slender, and rather delicately formed. His voice was feeble, but unusually soft and sweet. Perhaps it was this that gave origin to the soubriquet of *the sweet preacher of Bedford*, by which he was so generally known. His hair was very black and retained its colour to the last. He always wore a white cravat, and a black coat which reached down half way below his knees. In his dress he was neat without being finical.

He was highly esteemed for his excellent personal qualities. He was a man of warm and genial spirit, of an affectionate disposition, and a model of meekness and patience. His heart was as simple and transparent as childhood. No one ever suspected him of a sinister motive or a disingenuous act. All who knew him loved him. "He was the best man," writes one, "I ever met—so tender and lovely and heavenly-minded, that I scarcely hope to see his like in this world. He was as much like St. John as I can well conceive. Few men have lived who had the power to attract more strongly or to bind more tenderly to his own the hearts of warm and loving friends. He was a father to his people—the old rejoiced in him as a friend, the children loved him as a parent, and you could often see him walking the streets with a dozen or more hanging around him, some having hold of his hands and others of his coat, frisking and playing beneath his smiles. No one could know him without loving him. He was the idol of his family. Any person who wished to see a miniature of Heaven, had only to spend a few days under his hospitable roof. Such simplicity, affection and harmony are not often met with in this world." He was an earnest, living Christian, illustrating in his own life the power and blessedness of the Gospel, and uniting with sincere humility active usefulness—visiting the widow and the fatherless in their affliction, he kept himself unspotted from the world. Kind and considerate in his intercourse, affable and always amiable, the savour of his lovely temper rested upon every circle in which he mingled—his example was a regular sermon, his presence a continual benediction. He loved the work to which he





had consecrated himself—his whole heart was in the service. Preaching Christ was his constant employment, his chief pleasure. Although his field of labour embraced a large territory, which rendered it necessary for him to be constantly in the saddle, yet he never seemed to grow weary. It was quite common for him, in fulfilling an appointment in some distant congregation, to rise at midnight and start on his journey. His heart went forth in tender sympathy with his flock, and the salvation of souls was the one idea, the single object, of his ministry. His preaching was characterized by great simplicity and directness. No one could plead more earnestly with sinners, or present more comforting truths to the distressed, or awaken in the hearts of believers a greater hungering and thirsting after righteousness, than he. And his warm and glowing words, his manner, tones of voice, attitudes, were in entire keeping with the solemn service in which he was engaged. He was, as might be expected, eminently successful in guiding inquirers and leading the people of God to higher attainments in piety; and his unwearied Christian activity was, by the Divine blessing, the means of salvation, perhaps, to thousands of souls. His ministry was attended with many signal effusions of the Holy Spirit, and abounded in most remarkable fruits, the result, as it seemed, of that intense whole-hearted devotion to the good of his fellow-men and the glory of God, which was the crowning excellence of his life. The influence of his character is still felt wherever he was known; an impression of moral worth, heavenly-mindedness, unwavering faith and apostolic zeal has been produced upon the tablet of the memory which time can never efface.

I am very sincerely yours,

M. L. STOEVER.



## JOHN PETER GOERTNER.\*

1824—1829.

JOHN PETER GOERTNER, a son of George and Mary Catherine (Westerman) Goertner, was born at Canajoharie, N. Y., on the 26th of April, 1797. Under the care of excellent parents, he was trained up, not only to habits of industry, but to a deep reverence for religion. From his early childhood he seems to have been the subject of religious impressions, which were gradually matured into a sound and healthful Christian experience. Though the neighbourhood in which he lived afforded few opportunities of intellectual culture, yet his naturally vigorous mind and intense desire for knowledge overcame the difficulties incident to his situation, and put him very early upon a course of successful mental application. Some of his early years were spent upon a farm, and, for a short time, he was engaged in mercantile pursuits; but, as he became more deeply impressed with the spiritual destitution of the land, he could not resist the conviction that it was his duty to devote himself to the Christian ministry. Having made his worldly arrangements with reference to this, he left his father's house on the day that he reached his twentieth year, and went to Schenectady, where he entered the Grammar School of Union College, then under the care of that eminent teacher, the Rev. D. H.

\* MS. from his brother, Rev. N. W. Goertner.



Barnes. What his standing was in the school may be inferred from the following testimony which Mr. Barnes, at a later period, rendered concerning him:—"I soon found that Mr. Goertner was a young man of unusual strength of character: ere long he was the pattern of my school, and the admiration of my acquaintances." While he was an uncommonly diligent and successful student, he was eminently faithful in the keeping of his own heart, and in the discharge of all his religious duties.

In fifteen months after his admission to the Preparatory Department, he entered the Freshman class of Union College; and, during his whole collegiate course, was distinguished alike for his rapid progress in study and his exemplary Christian deportment. He graduated in the autumn of 1822.

In October succeeding his graduation he entered, as a theological student, the Hartwick Seminary, of which the Rev. Dr. Hazelius was, at that time, Principal. Here he remained one year, and then removed to the city of New York, with the view of completing his studies under the direction of the Rev. F. C. Schaeffer, D.D., whom he, in turn, aided in his official duties. Dr. Schaeffer writes thus concerning him:—"He declared, with all the fervour of pious eloquence, the counsel of God, and gave the most edifying manifestations of his improvement and promise as a Minister of the Gospel. Justly did he excite warm expectations in the hearts of many zealous labourers in our Lutheran Zion."

At the close of the winter he was called home by the dangerous illness of a younger brother, and arrived in time to minister to him the consolations of the Gospel and witness his peaceful departure. A short time before this he had followed to the grave two much loved sisters. But, though his heart was deeply smitten by these bereavements, occurring in such rapid succession, he was evidently growing in spiritual wisdom in this school of affliction. About this time also some symptoms of pulmonary disease appeared in himself, which it was impossible that he should overlook; but he resolved to go forward to his work with whatever of health and strength might be spared to him, and to hold himself in readiness to be withdrawn from it at the will of his Master.

He was received as a licentiate of the New York Ministerium at its meeting in 1824. His first official labours were performed on a missionary tour within the bounds of the New York Ministerium. On this tour he visited parts of New Jersey, and many of the Western and Northern Counties of the State of New York, and also many persons, belonging to the Lutheran Church, scattered in various parts of Upper and Lower Canada. He was engaged on this mission for one year, and his labours were attended by a rich blessing.

On the 3d of January, 1827, Mr. Goertner was installed as Pastor of the Church in Johnstown, N. Y., the Rev. Doctors Hazelius and Lintner performing the services on the occasion. This church he found in an extremely depressed state; but, under his faithful and laborious ministry, it very soon began to recover itself, and to evince more and more of both activity and spirituality. Meanwhile, his own heart was greatly refreshed and comforted by the manifest blessing of God upon his labours.

But the bright hopes that were formed in respect to his continued usefulness here were not destined to be realized. His health soon began very perceptibly to fail. Within a few months after he entered upon his labours, it became apparent that he was the subject of a very serious malady; and, in accordance



with the best medical advice, he determined to intermit his labours, for a season, and try the effect of foreign travel. He was himself doubtful whether he should be spared to return to his congregation; and, in view of this uncertainty, he took leave of them in a very pathetic and impressive Discourse from the words,—“Only let your conversation be as becometh the Gospel of Christ; that, whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel.” The Discourse was listened to with the deepest attention and solemnity, as being probably the last that would ever be pronounced by the same lips in their hearing. The parting between him and them was characterized by the utmost tenderness; and so deeply was he interested for their spiritual well-being that, on his arrival in the city of New York, prior to his embarkation, he addressed to them a most affectionate letter, full of wise and seasonable Christian counsel, urging them to recognize the hand of God in the affliction that had overtaken them, and to be faithful in the discharge of all their duties, and especially those which their peculiar situation devolved upon them.

Agreeably to his previous arrangements, he sailed from New York in the ship *Josephine* for Belfast, where he arrived safely, though his health, during the passage, was very precarious. But neither his bodily infirmities nor the perils of the ocean ever caused his confidence in God to falter for an hour. The Diary which he kept during this period shows that he was habitually in a happy frame of feeling, and never failed to recognize God's gracious Providence even in the most common passing events.

After making a short visit in Great Britain, he proceeded to the Continent, where he passed a little time at several of the most important points, and then went to spend the winter of 1827-28 at Rome. Here, notwithstanding his great physical debility, he was constantly employed in curious investigations, the results of which were published in a series of Letters in the *New York Commercial Advertiser*, and attracted great attention.

Mr. Goertner left Rome on the 28th of April, 1828, with his health apparently somewhat improved, intending to return, with as little delay as possible, to his native country. But before he had proceeded far, there was a return of his unfavourable symptoms, in view of which he felt obliged to give up all hopes of recovery. On his arrival in France, being assured that his increased prostration was simply the result of fatigue, he expressed the hope that he might at least be able to reach his native land and die among his kindred. This desire was mercifully granted to him. He availed himself of an early opportunity to embark for the United States, and, after a long and tedious passage, arrived at New York on the 5th of August. He was immediately taken to the house of his friend and former instructor, the Rev. Dr. Schaeffer, and, under the kind attentions which he there received, he soon rallied so far as to make a journey to the home of his youth. He had so much strength as to be able that fall to attend the meeting of Synod; but this was the last time that he ever ventured to go any distance from home. After this he declined rapidly, and it became manifest to himself and his friends that he must soon put off the earthly house of this tabernacle. He contemplated the prospect with calm satisfaction, and showed clearly that he regarded dying as nothing less than going home. His brief career was closed at his father's house in Canajoharie, on the 27th of February, 1829.



FROM HENRY N. POHLMAN, D.D.

ALBANY, January 17, 1862.

My dear Sir: I cannot say that I was intimately acquainted with the Rev. John P. Goertner, and yet, from the year 1824 till his death, I was accustomed to see him at meetings of our Synod, and always had more or less of pleasant intercourse with him. Besides, I was well acquainted with his general standing in the Church, and was a witness to the deep sorrow which his early death occasioned. Under these circumstances I think I need not hesitate to attempt a compliance with your request.

Mr. Goertner, from the time that I first knew him till the close of life, always had the appearance of a man in feeble health; and it is probable that the malady of which he died was gradually making its inroads upon his constitution during that whole period. He was a tall, well-proportioned man, of erect figure, with a dark eye, and a more than ordinary intellectual expression of countenance. He was a man of great sincerity and kindness of spirit, and could hardly fail to secure the cordial regards of all who had any intercourse with him. It was manifest that he had a natural susceptibility to refinement—there was an ease and grace of manner about him, that would have made him at home in the most cultivated society in which he could have been placed.

He had a vigorous, richly endowed and well balanced mind. He had good logical powers and an uncommonly exact and cultivated taste; though I am not sure but that his imagination was rather the predominant quality. As a Preacher, he took rank at once among the most popular and the most impressive of his day—indeed, he was uncommonly eloquent. His voice was not loud, but it was soft and musical, and peculiarly adapted to the persuasive. His manner was simple and natural, but very earnest and animated. His sermons were of a highly evangelical tone, always luminous in thought and expression, often characterized by great beauty, and showing the workings of a highly gifted mind under the influence of deep religious convictions and sensibilities. He was very felicitous in the discharge of his pastoral duties, and, though his connection with his people continued but a few months, he accomplished much during that brief period in gaining their affection and confidence, as well as in bringing them to a higher appreciation of the great objects of the ministry. Had he lived longer, there is no doubt that he would have been eminent in all the positions of usefulness he might have been called to occupy.

I remain, as ever,

Yours sincerely,

HENRY L. POHLMAN.

FROM THE REV. GEORGE A. LINTNER, D.D.

SCHOHARIE, N. Y., February 18, 1862.

My dear Sir: My recollections of the Rev. John P. Goertner are still fresh, though many years have passed since our pleasant and familiar intercourse ceased. We were nearly related to each other, our mothers having been sisters; and, from our early youth, and by reason of the similarity of our pursuits, we were thrown together in habits of close intimacy. He entered Union College shortly after I had graduated, and I was present and heard his Oration on the day of the Commencement, which closed his collegiate career. Soon afterwards I had an interview with him at my home in Schoharie, where, in the mean time, I had settled, which it is impossible that I should ever forget. His father was a member of the German Reformed





Church; and, after my cousin had received his religious impressions, and determined to enter the ministry, it was expected that he would unite with the same Church with which the family were connected. He came to ask my advice, and told me frankly that, with all his respect and veneration for the Church of his fathers, he had such a regard for the character of Luther, and the principles on which the Lutheran (the first Protestant) Church was founded, that he felt strongly inclined to connect himself with the ministry of that Church, if a door of usefulness could be opened for him. I, of course, was gratified by hearing him express a desire to enter the ministry, and especially in connection with the denomination to which I belonged. I assured him that, in our Church, there were many places open for young ministers who were at once qualified and anxious to do their Master's work; and that I knew of no denomination in which such young men could find a more promising field of usefulness than in our own. The result of the interview was that he expressed a determination to qualify himself for the ministry in the Evangelical Lutheran Church, and this determination he forthwith proceeded to carry out in a regular course of theological study.

I was present at his Installation at Johnstown,—his first and only charge. On that occasion I addressed him on the duties of the pastoral office; and, after the service, we dined at the house of a friend, with a number of clergymen whom the occasion had brought together. The Rev. Gilbert Morgan, who was then the Assistant Minister of the Presbyterian Church of Johnstown, remarked, in the course of conversation at the table, that he was glad the Lutheran Church in their village had fallen into such good hands as those of his gifted and devoted young brother, who had just been installed over it, and that he expected to see it rise into new life and efficiency under his ministrations. Goertner, who received with becoming modesty this expression of respect and confidence from an elder brother, touched by the delicate and kindly manner in which it was uttered, replied,—“I thank you, my dear Sir, for your fraternal good will; but I am sure that the Lutheran Church, wherever the Divine blessing attends the promulgation of her doctrines and principles, needs not my poor services to give her life and efficiency.”

I preached for him several times during the brief period of his ministry at Johnstown. His congregation was composed principally of Germans and descendants of Germans, a kind and devoted people, simple in their habits, and exhibiting great respect and affection for their minister. On one occasion, as I was seated with him in his study, two of the Elders of his church came in on some business, which was despatched in their plain way, but with marked deference towards their young Pastor. When they had left, he turned to me and said,—“I fear sometimes that I do not love these people as I ought—they show so much attachment, and are so kind and teachable, that I can never do enough for them.”

His pastoral career was short; but, during the time that he was permitted to labour in the sacred office, he performed its duties with exemplary diligence and punctuality. He never was kept from any engagement by any difficulties or obstacles not absolutely insuperable. I met him one day at the house of my father, on his way to fulfil an appointment to preach in the old church of the Indian Castle, in Danube, Herkimer County. It was a very stormy day, and the roads were so blocked up by the snow that it was exceedingly difficult and even dangerous to travel. I urged him not to go farther, but to stop and spend the day. “But, no,” said he, “I must go—the difficulty in my way is not half as great as that which Luther had to face on his way to Worms, when he said,—“I would go, if there were as many Devils in



Worms as there are tiles on the house-tops." He went, fulfilled his engagement, and had a few hearers, who were doubtless benefitted by his good example and faithful labours.

My deceased relative and friend was a highly acceptable Preacher. His elocution was distinct, and his whole manner earnest, occasionally very pathetic, and rising to a high style of pulpit oratory. He was of an ardent temperament and possessed great energy of character. I have seen him moving forward against the most formidable opposition, rather than yield a particle of his honest convictions. He had excellent social qualities and always made himself agreeable in any society. He was instructive in conversation, pleasing in address, and scrupulously attentive to all the proprieties of life. He died before the promising talents and energies with which he commenced his ministerial career had had time to be fully developed, but he lived long enough to establish a high character in the sacred office, and leave a bright example for those who are just entering on that high vocation.

I am, with great respect, sincerely yours,

G. A. LINTNER.

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## CHRISTOPHER F. BERGMAN.

1824—1832.

CHRISTOPHER F. BERGMAN was born at Ebenezer, Ga., January 7, 1793. He was the only son of the Rev. John E. Bergman, an eminent Lutheran clergyman, and was educated exclusively under the care and direction of his learned and venerable father. The vigilant attention that was bestowed upon his spiritual interests was rewarded by his early embracing Christianity in its Divine power, and making a public profession of his faith in Christ. Some years, however, elapsed after this, before he had formed a definite purpose to devote himself to the Christian ministry; and even when he had reached this point, his tendencies were, for some time, rather towards the Presbyterian than the Lutheran Church, owing to a pretty strong sympathy with the distinctive features of Calvinism. His mind, however, received a different direction, chiefly in consequence of a conversation with the Rev. Dr. Bachman, of Charleston,—a most gratifying circumstance not only to his father, who was then about closing his earthly career, but to his father's congregation, who were earnestly desirous that he should become his successor in the pastoral office.

In accordance with this wish, in which his venerable father heartily concurred, Mr. Bergman proceeded to make the requisite preparation for settling over the people among whom nearly his whole life had been passed. At the meeting of the Synod of South Carolina and the adjacent States, held in the autumn of 1824, he applied for license to preach, and was, accordingly, solemnly set apart to the work of the ministry, and constituted Pastor of the church which his father had served so long and so well. He addressed himself to his work with great zeal and alacrity, making it manifest to all that the salvation of the souls committed to him was the all engrossing concern of his life. He laboured in season and out of season, making the most of every day and every hour, as if it had already been revealed to him how brief his career was to be. It was not long before it was found that consumption was preying upon his system, and



was gradually working its way to the seat of life. All that the best medical skill and the most devoted affection could do, to prevent the disease from having a fatal termination, was done, but to no purpose. He died on the 26th of March, 1832, in the fortieth year of his age, and after having been the honoured and beloved Pastor of his father's charge during a period of a little less than eight years. His dying scene was a most edifying example of the all-sustaining power of Christian faith. Not a cloud passed over his mind during the whole process of making the final change. "I can look at the grave without any dread," said he. Being asked if he had any doubts of his acceptance with God, he replied,—“None! Blessed be the God and Father of our Lord Jesus Christ, I have no doubts.” To one who inquired whether, if it were the Divine will, he would not wish to be spared a little longer to his family and congregation, he said,—“If it is the Divine will, I had rather go now. I feel that for me to depart and be with Christ is far better. I think I can truly say that for me to live is Christ, to die is gain.” On the day preceding his death he was visited by several members of his congregation, all of whom he recognized, addressing to each a few words of affectionate exhortation, and closing with a most impressive farewell. To a brother in the ministry, who remarked,—“Now is the time to test the full value of the religion you have so long professed, and which you have so faithfully preached,” he replied,—“O Death, where is thy sting? O Grave, where is thy victory? Thanks be to God who has given me the victory through my Lord Jesus Christ.” He then dwelt for some time on the expression,—“faithfully preached;” and at length he exclaimed,—“Not unto me, O Lord, not unto me, but unto thy name be all the praise. We have this treasure in earthen vessels, that the excellency of the power might be of God and not of us.” Just before he died, he desired this brother to pray with him, and he distinctly, though feebly, repeated every word, and concluded the prayer with *Amen*. While the silver cord was in the act of being loosed, he uttered the words,—

“Cease, fond nature, cease thy strife  
And let me languish into life.”

An appropriate and highly pathetic Discourse was delivered, on the occasion of his death, by the Rev. S. A. Mealy, of Savannah, Ga., from I. Thessalonians, iv, 13, 14.

FROM THE REV. WILLIAM D. STROBEL, D.D.

BROOKLYN, January 30, 1861.

My dear Sir: The Rev. Christopher F. Bergman, whom I knew well, during several of the last years of his life, was a man of commanding stature,—I should think rather more than six feet in height, with broad shoulders, and a slight inclination of the neck. The general expression of his countenance, though intelligent, was placid and indicative of great self-possession, or perhaps rather of the absence of intense emotion. His manners were cultivated and gentlemanly, exhibiting at once good breeding and noble qualities of mind and heart. He had a finely constituted intellect, and his faculties had been admirably developed under the most careful and competent parental training; for his father who had been educated at one of the German Universities, and was a fine scholar, made the education of this son a favourite object. Not only was he very familiar with the classics, insomuch that he read them for amusement, and other branches of study usually included in a liberal educa



tion, but he was a diligent and successful student of Natural History; which no doubt he made as auxiliary to the cultivation of his religious feelings as to the unfolding of his intellectual faculties. He was a man of exceedingly retiring habits, and scarcely ever went into the world except at the imperative call of duty. In accordance with this fact, and perhaps to some extent in consequence of it, his knowledge of the ways of the world was exceedingly limited; and he was contented to study human nature, as exhibited in history and the lives of those who were immediately around him, and especially as embodied in the workings of his own heart, rather than to seek illustrations of it in the great and busy world. While his acquirements in various departments of knowledge were very great, he was one of the most modest of men; and it was only from an intimate acquaintance with him that you would form any adequate idea of the extent and variety of his intellectual furniture. In this respect he was a striking contrast to the clergyman who gave him the Charge at his Ordination. That minister was distinguished for knowing nothing of Latin, and yet being willing to pass himself off for an eminent Latin scholar. In order to accomplish his purpose, he used to gather up Latin words and phrases from various books, and keep them on hand to be used as he found occasion or opportunity. The occasion of my friend's Ordination awoke into vigorous exercise this man's passion for a language that he knew nothing about, and in a tone of great solemnity, he exclaimed,—“My dear brother, your duties as a minister of the Gospel will be neither small nor *parvus*.” It was as much as Bergman could do, notwithstanding his high sense of decorum, and the solemn circumstances in which he was placed, to refrain from bursting into a loud laugh.

Mr. Bergman, as a Preacher, had not those qualities fitted to dazzle or greatly attract the multitude, but the more thoughtful, and intelligent, and appreciative always listened to him with the deepest interest. He wrote all his sermons with great care, and they were always tasteful and finished compositions, as well as enriched with a large measure of evangelical truth. His manuscript was always before him in the pulpit, and he read it with sufficient freedom and earnestness, but without much gesture. His voice was agreeable and melodious, but not strong; and his sickly, consumptive appearance rather helped than hindered the effect of his discourses, by seeming to indicate his own near approach to that world for which he was endeavouring to prepare his hearers. His habits were uncommonly serious and devotional. The only time that I ever visited him, I found him weeping over the remains of a beloved child, and, by his request, I performed the funeral service; but though he showed the heart of the bereaved father, he manifested no less the spirit of the humble, submissive, trusting Christian.

I remain yours very truly,

In Christ,

WILLIAM D. STROBEL.

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## JOHN W. RICHARDS, D.D.

1824—1854.

JOHN W. RICHARDS was born in Reading, Pa., on the 18th of April, 1803. He was a son of Matthias Richards, for many years an Associate Judge of the Courts in Berks County, and grandson of the Rev. Dr. Henry Melchior Muhlenberg, the apostle of Lutheranism on this Western Continent. He had





the benefit of a thoroughly Christian education, and, in 1819, when in his sixteenth year, made a public profession of religion, uniting himself with Trinity Church, Reading, of which Dr. H. A. Muhlenberg was then Pastor. His classical studies were pursued chiefly under the instruction of the Rev. Dr. John Grier, who was then Principal of the Academy in his native place. In 1821, having completed his academical course, he commenced the study of Theology, under the direction of his Pastor, Dr. Muhlenberg, and remained with him till the autumn of 1824, when he applied to the Synod of Pennsylvania for license to preach the Gospel. He was, accordingly, solemnly set apart to the ministry, and he remained connected with this Body, and highly respected and often honoured by it, till the close of life.

His first charge embraced the Church at New Holland, Lancaster County, and four other congregations in the vicinity. In the spring of 1834 he resigned this charge, and removed to the Trappe, Montgomery County, which had been the scene of his grandfather's early labours. In 1836 he received and accepted a call to Germantown, Pa., where he remained till the autumn of 1845, when he became Pastor of St. John's Church, Easton, Pa. Here, as in the places where he had been previously settled, he preached in both the English and German languages, and his labours were attended with a manifest blessing. During his residence here he held the Professorship of the German Language and Literature in Lafayette College. His attachments at Easton had become very strong; but, being invited, in the spring of 1851, to take charge of Trinity Church, Reading, in which he had been brought up, then vacant by the death of the Rev. Dr. Miller, he felt impelled, by a strong sense of duty, to accept the invitation. It was on many accounts a difficult field; and it was the general opinion of his brethren that he possessed peculiar qualifications for occupying it to advantage. He was, accordingly, transferred to Reading, and he met the difficulties which he had to encounter with so much prudence and kindness that he soon became the favourite of all classes. The church grew in spiritual prosperity, and every thing seemed auspicious of a highly acceptable and successful ministry.

But the bright hopes, which the commencement of his labours here awakened, were destined to be quickly blasted. He had suffered, at different periods, from an affection of the heart, though his general health had been so good that no serious consequences had been apprehended. On the morning of his death he was as well as usual, and was called to attend the Funeral of one of his flock. He suffered considerable pain during the service, and as soon as it had closed returned home. He was assisted to his bed, and medical aid was immediately called, but the physician arrived only to see him a corpse. He expired without a groan, within less than fifteen minutes after he had reached his house. He died on the 24th of January, 1854, in the fifty-first year of his age. Two Funeral Sermons were preached—one by Dr. Baker, in the English language, and one by Dr. Demme, in the German language.

He was honoured with the degree of Doctor of Divinity, from Jefferson College, in 1852.

He was married on the 21st of May, 1835, to Audora, daughter of Henry Garber, of Montgomery County, Pa. Mrs. Richards survived him, the mother of four children.

Dr. Richards published a Sermon preached at the close of his ministry at Easton, in 1851, and a Sermon preached on the Centenary Jubilee of the Evan-



gical Church, at the Trappe, Pa. He also contributed occasionally to the pages of the *Evangelical Review*.

FROM PROFESSOR M. L. STOEVER.

PENNSYLVANIA COLLEGE, January 30, 1855.

My dear Sir: It is nearly twenty years since my acquaintance with Dr. Richards commenced. From 1836 until near the close of his life I met him frequently, at different intervals, and had a good opportunity of forming a judgment of his character. I need not say that it gives me pleasure to render any service I can in honour of his memory.

In stature he was rather below the ordinary height. In person he was inclined to be corpulent. His face was oval; the shape of his head was oblong rather than round. His eye was gentle rather than keen. The expression of his countenance was exceedingly pleasant, indicative of a meek and benignant spirit. His manner of address was deliberate,—not impulsive, nor very earnest. His voice was clear and distinct, but not sonorous, nor remarkable for its volume. His gait was always staid and regular,—never hurried. His whole appearance was such as to convey to the mind the idea of a thoughtful man,—of one who was thoroughly imbued with religious principle and feeling, and who deeply realized the responsibilities of his high office.

The evidences of Dr. Richards' pastoral fidelity and efficiency are to be found in every community in which he was called to labour. He was always much devoted to the people of his charge, and exerted himself to the utmost to promote their best interests. He took pains to become acquainted with them all, and, in his intercourse, exhibited the character of a faithful minister, and of an affectionate, warm-hearted, sympathizing friend. His whole deportment was courteous and affable, so that even the most diffident and timid felt no embarrassment in his presence. The cordiality with which he met them, at once inspired confidence, and opened the way for the most unrestrained approach. No one in affliction or distress could go to him without meeting generous sympathy and kind encouragement. His active benevolence and philanthropic spirit made him an object of affection and gratitude.

His efforts to do good were by no means confined to the pulpit. With those with whom he was ecclesiastically connected he laboured harmoniously to promote the general interests of the Church. In associations for religious and benevolent objects he was an active and efficient member. He was the warm friend and zealous supporter of every project for carrying on the great work of moral and intellectual improvement.

He loved his Church,—the Church in which he had been reared. He was attached to its doctrines, its usages and its institutions. He was not illiberal in feeling or proscriptive in action; but was willing to unite with Christians of every name in efforts to do good; yet he had little sympathy with those who could abandon the communion of their fathers, and forsake the sphere of labour to which Providence seemed to call them.

It cannot be said that Dr. Richards was a brilliant Preacher; but he was highly instructive and evangelical. He dwelt upon the leading truths of the Gospel with great simplicity, tenderness and earnestness. The services of the sanctuary he always conducted with great dignity and solemnity.

Dr. Richards' numerous pastoral and public engagements prevented him from leaving behind him any important literary monument. He had commenced the translation of the *Hallische Nachrichten*, and, at the time of his death, had made considerable progress in it. This is a volume of upwards of fifteen hundred pages, and contains a narrative of the establishment and early progress of the American Lutheran Church, prepared principally by Drs. Muh-



lenberg, Kunze, Helmuth and Mr. Brunnholtz. Our General Synod, in 1851, expressed a deep interest in Dr. Richards' labours, and commended the enterprise to the attention of our members.

Dr. Richards' Christian character was marked by beautiful symmetry. His religion was evidently a fixed principle, and predominated in his character as a controlling agency. It was not a mere feverish or occasional thing. It did not go and come by fits and starts. It was not confined to favourable junctures or circumstances, but it burned with a pure and steady flame at all seasons and in all places. He was always the same spiritual, active, devoted minister of the Lord Jesus. He depended on the gracious influences of the Holy Spirit for aid in the performance of every duty, yet he diligently made use of the means afforded for his spiritual progress.

In all the various relations of private and social life he uniformly evinced that conscientious fidelity, that honesty and singleness of purpose, which the precepts of the Gospel require, and the grace of the Gospel inspires. He sometimes encountered opposition, yet his course was such as frequently to disarm hostility, where others would only have increased it. He was of a quiet, retiring and unobtrusive spirit, of mild and pleasant manners, of a confiding, generous and sympathetic nature. Ill health had produced a tendency to a gentle melancholy, which often stole over him, and was perceptible in much of his intercourse. He may have sometimes exhibited infirmities, and made mistakes, (and of whom may this not be said?) but he was generally careful and judicious, always conscientious and sincere. He was disposed to sacrifice much for peace, yet he was independent and bold in the discharge of duty. He was domestic in his feelings, and very attentive to his family. In all his habits he was extremely neat and methodical. In every article of his dress, in all the furniture of his house, in the arrangement of his papers and books, the most remarkable order was observed. He did every thing by rule. He had a great fondness for statistics, and delighted to collect them as he had opportunity. He had a profound regard for time-honoured customs, and a deep reverence for sacred places. He was diligent in the use of his time, and allowed no day to pass without accomplishing something. He enjoyed the luxury of doing good, and had the satisfaction of knowing that he lived to some purpose.

I remain most faithfully your friend,  
M. L. STOEVER.

FROM PROFESSOR F. A. MUHLENBERG, JR.  
OF PENNSYLVANIA COLLEGE.

GETTYSBURG, June 23, 1858.

Dear Sir: The suddenness of Dr. Richards' removal was certainly a marked feature of the dispensation of Providence by which he was taken away from earth; for it might be said, almost without any exaggeration, that "in a moment—in the twinkling of an eye," he was clothed with immortality. But this was not the only striking feature. He had been living but a few years in Reading; the peculiar difficulties of the station had been removed by his judicious management; there appeared to be a golden harvest of good in store for him: and, in the very midst of these bright hopes, he was suddenly cut down. There is also an additional fact which may be mentioned in this connection. Just two weeks before his own interment he had officiated at the Funeral of a relative, a prominent member of his church, who had been struck down by the hand of death, at the Capital of the Nation, in the freshness of early manhood, with a bright career of usefulness and honour before him; and I have been informed that, on this melancholy occasion, he spoke



with extraordinary power, beauty and tenderness, as though he felt his own nearness to the "silent land," and two weeks afterwards he himself was also lying in his coffin.

It was my privilege to be well acquainted with Dr. Richards, and to spend many agreeable hours in his company. Though it was not his good fortune to have received a collegiate education, he faithfully improved the opportunities he enjoyed, at Dr. Grier's Academy, for the acquisition of a respectable knowledge of the Ancient Languages and Mathematics. For the latter branch of study I am inclined to think, from several incidental circumstances which have come to my knowledge, that he had a natural fondness. His endowments would seem, therefore, taking this as a guide, to have been more in the direction of the reason than of the imagination. And his mind, in subsequent life, was always of a practical cast. His judgment was eminently sound, and, in his public discourses, he invariably seized upon the strong, practical aspects of a subject—upon these he enlarged, and, by a copious and methodical array of facts, endeavoured first to convince, and then to move, his auditors.

His great desire, both in the pulpit and out of it, seemed to be to do good. To this all his efforts were directed. His aim was to make his auditors consistent Christians. He strongly commended to his people the great benevolent operations of the day, especially as connected with Missions and Education; and it is said, by competent witnesses, that he left all the congregations he served, in a far more advanced state, in their support of these noble objects, than he found them. I remember to have heard him, many years ago, deliver a Missionary Address, during a meeting of the Synod with which he was connected, at a time when the subject was a novel one for our German Churches, of which I still retain a distinct impression, and some of the striking illustrations employed in it are yet fresh in my memory.

His conduct in private was regulated by the same principles. At one time I have heard him dropping a kindly reproof among rude boys in the street, when pained by their profaneness; at another, an encouraging word to the children of a household in reference to their religious duties. Again, I have known of his sending affectionate counsels by letter to those in whose spiritual welfare he was interested; and again, of his dismissing to other charges catechumens, or Sunday School scholars, with judicious advice. I do not think he ever forgot his vocation—he was grave without being morose—whilst he always acted, therefore, in a manner worthy of the sacred calling to which he had devoted himself, he did not frown upon the innocent recreations of the young, but strove, in every proper way, to minister to their gratification.

Ever gentle and affectionate in disposition, it required no effort for him to be courteous and careful of wounding the feelings of others. The name of "peacemaker" was ever dear to him. Diffident, naturally, to a fault, he was yet made, by Divine grace, fearless in the discharge of duty. Few men have had more numerous or more devoted friends. The regret for his loss still continues in the places where he ministered; and this is satisfactory evidence of the firm hold he had gained on the affections of his people. His attachment to his own Church was strong, yet he was not a bitter partisan, but cheerfully co-operated with Christians of other denominations for the promotion of the objects of general benevolence. For the Church of his choice, however, the Church of his forefathers, his head, his heart and his hands were constantly engaged; and, by the arduous services incident to her ministry, arising from large congregations, the use of two languages, and special duties customary among the German population in Pennsylvania, he was brought to a glorious, it is true, but an early, death, standing with his armour on in the fore-front of the battle, surrounded by weeping friends who were





distressed with the thought that "they should see his face no more." Thus he fell, and yet thus he triumphed.

Very truly yours,  
F. A. MULLENBERG, JR.

FROM THE REV. CHARLES F. SCHAEFFER, D.D.

GETTYSBURG, February 4, 1862.

My dear Sir: I can scarcely hope to add any thing of importance to the communications of your other correspondents respecting Dr. Richards. Assuming that you are in possession of the material facts belonging to a biographical sketch of this admirable man, I will simply furnish my testimony to his pastoral fidelity. After he had removed to Reading, where he died, I assumed the pastoral charge of the congregation in Easton, Pa., from which he had recently retired. He had become the Pastor of that congregation under very trying circumstances. Discouragement, alienation of feeling among the members, and difficulties of a very formidable character, had, to a carnal eye, rendered the task of restoring that congregation to its original union and strength nearly hopeless. Dr. Richards commenced his labours in a spirit of faith, which, by the grace of God, never wavered. The result of his labours I had daily reason to survey with gratitude to God, and admiration of Dr. Richards' character as a Christian Pastor. Such had been the suavity of his manners, the wisdom of his measures, the firmness of his procedure generally, the fidelity of his pastoral labours, and the influence of his talents and of his beautifully developed Christian character, that, through him the Lord wrought a surprising change in a field once deemed unpromising in the highest degree. When I succeeded him I found myself to be the Pastor of a large congregation, embracing nearly seven hundred communicant members, and having the prospect of large accessions from two flourishing Sunday Schools, one English, the other German. I found before me a united flock, governed by a noble spirit of zeal and love. Dr. Richards had visited the rich and the poor, instructed the ignorant, led many a wanderer to the Saviour, and edified many a believer. Often did the rich and the poor, the old and the young, relate to me instances of the wisdom, benevolence and fidelity of my predecessor, whose departure from them had left the whole congregation in tears.

If I were asked to specify his most distinctly marked characteristic, I would prefer to reply that considerable intercourse with him had taught me to admire in him chiefly the *harmony* and *consistency* which marked his whole character. In any supposed case, referring to doctrinal truth, or to church discipline, or to Synodical action, or to any such subject, I could usually predict, without consultation, the course which Dr. Richards would pursue. His principles of action were so clearly developed, and his adherence to them was so uniformly wise and consistent, that any one who knew him at all, could anticipate his judgment or conduct, by a general view of his previous ordinary walk and conversation.

You are aware of the suddenness of his death. He and I had been engaged in a literary enterprise which required a meeting for consultation. The day had been appointed for my visit to his hospitable dwelling, when, on the eve of my departure, I received the painful tidings that my beloved friend,—that model, as a Husband, Father and Pastor,—had been called from the service of the Church on earth. He left behind the consoling assurance that to him "to die was gain."

I am very respectfully,  
CHARLES F. SCHAEFFER.



## JACOB WINGARD.

1825—1830.

FROM THE REV. WILLIAM D. STROBEL, D.D.

BROOKLYN, January 20, 1862.

My dear Sir: I will endeavour to meet your request for some account of the life of Jacob Wingard, and some reminiscences illustrative of his character, in the best way I can. I cannot be very minute in respect to facts, or perfectly certain in respect to all the dates; but I may still be able to remember all that is necessary to your purpose.

JACOB WINGARD was a native of Lexington District, S. C., and was born, I think, in the year 1801. His father, Jacob Wingard, was a plain farmer, and this son was brought up on the farm, receiving only a common-school education, until he had reached the age of about twenty-one. He had been always exemplary in his deportment, but, at this period, he received a new and spiritual view of Christianity, and henceforth gave evidence of living under its power. He very soon formed the purpose of preaching the Gospel; and into that purpose it was evident that all the vigour and energy of his soul entered—it was his ruling passion to convert sinners from the error of their ways and to save souls from death. He abandoned his agricultural pursuits, and commenced the study of Theology under the direction of a Lutheran clergyman in his neighbourhood. At the age of about twenty-four he was licensed to preach the Gospel, by the Synod of South Carolina, and commenced his labours at once in Lexington District, making his principal preaching station Sandy Run. Notwithstanding his lack of early advantages, he took rank at once with the most popular preachers of the day. For two years he laboured in this field with great fidelity and acceptance; and then, feeling most deeply his need of more mature preparation for the ministry, he resigned his charge, and went to the Gettysburg Theological Seminary, to prosecute a course of study. Here he continued, a vigorous and successful student, for two years, and then returned to his father's house, in South Carolina, where he remained till the close of life. His enfeebled health obliged him very soon to abandon the habit of preaching regularly, and, at no distant period, he was obliged to retire from the pulpit altogether. He gradually wasted away, of consumption, and finally took a triumphant departure from earth, amidst many loving hearts that would fain have detained him longer, in February, 1830.

I never knew Mr. Wingard until after his return from Gettysburg, in 1829; but from that time I knew him well till his dying day, and preached his Funeral Sermon. He was somewhat below the medium stature, of a delicate formation, with an aquiline nose and projecting chin, with black hair, and dark eyes and complexion. His eyes were set deeply in their sockets, and the expression of his countenance was decidedly intellectual, though it was only when he was roused to action that his face could be said to be in any degree animated. He had the highest natural advantages for being an attractive preacher. His voice, though not very loud, was uncommonly sweet, and its tones vibrated upon your ear like the strains of a flute. It was manifest that he had never made pulpit oratory a study; but he spoke with perfect simplicity and naturalness out of a richly endowed mind, and a heart glowing with love to Christ and his cause. His preaching was



always extemporaneous. He had a good deal of gesture, but it was so entirely the prompting of nature that it produced its effect upon you almost without your observing it. The staple of his preaching was intensely evangelical; and so was the spirit which he constantly breathed; and this, in connection with the unwonted strength and fervour of feeling which he brought to his work, may be said almost to have marked a new epoch in the history of the Lutheran Church in South Carolina. He was a great friend to prayer-meetings, and protracted meetings, and extra efforts of various kinds, and was regarded by some as sympathizing pretty strongly with some of the characteristic features of Methodism; though his substantial loyalty to his own Church was, I believe, never questioned. There is no doubt that the fact of his having come up, as he did, from out of the midst of the people,—retaining all his sympathies in their habits of thought and feeling, had much to do with the extraordinary impression that he produced; but there was that in the character of his mind and heart, which, independently of the action of circumstances, would have made him a man of mark at any time and any where.

I remain yours very truly,

WM. D. STROBEL.



## JACOB BERGER.

1825—1842.

JACOB BERGER, a son of Henry and Sarah Berger, was born in Westerlo, Albany County, N. Y., in the year 1799. His father was a farmer, and was a member of the Lutheran Church, while his mother was connected with the Reformed Dutch Church. They were both exemplary Christians, and were instrumental in early giving to the mind of their son a serious direction. In his boyhood he is represented as having been cheerful and pleasant, but never inclined to frivolity. He received the rudiments of his education at a district school, and evinced, at this early period, at once a great fondness for reading and a great love of music. At the age of about sixteen, he was deeply exercised in regard to the salvation of his soul. He called upon a minister in the neighbourhood, and gave him an account of his feelings, in the hope of receiving some profitable instruction and counsel. But the minister seems to have very imperfectly appreciated the case, and the young man went away, with no light upon his path and with his distress not at all abated. Shortly after, however, he found the joy and peace in believing, and this was almost immediately followed by the purpose to devote himself to the ministry of the Gospel.

When he was in his seventeenth year he took charge of a school in Middleburg, Schoharie County, and was very successfully employed in that capacity for two winters, spending the summer months of each year on the farm. In his twentieth year he became a student of the Hartwick Seminary, then under the care of the Rev. Dr. Hazelius. Sometime during his connection with this institution, he made a public profession of religion, and united with the Lutheran Church. He also now occasionally exercised his gift in preaching. In 1822 he left the Hartwick Seminary, and entered the Junior Class in Union



College. He ranked high as a scholar during his whole course, and graduated at the Commencement in 1824. The year preceding, however, he had suffered from a severe attack of fever; and, in consequence of prematurely returning to his studies, his mind temporarily lost its balance, and, in the spring of 1824, he was taken to his father's house in a state of positive mental derangement. It was not long, however, before the malady yielded to skilful treatment, and he was restored not only to sanity but to his accustomed cheerfulness.

In the spring of 1825 he commenced the study of Theology under the direction of the Rev. Dr. Wackerhagen; but, after remaining with him a while, he went to complete his studies under the Rev. Dr. Quitman, by whom he was proposed as a candidate for licensure at a meeting of the New York Ministerium, held at Rhinebeck, in 1825. The next year he was ordained at the Convention of the Ministerium, held at Cobleskill.

Mr. Berger commenced his ministerial labours at Ghent, N. Y. The next year a church was organized by him at Valatie. Whilst attending to these two congregations, he also became an assistant to the Rev. F. J. G. Uhl; and thus Churchtown was added to his charge. He remained in this field of labour until his death, though he had not charge of the three congregations during the whole period. He laboured, especially during his later years, with great zeal and fidelity, and religion was revived, and large numbers added to the church, in connection with his ministrations. While engaged in a series of meetings at Churchtown, designed for the spiritual improvement of his people, he was attacked with the same fearful malady by which he had been visited during the last year of his course at College. This was succeeded by typhoid fever, which terminated his active and useful life, on the 11th of March, 1842, in the forty-fourth year of his life. In accordance with his request, his remains were deposited in the grave-yard at Churchtown, in the midst of the tears and lamentations of his bereaved people and a bereaved community.

Mr. Berger published a Sermon in the Lutheran Pulpit on the doctrine of the Resurrection.

He was married to Katharine, daughter of the Hon. John J. Miller, of Columbia County, N. Y. They had four children,—one son, and three daughters. The son has been graduated at Williams College, and at the Theological Seminary of New York. One of the daughters is married to the Rev. Thomas Street, Pastor of a Presbyterian Church in York, Pa. Mrs. Berger still (1862) survives.

FROM THE REV. HENRY N. POHLMAN, D.D.

ALBANY, January 23, 1862.

My dear Sir: I am happy to say that an intimate acquaintance of many years standing with the Rev. Jacob Berger has left me with such vivid impressions of his character that it costs me little reflection to comply with your request. He came to the Hartwick Seminary, I think, in 1818, as a student, while I was myself connected with that institution, and, from that time till his lamented death, I had the pleasure of reckoning him among my most valued friends. I am quite confident that none who had an opportunity of forming a correct estimate of his character will hesitate as to his claim to a permanent memorial among the most excellent and useful and honoured ministers of our Church.





Mr. Berger was a man of noble personal appearance. With a rather stout, well built and well proportioned frame, indicating what he really possessed,—great bodily activity and much more than ordinary power of physical endurance, he united a fine, round, full face, with an animated expression, and of the German type, rendering him altogether what you would call a fine looking man. His mind, though somewhat impulsive in its operations, was rather logical than imaginative. He perceived clearly, and reasoned forcibly, without any thing of the show of a metaphysician. Perhaps his most strongly marked intellectual characteristic was common sense—he was a shrewd observer of the operation of the principles of human nature, and rarely erred in his estimate of individual character. Though the movements of his affections were naturally quick, he was generally considerate in his judgments, and exercised in a high degree the power of self-control. He was genial and generous in his dispositions, ever ready to do good as he had opportunity, and was, I believe, a universal favourite among his acquaintance. He was an excellent scholar while he was in the Seminary, and his fondness for study and intellectual improvement always continued with him.

Mr. Berger was decidedly a superior Preacher. He had fine natural qualifications for the pulpit. Beside the attraction of his personal appearance, already referred to, he had a full, rotund, sonorous voice, capable of filling perfectly a large house of worship, which he knew how to manage with great skill and to excellent purpose. His enunciation was remarkably distinct, his utterance fluent, and his gestures, without being abundant, were forcible and natural. It is due to truth to say that, while he was never otherwise than an edifying and attractive preacher, he was, during the earlier part of his ministry, far less evangelical, spiritual and effective than in the latter part of it. I had it from his own lips that, for some time after he began to preach, his discourses were addressed almost entirely to the heads of his audience, and the consequence was that they produced little or no effect in advancing the interests of spiritual religion; but that, at a later period, when his mind became more deeply imbued with the spirit of the Cross, and he spoke out of the fulness of his own heart to the hearts of his people, then he began to have the evidence that God's blessing really attended his ministrations. Whether the change to which he referred was, in his own judgment, the great regenerating change and the consequent abandonment of a false hope for the genuine hope of the Gospel, or whether it was merely a fresh baptism of spiritual influence, leading to a greatly revived sense of Christian obligation, I should be at a loss to determine. But that, at a certain period of his ministry, a great change came over him, rendering him apparently far more devout, and spiritual and earnest, both in his public and private duties, there can be no doubt.

Mr. Berger had an admirable facility at extemporaneous speaking; and this, in connection with his acknowledged sound judgment and sagacity, gave him great influence in our ecclesiastical bodies. I must not forget to say that he had a very deep sense of the importance of the Temperance cause, and laboured for its promotion whenever he had opportunity. In his last illness, his physicians prescribed stimulants for him; but, perhaps, owing to the fact that he had not the full possession of his faculties, he utterly refused to follow their prescriptions. It was, at any rate, a strong testimony to the force of his Temperance principles.

I remain, as ever, yours sincerely,

HENRY N. POILMAN.



## JONATHAN RUTHRAUFF.

1825—1850.

JONATHAN RUTHRAUFF, a son of the Rev. John F. Ruthrauff, was born in Greencastle, Franklin County, Pa., on the 16th of August, 1801, and was educated of course under decidedly Christian influences. It was his purpose, during some of his earlier years, to prepare himself for the Medical profession; but, either before he commenced his studies or shortly after, he had a very serious illness, which was the means of bringing him to enter on the new and better life, and finally to change his purpose in respect to a profession, and become a Minister of the Gospel. He was instructed in the classics, for some time, by the Rev. John X. Clark, and, in the fall of 1818, entered Washington College, Pa., and remained there a while, though, as his name is not on the list of graduates, it is presumed that he did not take the full college course. In 1822 he commenced his theological studies under the direction of the Rev. Benjamin Kurtz, of Hagerstown, Md., with whom he remained one year. He then repaired to Harrisburg, Pa., where, for two years, he continued his studies, under the Rev. Dr. Lochman.

His theological course being now completed, Mr. Ruthrauff was licensed to preach the Gospel by the Synod of Pennsylvania, convened at Reading in 1825. His first public labours were as an itinerant missionary, under the appointment of Synod, in visiting the Lutheran brethren, who were scattered in different parts of the State, and not supplied with the stated preaching of the Gospel, and gathering them into congregations. For several months he laboured in Huntingdon, Centre and Clearfield Counties, and subsequently preached in Philadelphia for the Association of Lutherans worshipping in the Academy, and afterwards known as St. Matthew's congregation. He was invited to become their regular Pastor, but, as he was apprehensive that his health was inadequate to the amount of labour that would be required there, he declined the invitation, and accepted a call from the united Churches of Lewistown and the vicinity. He entered upon his labours here on the 25th of February, 1827, and for two years was earnestly and successfully devoted to the spiritual interests of these congregations. While he was here, Rowland Hill's Village Dialogues fell into his hands, for the first time, and he always felt that the reading of them had an important influence upon his whole future ministry.

In the winter of 1829 he received and accepted a call to the Hanover charge. Here he laboured with great zeal and efficiency for eight years. The charge was a difficult one, on account of the low state of vital piety, and the indifference or positive aversion that was extensively manifested to the doctrines of Christianity. Mr. Ruthrauff preached with great boldness against prevailing vices, as well as in favour of what he considered the cardinal truths of the Gospel; and he was especially uncompromising in his devotion to the cause of Temperance. This greatly incensed some persons in the community, and, on one occasion, there was a plot laid for waylaying him, and offering him personal violence, from which he always regarded himself as rescued by a special interposition of Providence. He was returning home from a distant point, when he experienced a certain uneasiness of mind which he could not explain, and which suggested to him the



idea of taking a more retired road than the one he usually travelled. He had, by no means, decided upon this, yet, when he came to the turning off place, the horse, though unaccustomed to the by-road, seemed determined to take it; and he resolved to let the animal have his own way. He afterwards learned that, by this means, he was saved from the snare which had been laid for him.

Whilst occupying this position Mr. Ruthrauff once lay seriously ill. His father's family, who lived at Greencastle, were hastily sent for, under the impression that he was near the close of life, but his parents were only able, that night, to reach the top of the mountain West of Gettysburg. After they had stopped at the inn, the father walked out, and, as he cast his eye down into the valley, and reflected that his youngest son was lying there at the point of death, he was well-nigh overwhelmed with solicitude and sorrow. His confidence in God, however, did not forsake him, and he began immediately to wrestle in prayer in his son's behalf. "My son, O Lord," said he, "is yet in the prime of life, and may still labour many years and be useful. I am old, and my years of toil are nearly over. I can be better spared than my son. Spare, O spare him, and take me in his place." As if the supplication had been already answered, his heart was comforted and relieved of its burden. He returned to the house and said,—“Mother, our son will not die. God has heard my prayer. I am sure Jonathan will live.” He did live, and, for twenty years longer, was a bright and shining light in the Church.

In December, 1837, Mr. Ruthrauff, having resigned his charge at Hanover, assumed the pastoral care of the Lutheran Church at Lebanon, Pa. Here he probably reaped the richest fruits of his ministry. Several powerful revivals took place in connection with his labours, and hundreds who received the word at his lips, became, hopefully, the subjects of renewing grace. After having served this people with great fidelity for twelve years,—until 1849, he was prostrated by the disease which terminated his life. He died, greatly sustained, but deeply lamented, on the 23d of July, 1850, when he had nearly completed his fiftieth year. On the occasion of his Funeral two Discourses were delivered; one in English, by the Rev. C. A. Hay, from Philippians i, 21; the other, in German, by the Rev. A. C. Wedekind, from II. Timothy iv, 7, 8.

Mr. Ruthrauff was married, on the 12th of June, 1827, to Ann Louisa, daughter of the Rev. George Lochman, D.D., who, with three children,—two daughters and one son, survived him.

FROM THE REV. WILLIAM M. REYNOLDS, D.D.

PRESIDENT OF ILLINOIS STATE UNIVERSITY.

SPRINGFIELD, ILL., June 29, 1861.

Rev. and dear Sir: My acquaintance with the Rev. Jonathan Ruthrauff commenced during his ministry in Hanover, somewhere about the year 1835, and continued till the close of his life. Being settled near him, I saw him frequently, and had ample opportunities of becoming well acquainted with him. He was a model of a devoted Pastor, who lived entirely for the work in which he was engaged. He was indeed a kind father and an affectionate husband, but that which seemed chiefly to occupy his thoughts and regards was the prosperity of the Church and the salvation of souls. The moral and spiritual condition of his people—whether they were growing in intelligence, in piety, in liberality, in devotion to the cause of their Redeemer—these were the



objects which continually occupied his thoughts, shaped his plans and controlled his movements.

So continually was his mind filled with serious thoughts, and so intent was he upon his work, that his appearance was habitually grave, and to some it might have seemed to border upon severity. This was no doubt increased by the state of his health, which was often so infirm as seriously to affect his animal spirits. But still he was of a kind and genial nature, very thoughtful and indulgent towards his friends, and forgiving to his enemies. He was very fond of Music, both vocal and instrumental, and took great pains for its cultivation in his congregation, as well as enjoyed it exceedingly in his family. He had a relish also for a good anecdote, which he did not hesitate to tell, on what he deemed a proper occasion, even when it was at his own expense.

His preaching was eminently practical and pungent. No man ever studied more carefully the characters of the persons with whom he had to deal in the pulpit. At the same time he was careful to avoid any thing that had even the semblance of personality or invective. But his sermons were often perfect daguerreotypes of character,—not of the individual, but of the particular sin portrayed. Thus, if he undertook to set forth the sin of covetousness, it was not the covetousness of a past age and of a distant country, with which his hearers had little or nothing in common, but just such covetousness as actually existed in Pennsylvania, and in those classes of men with which his hearers were familiar. This made him an admirable guide for the enquiring sinner. He pointed out, in the clearest manner, the sins that were to be forsaken, and the specific difficulties which the penitent would meet in attempting to forsake sin and enter upon a life of true godliness. His ministry was remarkably successful. Great numbers were awakened under his preaching, and were happily brought into the Kingdom of Christ, proving the genuineness of their conversion by the newness of life in which they walked. Not a few are still living, who refer with deep emotion to the great change which the Spirit of God wrought in their souls through his instrumentality.

Mr. Ruthrauff could not be said to be a profound scholar, but his education was highly respectable, and his mind was well disciplined by extensive reading, and was the depository of much well digested knowledge. His mental culture was also not a little increased by the necessity imposed upon him, in common with many of our American Lutheran ministers, of preaching in two languages,—German and English. He was, in fact, one of the few men who could preach equally well in either of these languages, having a thorough grammatical acquaintance and a perfect practical familiarity with both. Those who have never made the experiment, have but little idea of the difficulty of this attainment and the degree of mental effort which it involves. It was very interesting to one acquainted with both languages, to hear Pastor Ruthrauff turn from the one to the other, without the least apparent effort, and make himself equally intelligible and acceptable in both. His mode of expression was distinguished rather for simplicity, clearness and force, than for any thing brilliant or ornamental.

In a word, Mr. Ruthrauff was an admirable specimen of a Pennsylvania Village Pastor,—plain in his manners, indefatigable in his labours, and eminently useful to those who came within the range of his influence. May our Church be blessed with an increasing number of such men, until her high and holy mission upon earth has been accomplished.

Very respectfully yours,

WILLIAM M. REYNOLDS.





FROM THE REV. H. L. BAUGHER, D.D,  
PRESIDENT OF PENNSYLVANIA COLLEGE.

PENNSYLVANIA COLLEGE, April 17, 1858.

Rev. and Dear Sir: When my acquaintance with the Rev. Jonathan Ruthrauff commenced, he was probably about thirty years old. In person he was tall, slender and erect. His mien was dignified, and his intercourse with his people characterized by marked seriousness and an intense interest in their spiritual welfare. In the pulpit his manner was remarkably solemn and impressive. No one could hear him preach without being deeply impressed with the idea that he was in intimate communion with the Master whom he served. His discourses were plain, practical, searching. There was no effort at display, but a manifest desire to impress Divine truth upon the minds and hearts of his hearers. There was not much of the *suaviter*, either in his tones or manner; and this was doubtless to be attributed, in a great degree, to the action of feeble health upon a bilious temperament. He was accustomed, however, to bring the truth in close contact with the consciences of his hearers; and this set some of them in bitter hostility against him. In some instances, indeed, these offended persons threatened him with violence; and, in one case, he was warned not to enter the church on pain of being forcibly removed from it. On the day appointed for the execution of this threat, he proceeded, as usual, to the house of God, and found his enemies prepared to receive him. He was not intimidated either by their numbers or their threats, and though, in this instance, they succeeded in preventing him from performing the accustomed service, he conducted himself with such prudence, as well as courage, as to gain ultimately a complete triumph. The fruits of his ministry at Hanover and Lebanon will remain a lasting monument of his patience and valour as a good soldier of Jesus Christ.

Very truly yours,  
H. L. BAUGHER.

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## WILLIAM SCHMIDT.

1826—1839.

WILLIAM SCHMIDT was born in Duensbach, near Kirnheim, in the Kingdom of Wurtemberg, on the 11th of December, 1803. His father, grandfather, and great-grandfather, were all ministers of the Gospel. His father, the Rev. George Frederick Schmidt, a man of sound and vigorous intellect, and of an excellent German education, was ordained in 1790; the next year became assistant to his father at Duensbach, and ultimately his father's successor; and died, greatly lamented, at a very advanced age, in the winter of 1850. His mother was Catherine Margaret Kochendorf, whose character may be inferred from this remarkable testimony of her husband:—"If ever there was a marriage in the world which was happy and blessed of God, it was my own." With such parents to conduct his religious education, it is not strange that he was found walking in the fear and love of God while he was yet in early youth. Having pursued his preparatory studies under the direction of his father, he entered the Saxon Gymnasia of Schleusingin and Meiningen, where he soon became distinguished for his classical attainments. So enthusiastically was he devoted to



his studies that, for a long period, he allowed himself only four hours sleep during the twenty-four, often studying with his feet in water to enable him to keep awake. His nervous system, which was naturally very weak, suffered greatly from this intense application. In 1823 he was transferred to the University of Halle, where he pursued his Theological studies with the same untiring assiduity that had marked his course in preceding years. Having remained at the University three years, he left it a highly accomplished general scholar, and thoroughly acquainted with the different branches of theological science; and, in accordance with the practice of the country, he was received as a candidate of Theology, in the Kingdom of Wurtemberg.

Not long after this, having previously declined an invitation to become private tutor to the family of the British Consul at Teneriffe, he directed his course to the United States, in company with a younger brother, with a view of joining two other brothers, who had previously come hither. He reached Philadelphia in the summer of 1826. Here he remained nearly a year, and was engaged in editing a German periodical, called the "American Correspondent." He then removed to Holmes County, O., where he became one of the original proprietors of the present flourishing town of Weinsburg, principally settled and inhabited by European Germans. Having been examined and received as a candidate of Theology before he left Germany, he set himself at once to organizing several small congregations in the region, with a view to supply the people, so far as circumstances would permit, with the ministration of the Word. And in these efforts he was eminently successful. The next year he was admitted a member of the Synod of Ohio, and soon after became Pastor of the Lutheran Church at Canton.

It was about this time that the Theological Seminary at Columbus, under the auspices of the Synod of Ohio, was established; and attention was directed to Mr. Schmidt as a person eminently qualified for the Professorial chair. He was, accordingly, at the meeting of the Synod, held in Zanesville, in 1830, unanimously elected to the office; and, as soon as he could make the necessary arrangements, he entered upon the discharge of its duties. He was, at the same time, chosen Pastor of the German Lutheran Congregation in Columbus. In this important field of usefulness he continued to labour, to great acceptance, with a brief interruption, till he was called to his rest. His health, however, became seriously impaired, under the pressure of his manifold engagements, and, in 1837, he felt obliged to give himself a season of relaxation. Having obtained leave of absence for eight months, he visited his native country, for the purpose of once more seeing his aged father and other friends, and in the hope that the voyage might serve to invigorate his health. In respect to this visit the father writes thus:—"In November, 1837, my son William came back from America, to pay me a visit and to comfort me; also to offer me a peaceful home in America. It gave me indescribable pleasure to embrace this exemplary and dutiful son, after a separation of twelve years, and to press him to my paternal heart. I would have accepted his oft-repeated invitations, if the tears of my daughter, who remained in Germany, had not withheld me." The son returned to the United States in 1838, with his health apparently much improved. He resumed his duties with great zeal, but it soon became manifest that he had undertaken more than he was able to perform. Still, however, he continued to labour till a short time before his death. On the day immediately preceding the commencement of his



last illness, he had preached a Sacramental Sermon, and administered the ordinance of the Supper to upwards of two hundred communicants; and, after this effort, though he was very feeble and weary, he went a considerable distance from the church to baptize a sick child. This was his last official act. He was immediately attacked with nervous fever, which terminated fatally after fourteen days. He died on the 3d of November, 1839, in the thirty-sixth year of his age, leaving behind him the impressive testimony of a devoted life, and a triumphant death, to the truth and power of the religion he had preached. At his Funeral, the Rev. J. Wagenhals delivered a pathetic and consolatory Address in German, and the Rev. Dr. Hoge pronounced an appropriate Discourse in English. His father, on receiving the sad tidings of his son's death, writes thus:—"This mournful intelligence overwhelmed me and mine in Europe, and mine in America. For with the departure of our William the most beautiful star of our prosperity and hopes, in this fleeting, terrestrial life, faded away, for them and for me." The remains of Professor Schmidt are interred in Green Lawn Cemetery, and the spot is indicated by a neat marble monument, bearing an inscription beautiful for its simplicity.

In the autumn of 1831 Professor Schmidt was married to Rebecca, daughter of the late John Buckins, of Canton, O. He was the father of four children,—one son, who died in infancy, and three daughters, all of whom are married to Lutheran clergymen.

#### FROM LEWIS HEYL, ESQ.

COLUMBUS, O., March 4, 1862.

Rev. and dear Sir: It is an easy matter for me to comply with your request, as I was Professor Schmidt's pupil for several years, his parishioner for nearly nine years, and, during the last five years of his life, my relation to him was that of the closest friendship and intimacy. Excepting brief intervals for necessary repose and recreation, I was at his bedside during the whole of his last sickness, and probably no one, unconnected with his household, had better opportunities of knowing him, and forming a correct estimate of his character. He was the intimate friend of my father, who, perhaps more than any other person, was instrumental in procuring his removal to Columbus, and in laying the foundation for the permanent establishment of the institution over which Professor Schmidt presided. The same intimacy existed between the families of the two,—Professor Schmidt himself being an almost daily visitor of my parents during the whole course of his residence here. My father often addressed him as his "eldest son," and the Professor's children habitually called my parents "Grandfather and Grandmother."

In person Professor Schmidt was about five feet, nine inches high; of slender, graceful form; his features regular and handsome; complexion naturally very fair, but embrowned by habitual out-door exercise and exposure; his hands, hardened by habitual labour; hair, rather light and glossy, and curling in natural ringlets over his head; eyes, blue, large and very expressive; forehead, broad and prominent; mouth and chin, well-defined; lips, full; teeth, white, but somewhat irregular; beard, thin and light-coloured. His manners were engaging. He was habitually polite and attentive to all who approached him, but, at times, although rarely, eccentric and abstracted. His address was at once frank, modest and unassuming, inspiring confidence and respect wherever he appeared. He was the life of the social circle in which he moved; always cheerful, always seeking to make those about him happy.



His conversational powers were of the highest order, and he seldom failed to instruct even upon the most common-place topics. His visits at my father's were usually in the little "family sitting room." On these occasions members of the family seldom willingly absented themselves. Both he and my father were inveterate smokers, and had the unanimous vote of the household to enjoy their segars and meerschaums "without let or hindrance."

Often the circle at our house was enlarged by the presence of other friends, not unfrequently German ladies and gentlemen of intelligence and high moral worth, some of whom had very decided rationalistic affinities. The latter, much as they dissented from his doctrines, attended his church regularly, and highly respected him as a Man and a Preacher; but often rallied him at these social meetings upon his religious views. He never failed to return the fire, and usually silenced the batteries of the enemy after a very few rounds. He seldom suffered such attacks to disturb his equanimity; but, at times, when fidelity to his office seemed to demand it, his thrusts were very severe. He was a man of most profound learning. One of the ablest lawyers and deepest thinkers residing in our city in that day once remarked that, in almost every department of letters which they had discussed, he felt himself to be but a novice compared with our young Professor, who was then but twenty-eight years old.

In the pulpit Professor Schmidt was a model. His congregation in Columbus, although numbering many persons of intelligence, was composed chiefly of those from the humbler walks of life. To meet the wants and capacities of the latter were all his efforts bent. His sermons, although strictly logical and methodical, and beaming with the very gems of thought, were always dressed in the simplest language, and understood by the humblest of his hearers. They were always "prepared," and notes or skeletons, more or less full, taken into the pulpit; but I never knew him to write out a sermon at length. His voice was soft and musical; his enunciation distinct; his gesticulation exceedingly graceful; his whole manner earnest and persuasive; and, as he warmed up with his subject,—his eye flashing and face beaming with emotion,—his whole audience would hang upon his words with a silent rapture that I have rarely met with elsewhere. Although delighting in, and fitted by his attainments to derive the highest enjoyment from, the society of the learned and refined, he was peculiarly a man of the people. He always lent a willing ear to the communications of his humblest parishioner; and seemed, for the time, to enjoy his intercourse with such with as great zest as that of his more intelligent friends; generally, on such occasions, making use of his native dialect, or the so-called "Pennsylvania German." This was, indeed, the secret of much of his power with these poor people. He *knew* them from personal intercourse with them. Not that he often visited them—his congregation was too large, and the demands of his professorial duties upon his time too exacting, to permit this; but they all knew that a ready welcome always awaited them at his house, and that they never asked his advice or assistance in vain. And he was peculiarly fitted for this by his previous life. Few men, even among those engaged exclusively in secular pursuits, had a better knowledge of mankind, or greater practical experience in the concerns of every day life. Having come to America with a physical constitution well-nigh ruined by over-application to study, he went upon a farm to recruit his strength, and entered without reserve into all the drudgery of Western farm life and its concomitants. In common with his neighbours he ploughed, ditched, gardened, burnt charcoal, groomed his horses, slaughtered his own hogs, salted his pork and made his own sausages, mended shoes and harness, shoved the plane, wielded the trowel, and, as in duty bound, bachelor as he then was, mended his own clothes and sewed on his own buttons. Pastor, at the same





time, of the little flock of Lutherans scattered for some miles around him, some amusing scenes occasionally occurred between him and those having official business with him. At one time, while engaged in opening a coal-pit, a stranger called to request his services at a Funeral. Meeting Mr. Schmidt at the pit, all begrimed with coal dust, he of course had not the remotest idea that he was any other than a "farm-hand," and enquired where the "Pfarrer" (Pastor) was. The Collier invited him to go into the house, saying the Pastor would soon be in, and, slipping in at a back door, with the potent aid of soap and water and a change of clothing, was soon transformed into the "Pfarrer," and accompanied his unsuspecting visitor to the Funeral.

The facility which he had by practice acquired of speedily changing his clothes, was a standing marvel among "the boys," during our school-days. Often, when an unexpected "call" or the school-bell surprised our honoured Professor in his garden, we amused ourselves in watching the rapid transition from the gardener or labourer into the Pastor or Professor. Promptly he might be seen hastening in at a back door in his working garb of old straw hat, coarse linen pants and coarse shoes, and with hardly more time, it seemed to us, than was necessary to pass through his suite of rooms to the front door, forth would he come, completely metamorphosed into the Professor. Another constant fund of quiet amusement to us was the Professor's "timepiece." He carried an old silver watch, an heir-loom, prized only on account of its associations. It was a very indifferent "timepiece" at best, but often it was "dumb" from the forgetfulness of the Professor to wind it up. As soon as he gained his seat in the lecture-room, after one of the little surprises above alluded to, the old watch would appear, and, turning to one of the students, the Professor would inquire the time, and, placing his forefinger behind the minute-hand, whirl it rapidly round and round upon the dial, until the proper time was indicated; and then place the watch in his fob, often without winding it, to go through the same operation in the afternoon or next morning.

He was very fond of Horticulture. No sooner had he taken possession of the Seminary property than he commenced planting choice fruit trees, for the benefit, as he said, of poor students who should be in the institution after he should be no more. He was not, during the latter years of his life, a hard student. His discourses, as has been remarked, were always well prepared; but, thanks to the comprehensive grasp of his active intellect, his vast resources in history and, indeed, the whole field of letters, and a most tenacious memory which enabled him at will to avail himself of all these auxiliaries, he required but little time for this preparation. As a Teacher, he had few equals in this country. He never failed to interest his classes in whatever he undertook to teach them, and in his zeal often passed far over the dinner hour in his lectures, without either he or his pupils seeming to be aware of the lapse of time. He was truly a father to his pupils during their school days, and a fast friend during life to all such as proved themselves worthy of his regard. To the sheep of his flock, whether old or young, rich or poor, he was a most faithful and self-sacrificing shepherd.

He has been charged with a leaning to Rationalism; but, to my certain knowledge, he was as far from Rationalism as the East is from the West, though he certainly was not a bigot or stickler for mere forms. I was a member of the earliest class of catechumens confirmed by him in this city, and when I think of the holy lessons he then taught us, and his consistency ever afterwards, I am filled with amazement that such a charge should ever have been brought against him.

Among his clerical brethren of the Ohio Synod Professor Schmidt had almost unlimited influence. In the most heated contests of that Body, (many



of which I was privileged to hear,) a word—a suggestion, advanced by him, always with great modesty, often in the form of a simple interrogatory, was generally sufficient to restore harmony and good-will. Indeed, such was the confidence of most of the members in his judgment and purity, that he needed but to present his views, and they were almost sure to be adopted. He played chess with considerable skill, and was by no means unacquainted with the use of fire-arms, as he proved on several occasions, when wild pigeons visited the Seminary grounds in great numbers. He was very fond of Music, and, though but an indifferent singer, played with some skill upon the piano-forte and flute, and was thoroughly acquainted with Music as a science.

Such was Professor Schmidt—a noble, warm-hearted, Christian man; ever sympathizing with the afflicted, and rejoicing in the happiness of those around him. He had some bitter enemies. With such a man it could not be otherwise. But he had a host of devoted friends, who honoured and loved him in life, and bitterly lamented his death. Hoping that this small tribute to his memory may be acceptable to his friends, and meet the end you have in view, I subscribe myself,

Very respectfully,

Your obedient servant,

LEWIS HEYL.

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## NICHOLAS G. SHARRETT'S.

1826—1836.

NICHOLAS G. SHARRETT'S, the eldest son of Major F. and Catharine Sharretts, was born at Selin's Grove, Union County, Pa., on the 20th of November, 1802. The faithful efforts of his parents to imbue his mind early with the knowledge and spirit of true religion were eminently successful; and, at the age of fifteen, he made a public profession of his faith, and was admitted to the Church in Carlisle, whither his parents had, before this time, removed. He very early expressed a desire to become a minister of the Gospel; but, his father, having a large family, without very ample means of supporting them, felt scarcely able to incur the expense of his son's education for the ministry, and therefore persuaded him to learn a trade. Still, however, the aspirations of the young man towards the sacred office were not quenched—he could not resist the impression that he was called of God to preach the unsearchable riches of Christ. The Rev. Benjamin Keller, who was at that time his Pastor, having ascertained the state of his mind, consulted with his parents, and finally secured their consent to the gratification of Nicholas' wishes. The young man immediately entered upon a course of study, under the direction of Mr. Keller, preparatory to entering College, and, in due time, became a member of the Freshman Class in Dickinson College, then under the Presidency of the Rev. Dr. John M. Mason. During his whole College course, he was distinguished for the most correct and orderly deportment, for diligence and success in study, and for a consistent and elevated Christian character.

Shortly after his graduation, in 1825, he commenced his theological studies under the direction of the Rev. Dr. J. G. Schmucker, then of York, Pa.; but he completed them at the Theological Seminary at Gettysburg, which had, in the



mean time, been established. He was licensed to preach the Gospel by the Synod of West Pennsylvania, convened at Berlin, Somerset County, in the fall of 1826; and immediately accepted an appointment to a mission in the North-western part of the State. He visited the Counties of Clearfield, Venango and Indiana, and dispensed the Word of Life to the scattered members of the Lutheran Church. Having proceeded in his tour as far as Indiana and Blairsville, a company of piously disposed persons prevailed on him to settle among them as their Pastor. Although they were few in number, and were scarcely able to furnish an adequate support, yet, after much reflection on the subject, he was constrained to believe that that was the field which the Providence of God marked out for him. Accordingly, he accepted the call, and, from the 1st of July, 1827 until he finished his earthly course, he continued to labour here with great diligence and success. During his connection with this charge he was invited, not less than eight times, to accept a more prominent position in the Church, where his services would have been more amply remunerated; but nothing could reconcile him to the idea of parting with a people to whom he had become so much attached, and to whom his labours had proved so rich a blessing. And his attachment to them was most fully reciprocated. If any were prejudiced against him at first, he uniformly succeeded in removing their prejudices, and sometimes in bringing them into the number of his most devoted friends. All looked up to him with confidence, reverence and affection.

Mr. Sharretts' death occurred on the 31st of December, 1836, in the thirty-fifth year of his age. During a tour which he made for collecting funds to liquidate the debt which rested on the Indiana Church, he was attacked with a fever, from which he partially recovered; but the disease remained in his system, and periodically returned, until it had completely destroyed his constitution, and all medical aid proved unavailing. His last hours were full of tranquillity and humble, affectionate confidence. The Saviour whom he loved, ministered to him in the dark valley. Those who witnessed his triumphant departure, as well as those who had observed his eminently devoted life, felt assured that for him to be absent from the body was to be present with the Lord.

His remains were interred in front of the church he had been instrumental in building. The Funeral Sermon was preached by the Rev. C. F. Hoyer, from II. Kings, iv, 26.

Mr. Sharretts was married, on the 9th of October, 1827, to L. H. Spotswood, of Carlisle, who survived him, with three small children.

FROM THE REV. HENRY HAVERSTICK,  
PROFESSOR IN THE HIGH SCHOOL, PHILADELPHIA.

PHILADELPHIA, April 24, 1862.

Rev. and dear Sir: My recollections of the Rev. Nicholas G. Sharretts are very distinct, and very grateful to my own heart. He was a man, gifted with many qualifications for usefulness in the Church, all of which were consecrated by an entire devotion to his work.

Our acquaintance with each other commenced at Dickinson College, where I had occasion to notice how manfully he struggled with difficulties, which may have arisen from the fact that he turned his attention to systematic study, when somewhat advanced in years. Perhaps, also, it may have been to his disadvantage, that, while pursuing his college course, he was already



the accepted lover of the lady whom he afterwards married. But he did not forget the one grand object of his life, or neglect any portion of the prescribed course of academic study.

Mr. Sharretts had no great fondness for profound research, nor had he ever read many books in any one department of knowledge. While engaged in the active duties of the ministry, he wrote very few sermons, being content to prepare a mere outline, trusting to the operations of his mind in the pulpit for filling it up. But this mode of preaching had its advantages in the field which he occupied. More elaborate sermons would have checked the ardour of his own temperament, and failed to reach the hearts of his people, who relished the truth most in its simplest form. Of all this Mr. Sharretts was himself fully aware; so that, while he aimed at great pastoral fidelity, and was always ready to take an active part in the public deliberations of the Church, he knew when and how to concede the higher place to those whose intellectual endowments were superior to his own.

Mr. Sharretts entered upon the active duties of his ministry at a highly auspicious period. It was when accessions to the clerical ranks of the Lutheran Church in the United States were few, especially of young men who had had a collegiate education, or had passed through a Theological Seminary. Hence, competition for place or position was almost unknown. But it was also the time when the Church was commencing her grand transition from lower things to higher, under the impelling force of the institutions at Gettysburg, as the honoured earthly instrumentality. This upward movement the people, the members of the Church, especially in Western Pennsylvania, had begun to feel, and to regard as marking the dawn of a brighter day. The effect of this was that they were anxiously waiting the arrival of competent men, who should give to their scattered elements an organized form, and break unto them the bread of life. Under these circumstances, Mr. Sharretts had free scope in selecting the place of his residence. He chose a pleasant, retired, thriving village, around which his field of labour extended for many miles. It was fortunate for him that he was not obliged to preach constantly to the same people, as his habits of study were not sufficiently systematic to have enabled him, in this way, to realize the highest amount of usefulness. Situated as he was, he could and did—mounted upon his good horse—make frequent rambles over hill and dale, while in the discharge of his duty. There, too, his warm and genial heart could always be cheered by constant intercourse with the people of his large flock. Hence, he enjoyed a degree of popularity, based upon sincere, hearty affection, such as few men now-a-days are fortunate enough to secure. The people saw him often at their homes and their family altars. And when they saw him, he was always bland in manner, frank and free; always manifesting an interest in both the old and the young; always ready to give sound advice about their worldly interests; but never failing to direct their thoughts to the higher interests of the soul. So manifest was his sincerity, his singleness of purpose, his untiring devotion to his work, in the discharge of his more private pastoral duties, that, when he appeared in the pulpit to deliver his message, the people were all prepared to receive him as a veritable ambassador from the King of kings.

The personal appearance of Mr. Sharretts was not specially attractive. His voice was neither powerful nor musical—indeed, he had a slight impediment of speech—but his utterances were attended by a deep and thrilling pathos, which showed unmistakably a heart burning with love to God and man. His language was simple, but yet forcible,—such as men of every age and every rank were compelled to feel. If he was not, in a high degree, eloquent, according to the standards presented in books, the real power of his eloquence was proved by the fact that, through his instrumentality, hundreds





were brought to the foot of the Cross, and made living members of the Saviour's mystical body.

Truly, it was a day of deep mourning, both for the Church and her ministers, when a mysterious Providence cut down this beloved brother, in the vigour of his manhood and in the meridian of his usefulness.

Respectfully yours,  
HENRY HAVERSTICK.

FROM DAVID GILBERT, M. D.

PHILADELPHIA, October 20, 1862.

Dear Sir: The Rev. N. G. Sharretts commenced his ministry when an important era of the Evangelical Lutheran Church was about to be inaugurated. It was then that the Theological Seminary of the General Synod was established, and the German language began to be supplanted more extensively by the English. Shortly after he was licensed by the Synod of West Pennsylvania, he was sent to visit congregations in Indiana County. In traversing the central portions of the State, he visited many of the Pastors through whose charges he passed. These Pastors, in that early day, in most instances, served from six to eight different churches, the services generally being in the German language. The effect of this tour was a full conviction, on his part, that the provision for the spiritual wants of our people was wholly inadequate. The Gospel was preached necessarily at too great intervals, and in a language which the young especially could but very imperfectly appreciate. Arriving at Indiana, he was cordially received by a feeble congregation, which had been without a Pastor more than a year. He commenced his labours by visiting the people as well as ministering to them in the sanctuary. He found, to his regret, that quite a number of those who considered themselves members of the church were not only destitute of spirituality, but were guilty of conduct utterly unbecoming the Christian character. When, therefore, his first Communion season was appointed, he requested them to visit him in his study. When they assembled, and he had offered a prayer, he stated to them frankly the difficulty which he felt in their case, and then opened the Bible and read to them various passages as his authority for refusing to receive them as communicants, adding that if he could be convinced that he was in error, he would most gladly adopt a different course. The result was that they left him almost immediately, under great excitement, giving vent to their feelings in angry and reproachful words, in view of the tyrannical conduct of the minister. As they passed by the smithery of a pious Presbyterian, they fell into a conversation with him, and stated to him their grievances—whereupon the blacksmith instantly replied that he was rejoiced to find that they had a minister who had the requisite moral courage to stand up and do his duty; and he then assured them that the subscriptions which they threatened to withdraw should be more than made up by himself and others, who were the friends of vital piety. Thus the young Pastor soon found, in his new home, friends to sustain and comfort him in this trying emergency. His preaching was plain, practical and faithful, and this, with his labours in the family and the Sabbath School, made enduring impressions for good. The disaffected soon after returned to the church, and when the time for the next Communion arrived, nearly all of them had become hopefully the subjects of Divine grace, and were received as welcome guests at the Lord's table. The congregation in the borough of Indiana so prospered that it became necessary to erect a new church edifice. Mr. Sharretts found, however, that an effort to raise the funds, in order to be successful, must extend beyond the limits of his pastoral district. This he willingly undertook, and his labours were crowned with



encouraging success. He made his collections mainly in the central parts of Pennsylvania, preaching in all the congregations which he visited. In this mission Providence doubtless had another far more important object to accomplish, namely,—that the Gospel should be preached in the English language, with power and effect, to those whom he visited, many of whom were destitute of the Word of Life. At that period, in those localities, the English denominations, owing to the exclusive use of the German language, were ignorant of the truly evangelical character of the doctrines of our Church. This was especially the case in the region around Northumberland. In this town the Lutheran church was sold by the sheriff to the Unitarians, the German Pastor, who resided in a neighboring town, making no effort to prevent the transfer. The Orthodox churches in this place were under the impression, therefore, that the Lutheran Church had departed from the accredited standards of orthodoxy, until Mr. Sharretts preached there on this tour of collection. His sermons clearly and forcibly set forth the doctrines of human depravity, of the necessity of regeneration, the atonement, and justification by faith, to large and admiring audiences. When I went to Northumberland, in 1828, and declared myself a member of the Lutheran Church, to the friends who desired my settlement there as a Physician, they advised me not to commit myself on this subject, as the Lutheran Church was not regarded there as orthodox. I replied that this was an error, and that I hoped, before long, to have an opportunity of convincing them of it. When, therefore, the devoted Sharretts preached there, in 1829, I could say to those friends, exultingly,—“This is the Lutheranism which it has always been my pleasure to profess.” Such was the fervour and unction of his discourses, and such their scholarly character, also, that his preaching was both highly impressive and very attractive. He was waited upon by the clergy and prominent pious citizens of the place, and when he left to preach in Sunbury, many followed him thither, and a few even went to Selin’s Grove, a distance of seven miles, to hear him there.

This was the last time that it was my privilege to listen to, or hold communion with, this truly excellent and devoted minister of the Gospel. His praise is in many of our churches, and there are not a few who still gratefully and tenderly cherish his memory.

Very truly yours,  
D. GILBERT.

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## EMANUEL KELLER.

1826—1837.

EMANUEL KELLER, a son of Peter and Catherine (Schaeffer) Keller, was born at Harrisburg, Pa., on the 30th of September, 1801. Enjoying the advantages of a Christian education, he was early brought under the influence of religious truth, and gave evidence of having experienced a spiritual renovation. His thoughts and desires were early turned to the Christian ministry. He commenced his classical studies under the direction of his uncle, the Rev. Benjamin Keller, and subsequently entered as a student of Dickinson College, though his name does not appear on the list of graduates. He pursued the study of Divinity with his Pastor, the Rev. Dr. Lochman, and, in the year 1826, was inducted



into the sacred office by the Synod of Pennsylvania. The first year of his ministry he laboured at Manchester, Md. Thence he removed to Mechanicsburg, where he continued to labour without interruption until a short time before his death, when his health had become so feeble that he was obliged to resign his charge. He died on the 11th of April, 1837, in the thirty-sixth year of his age, and was buried in the graveyard connected with Trindle Spring Church, by the side of his two sons who had died before him. Two Discourses were delivered at his Funeral,—the one by the Rev. D. Gottwald, from the words,—“Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day;” and the other, by the Rev. J. Ulrich, from the text,—“Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.”

On the 14th of April, 1825, Mr. Keller was married to Sabina Seltzer, of Harrisburg, Pa. They had five children.

FROM THE REV. JAMES L. SCHOCK, D.D.

NEW YORK, February 19, 1863.

My dear Sir: My recollections of the Rev. Emanuel Keller go back to my boyhood. Well do I remember the advent of our *new* minister. My father being an officer in the church, our house was one of the first at which he called and spent an evening. We youngsters were delighted with him. He was such a handsome, genial, lovable man,—so free from official austerity, and so natural and cheerful in his deportment, that he won our hearts at once and made us his fast friends.

I said our new Pastor was a handsome man. So he was—few indeed are more so. He was somewhat above the medium height, straight as an arrow, rather slender, compactly built, and strikingly graceful in all his movements. His face, however, was his crowning charm. Hair, dark brown,—eyes, hazel, clear and sparkling,—nose, slightly aquiline,—mouth, full of character,—and a complexion which, for transparent ruddiness, I have never seen surpassed. In his entire personal appearance he was a man who would attract notice in any crowd.

He was not what would be called a highly intellectual man, nor was he a man of extensive and varied scholarship. He was what far better fitted him for the work of the ministry,—a well-balanced man. He had mind enough to grasp the truth, and to present it in vivid form to his hearers; and he had sympathy enough to make the impression that he understood and felt what he uttered. He never aimed at profundities or novelties. He was no sensation preacher. He ever spake that which he knew, and ever testified that which he had seen. He had a remarkably lively and interesting style of pulpit address. No one that ever heard him in the sacred desk will easily forget him, not because he was unusually profound or eloquent, but because he was intensely earnest and practical. He preached, it often appeared to me, as if he felt that not only his audience, but the whole world, depended upon his utterances, at the time, for salvation.

Moral courage was a conspicuous element in his character. A pioneer in Temperance and other reforms, there was abundant opportunity to test it. He dared to act out his convictions, no matter what or who opposed. As none who knew him questioned his sincerity, so none questioned his courage. You might inscribe on his monument what was said by the great Scotch Earl,—“Here lies one who never feared the face of man.”



His ministry was an eminently successful one. The churches under his care all greatly prospered. And I am inclined to ascribe his success quite as much to his labours out of the pulpit as in it. Here he was emphatically a worker of the highest type. The young were ever the objects of his special attention. As the period approached for holding his annual Catechetical lectures, he was sure to find his way to every house in which there were any young persons not connected with the church; and, once persuaded to attend, most of them soon became deeply and savingly concerned for their souls' salvation. When I was first prevailed upon to attend these meetings, nothing was farther from my intentions than discipleship with Jesus; but, through the earnest appeals, and at times seemingly inspired prayers, of my Pastor, in the lecture-room, a thorough revolution in my heart and feelings was soon experienced. A few days after I had joined the church, he came to me, and suggested that I should come out in public prayer. I was dumb-founded, and replied at once that it was an utter impossibility. He gave me to understand he was resolved it should not be. Often did he ply me on this subject. The last time—I remember it well—was under these circumstances. We met by accident on the bridge which spans the Susquehanna, opposite the capital of the State. He was on horseback and I on foot. Scarcely had he greeted me when he introduced the old subject, and this time successfully; for, just before we reached the end of the bridge, which was a mile in length, the promise was given. It was through his instrumentality, too, that I consented to give myself to the work of the Ministry. Nor am I the only trophy of his labours in this direction. The Church has five or six faithful and active labourers, who directly ascribe not only their conversion, but their entrance upon the ministry, to his efforts.

Were I asked what it is that most forcibly strikes me, about my deceased Pastor, I would say it is this—*entire consecration* to the work in which he had enlisted. To this every thing he said and did was subordinated. He was one of the most active men I ever knew—he was ever putting forth his strength—he was never still—a burning spirit of zeal moved in all the wheels of his life, and all this activity was directed to the duties of his calling. He had time for nothing else. In a word, if a man ever did the work of a good minister of Jesus Christ fully, I believe he was that man. During a vacation from College, I rode out with him one afternoon in his carriage. He had been confined to his house for some weeks by an attack of the disease which finally carried him to the grave, and was just able to venture abroad. In our ride we passed the church, when he spoke of the intense desire he had to enter the pulpit again, and, if so, he thought he would preach as he had never preached before. He said it had always been a matter of deep study with him what topics he should select for discussion in the pulpit; but never had he experienced so much difficulty as now. He had thought of many texts to base his first sermon upon, should he be permitted to preach to his people again; but, for the present, his mind was made up to choose this,—“What shall I cry?” Had that sermon ever been preached, I should like to have heard it; but it never was—he had already preached his last sermon.

During the ride just referred to, I was acting in capacity of driver, and, not having any previous knowledge of my skill in this science, he at first scrutinized my efforts closely, and, as I thought, rather apprehensively. His fears soon gave way, and he frankly told me so. He observed it was not a pleasant task to drive persons who were nervously apprehensive of accidents, as he knew from his own experience. He said that his venerated father in Christ, and Preceptor in Theology,—Dr. Lochman, had this infirmity, and not unfrequently annoyed him with it considerably, whilst he was driving him to preach in the country. It was a habit of the good man to address any one younger than





himself as "My son" or "My daughter." As he was being driven along, he would fix his anxious eye upon every stone within reachable distance, saying, "There, my son, is a stone;" and, though safely passed, he would generally add, "Now, if you had driven a little over to one side, you would have gone right over it."

Speaking of riding out with my Pastor reminds me of a relic that still exists of him, in the neighbourhood where he laboured, and which I had the privilege of seeing when on a visit there last summer. A carriage was passing along the street of the village. "There, do you know that?" asked a citizen who was approaching me in an opposite direction. "Why, yes;" said I, "that is Emanuel Keller's carriage." And so it was, as all, even the children, recognize it. It had been purchased by one of his parishioners residing in the country, and, though carefully preserved and used, doubtless in part for its former owner's sake, I judge from its worn appearance, that it must soon be among the carriages that have been. My deceased Pastor was a man who *shone*,—attracted attention and excited admiration, in every relation of life. Unselfish generosity was the basis of his character; he lived in love; it was the atmosphere of his intellect, the orbit of his soul. He was a bright and glowing child of the sun. His mind was remarkably healthy—there was nothing morbid about him. I suppose he had his failings; but forgive me for saying my eye could not discover them. I was always so occupied in venerating and in loving, that I had no time, and certainly no disposition, to note any deficiencies that might exist in his character. But if you really wanted to see and know Emanuel Keller, you had to go to his fireside and his family. Here he shone with pre-eminent lustre. What a lovely home that was! That family intercourse, so free, genial, overflowing with love—that family worship, morning and evening, how dear, how beautiful—no mere mechanical service, but the spontaneous outpourings, in songs and in supplications, of hearts knit to each other and to God in ties holier than blood. I shall never forget it. Alas! that family—father, mother, two sons and two daughters, now all sleep beneath the sod,—one daughter alone surviving.

Emanuel Keller, like many other of God's most devoted and successful labourers, died in his prime. His life and work were comparatively short; but it can be said of him that he did not live in vain. The world is better for his having lived and laboured in it. The results of his earthly career and activity will outstrip the limits of time, and be unconsumed by the burning of the world. In eternity itself, Heaven will be more glorious that there was once such a man on earth, and that his life was so spent. His name will not soon die out among the people with whom he laboured. He has left a record in their hearts that will live as long as memory endures. Some fifteen years after his death, whilst preaching in the church in which I was confirmed by him, I alluded to his labours and to his sleeping in the graveyard close by. Scarcely had I mentioned his name when the entire congregation was deeply affected, and many wept aloud.

His death was a fitting end to his life—it was like his life, full of Christ, and love, and Heaven. His disease was a pulmonary affection, and, towards the last, he suffered greatly. He endured it all with uncomplaining, heroic patience. Though Death came to him, as it were, in the midst of life, he triumphed over him gloriously. Faith in the Gospel sustained him when all else failed, and he left the world not only in calmness and peace, but rejoicing in the hope of the glory of God through Jesus Christ the Lord. "His death was his last sermon, where, in the pulpit of his bed, he has instructed men how to die, by his example." "Blessed is that servant whom his Lord, when he cometh, shall find so doing."

Truly yours in Christ,

JAMES L. SCHOCK.



## JOHN G. SCHWARTZ.

1827—1831.

JOHN G. SCHWARTZ was born in Charleston, S. C., on the 6th of July, 1807. His parents were both exemplary members of the Lutheran Church under the pastoral care of the Rev. Dr. Bachman; and this son seems to have evinced strong religious tendencies from early childhood. At the age of twelve years he was bereaved of his father, who, on his death-bed, intimated to his Pastor a wish that, if his son should be inclined to become a minister of the Gospel, he would kindly encourage any such disposition. The boy had shown a decided leaning in that direction before his father's death; and, while the grief occasioned by his bereavement had scarcely subsided, he called upon his Pastor for the purpose of obtaining counsel in reference to his studies, and stated to him explicitly his intention to devote himself to the Gospel Ministry. Dr. Bachman, fearing that his resolution had been adopted rather as a tribute of affectionate regard to his father's memory, than from any intelligent conviction of duty, advised him to wait for one year, and, in the mean time, consider the question carefully; and if, at the end of the year, his wishes should remain unchanged, he would then give him further directions. They met frequently during the year, but no allusion was made to the subject, on either side, though the boy was making rapid progress in his studies, and securing great favour by his deportment. At length, when the subject had almost faded from the Pastor's recollection, young Schwartz presented himself before him on the morning of a rainy day. He told him that he had come to give him the result of another year's reflection; that it was that day a year since he had encouraged him to call, and that he had come, punctually, to say that his feelings and wishes were still the same, and that his resolution to devote himself to the ministry of the Gospel remained unchanged.

From this period the ministry was the commanding object of his thoughts and studies. He spent much time in the family of Dr. Bachman, and there grew up between them a strong attachment, which was dissolved only by death. The Doctor watched with great interest his rapid improvement, and devoted several hours of every Saturday to giving him instruction. For some time he was a regular pupil of Dr. Jones, but the principal part of his academical education he received at the School of the German Friendly Society. He showed great enthusiasm in the pursuit of knowledge, and took a high rank as a scholar among his associates. In the fall of 1824 he entered the Junior class of the South Carolina College at Columbia, and, in 1826, was graduated with one of the highest honours of his class. He was a universal favourite with both the students and the Faculty. One of the Professors in the College wrote thus concerning him:—"He is not only one of the best scholars, but one of the best young men the institution has for several years graduated."

It was in the year 1824, before leaving home for College, that he made a public profession of religion, and was confirmed according to the usages of the Lutheran Church; though his conversion probably took place several years anterior to this.

Mr. Schwartz commenced the study of Theology during his Senior year in College, as he found leisure and opportunity, and, after his graduation, continued it



under the direction of Dr. Bachman. In the summer of 1827, before he was quite twenty years of age, he preached with great acceptance, his first sermon, in the Lutheran church of his native city. He subsequently, for several weeks, supplied the pulpit during the absence of the Pastor, preaching twice every Sabbath, at the same time that he was holding the place of a teacher in the Charleston Grammar School. The same year he was licensed to preach the Gospel by the Synod of South Carolina, and immediately engaged in itinerant missionary service, visiting nearly all the middle and upper districts of the State, and frequently officiating every day in the week. The Report which he presented respecting the condition and wants of the people in the districts he visited, did much to stir up the Lutheran Church throughout the State to a vigorous effort to supply the vast destitution.

On his return from his missionary tour, he received the appointment of Assistant Professor of Ancient Languages in the Charleston College. He accepted the place, chiefly from a desire to pursue his theological studies still further. But, though his services in this capacity proved highly acceptable, he resigned the place after a short time, in consequence of finding much less leisure for studies bearing immediately on his profession than he had expected. As his health was now somewhat reduced, he made a journey to the North with a view to invigorate it; and, on his return, resumed his missionary labours with increased interest and energy. He took charge of four congregations, in a district of country by no means healthful; and, though he received several very eligible proposals from other places, he thought the prospect of usefulness where he was, too great to warrant him in listening to them. His services were received with many tokens of good will and thankfulness; considerable numbers were added to the church; and the congregations requested of the "Society for the Promotion of Religion," from which he had received his appointment, that his services might be continued, in the expectation that they could themselves raise for him an adequate support.

In 1829 the initiatory measures were taken for establishing a Theological Seminary, in connection with the Lutheran Church, in South Carolina. The project had to encounter considerable opposition; but the difficulties were gradually removed, the requisite funds were raised, and the necessary arrangements made for the institution to go into operation. Though Mr. Schwartz was at this time only twenty-three years of age, his remarkable qualifications for the place fixed the eyes of the Church upon him, and he was chosen the first Professor, by a unanimous vote of Synod. The result of the election was entirely unexpected to him, and he was well nigh overwhelmed by the announcement of it. He, however, after pausing a few minutes, signified his willingness to accept the place, and, by his touching and eloquent remarks on the occasion, produced a powerful impression upon the whole assembly.

The Professor, without unnecessary delay, entered upon his duties; but, as circumstances prevented the immediate location of the Seminary, and as his congregations in Newberry and Lexington were very desirous of retaining his services for the year, he was permitted to continue among them, and to receive, in the mean time, such students as might offer at his residence in Newberry. Several young men soon presented themselves, and he began to devote himself with great vigour and interest to his new duties. It appears, from letters which he wrote at this time, that he was deeply impressed with the magnitude of the work to which



he had been called, and that nothing but his confidence in God's all-sufficient grace kept him from sinking under the mighty burden of responsibility which he had assumed.

But, just as the Seminary was becoming fixed in the confidence and affections of the Southern portion of the Church, and the fairest prospects of a protracted career of usefulness seemed to be opening upon the young Professor, Providence delivered to them all a most affecting lesson on the uncertainty that pertains to all human prospects. During the summer months the district in which Professor Schwartz lived was generally sickly, and he had proposed to transfer the institution, for a season, to a more healthful locality; but, as there was much more than usual attention to religion in his congregation at that time, he felt that it would be wrong for him to leave them. He, therefore, committed himself to God's gracious care, and resolved to remain at his post. Soon after this he was seized with a violent fever, which at first seemed to yield to remedial agencies, but afterwards returned with increased severity, and terminated his valuable life on the 26th of August, 1831, in the twenty-fourth year of his age. His death was a scene of calm and humble triumph. His remains were buried in the cemetery of the Bethlehem Church, in Newberry District, amidst a deep and widely extended lamentation. In addition to the Funeral Services, in which several clergymen shared, there was an appropriate and eloquent Sermon, in reference to his death, delivered in Charleston, by his former Pastor, the Rev. Dr. Bachman, from the words,—“Be thou faithful unto death, and I will give thee a crown of life.”

FROM THE REV. WILLIAM D. STROBEL, D.D.

RED HOOK, April 16, 1855

Dear Sir: Between the late Rev. John G. Schwartz and myself there existed the closest and most confidential intimacy. Born in the same city, nurtured in the same church and school, members of the same ecclesiastical body, missionaries in the same field, we were never separated, for any length of time, from our early childhood till his death, except some two or three years, when we were prosecuting our studies at different institutions.

He was rather under the ordinary size, about five feet, seven inches in height, and stood very erect. His complexion, hair and eyes were dark, with a slight flush upon the cheek; his nose was aquiline, his visage narrow, and the lower part rather elongated, with very prominent lips. He had a well-formed head, with brilliant eyes, and when excited, his face became radiant with thought and feeling. He was, by no means, what is commonly called a handsome man; but your first and abiding impression would be that he was a man of decided talent, and of much more than common strength of character. I heard him preach his first sermon when he was but twenty years of age; and the effect upon the audience was very marked, and such as to leave an impression that, if his life were spared, he was destined to hold a high rank in his profession.

He became a professor of religion when about seventeen years of age, at which time he entered South Carolina College. Though the influences gathered around that institution, at that period, were by no means favourable to the cultivation of piety, I never had the evidence or heard a suspicion, that he ever said or did a thing there, inconsistent with the character of a Christian. He graduated with the second honour; and would undoubtedly have had the first, but that his successful competitor was a man of more years, and withal had entered the Freshman class, while he had entered two years in advance.





He was a superior Latin and Greek scholar, and read both languages for amusement; he had also made considerable progress in French, German and Hebrew, and was well versed in the Mathematics and Natural Sciences. His age forbade his being classed with eminent theologians, though his reading on Theology was already very extensive; while his cast of mind, his habitual industry, and his determination to master his profession, would have raised him, in a few years, to a position of great eminence.

As a writer, he was very chaste, though by no means to the exclusion of ornament; and his manner of speaking was animated and agreeable. His written discourses were, however, less impressive in the delivery than his extemporaneous ones; while yet, in respect to continuous and well digested thought, and correctness of expression, the latter could not be compared with the former. I have met with few young preachers who were at once so earnest on the one hand, and so far removed from every thing like fanaticism on the other.

His intercourse with society was marked with gentlemanly propriety, sobriety and dignity. As an illustration, I may mention that he happened to be in this State, and at the meeting of the Synod, when I was licensed; and, from his very staid appearance, though not ordained, he was put on the Committee to examine his old playmate and school-fellow. But his friends who knew him intimately, knew that he possessed a very keen sense of the ludicrous, and he sometimes regaled them with his exquisite humour. Once, when we were travelling together on a preaching excursion, night found us in a dense forest, wholly ignorant of our road. About nine o'clock we descried a squatter's log-cabin. We called to the sleeping inmates for admittance, but received for answer that we could not stay, as there were only two lone women in the house. A representation of who we were gave us access to as miserable lodgings as ever fell to the lot of mortals. But as we lay upon the floor with our saddles for our pillows, he woke me repeatedly in the course of the night, laughing at the ridiculous figure which we cut.

His religious character was of a very deep tone. His pocket companions were a Greek Testament and Beveridge's Private Thoughts. He attached particular importance to the first Resolution in the latter; the substance of which is,—“I am resolved to keep the Resolutions I am about to make.” Among the circumstances which, I think, contributed greatly to heighten his devotional spirit, was the following:—

We had a mutual friend,—an old gentleman, named Henry Muller,—at whose house we often stayed, and who sometimes accompanied us on our journey,—a man of large experience, great frankness and glowing piety. We never said or did a thing which he thought had a tendency to impair our usefulness, that he did not, in the gentlest manner imaginable, remind us of it; and often, whilst riding through the woods, he would propose that we should stop and engage in prayer, while our horses rested. Would that all young preachers enjoyed the friendship of such a mentor.

Mr. Schwartz possessed a remarkably high sense of honour. At a gentleman's table he was charged with sinister motives in a certain course of conduct he had marked out for himself. So appalling was the suggestion that he immediately left the room, unable to reply; but relying upon me to vindicate his character. His courage, both physical and moral, was indomitable. He never quailed before danger, and would have found it easier to sacrifice life than principle.

As a Friend, no one could be more generous and disinterested. Living, as we did, in an isolated position, and bound together by the strongest of ties, we became quite essential to each other. Yet, when I received a call to leave the South, he told me that, though my removal would be one of the greatest



calamities that could befall him, he felt constrained by a sense of duty to advise me to it.

I parted from him early in July, 1831. The first intelligence I received was that of his death. After the lapse of nearly a quarter of a century, I can truly say that one of the pleasantest reflections of advancing years is connected with the hope of meeting this much loved friend in that better world to which his Master called him so early.

Yours very truly,

WILLIAM D. STROBEL.

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## DAVID JACOBS.\*

1829—1830.

DAVID JACOBS was born in Franklin County, Pa., on the 22d of November, 1805. His parents, Henry and Anna Maria Jacobs, were of German extraction, and exemplary members of the Lutheran Church. Although early deprived of his parents,—his mother dying when he was in his fifth year, and his father before he had reached his sixteenth, their good influence was still manifest in the formation of his character. From his earliest childhood he showed a mild and gentle disposition; and, before he had passed many years, he became fond of reading the Bible, and thoughtful concerning his immortal interests. He was diffident and retiring, and sought his enjoyment in books rather than in the sports in which young people are usually prone to engage. He spent his early years in the quiet of rural life, assisting his father in cultivating his farm. Though he had only the advantages of an ordinary country school, his very rapid progress in the different branches of study was noticed by his teachers and others, and suggested the desirableness of his being placed in circumstances favourable to a higher intellectual culture. Indeed he undertook, of himself, studies outside of the prescribed course; and the farther he advanced, the more obvious it became that he had talents, which, if suitably cultivated and directed, would ensure to him an eminently useful life.

In the spring of 1822, a few months after the death of his father, Mr. Jacobs attended a course of catechetical instruction under the ministry of his Pastor, the Rev. John F. Ruthrauff, who possessed remarkable power in interesting his catechumens in the truths of religion. Under this influence he consecrated himself to the service of God in an evangelical profession, the sincerity of which was made fully manifest by his subsequent life. About the same time he also determined to offer himself as a candidate for the sacred office. From this point his piety assumed a more strongly marked character, and his path continued to shine brighter unto the perfect day.

In June, 1822, immediately after he had made a profession of his faith in Christ, Mr. Jacobs visited Hagerstown, and made known to the Rev. B. Kurtz, then the Pastor of the Lutheran congregation in that place, his purpose to become a Minister of the Gospel. Mr. Kurtz encouraged him to proceed in his preparation, and actually received him into his own family, and became, to a

\* MS. from Rev. M. Jacobs, D.D.



considerable extent, both his instructor and counsellor. Here he attended the Hagerstown Academy, then in charge of a Mr. Wilson, and engaged in a course of classical study. He began by the somewhat remarkable feat of committing the Latin Grammar to memory in nine days; and his subsequent progress was what might have been expected from this very favourable beginning. In all his studies he was distinguished for accuracy, thoroughness and facility of acquirement.

In the fall of 1823 he entered the Junior Class in Jefferson College, then under the Presidency of the Rev. Dr. Brown. Here, also, he took a very high rank as a scholar, being more especially distinguished for his attainments in the languages. Here, too, he showed himself an eminently spiritually minded Christian, and his influence for good was powerfully felt throughout the institution. He graduated, with high honour, at the Commencement, in 1825.

Shortly after his graduation he placed himself again under the care of his friend, Mr. Kurtz, for the purpose of prosecuting his Theological studies. But as the Theological Seminary at Gettysburg went into operation the next year, under the direction of Professor Schmucker, he removed thither in the autumn of 1826, and became one of the first students in that School of the Prophets. On the 25th of June, 1827, he took charge of the classical department, organized in connection with the Theological Seminary, and this proved the germ of Pennsylvania College,—an institution which has since risen to great respectability and usefulness. He acquitted himself here, in every way, with great credit. Not only was he highly successful in inspiring his pupils with the desire for thorough scholarship, and advancing them rapidly in the different branches of study, but he paid great attention to their moral and religious well-being, and the savour of his earnest and yet unostentatious Christian spirit was felt throughout the institution.

At the meeting of the West Pennsylvania Synod, in 1829, Mr. Jacobs was licensed to preach the Gospel; but, as he continued to be engaged in teaching, and as his health was delicate, he rarely appeared in the pulpit. He remained in his field of labour until the summer of 1830, when the enfeebled state of his health rendered it imperative that he should relax in the severity of his engagements. Though his friends were far from regarding him as alarmingly ill, yet they urged him, as a matter of prudence, and even necessity, to intermit temporarily his labours, and give himself to relaxation and rest. He, accordingly, made his arrangements for a journey to the South, and he did it the more cheerfully for the sake of accompanying to his home in South Carolina a fellow student, the Rev. Jacob Wingard, whose health had for some time been in a declining state, and who died at the beginning of the next year. He left Gettysburg on the 10th of September, but it was eighteen days before he reached Lexington, S. C., the extreme Southern point of his journey. On the seventh day after he set out, the stage-coach in which he was travelling was upset, though he received no serious injury from the accident. The next day, however, the coach was precipitated over the abutment of a bridge, seven or eight feet high, and broken to pieces, and he was so much injured as to be obliged to stop for several days. But in all these adverse circumstances he recognized the hand of an infinitely wise and gracious Providence, and was disposed to dwell more upon the mercies by which the afflictions were qualified than upon the afflictions themselves. He commenced his homeward journey on horseback. But he found it



irksome and solitary; and the fatigue, together with unfavourable weather, and still much impaired health, served greatly to depress his spirits; though he did not lose his hold of God's gracious covenant. On reaching Shepardstown, Va., he found himself too feeble to proceed farther; and he stopped, as it turned out, to die among strangers. Mr. Smith, the Lutheran clergyman of the place, having heard that there was a minister of his denomination dangerously ill at one of the inns in the town, immediately called upon him, and had him removed to his house, where he received the kindest attentions as long as he was a subject for them. His disease was a violent fever, and, during part of the time, the exercise of his reason was suspended; but when he had the command of his faculties, he was sustained by an unflinching trust in his Redeemer. He died on the 4th of November, 1830, in the twenty-fifth year of his age. His remains were conveyed to his native place, and interred in the cemetery connected with the church in which he first made a profession of religion. The Funeral services were conducted by the Rev. John F. Ruthrauff, and the Rev. Dr. Kurtz of Hagerstown.

FROM DAVID GILBERT, M.D.

PHILADELPHIA, March 1, 1862.

Dear Sir: I made the acquaintance of the late Rev. David Jacobs, immediately after my arrival in Canonsburg, to become a member of Jefferson College, in the summer of 1824. I entered the same class with him, and we occupied the same room together for a number of months. The period that has elapsed since we were thus associated has buried in oblivion much that might be interesting in his history and character. But the impression of exalted purity and worth, which he left upon my mind, can never be erased. He had become hopefully a subject of renewing grace, and had united with the Church at Hagerstown, before he came to College. In that day it was too common for the young of our communion to prefer other churches, in consequence of the almost universal use of the German language in our pulpits. Jacobs was amongst the few who believed it their duty to remain in the Church of their fathers, and labour for her elevation and usefulness. It was the time of the commencement of that transition period, which has accomplished such wonders in our Church, not only in introducing the English language, but in the unexampled increase of the membership by means of revival activity, and the multiplication of Synods and Literary and Theological Institutions.

The Lutheran Church was then but imperfectly known to other denominations; and most of that which *was* known, was derived from publications which grossly misrepresented her in respect to both doctrine and practice. This was the case especially in the region in which Jefferson College is located. The Presbyterian Church there had been exceedingly active and successful in the promotion of revivals of religion. The College continued to be blessed with frequent outpourings of the Holy Spirit, so that a very large proportion of the students were devotedly pious. To my friend Jacobs this was most congenial; and he consequently laboured in promoting the gracious work with a zeal and efficiency equal to the most devoted in the College. Denominational differences were never thought of in regard to him. His fervent and simple-hearted piety did much to dissipate erroneous impressions in respect to the Church to which he belonged. He was always ready for every good work, and possessed, in an eminent degree, the confidence and affection of all the students. During his Senior year an association was formed, by some of the most orderly students, for the reform of some confirmed drunkards in the





town. Temperance Societies, in the technical sense, had not then come into existence. The plan adopted was to carry the offending party upon a rail to the creek, half a mile distant, and there immerse him until he became sober, and then require a solemn pledge to future sobriety. The first case was that of a man, who once occupied, with his family, a high position in society, but had become so besotted and degraded as to inflict physical injury upon his wife and daughters, when he was intoxicated. The association was divided into carriers and duckers, of which there were, on this occasion, twelve, and guards, of which there were thirty. The former disguised themselves by blackening their faces, wearing a white kerchief on the head, drawing the shirt out of the pantaloons, and tying it with a black girdle around the waist, no coat being worn. Jacobs acted well his part, as one of the disguised; and the effect upon the individual was most salutary.

During his college life he cherished the most intense anxiety in regard to the interests of the Lutheran Church. Her condition and future prosperity he often made the theme of his conversation, as well as the subject of his prayers. The preliminary arrangements, then inaugurated for the establishment of a Theological Seminary in our Church, were regarded by him with the deepest interest. When, therefore, he was invited to the Tutorship in the primary classical department attached to the Seminary after its establishment, I have reason to know that he accepted the place, and discharged its duties, with the utmost alacrity. While he was thus engaged, it was my privilege to exchange occasional letters with him. In these he manifested the same deep-toned piety, and embodied the same ardent aspirations for the interests of the Church, which were so characteristic of him while he was at College.

In his demise the Church sustained a serious loss. In the brief period, however, which was assigned to him on earth, there is reason to believe that he accomplished as much as some good men who have been permitted to labour during what is usually considered a protracted life.

Very truly yours,  
D. GILBERT

FROM THE REV. J. ULRICH.

CARLISLE, PA., March 13, 1862.

Rev. and dear Sir: Your request for my recollections of the Rev. David Jacobs devolves upon me a task the most grateful to my feelings, and, withal, easy to perform; for I knew him well, and knew nothing of him which it is not pleasant to me to record. My acquaintance with him commenced at Gettysburg, in the summer of 1827, a little more than three years before his death. At this time he had charge of a Classical School in connection with the Theological Seminary of the General Synod of the Evangelical Lutheran Church, located at Gettysburg. He took charge of this school, not from choice,—for his heart was fixed upon the active duties of the ministry, but from a strong conviction of duty; and, under the influence of this conviction, he retained his connection with it until a short time before his death. By his mild and yet dignified and efficient manner of conducting the school, he secured not only the universal respect of his pupils, but their devoted attachment also. His intellectual powers were undoubtedly of a superior order. He was a good general scholar, though he excelled especially in the Mathematics and the Languages. In each of these departments he showed great ability as a teacher; and if his life had been spared, and his studies in these directions had been vigorously prosecuted, he would undoubtedly have reached a point of great eminence. He never taxed his pupils, especially in the early part of



their course, with long lessons, his aim being rather thorough scholarship than rapid progress. Whilst it evidently gave him pleasure to aid them in solving difficult mathematical problems, or mastering obscure sentences in Latin and Greek, yet he was careful to impress upon their minds the great importance of self-dependence, as essential to success, either in literature or science.

He was of a naturally retiring disposition, and closely wedded to his books; although, during his hours of recreation, he was not only easily accessible to his pupils, but made it very pleasant to them to be in his presence. Walking was his favourite exercise, and, when the weather was pleasant, he usually walked from four to six miles each day. On these pedestrian excursions he often invited one or more of his pupils to accompany him, and though, at such times, he was ordinarily very communicative, I never knew him utter a jest, or say a word that would have derogated from the dignity of a Christian minister.

As it was only a short time before his death that Mr. Jacobs received license to preach, he was little known in the capacity of a Preacher; but, with the fine qualities of mind and heart which he possessed, there is no doubt that he would have been, if his life had been spared, in that relation, as in every other, highly respectable and useful.

In person Mr. Jacobs was slender, erect and of about the middle height. His complexion was rather pale, indicating a bilious habit; his eyes, dark brown, and rather deeply sunk in their sockets, though easily kindling with animation; and the general expression of his countenance an index to his vigorous intellect. His manners were simple and agreeable, though somewhat modified by his constitutional diffidence. Whatever opinions he held on controverted questions he did not hesitate to express with freedom and candour; but was never impatient or disrespectful on hearing them called in question. Deeply attached, as he was, to the teachings and usages of his own Church, he was at a great remove from every thing deserving the name of bigotry. In all his professional and other engagements he was distinguished for punctuality, never allowing himself to be a minute beyond the time. His piety was deep, earnest, unpretending and uniform. His prayers were evidently the breathings of a spirit in intimate communion with Heaven. As he lived, so he died, full of the graces of the Holy Ghost.

I am yours fraternally,  
J. ULRICH.

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## EZRA KELLER, D.D.

1837—1848.

EZRA KELLER, a son of Jacob and Rosanna Keller, was born in Middletown Valley, Frederick County, Md., on the 12th of June, 1812. At the age of twelve he was sent to the school of a German teacher, of decided religious character, whose influence over him was very salutary, and to whom he often referred, in after life, with expressions of lively gratitude and affection. After he left school, the impressions which he had thus received, seemed in some measure to pass away; but they were subsequently recovered and deepened through the influence of a pious grandfather, who never lost an opportunity for endeavouring to fix his mind upon his higher interests. It was not, however, till the winter of 1828, when he had reached his fifteenth year, that he experi-



enced what he believed was true spiritual peace; and that was after a season of severe conflict, occasioned immediately by hearing a sermon, from an aged minister, on "the Christian Life and its Blessed Reward." Soon after this he made a public profession of religion, and united with the church under the pastoral care of the Rev. A. Reek.

It having now become his fixed purpose to devote himself to the service of God, he began to inquire in what way he could do this most effectually; and, in obedience to his first impulse, which soon ripened into a strong conviction of duty, he resolved to give his life to the sacred ministry. His father had no sympathy with this resolution, and refused him the pecuniary aid requisite for carrying it into effect; but even this did not discourage him. After receiving instruction for several months from his Pastor, who heartily approved of his purpose, he left home in the autumn of 1830, and travelled the whole distance to Gettysburg, on foot, and without funds. Here the Education Society proffered its friendly aid, and, by this means, he was enabled to prosecute his literary course; though, when, in after years, his patrimony came into his possession, he promptly refunded all that he had received. He graduated with honour, at Pennsylvania College, in the autumn of 1835. His theological studies, which he had begun during his Senior year in College, he continued industriously to pursue, and entered the Seminary at Gettysburg at the beginning of the winter term. On the completion of his studies, he engaged in a mission through some of the Western States, under the auspices of the Synod of Pennsylvania. During this tour he was instrumental of accomplishing great good, while the varied experience which he had, proved an excellent discipline to both his mind and his heart.

In the spring of 1837 Mr. Keller was married to Caroline Routzon, of Middletown Valley. They had several children, but they died in infancy. Mrs. Keller survived her husband, and has since formed another matrimonial connection.

In the summer of 1837 he took the pastoral charge of the congregations of Taneytown and Emmitsburg. Here his labours were highly appreciated, and were attended by many tokens of the Divine favour. They were temporarily interrupted by a bronchial affection, but, after a season of rest, he was enabled to resume them with his accustomed vigour. In the autumn of 1840 he reluctantly resigned his charge, and accepted a call to Hagerstown, Md., where his ministry was equally vigorous, effective and acceptable. The pastoral tie, however, was soon again broken. A Literary and Theological Institution had been called into existence, with a view particularly to the wants of the Lutheran Church in the West, and Mr. Keller was regarded by his brethren as eminently fitted to preside over it. Having been designated to this important place, he accordingly removed to the West in the spring of 1844, and took charge of Wittenberg College, in Springfield, O. The new Seminary, under his fostering care, quickly attained to a high degree of prosperity. He gained the confidence of the entire community in which he lived, and displayed a degree of wisdom, energy and zeal, that left none in doubt whether the appointment had been judiciously made.

He received the degree of Doctor of Divinity, from Jefferson College, in 1845.

Dr. Keller was suddenly called away from his earthly labours, when every thing seemed to promise a long career of active usefulness. He died of Typhoid Fever, on the 29th of December, 1848. In the immediate prospect of his



dissolution, he evinced the most delightful tranquillity of mind, and the only reason he seemed to have for wishing to live, was that he might render further service to the great cause of truth and righteousness, to which he had devoted himself. His Funeral Sermon was preached by the Rev. S. Ritz, from Psalm xxiii. 4.

The only publication of Dr. Keller was a Discourse delivered before the Alumni of the Theological Seminary, Gettysburg, in 1844.

FROM PROFESSOR M. L. STOEVER,  
OF PENNSYLVANIA COLLEGE.

GETTYSBURG, June 22, 1855.

My dear Sir: It is nearly twenty-two years since my acquaintance with the late Dr. Ezra Keller commenced, but I remember most distinctly the impression which, at our first meeting, he made upon me. I felt deeply that I was in the presence of a man who lived under the influence of the powers of the world to come. His countenance indicated some degree of sternness, but there seemed, beneath, much tenderness of feeling and great kindness and benevolence. His elevated tone of conversation, and his dignified and sedate manner, left an impression on my mind that was altogether agreeable; and the only effect of my being brought into more intimate relations with him was that the same impression was rendered deeper; especially I had a stronger sense of his great moral worth, and of the purity and force of his principles. He was at that time a member of the Junior class in Pennsylvania College; holding a high rank in the institution, and exerting an influence for good which it is seldom the privilege of a student to exert. He commanded the respect of all, and possessed the warm esteem of those who knew him more intimately. His very appearance was a check to levity and thoughtlessness. No one in his presence could indulge in any thing of doubtful propriety or morality, without, in some way, receiving from him a rebuke. His Christian character seemed eminently consistent. He was regular in his attendance on all college duties, and faithful to every engagement that claimed his attention. The same traits of character he afterwards exhibited, when he was called to act in more public stations. In every position he stood forth a model of Christian activity and consistency. He was much beloved while he lived, and when he died there was great lamentation made over him.

Next to the devoted and all-pervading piety which I should say constituted the most prominent feature in Dr. Keller's character, or rather made it essentially what it was, I may mention his remarkable moral courage, which was adequate to any emergency requiring its exercise. He was fearless in the advocacy of such measures as he thought were right, regardless of the praise or the censure of his fellow-men. "Not as pleasing man but God" was the great motto of his life; and to this he adhered with stern and unwavering fidelity. He had great force of character, which gave him more than ordinary influence over those with whom he was associated. He was remarkable for his untiring energy and indomitable perseverance. In youth he had formed habits of self-reliance which he carried with him through life. Whatever he undertook was almost certain to succeed. However uninviting the field, or however gloomy the prospect, or however arduous the duty, he never despaired. His life was emphatically a life of severe and constant labour.

As a Preacher, Dr. Keller possessed no small ability. He never failed to gain and hold the attention of his audience. His discourses were lucid, biblical, practical and weighty—they were remarkable for simple and pertinent illustration, and abounded in pathetic and touching allusions. He never





attempted to explain what was inexplicable; never strayed off into the region of metaphysical subtlety, but contented himself with preaching the doctrines and precepts of the Gospel in all their naked simplicity and purity. His manner was solemn and impressive, earnest and affectionate; the tones of his voice were clear, full and commanding; his enunciation easy and distinct; his gesture natural; while his personal appearance, and especially the expression of his countenance, served to aid, in no small degree, the general effect. There was an evangelical unction pervading all his discourses—every word seemed to come from his inmost soul. It was not his practice to write out his sermons at length, but, after having prepared a skeleton, to get a train of thought fixed in his mind, and then trust to the moment for the language. In public prayer he was alike felicitous in his expressions and devout in his manner. No one who heard him could resist the conviction that the spirit which he breathed was imbibed in the closet, and that the petitions ascended from a heart in which the Sanctifier and the Comforter had his constant dwelling place.

Dr. Keller's services were much in demand in seasons of unusual religious interest; and they were, on many such occasions, attended with a manifest blessing. I heard him several times in the spring of 1843, when his preaching produced an impression not soon to be forgotten. His earnest expostulations, his tender and thrilling appeals, the deep concern he manifested in the sinner's welfare, excited an interest such as I have rarely witnessed, and crowded the place of worship with attentive and deeply affected listeners. But, during the whole scene, there prevailed the most perfect order and the deepest solemnity; and when the time came for gathering in the fruits of the revival, a large number made a profession of their faith, not a few of whom have since been eminently useful, and some have become excellent ministers of the Gospel.

Dr. Keller was a very successful Pastor. He kept a faithful watch over his flock. He was instant in season and out of season. He was equally at home in the sick chamber and the house of mourning; and knew how to speak a word in season to the doubting and the erring, the inconstant and the wayward. Kindness and firmness were blended in his character in beautiful proportions, rendering him every where at once acceptable and useful, and securing to him a warm place in the hearts of all with whom he associated.

I will only add that Dr. Keller possessed excellent natural abilities. His mind acted with great directness, clearness and force, readily grasping the strong points of every subject that engaged his attention. He possessed strong common sense, an accurate judgment, and a penetrating foresight. Had he been spared to advanced life, there is no doubt that he would have attained a rank among the most distinguished ministers of his day; and, notwithstanding his early death, he has left behind him a name that will long remain fragrant in many a circle.

I am, my dear Sir,

With sincere regard,

Faithfully yours,

M. L. STOEVER.

FROM THE REV. SAMUEL SPRECHER, DD.

PRESIDENT OF WITTENBERG COLLEGE.

WITTENBERG COLLEGE, August 6, 1858.

Dear Sir: Intimate as I was with Dr. Keller, I did not often come into personal contact with him. Belonging to different Synods of the Church, and residing in different States of the Union, we did not often meet. But it is remarkable that every time we did meet or had any intercourse, something



occurred to impress me with a sense of that moral greatness which formed his most striking characteristic. He was a man of strong passions ; but, having, by Divine grace, brought them under the control of reason and conscience, he became one of the most calm and considerate, as well as one of the most determined and energetic, men I ever saw. His moral earnestness was always apparent, but was characterized by all that variety of manifestation which changes of situation are calculated to produce in sincere spirits. In the earlier part of his career, while struggling with poverty, it was connected with a tinge of severity bordering on moroseness, and a tone of austerity in his manner almost repulsive. Afterwards when, in more comfortable circumstances, that same great spirit went out among his followers with a peculiar generosity, kindness and tenderness. Sometimes there was, however, even in those early days, much playfulness in his sarcasm. At an entertainment given to his class, on their graduation, he was sitting apart, while the company was engaged in the trifling conversation which is too common on such occasions, when, on being accosted by one of them with the remark,—“ You must be pondering some great subject, Mr. Keller, as you are so silent.” “ Yes,” he said, “ I am wondering how intelligent young gentlemen and ladies can talk so much nonsense.” But never was there a more tender solicitude than that which he cherished for the welfare of others. If he heard any thing injurious to the character of another, he would instantly, with the utmost faithfulness, but also with the greatest kindness, inform him of it. I recollect, on one occasion, a report of most disgraceful conduct in a minister, got into circulation, and while his best friends in the neighbourhood failed to inform him of it, Dr. K., though living at a distance, as soon as it reached his ear, wrote to that brother, who instantly demanded an investigation, which resulted in the most complete proof that the charge was a malicious slander. His firmness was so remarkable that an opponent of his once said to me, in the way of complaint,—“ We have no remedy—when he says a thing, we may as well give up—it will be done.” On the death of a very worthy youth, a student of Wittenberg College, he, as President of the institution, was invited by the father, who was an infidel, to pronounce a eulogy, but requested not to preach a sermon. Dr. K. positively refused to say one word, unless he were permitted to declare what he believed to be the whole counsel of God. After much hesitation, the father consented, but remarked,—“ I hope you will spare us as much as you can.” A congregation in his neighbourhood was in a divided and distracted state, when he was invited by the Council to preside at a congregational meeting held for the purpose of electing a Pastor. Though he knew that he should make for himself many enemies by the course which he would feel bound to take in the execution of constitutional provisions, he unhesitatingly performed the duty ; and then wrote to the brother, who was elected in the midst of great opposition, in a tone of earnestness, nay, almost of command, to accept the post of difficulty, and save, as he believed, under God, he could save, a church from ruin. And induced, in a great measure, by his confidence in the wisdom as well as the firmness of Dr. Keller, that brother took the step proposed ; and the result justified the expectations that were held out to him. The people were not only fully united in due time, but those who were most bitterly opposed to the interposition of Dr. K. and to the Pastor elected, became the Pastor's best friends ; and, afterwards, on his leaving his charge, in a state of great prosperity, for another field of labour, they were as loath to part with him as they had been to receive him.

And this great man, so strong in his determination, was as simple as a child in his confession of conscious error. In a literary contest with another student at college, he was led, in the chagrin of disappointed ambition, (for, as I



have said, his passions were strong), to utter charges against his rival, which he quickly discovered had no foundation in truth. He not only made full confession of the wrong to that individual, but availed himself of every opportunity to correct the wrong impression, and make all possible reparation for the injury; but, as I was amazed to find, on becoming his successor in the College, he would frequently relate the case, with all the circumstances most unfavourable to himself, and use it as an illustration of the blinding influence of ambition, and the necessity of *students'* watching over their passions, in their intercourse with one another. No wonder that he was a great moral educator, and that indelible impressions are left upon the minds of all who were under his influence as students.

My latest recollection of Dr. Keller is most tender and impressive. On his last visit to the East, only two months before his lamented death, he spent a few days with me and my charge; and made impressions on my mind which time cannot efface. There was a meek dignity, earnestness and tenderness, connected with an elevation, enlargement and benevolence of feeling, which I have never seen so fully exhibited in any other man. He preached to us on "doing good." It is not necessary for me to say that he was very eloquent; but as his was moral greatness, and as he was distinguished for his practical power, I may say that never did an audience realize more fully that doing good, in the very spirit of Jesus, was the characteristic of the Preacher, and the soul of his eloquence. And though he seemed to be in good health, having become more fleshy than he was before he left the East, and though he spoke most confidently and gratefully of his strong and improved health, yet there was such a peculiar spirituality, such an almost superhuman solemnity, about him, that I felt a reverence for him more profound than I have ever realized in the presence of a fellow mortal. And when I soon after heard of his death, I felt that I had received the impression of a spirit in which there was going on a special preparation for Heaven, and which, after long and varied experience of the Christian life on earth, was, in every sense of the word, walking "just on the borders of the spirit land."

Among other things, which I hope I shall never forget, is the following:—He seemed greatly concerned about the state of religion in our branch of the Church, and deeply impressed with the idea that there was a decline in spirituality; that a reaction of error and formalism against the evangelical sentiments and the revival spirit, which had, for many years, been prevalent within the bounds of the General Synod of our Church, was coming down upon us. I had conducted him, in the course of our conversation, to a beautiful cemetery belonging to one of the churches of the place, and was pointing out to him, occasionally, some of the attractions of the grounds, when he requested me to be seated with him on one of the tombs; and then, alluding to the evidence which he had presented of the reality of the evils which threatened the Church, he most solemnly charged me to be faithful to the truth and cause of God in the anticipated trial. Appealing to the fact that I, as well as he, had satisfactory evidence that the sentiments in which we had been educated were evangelical, and that the revival of religion with which a large part of the Church had been favoured for a quarter of a century was genuine, he charged me to be faithful to them, to be careful not to be seduced by the delusions which he thought were accumulating around us. Such seemed to be the habitual spirit of this devoted servant of God.

On becoming his successor, with such impressions on my mind, one of the first things that fell within my limits was his Journal, where I found, among the entries made on that last journey to the East, as nearly as I can quote from memory, the following record of his thoughts and feelings: He arrived at Wheeling on a Saturday evening, and, as he never travelled on the Sabbath,



he left the stage, resolved to spend the Sabbath there. In the morning he recollected that a family, which had formerly attended his ministry at Hagerstown, lived in the neighbourhood. He visited them, had conversation and prayer, and was returning to the city, in time for public worship, when, as he reached the brow of the hill which overlooks the city, his attention was arrested by the bell of a steamboat which was leaving the wharf, and disturbing the quiet hours of the Sabbath with its unhallowed noise and bustle "But," says he, "that boat was the occasion of a most interesting train of reflections in my mind. I began to think of the hundreds of miles which that boat might travel on the Ohio and the Mississippi; of the millions of immortal souls dwelling upon the vast territories watered by those rivers, and of the countless multitudes, with their untold physical, intellectual and moral resources, which would soon be found congregated there, and I could not but lay my hands upon my breast and exclaim,—'Lord Jesus, come and take possession of this, thine American Canaan.'" But I must content myself with the foregoing personal recollections, as his Journal is now in the hands of one who was associated with him from the founding of Wittenberg College, and who will shortly favour the public with a complete Biography of this great and good man.

Yours respectfully,  
SAMUEL SPRECHER.

FROM THE HON. EDWARD McPHERSON,  
MEMBER OF CONGRESS.

GETTYSBURG, March 18, 1859.

My dear Sir: I was not intimate with Dr. Keller. He had left College before I entered, and he was much my senior. But he lived several years in a neighbouring town, and was frequently in Gettysburg, where he was well known as a faithful, laborious and conscientious student. These characteristics, prominent in his early years, became more marked as he grew older, and made him powerful for good. In all stages of his career he was influential. As a student at College and in the Literary Society of which he was a member, in the Theological Seminary and as a Minister of the Gospel, he won respect, gained confidence, and exerted a large and controlling influence, which has not yet ceased; for, though dead, he lives in those he impressed in life.

Dr. Keller was a direct, logical and powerful preacher. His manner was gentle and winning, but he fearlessly preached what he believed to be God's truth. His labours were crowned with success, and he had many souls for his hire. Especially will he be remembered in Gettysburg for his pulpit efforts in 1843, when a large proportion of the population were roused to a consideration of religion as the great practical concern. At this period he preached with a pungency and power rarely surpassed.

He died young,—when, to human view, a bright future was before him. When he died, the Church mourned,—not merely the denominational Church, but the whole Church, as far as a knowledge of his many virtues and great usefulness had spread.

Very respectfully yours,  
EDWARD McPHERSON.





FROM THE REV. WILLIAM M. PAXTON, D.D.

PROFESSOR IN THE (PRESBYTERIAN) THEOLOGICAL SEMINARY, ALLEGHENY CITY, PA.  
PITTSBURGH, March 11, 1862.

My dear Sir: I take pleasure in complying with your request to commit to paper some of my recollections of the Rev. Ezra Keller, D.D.

He was one of those men who impressed themselves upon my memory in boyhood, and, although many years have passed since, he comes up before me at this moment, in person and character, as distinctly as if I had parted with him but yesterday. Pennsylvania College had then just been chartered, and as the beautiful edifice, which now accommodates the institution, existed only in idea, the recitations were held in a certain memorable old building, where Dr. Hazelius presided with patriarchal dignity over the College classes, whilst a certain teacher, by the name of Frederici, with the pomp of an autocrat, wielded his savage "ferula," to the great terror of the striplings who were in a course of preparation for College. Ezra Keller was then a member of the Senior class, and I, a little boy, receiving, under Frederici's cogent discipline, my first initiation into the mysteries of declensions and conjugations. To my youthful imagination a Senior was an object of no small reverence; but among the many men of mark in that class, there was no one who made so deep and abiding an impression upon my mind as Ezra Keller. There was something, even then, in his aspect and demeanour, that produced a solemn and inspiring impression, not only upon his own equals in age, but even upon men of mature minds and large experience. I can see him, even now, as he entered the College yard at the hour of morning recitation,—his deliberate step, his self-possessed, impressive manner; his unusually genteel appearance, his ministerial air, his broad, heavy face and expansive forehead, his measured, solemn tones of voice, his deeply spiritual and devotional cast of countenance,—all combining to foreshadow the very characteristics for which he was afterwards so much distinguished. He was perhaps the oldest, and certainly the most mature, student in the institution; and this, together with his superior mind, his accurate scholarship, and his manifest and acknowledged sanctity, rendered him a sort of Oracle in the College. Among the pious students his influence was truly wonderful, his opinion on almost any question being regarded as decisive. In matters of practical religion he was looked up to as a model. His simple presence would repress all levity; his warmth of devotional feeling enkindled other hearts; his consistency exemplified the true law of the Christian life; his zeal stimulated every Christian enterprise; and the spirituality and earnestness of his daily life gave impression and tone to the religious circle in which he moved. As I now look back upon the sacred associations of those days, I am persuaded that few men, during the time of their collegiate training, have a more decided religious influence than Ezra Keller.

Among my most vivid recollections of that period was a literary contest in which he bore a conspicuous part. The rivalry between the two Literary Societies was, at that time, very strong, but strictly honourable. Keller was the champion of the Phrenakosmian Society, whilst the Philomathean was represented by a man of rare gifts and unusually popular eloquence. The prospect of such a literary rencontre awakened quite an excitement among the students, and enlisted the interest of the whole community. When the evening for the contest arrived, long before the chime of bells on the old Lutheran Church signalled the procession to start from the College, the church (with the exception of the seats reserved for the students) was filled to overflowing with an excited crowd, drawn from all classes in the town, and to some extent from



the surrounding country. Both the combatants acquitted themselves admirably; but, as there were no judges appointed, no award of superiority was made, and, the audience being divided in sentiment, the public discussed the merits of the two speakers as warmly as *they* had discussed the merits of the question. The truth was that the gifts of the two debaters were so entirely different that they could not well be compared. Mr. Keller's portion of the debate was a masterly argument, characterized by that vigorous, massive, logical power of thought, which afterwards made him so able a Theologian and such a successful Teacher. The other part of the debate was a splendid, eloquent oration, displaying such brilliant genius and rare powers of popular oratory as called forth the prediction (which has been fully verified) that the speaker would make one of the most eloquent and popular preachers in the Lutheran Church.

Another recollection, which I cannot omit to record, dates some years later. After Dr. Keller had been settled, for some time, in the ministry, he returned to Gettysburg, and preached in connection with the Rev. Mr. Conrod, in the College Church, during a protracted meeting in the winter of 1843. It was a time of wonderful religious impression. The preaching was blessed to the awakening of many persons in the town; and such was the effect produced upon the College that I do not think there were more than two or three students who did not give evidence of some concern about the salvation of their souls. I was, at that time, a member of the Senior class, and well remember the preaching of Dr. Keller, and especially one sermon, which was among the first instrumentalities that led me to serious reflection. The sermon presented three vivid portraitures,—the sinner, first, in his carelessness; second, under conviction; and third, laying hold on Christ. The first picture, that of an impenitent, careless sinner, was so true to life, exhibiting so graphically the state of his thoughts and feelings, that I was alarmed, and felt as if I were myself the subject which the preacher was sketching. So deeply were my feelings wrought upon that, when he came to the second picture,—that of the convinced sinner,—I felt again that this was precisely my condition; and when he passed to the third, and described the sinner laying hold on Christ, he carried me along by a powerful constraint, and left me nearer the Cross than I had ever been before. The whole sermon was pronounced with great calmness and deliberation, but there was such clearness of statement, such an intimate knowledge of the workings of the human heart, such vividness of delineation and pungency of application, as showed that he was possessed of unusual qualifications for pulpit efficiency.

When I remember the many seals of his ministry during that series of meetings, and the holy earnestness which he displayed in the work of saving souls, I am deeply sensible of the great loss which the Church has sustained in his death, and of the importance of earnest prayer to the great "Lord of the harvest" that He would raise up and send forth many more labourers, imbued with the same spirit of prayer, and animated with the same high and holy purposes.

Yours very truly,

WILLIAM M. PAXTON.



## MICHAEL EYSTER.

1838—1853.

MICHAEL EYSTER was the fourth son of Adam and Elizabeth Eyster, and was born about six miles West of York, Pa., on the 16th of May, 1814. His parents were of German descent, and his father was a farmer. He remained at home until he had reached his thirteenth year, when he was placed in a mercantile house at York, with a view to his being educated to that business. After remaining here for three years, during which time he commended himself greatly to the favour of his employers by his strict attention to business, he became deeply interested in the subject of personal religion. Notwithstanding he had been trained by Christian parents, his thoughts seem never to have been directed seriously to his higher interests until this period; but now the salvation of his soul became with him the all-engrossing concern. He fell upon his knees, and besought the Lord to work in him the great change which he felt was absolutely essential to his being saved; at the same time solemnly promising that, if this should be his happy experience, he would devote the rest of his life to the preaching of the Gospel. The burden that rested upon his spirit was removed; the light and hope that he had prayed for came; and, true to his promise, he at once relinquished his place in the store, and, turning a deaf ear to all the arguments that could be offered in favour of a contrary course, began his studies with a view to entering the ministry.

At the time of Mr. Eyster's boyhood, the German language was almost exclusively used among the rural population of York County. Owing to the fact that his early education had been conducted entirely in that language, he had but little knowledge of English when he commenced his preparation for the ministry. He, however, very soon became as familiar with the latter as he was with the former; and he found his knowledge of the German of great importance to him in the prosecution of his theological course.

He commenced his classical studies at Marshall College, then at York; but, shortly after, that institution was removed to Mercersburg, and he entered Pennsylvania College at Gettysburg, with the design of completing his collegiate course in it. He very soon gained a high reputation for diligence and success in his studies, and for an honourable and exemplary deportment; and this reputation he maintained as long as his connection with the institution continued. After passing through the prescribed course in the College, he entered the Theological Seminary in the same place, where he became at once distinguished for both acuteness and depth of thought, and was regarded as giving promise, if his life were spared, of extraordinary usefulness in the Church. His studies at the Seminary being closed, he was licensed to preach the Gospel, by the West Pennsylvania Synod, at its meeting in New Berlin, Somerset County, in October, 1838.

In the fall of the same year Mr. Eyster accepted an invitation to take charge of the congregation at Williamsburg, Blair County, Pa., and immediately entered upon the duties of the place. During a portion of the time he resided here, he preached in Sinking Valley, some twenty miles distant, and also at the Yellow Spring School House, about five miles from Williamsburg. Here also he prosecuted his studies with great vigour; and this, in connection with his very numer-



ous pastoral duties, so overtasked his physical energies that he probably never fully recovered from the effect. In January, 1839, he was married to Julia E. Eichelberger, of York, a young lady to whom he became engaged while he was there serving his clerkship.

Mr. Eyster's congregation soon became much attached to him, and he became a favourite in the whole surrounding community. He also came to be widely known in the Church, as an able, earnest and devoted minister. He remained in Williamsburg until March, 1846, when he received and accepted a call from the Congregation in Greencastle, Franklin County, Pa., and removed at once to this new field of labour. He also preached occasionally at Mercersburg, and at the Grindstone Meeting House, during his residence in Franklin County. Wherever he preached, he was always received with great favour, and the success of his labours was manifest as well in the increase of his congregation, as in a more elevated tone of Christian feeling and character.

Mr. Eyster was now subjected to a most desolating affliction in the death of his beloved wife. His attachment to her had been nothing less than absolute devotion; and the thought of losing such a treasure seemed not to have occurred to him; and when the event actually came, so overwhelming was the stroke that it was feared that it might mark the termination of his usefulness, and hasten the close of his life. But his trust in God did not forsake him. Though it may have given a somewhat sombre hue to his remaining years, it imparted an increased degree of spirituality to his character, and fresh unction and energy to his ministrations. He felt, however, that he could not remain in a place in which the associations had become so sad, and he, accordingly, sought relief by a change of location, and, in October, 1849, removed to Greensburgh. He now took charge of the congregations in Greensburg, Salem and Adamsburg; but, finding the labour of serving them all too much for his health, which had now become seriously impaired, he resigned the congregation at Salem to the care of another minister. This was about a year before his death.

Here also he laboured with much acceptance and high ability; as was evident from the flourishing condition in which the congregations were when his ministry closed. The last time he preached was on the 12th of June, 1853, during the meeting of the Pittsburg Synod at Freeport. He was then in such feeble health as to be scarcely able to ascend the pulpit stairs. But his friends were anxious to hear him, and he reluctantly consented. His text was "This do in remembrance of me;" and though the sermon was quite unpremeditated, it was thought to have been one of his most felicitous efforts. It seemed to the audience almost like a voice coming to them from the invisible world. From this period his strength rapidly declined, and he was unable to attempt any further public service.

Soon after his return from Freeport, he went, by the advice of his friends, to spend some time at Bedford Springs, but, as he derived no benefit from the water, he left very shortly, and, after paying a brief visit to his early home, returned to his family to die. He was confined to his room only one week before his death; the immediate cause of which was a severe attack of acute langyritis, superadded to a great degree of physical prostration, induced by complicated chronic diseases. His sufferings were severe, but he endured them with the utmost calmness and fortitude. It was a most affecting scene when, by his request, his children came and knelt about his death bed, and, after giving them





words of tender and solemn counsel, he commended them to the gracious guardianship of their Heavenly Father, as a preparation for the final parting. His last words, which were addressed to one of the officers of his church, were "I expect to meet you in Heaven." He died on the 11th of August, 1853, in the forty-second year of his age. The services at his Funeral were conducted by the neighbouring ministers; and Discourses were subsequently, by special appointment, preached at Greensburg and Adamsburg, in the churches in which Mr. Eyster had last officiated, by the Rev. Messrs. J. Martin and W. S. Emery, both of them selecting, without any previous consultation, as a text for the occasion, the words,—“For he was a good man, and full of faith and the Holy Ghost, and much people was added unto the Lord.”

FROM PROFESSOR M. L. STOEVER.

PENNSYLVANIA COLLEGE, GETTYSBURG, JAN. 14, 1862.

My dear Sir. My relations with Michael Eyster are among the most pleasant reminiscences of my college days. The high regard with which my first acquaintance with him inspired me, grew into a strong and enduring affection, which I had the pleasure to know was most fully reciprocated. In a communication which I received from him only a short time before his death, in referring to this period, he says,—“Those were halcyon days,—days the scenes and incidents of which will ever constitute the brightest and loveliest chapters of our history,—days to which we may recur, if not with unmingled delight, yet with feelings of profoundest gratitude.”

I can truly say that the more I knew Mr. Eyster the more I loved him. I have always felt that his influence over me was most salutary. During all my intercourse with him, I never heard from his lips an expression which I could wish unsaid, or witnessed any thing in his conduct that I could now desire undone. On account of his very modest disposition and retiring habit, I never felt that he was fully appreciated; and this makes me the more willing to render any aid in my power in constructing an enduring memorial of him.

What comes first to my remembrance, in thinking of Mr. Eyster's character, is his simple-hearted and earnest piety. He was, in the full force of the words, a good man. The noble qualities with which he had been endowed by nature, had evidently been sanctified by the power of Divine truth and grace, and consecrated to the glory of his Creator and Redeemer. He was remarkably sincere in the expression of his opinions and feelings—you were always sure that you should never find him except on the high and open ground of Christian integrity. He was one of the most unselfish of men—his purse, his services, his sympathy, his counsels, were always at the disposal of those whom he loved. Nor were his benefactions, by any means, confined to friends, or to those of his own communion. He recognized in every man a brother, whom it was his happiness to serve by every means in his power. While he was, not only from education but conviction, an earnest Lutheran, and cordially received the doctrines of the Augsburg Confession, he was far from making that formula a test of religious faith—he was a man of a truly catholic spirit, and altogether liberal in his estimate of other denominations. The image of his Master was always a passport to his cordial regards and Christian fellowship.

Mr. Eyster was distinguished for a noble Christian intrepidity. It mattered not to him who were with him or who were opposed to him—it was enough for him to feel assured that he was right. He combined, in a high degree, what might seem at first almost opposite qualities,—great indepen-



deuce of thought with a very humble estimate of his own abilities. Much as he respected the judgments of eminent men, he never accepted them without having subjected them to a thorough examination. His own opinions were always the result of mature reflection, and he rarely had occasion subsequently to modify them; but when he found himself in error, no man was more ready than he to acknowledge and retract. He had a high sense of honour: you might search the history of his life in vain for a single act that would even suggest to you the idea of a mean or grovelling spirit.

As a Scholar, Mr. Eyster was highly respectable. Though Theology was his favourite study, he was, by no means, a novice in other departments of knowledge. He was fond of the Natural Sciences, and had made very considerable attainments in History and Intellectual Philosophy. He had also cultivated a taste for Poetry, and was quite familiar with most of the standard poetical authors in our language.

As a Preacher, he was instructive, logical, and, in a much more than common degree, original. While there was little of ornament in his style, there was an elegant simplicity, which made his discourses perfectly intelligible to the humblest hearer, and highly acceptable to the most cultivated. His illustrations were always apt, pointed, forcible. His utterance was fluent, and his whole manner earnest and dignified. He was an easy and effective extemporaneous speaker. It is said that few men could preach so instructively, and even profoundly, on almost any passage of Scripture, with so little preparation. He was exceedingly familiar with the Bible, and his quotations from it were always most felicitous. The crowning feature of his preaching was that it was highly evangelical. The Cross was the great central point of all his ministrations.

In all the various duties pertaining to the ministry Mr. Eyster was a model of diligence and fidelity. The one idea which originally prompted him to give himself to the work, always pervaded his mind and influenced his conduct. He never shrunk from any good service which it was in his power to perform. When he was in delicate health, and really unfit to conduct the services of the sanctuary, his answer to his friends, who would urge him to remain at home, was that his personal comfort was insignificant, compared with the duty he owed to the Church and to the cause of the Redeemer. Whatsoever his hand found to do, he did it with his might.

I am, with great regard,

Sincerely yours,

M. L. STOEVER.

FROM THE REV. JACOB ZIEGLER.

OF THE GERMAN REFORMED CHURCH.

GETTYSBURG, March 2, 1863.

My dear Sir: I cheerfully comply with your request for my impressions of the general character of the late Rev. Michael Eyster. My acquaintance with him continued through a period of five years, during which time, as companions in study, our intercourse ripened into mature friendship.

Mr. Eyster's intellectual powers were certainly of a very high order. He was naturally of a philosophic turn—the most abstruse questions of science readily yielded to his penetrating mind. He was an instructive and highly acceptable preacher. I believe he seldom, if ever, fully wrote out a sermon; but he thoroughly investigated his subject, committed his thoughts to paper, and then depended wholly on the inspiration of his theme, in connection with the aid from on high, for the effectiveness of his utterances. This mode of preaching he commenced early in his ministry, and, I believe, never after-



wards varied from it. It was this, I doubt not, that infused so much life and unction into all his pulpit exercises. He was fearless in the declaration of what he believed to be the truth, whether men would hear or whether they would forbear. His preaching was eminently practical: he presented the truth not only with a view to its being accepted by the intellect, but applied by the conscience, and received into the heart as a living power; and the result was that he accomplished great good in the awakening and conversion of sinners and the building up of God's people.

As a Friend, he was sincere and faithful; always cheerful, but, in his most humorous moods, never losing sight of the dignity of his high calling. A morose and sanctimonious habit he could not endure, and he never hesitated, on suitable occasions and in a proper manner, to testify against it. He was as far as possible from being a bigot. While he was, by education and conviction, a Lutheran, he extended the hand of Christian fellowship to all who, he believed, held the truth as it is in Jesus; but he could never make any terms with what he regarded as fundamental error.

I am yours, with sincere respect,  
JACOB ZIEGLER.

FROM THE REV. JOSEPH A. SEISS, D.D.

PHILADELPHIA, September 19, 1862.

My dear Sir: In complying with your request for my recollections of the Rev. Michael Eyster, I am bound to say that my personal acquaintance with him was quite limited. I had, however, known of him from an early period of his ministry; and all I knew was most favourable to his character as a Man, his ability as a Preacher, and his fidelity and usefulness as a Pastor. It was my privilege once to spend a few days in his society, along with two other clergymen of our Church, who, like himself, have since closed their labours upon earth; and the impressions of him which I received at that time still remain vivid. His personal appearance was not imposing. He was somewhat under the medium size, and his manners were very simple and natural. He spoke with great fluency and readiness on every topic that was introduced, and showed himself thoughtfully alive to all that concerned the cause of Christ, and his office and qualifications as a Minister. I remember to have been much edified by the vigour with which he encountered some difficult questions in Theology, and the light which, by his impressive statements and cogent reasoning, he was enabled to shed upon them. I recollect, particularly, the low estimate he had formed of some of the prevailing systems of Homiletics, and the deep regret which he expressed that many of our young men enter the ministry with a very inadequate idea of what constitutes the elements of a good sermon. It was through him that my attention was first particularly directed to *Sturtevant's Manual*, which he regarded as one of the best books to train the student to the practical work of sermonizing, and greatly superior to mere systems of rules, such as are ordinarily given.

I never had the privilege of hearing Mr. Eyster preach, but, from what I saw of him and heard from him, I can readily believe that his discourses were fresh, clear, instructive and effective. He spoke thought, and he spoke it well. Our Church lost a valuable servant when he died.

Respectfully and fraternally yours,

JOSEPH A. SEISS.



## WALTER GUNN.

1842—1851.

FROM PROFESSOR M. L. STOEVER,  
OF PENNSYLVANIA COLLEGE.

GETTYSBURG, July 2, 1855.

My dear Sir: There is more than ordinary interest associated with the life of Walter Gunn, from the fact that he was the first Missionary from the American Lutheran Church who fell in the foreign field. He was a man of faith and love—a Missionary in the best and highest sense—of whom the world was not worthy. His career was brief, but he rendered important service to the cause to which he devoted his life. He exercised an influence in India which still lives, and in our own land he awakened an interest in Foreign Missions at once deep and permanent. I knew him well, and am happy to furnish you with some notices of his life and character.

WALTER GUNN was born at Carlisle, Schoharie County, N. Y., on the 27th of June, 1815. In the year 1837, when he was about twenty-two years of age, his mind was deeply impressed with Divine truth, and he professed a hope in the Saviour. Soon after, he united with the Lutheran Church at Schoharie, of which the Rev. Dr. Lintner was at that time Pastor. From this period his thoughts were particularly directed to the Heathen; and he was strongly impressed with the conviction that he was called, in the providence of God, to spend his life in labouring for their salvation. The Lutheran Church had not yet established a Foreign Mission; but Mr. Gunn's determination to give himself to the foreign missionary work excited the general attention of Ministers and private Christians within the bounds of the Hartwick Synod, to that subject, and produced the conviction that it was the duty of the Church to engage actively in the work. It was regarded as a clear indication of Providence that the time had come for our denomination to commence a course of direct efforts for the evangelization of the world.

Though Mr. Gunn was without the requisite pecuniary means for obtaining an education, his confidence in God was strong, and he doubted not that some way would be opened for the accomplishment of his object. At the Annual Convention of the Hartwick Synod, held at Cobleskill, N. Y., in 1837, some five or six ladies, the wives of clergymen, then present, united in the plan of educating a young man for the Christian ministry, with a view to the missionary work in Heathen lands. Mr. Gunn offered himself as a candidate for the sacred office, and for the foreign field, and, during his whole course of study, was sustained by this Female Benevolent Association.

He now commenced his studies with great vigour and alacrity, at the Academy in Schoharie, and, in due time, entered Union College, at which he graduated in the year 1841. The study of Theology he pursued at the Theological Seminary in this place. During the entire course of his academic and theological training, he was distinguished for his diligence in study, his uniformly exemplary deportment and his untiring efforts to do good.

In the autumn of 1842 he was licensed as a candidate for the ministry, by the Hartwick Synod. After his licensure he laboured, for a short time, by appoint-





ment of Synod, as a Missionary in the domestic field, with instructions to preach on Foreign Missions in the different churches he visited. In the spring of 1843, at the time of the meeting of the General Synod in Baltimore, he received his appointment as Missionary to India from the Foreign Missionary Society of the Lutheran Church. In the course of the summer following he was married to Lorena Pultz, of Columbia County, a lady eminently fitted for the arduous duties to which her marriage introduced her. Mr. Gunn, prior to his departure for India, was directed by the Society to spend some time in visiting the churches and preaching on Missions, for the purpose of diffusing a missionary spirit, and collecting funds in aid of the Society's operations.

In the autumn of the same year he was ordained as a Missionary to the Heathen, in the Lutheran Church at Johnstown, by the Hartwick Synod. In October he received his instructions from the Executive Committee of the Foreign Missionary Society, convened for the purpose in St. Matthew's Church, Philadelphia. In November he, with his wife, sailed for India. They arrived at Guntoor on the 18th of June, 1844, just seven months after they had left their native shores, and immediately entered on the duties of their mission, in connection with the Rev. C. F. Heyer, who had been previously commissioned by the Pennsylvania Synod, and had selected this point in India as most favourable to missionary operations. The two missionaries, Mr. Heyer and Mr. Gunn, now laboured harmoniously together, and, by their united energies, the work was successfully carried on and the mission strengthened.

Mr. Gunn's attention, during his early residence in India, was chiefly directed to the acquisition of the language. While thus employed, he preached to the English residents, and also to the natives through an interpreter. But he gradually acquired the ability to address the Heathen in their own language; and this, from the beginning, had been one of the strongest desires of his heart. He laboured on in faith and perseverance, and had the satisfaction of seeing the work of the Lord prosper through his instrumentality. In his Report to the Executive Committee for 1847 he says,—“The number of scholars in connection with our four schools at Guntoor is one hundred. I have preached twice on the Sabbath regularly, to our native congregation, throughout the year, with one or two exceptions. The number in attendance has been from fifty to one hundred and fifty. I have had many opportunities of addressing persons coming from a distance, upon the great doctrines and truths of Christianity, and placing in their hands tracts and parts of Scripture on their return to their homes. Thus the seed of the Word has been sown. How much of it will hereafter spring up and bear fruit, is known only to God, in whom we trust.” The efforts of this man of God were not in vain. The mission was strengthened and gained upon the affections of our people. Churches were established, and schools gathered, and souls hopefully converted to God. The seven years' labour of this devoted Missionary was productive of the most glorious results, both among the benighted Heathen, and among the churches at home.

Mr. Gunn's health now began to decline. By repeated attacks of fever his constitution became impaired, so as to unfit him to resist the organic disease with which he had long been threatened. He was seized with hemorrhage of the lungs, and his strength gradually failed. His physicians advised a cessation from labour and a journey to the sea shore. Accordingly, in the spring of 1850, he repaired to Madras, and sojourned, for a season, in the family of Dr. Seudder.



Here he seemed to gain a temporary relief, and the hope was entertained that he might possibly resume his duties. On his return, however, he found that he was not able to perform much active labour. Yet his heart was still in the work, and he was anxious to accomplish all that he could. When he was no longer able to preach, he endeavoured to do good in a more private way, particularly by conversing with those who visited him at his house. His interest in the salvation of the Heathen seemed to increase as he approached the close of life, and he urged all who had been associated with him in the mission, to devote themselves with renewed zeal to the work. His closing scene was full of calm and joyful triumph. When asked whether Jesus was with him in the dark valley, he faintly whispered,—“Yes, Jesus is with me;” and, with these words on his lips, his spirit took its upward flight. He died on the 8th of July, 1851.

Mr. Gunn was a man of good natural abilities and respectable attainments. He had a sound, vigorous intellect, well improved by a liberal education. His Christian character was distinguished by humility, activity, devotion and consistency. His preaching was eminently practical and earnest, and usually left a deep impression on the hearers. To the missionary work he was devoted with his whole heart, and he counted no sacrifice great by which he could promote its interests. He never grew weary in well-doing. He was honoured and beloved by all who knew him; and his death was regarded by the friends of missions and of Christ as a sore bereavement.

Very faithfully yours,

M. L. STOEVEER.

FROM THE REV. HENRY N. POHLMAN, D.D.

ALBANY, February 7, 1862.

My dear Sir: The first time I ever saw the Rev. Walter Gunn was at the meeting of the General Synod in Baltimore, in 1843, when he was appointed the first Foreign Missionary of the Evangelical Lutheran Missionary Society of the United States. Shortly after this he visited me at New Germantown, N. J., where I had then my pastoral charge, and preached for me,—the only time, I think, that I ever had the opportunity of hearing him. In 1845 I came into official relations with him, as Corresponding Secretary of our Foreign Missionary Society, and continued in these relations for two or three years. There are many, I doubt not, who can speak of him from a much more intimate acquaintance than I can; but my impressions of his character are quite distinct, and, such as they are, they are at your service.

Mr. Gunn was a very tall man, I should think somewhat over six feet, and proportionally slender. His appearance seemed prophetic of the approach of consumption, the disease which, I think, finally terminated his life. He was of light complexion, and had a light blue eye, with a general expression of countenance indicative rather of the milder than the sterner qualities. His manner in private intercourse was modest and retiring, and, though he conversed intelligently and appropriately, he seemed rather disposed to follow than to lead. As to his intellect, I should be at a loss to say what faculty was the more prominent—his mind seemed distinguished rather for a symmetrical and equable constitution than for a striking development at any single point. This was apparent in his preaching (judging from the only specimen I ever heard) as well as from his conversation. I cannot now recollect whether he had a manuscript before him or not, but I well remember that while the sermon was sensible and evangelical, it was not of a character to be talked about much by



those who had heard it. I take it that his most prominent characteristic was that earnest and heroic devotion to the cause of Christ, which led him to give himself to the Foreign Missionary enterprise, and sustained him nobly in that work as long as he lived. A very slight acquaintance with him would reveal the fact that the great objects and interests upon which his heart was fixed lay beyond this world. It was manifest that his whole soul was embarked in the effort to save the souls of the poor Heathen; and that whatever stood in the way of this was either resolutely encountered or cheerfully sacrificed. The results of his labours show that he performed them in communion with the Lord his Strength. As the first American Lutheran Missionary who fell in the foreign field, his name will always remain fragrant throughout our Church,

I remain, as ever,

Yours sincerely,

HENRY N. POHLMAN.

FROM THE REV. CHARLES A. HAY, D.D.

HARRISBURG, PA., May 9, 1861.

Rev. and dear Sir: As a fellow student of the Rev. Walter Gunn, in the Theological Seminary of the Lutheran Church at Gettysburg, I became somewhat intimately acquainted with him, and have always cherished his memory with peculiar pleasure. Naturally timid and reserved, and completely absorbed in the great work to which he had devoted his life, he did not seek the society of others, but rather shrank from their notice, and seemed to think no moment properly employed, unless, in some way, it was made to facilitate his improvement in the essential qualifications for winning souls to Christ among the Heathen.

Perhaps the most striking feature of his character was his *singleness of purpose*. He gave himself up wholly and heartily to one controlling idea,—the great idea of the Apostle to the Gentiles,—“that I might by all means save some.” Rarely do we meet with any one so regardless of all else, so indifferent to the opinions of those around him, so free from all desire for human applause, so eagerly intent upon doing only his duty. The work of Missions was to him the object of life—he thought and spoke of it by day, he dreamed of it by night—it was his meat and his drink. Nor was this an unintelligent enthusiasm or a romantic passion, but a true love of souls, embracing those near at hand with ardent affection, and seeming to glow with greater intensity, as it expanded and included those far distant and far more destitute. It was a deeply rooted conviction of the duty of Christ’s followers to be intently engaged in the great work of winning individual souls to Him. The preciousness of one soul was a theme upon which he delighted to dwell; and he seemed willing to undergo any privation, and perform any amount of labour, if he might but persuade a fellow sinner to be reconciled to God. From this it will be readily inferred that his influence upon his fellow students was highly salutary; and the records of the institution will probably show that at no period of its history was there greater missionary zeal among its inmates, or greater activity in the work of Home-Evangelization, than during the year when Brother Gunn enjoyed its privileges.

Gentle and amiable, modest and unassuming, seeking not human praise and walking humbly in the light of God’s countenance, he nevertheless gained, without seeking it, the ardent love of his fellow students, and now lives in their memory as one who seemed set apart for a peculiar and holy work; whom it was a privilege to know and whom it will be a source of exquisite joy to meet again.

Yours respectfully,

CHARLES A. HAY



# ALPHABETICAL INDEX

OF THE

NAMES OF THE SUBJECTS.

PAGE.		PAGE.	
Berger, Jacob . . . . .	172	Kurtz, John Nicholas . . . . .	21
Bergman, Christopher F. . . . .	163	Lochman, George, D.D. . . . .	110
Bergman, John Ernest . . . . .	77	Martin, John Nicholas . . . . .	33
Bolzins, John Martin . . . . .	1	Miller, Jacob, D.D. . . . .	128
Brunnholtz, Peter . . . . .	16	Moeller, Henry . . . . .	70
Butler, John George . . . . .	72	Muhlenberg, Henry Ernst, D.D. . . . .	59
Carpenter, William . . . . .	84	Muhlenberg, Henry Melchior, D. D. . . . .	4
Endress, Christian, D.D. . . . .	107	Quitman, Frederick Henry, D. D. . . . .	115
Eyster, Michael . . . . .	208	Richards, John W., D.D. . . . .	165
Flohr, George Daniel . . . . .	121	Ruthrauff, John F. . . . .	102
Goering, Jacob . . . . .	66	Ruthrauff, Jonathan . . . . .	175
Goertner, John Peter . . . . .	158	Schaeffer, David Frederick . . . . .	123
Guissenhainer, Frederick William, D.D. . . . .	104	Schaeffer, Frederick Christian, D.D. . . . .	145
Gunn, Walter . . . . .	213	Schaeffer, Frederick David, D.D. . . . .	79
Handsusch, John Frederick . . . . .	26	Schaum, John Helfrich . . . . .	18
Hartwig, John Christopher . . . . .	29	Schmidt, John Frederick . . . . .	45
Hazelin, Ernest Lewis, D.D. . . . .	132	Schmidt, William . . . . .	178
Heintzelman, John Dietrich Mat- thias . . . . .	38	Schmucker, John George, D.D. . . . .	95
Helmuth, Justus Henry Christian, D.D. . . . .	51	Schultz, Christopher Emanuel . . . . .	43
Henkel, Charles . . . . .	152	Schwartz, John G. . . . .	191
Henkel, Paul . . . . .	92	Sharretts, Nicholas G. . . . .	183
Jacobs, David . . . . .	195	Shober, Gottlieb . . . . .	141
Keller, Emanuel . . . . .	187	Sommer, Peter Nicholas . . . . .	13
Keller, Ezra, D.D. . . . .	199	Steck, Michael John . . . . .	148
Krug, John Andrew . . . . .	40	Stork, Charles Augustus Gottlieb . . . . .	88
Kunze, John Christopher, D.D. . . . .	54	Streit, Christian . . . . .	48
		Voight, John Lewis . . . . .	41
		Wingard, Jacob . . . . .	171
		Yeager, John Christian William . . . . .	156





# ALPHABETICAL INDEX

OF THE

NAMES OF THOSE WHO HAVE FURNISHED ORIGINAL LETTERS.

PAGE.		PAGE.	
Baker, John C., D.D.....	52	Mayer, Philip F., D.D....	47, 53, 57, 109
Baughner, H. L., D.D.....	178	McPherson, Hon. Edward.....	205
Bouck, Hon. William C.....	118	Miller, George B., D.D.....	72, 136
Brown, J. Allen, D.D.....	101, 122	Morris, J. G., D.D.....	97, 139
Butler, Rev. J. G.....	76	Muhlenberg, Prof. F. A., Jr.....	63, 168
Deill, George, D.D.....	103, 126	Muhlenberg H. H., M.D.....	10, 130
Dewitt, William R., D.D.....	112	Paxton, William M., D.D.....	206
Essick, Rev. A.....	49	Pohlman, Henry N., D.D....	31, 137, 147 161, 173, 215
Focht, Rev. D. H.....	75	Reynolds, William M., D.D.....	176
Francis, John W., M. D.....	55	Rosenmiller, Rev. D. P.....	90, 143
Garver, Rev. Daniel.....	151	Schaeffer, Charles F., D.D..	82, 155, 170
Gilbert, David, M. D.....	186, 197	Schmidt, Henry J.....	135
Greenwald, E., D. D.....	125, 153	Schmucker, J. George, D.D.....	66
Harris, Rev. J. Goering.....	68	Schmucker, Samuel S., D.D.....	8, 99
Haverstick, Rev. Henry.....	181	Schock, James L., D.D.....	188
Hay, Charles A., D.D.....	216	Seiss, Joseph A., D. D.....	212
Henkel, Rev. Andrew.....	92	Smith, J. Few, D. D.....	109
Heyl, Lewis, Esq.....	150, 154, 180	Sprecher, Samuel, D.D.....	202
Keller, Rev. Benjamin.....	61	Stoever, Prof. M. L....	81, 128, 156, 167 201, 210, 213
Krauth, C. P., D.D.....	50, 83	Stork, Theophilus, D.D.....	90
Kurtz, B., LL.D.....	24	Strobel, Rev. P. A.....	1
Lintner, George A., D.D.....	119, 161	Strobel, William D., D.D..	164, 171, 193
Lochman, A. H., D.D.....	114	Ulrich, Rev. J.....	198
Martin, Benjamin M., D.D.....	33	Wackerhagen, Augustus, D.D..	58, 116
Mathews, J. M., D.D.....	106	Ziegler, Rev. Jacob.....	211



# ALPHABETICAL INDEX

OF

NAMES INCIDENTALLY INTRODUCED EITHER IN THE TEXT OR THE NOTES.



PAGE.		PAGE.	
Berkenmeyer, William Christopher .	14	Muhlenberg, Frederick Augustus, ..	13
Demme, Charles Rudolph.....	81	Muhlenberg, Henry Augustus .....	61
Falkner, Justus .....	14	Meyer, Philip Frederick, D.D..	146, 147
Gronau, Israel Christian .....	1	Nussman, Adolphus ..	88
Kurtz, J. Daniel, D.D .....	22, 23, 24	Schaeffer, Frederick Solomon.....	81
Lemke, Harman H.....	3	Steck, John Michael .....	148
Muhlenberg, John Peter Gabriel .	12, 13		



REFORMED DUTCH.



## PREFATORY NOTE.

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In preparing the following sketches I have availed myself of every source of information to which I could have access, whether in the form of records, of tradition, of correspondence, or of living witnesses. In respect to some of the earlier subjects particularly, the material has been found less ample than could have been desired; and yet, through the kindness of some distinguished living clergymen, who have devoted themselves extensively to antiquarian research, I believe that nearly all the authentic information that exists in respect to these veteran worthies is here presented. I beg to express my sincere gratitude to all who have favoured me with communications, whether descriptive of character or supplying material for the narrative of the life; but I may refer particularly to the Rev. Dr. Thomas Dewitt, who has allowed me to draw at pleasure from his almost boundless stores of historical and biographical knowledge; to the Rev. Drs. Mathews, Ostrander and Gosman, to whose careful observation, and retentive memory, and obliging readiness to communicate, I am indebted for much valuable aid; to the Rev. Dr. MESSLER, who, as the result of much patient and intelligent research, has done ample justice to the memories of some of the most venerable of the Dutch fathers; and to my esteemed and honoured brethren and neighbours, the Rev. Drs. Van Vechten and Wyckoff, whom I have always found equally able and willing to answer my inquiries, or serve me in any other way. The lamented





Dr. Milledoler also placed me under great obligations by communicating to me much valuable information. To the Rev. Charles P. Wack I am obliged for the use of a large quantity of valuable manuscript, containing sketches, more or less minute, of most of the prominent ministers of the denomination. For the facts embodied in the Historical Introduction, I am indebted more immediately to Dr. Demarest's admirable "History and Characteristics of the Reformed Protestant Dutch Church."

W. B. S.



## HISTORICAL INTRODUCTION.\*

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The Reformed Dutch Church is the oldest body of Presbyterians in America, and is descended immediately from the Church of Holland. Shortly after the first permanent agricultural settlement in New Amsterdam (New York) was made, the Colonists had among them two Church officers, known as *Krank-besoekers*, or Consolers of the sick. As the number of immigrants increased, the want of a regular Ministry was increasingly felt, and application was made to Holland, through the Dutch West India Company, for a supply. As the members of that Company generally lived at Amsterdam, they naturally referred these requests to the Ministers of that city; and thus, through them, the whole responsibility of supplying the American Churches was devolved upon the Classis of Amsterdam. The Colonists did not at once enjoy the privilege of a regular Ministry, but they were soon supplied with two "Krank-besoekers," or "Comforters of the sick," officers of the Church of Holland, whose duty it was to visit the sick and pray for them, and also to read the Scriptures and Creeds to the assembled people,—which latter service was performed in an upper room over a horse-mill. In 1628 the Rev. Jonas Michælius arrived at Manhattan, organized a Consistory, administered the Sacraments, and performed all the functions of a Minister of the Gospel. In 1633 he was succeeded by the Rev. Everardus Bogardus, who was accompanied by Adam Roelandsen, the first schoolmaster. Dominie Bogardus married the widow Annetje Jansen, whose farm has now become the immense property held by the Corporation of Trinity Church. As the increase of the Colony created the necessity for ampler accommodations for public worship, a plain wooden building was erected near the East River, in what is now Broad Street, between Pearl and Bridge Streets. The ministry of Bogardus was far from being either a peaceful or a successful one; and he was brought into collision with the Directors Von Twiller and Kieft, which also produced some trouble in the congregation. In 1647 he resigned his charge and sailed for Holland, having Kieft for a fellow passenger. The vessel was wrecked on the coast of Wales, and both, with eighty others, perished.

The old church having become dilapidated, a new one was built, in the year 1642, within the walls of Fort Amsterdam, which stood on what is now the Battery. After the surrender of the Colony to the English, in

\* Demarest's History and Characteristics of the Dutch Church.—Appleton's New Am. Cycl.—Brownlee's Sketch of the Ref. D. Ch.



1664, this church, when not occupied by the Consistory, was used by the English military chaplains; and, when the Dutch congregation removed into their new edifice in Garden Street, it was used for worship by the chaplains of the garrison until 1741, when it was destroyed by fire. Public worship was commenced at Albany, probably soon after the settlement commenced, in 1630, but the first minister there of whom we have any knowledge was Johannes Megapolensis, who, soon after his arrival in 1643, preached to the Indians who came to Fort Warren to trade. During the Dutch rule, churches were also established at Esopus (now Kingston), Flatbush and Flatlands, and Brooklyn.

From 1664, the time of the surrender of New Amsterdam to the English, nothing very remarkable in connection with the history of the Dutch Church occurred until 1693, when, under the administration of Governor Fletcher, Episcopacy was virtually established by law in a part of the Province,—namely, in the City and County of New York, and the Counties of Westchester, Queens and Richmond. The people of all denominations in this part of the Colony were compelled to support the Ministers of the Episcopal Church as well as their own; and it was not till the Declaration of Independence that they were relieved from this burden. This state of things operated most unfavourably to the progress of the Dutch Church.

Another powerful hindrance to its rapid increase was the use of the Dutch language in public worship—of course persons who were ignorant of that language could have no motive to place themselves under a ministry which was exclusively conducted in it. The English language had become the current language of the Colony—in the schools, in the courts, in the transaction of public business, it was the prevailing and popular tongue. And yet the effort that was made to introduce it into the public religious services was met by a most vigorous opposition, especially on the part of the older members of the Church; and it was not till 1763 that the Consistory resolved to call one minister to preach and catechise in English, while his colleagues should continue to conduct the services in Dutch. The Minister whom they called was the Rev. Archibald Laidlee, a native of Scotland and Pastor of the English Church in Flushing, on the Island of Zealand; and he commenced his labours in New York on the 15th of April, 1764. The Dutch language, however, continued to be the prevailing language in the various pulpits until about the beginning of the present century, when it rapidly gave way to the English, and now it is no more heard in public worship, except in churches composed of recent emigrants from Holland.

The dependence of the American Churches on the Classis of Amsterdam became ultimately an occasion of serious embarrassment, and even of a protracted ecclesiastical conflict. As there was no higher judicatory in this country than a Consistory, all candidates for the ministry were obliged to go to Holland for Ordination; and this, besides involving great



expense, often kept congregations vacant for a long time. The discipline of the Church also was necessarily exercised at a great disadvantage, as no case could be ultimately determined here, all the Courts of Appeal being in the Fatherland. This state of things was submitted to, without any effort to obtain relief, until 1737, when a few ministers, under a deep sense of the inconveniences to which they were subjected, met in New York to take the incipient measures to secure an organization for advice and fraternal conference. The plan which they formed, having been approved by the Churches, was adopted by a Convention of Ministers and Elders, and then sent to the Classis of Amsterdam for its approbation. That Body, from some motive which their brethren in this country did not understand or could not appreciate, held the subject under consideration nine years. At the end of that time they signified their approval of the plan; and, accordingly, in 1747, the proposed Body was constituted under the name of the CÆTUS.

This, however, did not prove an effectual remedy for the existing evils. The Body being merely advisory, and without any ecclesiastical authority, except that in a few special cases it was allowed to ordain ministers, left the churches in substantially the same condition in which they were before. The necessity of a Classis came now to be more deeply felt than ever; and, in 1754, it was proposed in the Cætus that that Body should be changed into a Classis; and a plan with a view to this, having been adopted, was formally transmitted to the Churches for their concurrence.

Here commenced the memorable controversy between the two parties, known as the Cætus and Conferentie parties, which was continued during a period of fifteen years. The great question at issue was whether the American churches should still continue in a state of dependence on the Classis of Amsterdam. The two parties were about equal in numbers, but most of the learning was with the Conferentie, while more of Christian activity and zeal was among the members of the Cætus. The controversy ran so high that houses of worship were sometimes locked by one part of the congregation against the other, and even preachers were assaulted in their pulpits, and public worship disturbed and interrupted by violence. When the Church seemed on the very brink of ruin, Providence mercifully interposed for the restoration of peace, through the instrumentality of the Rev. John H. Livingston, who had been for some time a student at the University of Utrecht, and who, on his return, in 1771, as an Ordained Minister, was called to be one of the Collegiate Pastors in New York. Being fully apprised of the nature and magnitude of the evils that needed correction, he exerted all his influence with a view to this while he was in Holland; and his statements and arguments had great weight with some of the more prominent ministers. He succeeded in obtaining the consent of the Synod of North Holland that the Classis of Amsterdam should be a permanent Committee, with full powers to act in reference to the affairs of the American Churches. What he next





attempted was to obtain the consent of the Conferentie party to a more effective organization of the Church; and for this the Ministers of the Classis of Amsterdam co-operated with him, and very successfully, by correspondence with the members of that party. Owing to these influences, when he returned to this country, the violence of the quarrel had begun somewhat to abate; and, shortly after his settlement in New York, he induced the Consistory of the Church there to move in calling a Convention with a view to the restoration of peace. Such a Convention, consisting of twenty-two Ministers and twenty-four Elders, was actually held in the city of New York in October, 1771. and Dr. Livingston was chosen its President. A Plan was submitted, by Dr. Livingston, which had in view three objects:—namely, the organization of superior Church Judicatories, for the establishment of a Professorship, for the Education of Ministers and for the Founding of Schools; the healing of dissensions in the various churches; and Correspondence with the Church in Holland. It was provided that the Minutes of the Ecclesiastical Courts should always be sent to the Classis of Amsterdam, and that the Classis, or, if need be, the Synod of North Holland, might be appealed to in cases of difficulty. In October, 1772, the Convention again assembled, when a letter from the Classis of Amsterdam was read, expressing their cordial approbation of the plan, and their earnest wishes for the prosperity of the American churches. The two parties now became reconciled to each other, and thus ended one of the bitterest ecclesiastical controversies on record.

The Church in Holland had made it an express condition of the independence of the Church in this country that she should at once initiate measures for the training of a learned ministry. Accordingly, in 1773, it was resolved in Convention to ask the Classis of Amsterdam to send them a Professor of Theology from Holland; but, instead of complying with the letter of their request, they recommended that Dr. Livingston should be appointed to that office. But for the breaking out of the Revolutionary War, he would have been appointed in 1775—in consequence of the scenes of peril and agitation that marked the next few years, the appointment was deferred until 1784, when he was unanimously elected to the Professorship. During the War the congregations in New York were scattered, the houses of worship desecrated, and only one of the four Pastors ever returned to his field of labour.

A more thorough organization of the Church was now effected by the formation of a General Synod, which at first met once in three years, but since 1812 has held its meetings annually. A Constitution, compiled by Dr. Livingston and Dr. Direk Romeyn, and consisting of Acts of the Synod of Dort, in connection with some Explanatory Articles, was adopted and published in 1792. This secured the consolidation of the union, and imparted a greatly increased energy to all the subsequent movements of the Church.



In 1770 there was obtained from George III, chiefly through the influence of the Cœtus party, a Charter for the establishment of a College, to be called Queen's, for preparing young men for the ministry in the Reformed Dutch Church. This institution was fixed at New Brunswick, and the Rev. Dr. Jacobus R. Hardenbergh was chosen its President. It continued to confer degrees until 1795, when its exercises were suspended until 1807. In this latter year the Trustees of the College proposed to the Synod a union of that institution with the Theological Professorate; promising that the College should be made subservient to the great end for which its charter had been obtained,—“the promotion of an able and faithful ministry in the Dutch Church.” This proposal having been acceded to, and the necessary arrangements between the Synod and Trustees having been made, Dr. Livingston removed to New Brunswick in 1810, where he held the offices of Professor of Theology and President of the College until his death, in 1825. He was succeeded by the Rev. Dr. Philip Milledoler, who resigned his office in 1841. Several other eminent men, both among the living and the dead, have, at different periods, held Professorships in this institution.

In 1825 the College, whose exercises had, for some years, been suspended, was revived, under the name of *Rutgers*, in honour of Colonel Henry Rutgers, of New York. A covenant was now entered into between the Trustees of the College and the General Synod, by which the Synod engaged that the Theological Professors should render their services in the College, and that the College should have the use of the building, which had become, by purchase, the property of the Synod. The Trustees engaged also to appoint a Professor of Languages, and also of Mathematics, and to elect one of the Theological Professors as President. On the resignation of President Milledoler, the Presidency was separated from the Theological Professorship. Both these institutions have been identified, in a high degree, with the progressive prosperity of the Church. In the College there have been educated, since its organization in 1771, no less than 805 young men, not a few of whom have filled high places of usefulness and honour; and in the Theological Seminary 449 have been trained up for the Gospel ministry, to meet the demand for Ministers throughout the Dutch Church and for Missionaries in Heathen lands. The Professorships in these institutions have been handsomely endowed through the general liberality of the Church. In 1856 a new and splendid building was erected for the accommodation of the Theological Seminary, known as “the Peter Herzog Theological Hall,” by a donation of thirty thousand dollars from Mrs. Anna Herzog, of Philadelphia. There is provision for the support of indigent young men in preparing for the ministry, partly in scholarships, and partly in funds established by benevolent individuals, particularly a bequest from the Rev. Elias Van Benschoten, which amounts to twenty thousand dollars. There is also a



Board of Education that receives and applies donations that are made to this object.

In 1793 the New York Missionary Society was formed, of members of the Presbyterian, Associate Reformed and Reformed Dutch Churches. The early efforts of this Society were directed more immediately to the conversion of the Indians in the State of New York. As early as 1797 the Synod sent out some of its own Pastors on missionary tours in Canada and Kentucky, wherever there were Dutch settlements. In 1806 a Standing Committee of Missions was appointed by the Synod; and, from that time onward, for several years. Upper Canada was the principal field of missionary operation; but about 1817 the Synod withdrew its attention from Canada, and directed it more particularly to destitute portions of Western New York, and also of New Jersey and Pennsylvania. In 1822 the Missionary Society of the Reformed Dutch Church in New York City was formed, and it was recommended to the Churches to form Auxiliary Societies. In 1828 a subordinate Northern Missionary Society was formed in the Particular Synod of Albany. In 1830 churches were established in several of the most flourishing towns in Western New York; and in 1831 the present Board of Domestic Missions, having for its object the planting of new churches and the cherishing and strengthening of feeble ones, was established. In 1836 commenced an enterprise which has resulted in the establishment of a considerable number of Dutch churches in the Western States, particularly Michigan, Indiana and Illinois. There are now forty-eight churches in these States, of which twenty-five are composed of recent emigrants from Holland. There are no churches in New England, and none South of Philadelphia. Two-thirds of the churches in the connection have been organized within the last forty years, and, during that time, the ministry has more than quadrupled in numbers.

The first definite movement of the Dutch Church in respect to Foreign Missions dates back to 1817; when the General Assembly of the Presbyterian Church, the General Synod of the Associate Reformed Church, and the General Synod of the Reformed Dutch Church, co-operated in forming the United Foreign Missionary Society; and this, in 1826, was merged in the American Board of Commissioners for Foreign Missions. In 1832 the Synod made an arrangement with the American Board, under which, in 1836, a band of Missionaries went forth from the Dutch Church, destined for the Dutch East Indies. Stations were commenced on the Island of Borneo, and subsequently a mission was established by a part of the same band at Amoy, in China, which has been eminently successful. Several churches have been established in Southern India, forming the Classis of Arcot, which are ministered to by five sons of the lamented Dr. Scudder. The arrangement with the American Board continued until 1857, when a separation was amicably brought about, and the missions of Amoy and Arcot (that of Borneo had previously been abandoned) were



transferred to the Dutch Church. In 1859 Missionaries were sent to Japan.

Beside the Board of Domestic and Foreign Missions, the General Synod has established a Board of Sabbath School Union; a Board of Education for assisting pious young men in preparing for the ministry; a Board of Publication, which aims to spread a sound religious literature; and a Relief Fund for the aid of disabled Ministers, and the families of deceased ones.

The Doctrinal Standards of the Reformed Dutch Church are the Belgic Confession of Faith, which was the basis of the organization of the Reformed Church in the Netherlands; the Heidelberg Catechism, which was composed, by order of the Elector, Frederick III, for the Palatinate, and was intended as a harmonizing symbol of faith, to be received by both the Lutherans and the Reformed in his dominions; and the Canons of the Synod of Dort, adopted in 1619, and framed with special reference to the Five Points of Arminians, which were condemned by that Synod.

The Dutch Church in this country, like the Church from which she sprung, has a Liturgy, though the use of only portions of it is made obligatory by the Constitution;—namely, forms for the Administration of the Sacraments, for the Ordination and Installation of Ministers, Elders and Deacons, and for the Excommunication and Readmission of Members. Forms of prayer, in the ordinary service of the Church, are never used. The English translation of this Liturgy, now in use in this country, was first published by the Consistory of the Collegiate Church of New York in 1767. In 1853 a movement was made for the revision and amendment of the Liturgy, and the subject was under consideration till 1858, when it was decided that it should remain unchanged. Singing in the English language was first introduced in 1767. In 1813 the Rev. Dr. Livingston, by order of the General Synod, compiled the Book of Psalms and Hymns now in use, to which, however, large additions of Hymns have subsequently been made.

The principal Feast-days, as Christmas, Easter, Ascension and Whitsuntide, were, for a long time, carefully observed by the Church in this country, not because they were regarded as of Divine authority, but because it was thought that such observance might prevent evil, and minister to the general edification. The practice of observing some of them is not altogether discontinued.

The Government of the Church is according to the Genevan Presbyterian model. The officers are Ministers, Elders and Deacons, to which may be added Professors of Theology. The Minister, Elders and Deacons, or the Elders and Deacons if there be no Minister, compose the Consistory, to which the government of the individual Church belongs; and in most cases they are also the Trustees to whom the management of the temporalities is committed. The Elders and Deacons are elected, on the organization of a Church, by the male communicants, and subsequently





either by them or by the Consistory; and in both cases the choice is subject to the approval of the congregation. The Classis is composed of a number of Ministers and Elders delegated within a certain district, and is a Court of Appeal from the judicial decisions of Consistories. The Particular Synods are delegated Bodies, composed of two Ministers and two Elders from each Classis within the bounds of the Synod, and are Courts of Appeal from the decisions of the Classis. The General Synod, composed of three Ministers and three Elders from each Classis, is the highest Court of Appeal, and exercises a general superintendance over all the affairs of the Church.

From the Annual Report for 1863 it appears that the Reformed Dutch Church embraces thirty-two Classes, and three Particular Synods,—namely, those of New York, Albany and Chicago, under one General Synod, the highest Court of Appeal, that meets annually. There are 422 churches, 446 ministers and 53,007 communicants. For religious and benevolent purposes there have been contributed, during the year immediately preceding, \$135,814 44.

The periodicals of the Reformed Dutch Church are the *Christian Intelligencer*, a weekly religious newspaper, published in the city of New York, and the *Recorder*, which forms a sort of organ for the different Boards of the Church.

In 1822 the Rev. Solomon Freligh, D.D., who was one of the Professors of Theology appointed in 1797, and a man of eminent theological attainments, separated from the Dutch Church on the alleged ground of prevailing laxness in discipline and doctrine. He took with him the two congregations of Hackensack and Schraalenburg, of which he was Pastor; and, being joined by a number of ministers, with portions of their respective churches, a new Body was organized under the name of the "True Reformed Dutch Church." They retain the doctrinal standards, and believe that they alone in this country hold them in their purity. They have no fellowship with other denominations, and decline all co-operation in respect to the great objects of Christian benevolence. Their churches, which are less than twenty in number, are in New Jersey and in the Western part of New York, and one is in the city of New York; and they are generally small and feeble. This secession was the occasion of a bitter controversy, which, happily, has long since passed away.



# CHRONOLOGICAL INDEX.

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[On the left hand of the page are the names of those who form the subjects of the work—the figures immediately preceding denote the period, as nearly as can be ascertained, when each began his ministry. On the right hand are the names of those who have rendered their testimony or their opinion in regard to the several characters.]

SUBJECTS.	WRITERS.	PAGE.
1642. Johannes Megapolensis.....	Thomas Dewitt, D.D.....	1
1660. Henry Selys .....		3
1718. Cornelius Van Santvoord .....		6
1720. Theodorus Jacobus Frelinghuysen. Abraham Messler, D.D .....		8
1741. John Henry Goetschius.....	Jacob Schoonmaker, D.D.....	15
1753. Johannes Schuneman.....	Henry Ostrander, D.D .....	17
1757. Jacobus Rutsen Hardenbergh, D.D. Abraham Messler, D.D .....		21
1761. Eilardus Westerlo, D.D.....	Hon. Hermanus Bleecker .....	29
1762. Johannes Martinus Van Harlingen. Rev. P. D. Van Cleef.....		33
1763. Hermanus Meyer, D.D.....	H. M. Romeyn, Esq. ....	34
1763. Henricus Schoonmaker .....	Cornelius D. Westbrook, D.D.....	38
1764. Archibald Laidlee, D.D.....		40
1765. Isaac Rysdyk .....	John Forsyth, D.D.....	43
1766. Dirck Romeyn, D.D.....	Jacob Brodhead, D.D .....	46
1770. John Henry Livingston, D.D....	{ Thomas Dewitt, D.D..... } { James Romeyn, D.D..... } { Rt. Rev. William I. Kip, D.D..... }	52
1773. Elias Van Bunschoten.....	John Gosman, D.D.....	66
1774. Solomon Fraleigh, D.D.....	{ Thomas Dewitt, D.D .....	70
1775. William Linn, D.D.....	{ Henry Ostrander, D.D..... } { John Bradford, D.D .....	75
1786. Ira Condict, D.D.....	Jacob J. Janeway, D.D..... }	
1786. Ira Condict, D.D.....	James S. Cannon, D.D.....	79
1786. John M. Van Harlingen.....	Isaac N. Wyckoff, D.D.....	81
1787. Moses Freleigh.....	Henry Ostrander, D.D.....	83
1787. Gerardus Arentz Kuypers, D.D....	John Knox, D.D.....	85
1787. James Van Campen Romeyn.....	James Romeyn, D.D.....	87
1788. Jeremiah Romeyn.....	James Murphy, D.D.....	92
1793. John Nelson Abeel, D.D.....	{ Philip Milledoler, D.D..... } { Samuel Miller, D.D..... }	95
1794. Jacob Sickles, D.D.....	{ Henry Ostrander, D.D..... } { Isaac N. Wyckoff, D.D..... } { Enoch Van Aken, D.D..... }	99
1794. Philip Milledoler, D.D.....	{ John M. Krebs, D.D..... } { Hon. James W. Beekman..... }	104
1795. John Barent Johnson.....	Hon. Teunis Van Vechten.....	114
1796. Christian Bork.....	{ James M. Mathews, D.D..... } { James B. Hardenbergh, D.D..... }	118
1796. James Spencer Cannon, D.D.....	John Proudfit, D.D.....	122
1797. Andrew Yates, D.D.....	{ Ichabod S. Spencer, D.D..... } { Hon. Thomas S. Williams .....	126
1800. John Schureman, D.D.....	William H. Campbell, D.D..... }	
1800. John Schureman Vredenburgh .....	S. A. Van Vranken, D.D.....	138
1800. John Schureman Vredenburgh .....	Isaac Ferris, D.D.....	142
1801. Jacob Schoonmaker, D.D.....	Isaac N. Wyckoff, D.D .....	146
1803. John Melancthon Bradford, D.D....	James M. Mathews, D.D.....	149



SUBJECTS.	WRITERS.	PAGE.
1804. Jacob Brodhead, D.D.....	{ John Gosman, D.D..... George W. Bethune, D.D..... Cornelius Van Santvoord, D.D..... Samuel Osgood, D.D.....	152
1805. Selah Strong Woodhull, D.D...	{ Cornelius C. Cuyler, D.D..... Thomas M. Strong, D.D.....	161
1807. Alexander Gunn, D.D.....	{ James M. Mathews, D.D..... Joseph Alden, D.D.....	164
1808. Gilbert Robert Livingston, D.D.	{ Rev. Henry G. Ludlow..... John Forsyth, D.D.....	167
1809. Jesse Fonda.....	{ Thomas Dewitt, D.D..... James M. Mathews, D.D.....	171
1809. William McMurray, D.D.....	{ Henry Mandeville, D.D..... F. N. Zabriskie, D.D.....	173
1811. John Dewitt, D.D.....	{ Thomas Dewitt, D.D..... Thomas M. Strong, D.D.....	177
1812. John Scott Mabon.....	{ James M. Mathews, D.D..... Benjamin P. Aydelotte, D.D.....	184
1815. Paschal Nelson Strong.....	{ H. M. Scudder, D.D..... Isaac N. Wyckoff, D.D.....	191
1819. John Scudder, M.D.....	{ Benjamin P. Aydelotte, D.D..... H. M. Scudder, D.D.....	194
1821. Peter P. Rouse.....	{ Isaac N. Wyckoff, D.D..... Cornelius Van Cleef, D.D.....	203
1826. John Hardenbergh Van Wagenen	{ Cornelius Van Santvoord, D.D..... Isaac N. Wyckoff, D.D.....	206
1826. David Abeel, D.D.....	{ Gustavus Abeel, D.D..... Isaac N. Wyckoff, D.D.....	210
1837. William John Pohlman.....	{ Rev. E. Nevius..... Talbot W. Chambers, D.D.....	218
1840. George Schenck.....	{ Samuel Irenæus Prime, D.D..... H. D. Ganse, D.D.....	225
1843. George Rogers Williamson.....	{ John M. Krebs, D.D..... Rev. J. G. Johnson.....	232
1844. Henry Gilbert Livingston.....	{ Anthony Elmendorf, D.D.....	237



# JOHANNES MEGAPOLENSIS.

1642—1669.

FROM THE REV. THOMAS DEWITT, D.D.

NEW YORK, JANUARY 25, 1853.

My dear Brother: The materials for a sketch of JOHANNES MEGAPOLENSIS, one of our early Dutch ministers, are by no means ample; but, in attempting to comply with your request, I have endeavoured faithfully to explore every source of authentic information within my reach. A large part of what I am able to communicate is from original documents, procured from the Classis of Amsterdam.

JOHANNES MEGAPOLENSIS, jr., the second minister sent out by the Classis of Amsterdam, under the patronage of the West India Company and the Patroon Van Rensselaer, entered on his ministry at Rensselaerwyck in 1642. The first settlers came in 1630, soon after the patent of the Colony had been issued to the Patroon, and additions were subsequently and gradually made. A list of the early emigrants, at different times, between 1630 and 1646, found among the papers handed down in the Van Rensselaer family, is inserted in the first volume of O'Callaghan's History of New Netherlands, which, with his annotations will be found useful in tracing the ancestry of many of the leading families of the State. At first, as in New Amsterdam, the Colonists met for worship, conducted by one of their number selected in Holland, by offering prayer and reading a sermon. As the number increased, they became solicitous to procure a regularly educated and ordained Minister. The Classis did not succeed in obtaining such an one in their behalf until 1642. In some extracts from the Minutes of the Classis of Amsterdam in my possession, the steps taken for this purpose are noticed. On selecting Dominic Megapolensis, a Committee was appointed to obtain the consent of his Church at Schorel, and of the Classis of Alkmaar in North Holland, with which he was connected, which was granted. The stipulations in relation to the temporalities connected with the call were then arranged with the Patroon. Megapolensis obligated himself to remain in the Colony six years, and the Patroon Van Rensselaer stipulated "that he should receive free passage for himself and his family on his way to New Netherlands, an outfit of three hundred guilders (a hundred and twenty dollars), and an annual stipend, for the first three years, of eleven hundred guilders (four hundred and forty dollars), thirty scheepels of wheat, and two firkins of butter; or, in case he should prefer it, sixty guilders in cash. This salary was to be farther increased by an addition of two hundred guilders a year, for the second term of three years, if the Patroon should be satisfied with his services. A pension of one hundred guilders per annum was secured to his wife, in case of his death within that term, for whatever time might remain unexpired of his engagement."

He was a son of the Rev. Johannes Megapolensis, Minister of Koodyck, in Holland. The original Dutch family name was *Van Mekelenburg*, which was changed into the Greek form, bearing the like significance, of *Megapolensis*. This was not uncommon, especially where the individual engaged in professional or literary pursuits.





At the time he left Holland he was thirty-nine years of age, with four children, between the ages of eight and fourteen. The youngest was *Samuel*, whom I shall presently notice. He reached Rensselaerwyck in the latter part of 1642. In 1643 a small edifice was erected, which accommodated the few residents of the place. This gave place to another house of worship in 1650, after the settlement of Dominie Schaets. This was succeeded by another, on the same spot, in 1715. This will be remembered as the Old Church in the middle of the street, (corner of State street and Broadway,) taken down in 1805. At the time of the settlement of Dominie Megapolensis, what is now Albany was chiefly a trading post with different tribes of Indians, who brought thither their furs; and he had frequent interviews with them, and, on some occasions, visited their settlements. He appears to have been greatly respected by them, and to have had much influence over them. In 1644 he published, in Holland, a pamphlet,—“Kort ontwerp van de Mahakuase Indianen in Nieuw Nederlandt haer Landt, Stature, Dragt, Manieren, en Magistraten, &c.”—“A Short Treatise on the Mohawk Indians in New Netherlands, &c.” This Tract was translated, and inserted by Mr. Hazard in one of his valuable volumes of State papers, published towards the close of the last century. In his correspondence with the Classis of Amsterdam, Megapolensis adverts to his intercourse with the Indians, and the acquaintance he had formed with a learned Jesuit Priest, named Simon Lemoine. He was visited by Lemoine, both when residing at Rensselaerwyck, and afterwards at New Amsterdam. After his return to Canada an epistolary correspondence in Latin took place between them, on topics of the Papal controversy. He refers, also, to another instance in which a Priest from the Jesuit mission in Canada was seized by the Indians, and subjected to severe torture, and was in immediate danger of losing his life, when Megapolensis, with some friends, hearing of it, interposed, and induced the Indians to set him at liberty. He took him to his house, kindly provided medical treatment for his lacerated body, and means were obtained for his return to France, his native country.

In 1648 the period of six years, which was stipulated in his call, expired, and he prepared to return to his fatherland, with his family. At this time, the Church at New Amsterdam had become vacant by the death of Dominie Bogardus; and Dominie Baekerus, who had temporarily supplied them on his return from Curaçoa to Holland, was about to leave. Dominie Megapolensis was strongly solicited to remain and fill their pulpit. He, accordingly, yielded to their wishes, while his wife returned to her native land. The continued urgency of the people and the decided advice of the Classis of Amsterdam induced him to remain and become the stated Pastor of the Church; and, in due time, his family returned to him from Holland. He was Pastor of the Church from 1649 to 1669, the year of his death. In 1652, SAMUEL DRIGINS became Assistant Pastor with him. In 1663 his son, SAMUEL MEGAPOLENSIS, who had just completed his studies in Holland, became associated with them; so that, at the time of the cession of the Dutch Colony to the British Government, in 1664, there were three Collegiate Ministers of the Church in New Amsterdam.

*Samuel* was the youngest son of his father, and was eight years old at the time of his arrival here. His father, wishing to give him the best advantages for education, sent him to Harvard College, Cambridge, where he spent three years. In a letter to the Classis of Amsterdam, dated September 25, 1658,



his father writes,—“I have a son, named *Samuel*, now entered into his twenty-fifth year. I instructed him first in the Latin and Greek languages. I then sent him to the Academy at Cambridge, New England, where he pursued his studies three years, at my expense. On his return he was very anxious to place himself in one of the Universities in the fatherland.” He then speaks of his having received the most satisfactory testimonials from Cambridge, New England, and as now being in the third year of his studies in the University of Utrecht. He expresses a desire that he might return in due time, commissioned by the Classis of Amsterdam, and qualified to preach both in the Dutch and English languages, and then take a part in the ministry of the Churches in New Netherlands. Samuel Megapolensis pursued the regular and full course of Theological studies in the University of Utrecht, and then went to the University of Leyden, which had the most famous Medical School in Europe, where he pursued a regular course of medical studies, and obtained the degree of Doctor of Medicine. I have already mentioned that he became Associate Pastor of the Church of New Amsterdam in 1663. He was appointed in September, 1664, one of the Commissiouers of the Dutch Government to confer with the English Commissioners on the subject of capitulation. He continued associated with his aged colleagues in the pastoral charge till 1668, one year before the death of his father, when he obtained his dismissal, and went back to Holland. On his return he first settled at Wernigerode, where he remained from 1670 to 1677; then he was in the English Church at Flushing, (from which Dr. Laidlee was afterwards called to New York,) from 1677 to 1685; and in the English church at Dordrecht, from 1685 to 1700, when he was declared *emeritus*. The date of his death is not ascertained. His being well skilled in the English as well as the Dutch language led to his being called to the English (or Scotch) Churches of Flushing and Dordrecht.

I will only add that the elder Megapolensis composed a small Treatise by way of question and answer, with the title,—“Onderzoek en belydenis Ten behoeve van degenen die aan S. Heeren avondmaal wenschen te gaan”—“Examination and Confession for the benefit of those who desire to partake of the Lord's Supper.” This was transmitted to the Classis of Amsterdam, and reference is made to it in their Minutes of 1656.

Hoping that the above may answer your purpose, I remain

Yours in Christian bonds,

THOMAS DEWITT.

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## HENRY SELYNS.\*

1660—1701.

HENRY SELYNS, a son of Jan and Agnetta (Kock) Selyns, was born in the city of Amsterdam in the year 1636. He was regularly educated for the ministry, and in due time became a *Proponent*,—that is, one who was licensed to preach, but not to administer the Sacraments. It was while he was officiating in this

\* MS. from Rev. Dr Dewitt.—Murphy's Anthology of New Netherland.



capacity that he received a call to become the minister of the Church at Breukelen (Brooklyn) in New Netherland, from the Dutch West India Company, through the Classis of Amsterdam. The church, which was, at that time, very poor and small,—its members being scattered through four different hamlets,—had been under the ministry of the Rev. Johannes Theodorus Polhemus,\* who had his residence at Midwout, (now Flatbush;) but, as he was now becoming advanced in years, and withal had the charge of two other small churches, it was thought proper that Breukelen alone should command the entire services of a minister, and under these circumstances Mr. Selyns accepted the call, on condition, however, that his engagement should terminate at the end of four years. Accordingly, he was admitted, by the Classis of Amsterdam, on the 16th of February, 1660, to what was called the *peremptory* examination, and was invested with the full powers of a minister.

A few weeks afterwards he sailed for this country in company with the Rev. Harmanus Blom, who came to supply the church at Esopus, afterwards Kingston. They arrived at New Amsterdam in July of that year; and, as Governor Stuyvesant was absent on official business, they followed him to Esopus and Fort Orange to deliver their introductory letters; so that Mr. Selyns was not formally inducted into his field of labour until the 7th of September. The ceremony of induction was quite imposing. The Governor appointed two of his principal officers to present the minister to the congregation; after which Mr. Selyns preached his Introductory Sermon, and then read the call of the Classis, and their certificate of examination, together with a testimonial from the ministers of Amsterdam, highly honourable to his character, both as a Christian and as a Preacher. The duties which now devolved upon him he discharged with exemplary prudence and fidelity. On one occasion he was brought into painful collision with the magistrates of the town, in consequence of their attempting to interfere with an act of ecclesiastical censure exercised by him towards one of the members of the church; but he succeeded in amply vindicating his position, and behaved throughout with the utmost discretion and dignity.

Although Mr. Selyns was specially designated to take charge of the Church in Breukelen, Governor Stuyvesant, partly with a view to render his salary an adequate support, engaged him to preach on Sunday evening to the negroes and others of the humbler classes, on his farm, (*Bourverie*, from which the name *Bowery* is derived,) and on the spot on which St. Mark's Church now stands. Here he continued labouring with great zeal until the time of his engagement expired. Before he left Holland he had promised that if, after the lapse of four years, his parents, who were advanced in life, should desire his return, he would hold himself at liberty to comply with their wishes. His parents urged their request, and he, accordingly, embarked for Holland, about the close of July, 1664, just before the arrival of the British Fleet, sent out for the purpose of reducing the Dutch Colony, which capitulated in September. He left behind him a high reputation for learning, piety and usefulness, as was evinced by repeated attempts to induce him to return.

For some little time after his return to Holland he was without a charge, but in 1666 we find him preaching to the congregation of Waverveen, a rural village in the neighbourhood of Utrecht. The next year he was appointed Chap-

\*JOHANNES THEODORUS POLHEMUS came to this country and settled on Long Island in 1654, having been previously stationed for some time at Itamarca in Brazil.



lain in the army of the States, but he seems to have held the office but a short time; and, with this brief exception, he passed sixteen years in the quiet village above referred to. In 1670, upon the death of the Rev. Johannes Megapolensis, of New York, he was invited to succeed him and to become co-pastor with the Rev. Samuel Drisius. This call he declined; but after the death of Drisius and of the Rev. William Van Neuenhuysen,\* who had accepted the place to which Selyns had previously been called, yet another call was sent to him from the same church, through the Presbytery of Amsterdam, and this he was induced to accept. He, accordingly, again crossed the ocean for the last time, and, in the summer of 1682, reached New York, where he met a most cordial welcome.

From the time of his introduction to his new charge till the close of his ministry, he devoted himself to his work with exemplary fidelity. He was not only in intimate relations with most of the distinguished civilians of the Colony, but corresponded with the eminent ministers of Boston, such as James Allen, Minister of the First Church, Samuel Willard, Vice President of Harvard College, Increase Mather, Cotton Mather, &c. To Mather's *Magnalia Americana* is prefixed a Latin Poem. of some length, addressed to the author, signed HENRICUS SELYNS, *Ecclesiae Neo Eboracensis minister Belgicus, October 18, 1697*. He was sole Pastor during his ministry until within two years of its close, when the Rev. Gualterus Dubois became associated with him. Mr. Selyns died at New York, in July, 1701, in the sixty-fifth year of his age. Mr. Dubois continued his pastorate till his death, in 1754, making a period of fifty-five years.

Mr. Selyns was twice married. On the 9th of July, 1662, he was married at New Amsterdam to Machtelt Specht, daughter of Herman Specht, of the city of Utrecht, a young lady of rare beauty, accomplishments and worth. She died, subsequently to his settlement in New York, in 1684. In 1686 he married Margareta de Riemer, the widow of Cornelius Steenwyck, who survived him several years. He had one child, a daughter, by the first marriage, born while he was at Breukelen, but she is supposed to have died while he was in Holland.

The large volume of Records of the Reformed Dutch Church of New York, containing lists of the members of the church, of Baptisms and of Marriages, from 1639 to 1700, is wholly in the hand-writing of Mr. Selyns. He had collected all the Records previous to his ministry, which were doubtless in a deranged state, and not neatly kept, and transcribed them with his own pen. The volume is in a beautiful character and in excellent preservation. There is also extant a manuscript volume prepared by him in 1686, containing a list of the members of the church, arranged in the order of the streets where they lived. It gives also the number of children in each family and of the catechumens. It was evidently intended by him as a sort of Directory in the discharge of his pastoral duties. A portion of his correspondence with the Classis of Amsterdam is also preserved. His only publications, as far as is known, are a few occasional Poems, which have lately re-appeared in a volume, edited by Henry C. Murphy, Esq., entitled "Anthology of the New Netherland." They display considerable poetic talent, and some of them a vein of keen wit.

Mr. Selyns, though contemplated now only in the remote distance, was evidently much more than an ordinary man. With high intellectual powers and fine moral qualities he combined an earnest and devoted piety. He had great

\*WILLIAM VAN NEUWENHUYSEN was called from Holland in 1671, removed to Breukelen in 1676, but continued to officiate more or less in New York till his death.





strength of purpose, and rarely abandoned an object which he had set out to accomplish. He was, moreover, a successful minister of the Gospel, and had probably more to do in determining the position of the Reformed Dutch Church in America than almost any other man. The materials for his biography are now scanty, but no doubt the influences of his life are still widely extended.

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## CORNELIUS VAN SANTVOORD.\*

1718—1752.

CORNELIUS VAN SANTVOORD was a native of Holland; but of his history, previous to his coming to this country in 1718, we have no knowledge. In that year he came hither, in answer to a call to take charge of the Dutch and French Congregations on Staten Island, preaching necessarily, and according to the requirements of his call, in both the French and Dutch languages. The French settlers had an organization of their own, though of later date than the Church of the Hollanders; and they were both in connection with the Reformed Dutch Church. Mr. Van Santvoord's arrival preceded, by two years, that of Theodorus Jacobus Frelinghuysen; and the two had been on terms of intimacy while they were yet both residents of Holland. After Mr. Frelinghuysen had become the object of violent opposition on account of the bold and earnest character of his ministry in New Jersey, Mr. Van Santvoord, whose learning, acuteness and manly independence pre-eminently qualified him for such a service, undertook his defence in a small volume, entitled "A Dialogue between Considerans and Candidus."

But this was not his only or his most important publication. While he was yet a resident of Staten Island, he brought out a translation of the Commentary of Professor Marck on the Book of Revelation. This work was written by that distinguished Professor in his early manhood, and was introduced by an elaborate Dissertation, in which he endeavours to show that the Epistles to the Seven Churches are not to be taken figuratively but literally, and that the key to the Book is, by no means, to be found in the number Seven, as applied to the seals, vials and thunders, as expressive of certain classes of events in association with seven periods under the present dispensation; but that its prophetic intimations, while, necessarily, in a measure, enveloped in obscurity, are to be considered as bringing distinctly to view the glorious realities of the Heavenly state.

The idea of translating this work was first suggested to Mr. Van Santvoord in an interview which he had with Governor Burnet. That distinguished man had become greatly interested in the subject of Prophecy, and had himself published a small volume in which he attempted to show that there was a reference in Prophecy to events then transpiring, and particularly that the first of the three periods, comprehended in the twelfth chapter of Daniel, was concluded in 1715, the year in which Louis XIV died. His repeated interviews with the Governor, together with the perusal of his book, (a copy of which the Governor presented



to him,) in connection with the desire to inform himself more thoroughly on the subject, led him to translate the Commentary of Professor Marek, or rather to compile a work from that Commentary and some other works of the same author. In accomplishing his design, he produced a much larger work than he had originally intended, and his friends were very urgent that he should publish it. Unwilling, however, to proceed until he had submitted the result of his labours to those in whose judgment he had full confidence, he sent the manuscript to Holland, where it was not only approved, but honoured with a Preface, by Professor Wesselius. In this Preface the Professor seconds the wish of Mr. Van Santvoord that, in accordance with the publicly expressed desire of both booksellers and experienced Christians, some one would undertake the translation of other works of Professor Marek, especially of his Theological Dissertations, containing, according to the testimony of Witsius and others, "an ocean of learning." The high respect manifested by Mr. Van Santvoord for his Professor was but the counterpart of the sentiment cherished by the Professor towards him; for Wesselius takes occasion to observe that Mr. V. was reckoned by the renowned Marek among his most apt and distinguished pupils, and honoured with his special friendship as long as they both lived.

To this work on the Revelation Mr. V. added a translation of the Dissertation of Professor Marek on the Slaughter of the Infants of Bethlehem, (Comp. Jer. xxxi, 15, and Matt. ii, 17, 18,) intended to establish the literal interpretation of Prophecy,—made by Professor M. the basis of his Exposition of the Seven Epistles in the Book of Revelation,—and thus to show that the passage in Jeremiah is employed by the Evangelist in a way of simple accommodation. The whole work of Mr. Van Santvoord was submitted to the Rev. John William Marek,—son of the Professor, and went forth with his warm approval.

After a ministry on Staten Island of twenty-two years, Mr. Van Santvoord removed in 1740, and became Pastor of the Dutch Church in Schenectady. There is a tradition that, when he had reached New York from Staten Island, on his way to his new home, he was met by the Rev. Mr. Dubois, of the Dutch Church of that city, who pleasantly said to him,—“And so you are going to the land of promise.” “No,” said Mr. V., “I have been in the land of *promise*, and am now going to the land of *fulfillment*.”

He remained in Schenectady, in the faithful discharge of his duties, until his death, which occurred in the year 1752. Towards the close of his life he was afflicted with a paralytic stroke; and, that he might be enabled the more safely and easily to get into the pulpit, the stairs by which he ascended, which had before had a railing on one side only, were provided with one on the other also.

The name of Mr. Van Santvoord's wife was Staats, and is still continued in the family, being borne by the Rev. Mr. Van Santvoord, of New Baltimore, who is the fourth in descent from the venerable man who forms the subject of this sketch.



## THEODORUS JACOBUS FRELINGHUYSEN.

1720—1745-51.

FROM THE REV. ABRAHAM MESSLER, D.D.

SOMERVILLE, N. J., January 15, 1848.

My dear Sir: It will afford me pleasure to contribute all in my power to enable you to communicate to the Church, through your forthcoming work, some account of the character and ministry of the venerable and excellent THEODORUS JACOBUS FRELINGHUYSEN. I shall, however, be able to furnish only an imperfect notice, consisting chiefly of a few statistics and anecdotes gleaned from tradition and the scanty records which still remain in the church to which he ministered.

THEODORUS JACOBUS FRELINGHUYSEN was born at Lingen, in East Friesland (now the North-west part of the Kingdom of Hanover), about the year 1691. He was a son of Johannes Henricus Frelinghuysen, Pastor of the Reformed Dutch Church in that place, and a brother of Matthias David Frelinghuysen, who settled in Hortigen, Holland. He seems to have received his education chiefly in his native place, under the instruction of the Rev. Otto Verbrugge, who afterwards became a Professor at Groningen. He was ordained to the pastoral office at Embden, in his native country, by Johannes Brunius, in the year 1717.

He came from Holland to America, in the ship *King George*, Capt. Goelet, in 1720, or perhaps the end of 1719, as he preached in New York, January 17, 1720, and settled immediately as the Pastor of the Reformed Dutch Church at Raritan, Somerset County, N. J. A call from this church had been sent, some two years previous, to the Classis of Amsterdam, for their approval; which, according to the usages of their churches in this country, they were expected to fill up with the name of a suitable person, and, after ordaining him, send him out to fulfill its duties. In this way all vacancies were supplied, and a Christian ministry furnished to the congregations which had been collected in their Colonies here. The Rev. Mr. Seccoschaudy\*, a godly minister, belonging to that Classis, it is said, interested himself in procuring an evangelical and pious man to fill this station. While the call from Raritan was waiting, and enquiries were being made for some one willing to accept it, young Frelinghuysen passed through Holland from East Friesland, on his way to Embden, having been invited to the Rectorship of that city. He put up for the night at the house of one of the Elders of the church of which Seccoschaudy was Pastor. The evening was spent in religious conversation, and, when the time for family worship arrived, the young stranger was invited to conduct it. He readily consented, and, after reading a chapter of the Word of God, gave a short and familiar exposition of its prominent truths, and concluded with prayer. The Elder was much gratified with his remarks and the fervour of his prayer, as well as with his previous conversation, and so entirely convinced of his piety and spiritual-mindedness that, in the morning, when he was about to proceed on his journey, he exacted from him a promise, on his return, to call upon him again; and then, hastening immediately to his Pastor, exclaimed,—“ I have found out the man to accept the call from

\* This name is sometimes spelled *Sicca jadde*.



America." Frelinghuysen, after visiting Embden, returned, according to his promise, to the house of the Elder, was introduced to Seccoschaudy, consulted in reference to the call, and agreed to accept it. The circumstances appeared providential, and, it is said, were always regarded by himself as having been a Divine intimation, pointing out to him the path of duty. He felt as if, when leaving the land of his birth, and the house of his fathers, he was like the Patriarch following the direction of the Almighty.

When he arrived, and entered upon the duties of his ministry, he found immediately a wide field of usefulness opening before him. The Church at Raritan had been organized since 1696, but was still feeble and scattered. It had enjoyed, previously to this time, only occasional preaching,—perhaps not oftener than four or five times a year. In such a condition piety could not be expected to flourish, nor the Gospel to produce much fruit; and the state of things which Mr. Frelinghuysen found existing on his arrival did not prove the contrary. The form of religion was retained, but there were only a very few in the church who manifested any degree of its power.

The territory embraced in his charge was great for one individual to supervise. It extended from New Brunswick to the North and South branches of the Raritan, in length from fifteen to twenty miles, and in breadth from ten to twelve, comprehending nearly the whole of the present county of Somerset, and at this time occupied by thirteen congregations of the Reformed Dutch Church. The place of his residence was about three miles West of New Brunswick, and thence he visited and preached at all the different points where his services were required. Near his residence was a small church, known at that time as the Church at Three-Mile-Run, since removed to New Brunswick, and now divided into two separate charges. The other points where places for public worship had been provided, besides Raritan, were Six-Mile-Run, Milstone and North Branch,—in all, five churches. But his heart was not appalled by the extent and weight of his responsibilities, nor his zeal abated by the difficulties and discouragements which it encountered. For twenty-seven years he laboured in this extensive field, with unwearied diligence and most remarkable success. The wilderness was converted into a fruitful field, flourishing like the garden of the Lord, and multitudes rejoiced in the hope of salvation. Here Whitefield found him in 1739, and made the following record in his journal:—

"At New Brunswick some thousands gathered from various parts, among whom there had been a considerable awakening, by the instrumentality of Mr. Frelinghuysen, a Dutch minister, and the Messrs. Tennent, Blair and Rowland." Jonathan Edwards refers to this work in his Narrative of the Revival of Religion in New England, in 1740, in the following words:—"And, also, at another place, under the ministry of a very pious young gentleman, a Reformed Dutch Minister, whose name, as I remember, was Frelinghuysen." Gilbert Tennent, also, in 1744, writing to the Rev. Mr. Prince, of Boston, thus notices the same revival of religion as the effect of his zeal:—"The labours of the Rev. Mr. Frelinghuysen, a Dutch Calvinistic Minister, were much blessed to the people of New Brunswick and places adjacent, especially about the time of his coming among them, which was about twenty-four years ago. When I came there, which was about seven years after, I had the pleasure of seeing much of the fruits of his ministry. Divers of his hearers, with whom I had opportunity of conversing, appeared to be converted persons, by their soundness in principle, Christian experience and





pious practice, and these persons declared that the ministrations of this aforesaid gentleman were the means thereof. This, together with a kind letter which he sent me, respecting the necessity of dividing the Word aright, and giving to every man his portion in due season, through the Divine blessing, excited me to greater earnestness in ministerial labours."—[See Prince's Christian History.]

These are the only records remaining of a most extensive and powerful revival of religion, the history of which has never been written, and now cannot be, for the materials have nearly all perished. In attempting, at this late day, to do the subject any justice, we necessarily depend almost wholly upon tradition. This agrees in representing the work to have been general, powerful and evangelical, resulting in the saving conversion of many precious souls to Christ. It characterizes the piety of those who experienced its power as being warm, practical and self-denying. Among its subjects the young were the most numerous; and, through a long life, they continued to manifest the genuineness of the change wrought in all their views and affections, being eminent as examples of faith, of piety and of prayer. What Tennent saw and admired in those with whom he conversed, was, to a greater or less extent, common to all. No one who had known in himself the power of the grace of God, could fail to recognize in them "the image of the Heavenly," or refuse to acknowledge the agency of the Holy Spirit, by which they had been sanctified. Years have rolled away, and the last of them has long since been translated to the immortal world; but neither the sense of the value of their influence, nor the conviction of the depth and reality of their piety, has ceased to be felt in this community.

After many researches in every place where there was any prospect of obtaining information as to the precise number who embraced religion, as the fruits of this gracious work, I have been obliged to abandon the hope of succeeding. No documents remain, throwing any light upon the subject, except at Raritan, and those are very brief and imperfect. The greatest number received at any one Communion, on confession of faith, was seven: the aggregate forty-four. This was certainly greater than the whole number of families included in the congregation at that time. If we suppose the work to have been equally extensive in the others, (and there is nothing to forbid it,) the aggregate would amount to two hundred and twenty. This is probably too large; yet all the traditionary recollections show the influence to have been general. No one points to a particular place as having been more specially favoured than the others, and thus the above conclusion is left unimpaired.

The most prominent peculiarity of the preaching of Mr. Frelinghuysen, which, in his day, and among those who were capable of understanding the Dutch language, was a subject of extensive remark, and finally of protracted controversy, consisted in those clear and discriminating views of the nature and necessity of the religion of the heart, which it conveyed in pointed language, and almost conversational familiarity. A very cursory reading of his printed discourses will show an unusual frequency of the use of interrogation, succeeded immediately by a pointed, pithy answer. In this way he seems to have taxed the attention of his hearers to the utmost, and rendered his whole discourse almost like a personal conversation between himself and each one individually.

The doctrines of regeneration, repentance, faith, holiness, are nowhere more strikingly illustrated, or more earnestly advocated. He had evidently, in his own heart, a deep experience of their power. From an allusion to his religious expe-



rience, found in the preface to one of his volumes, it would seem as if he had, like Bunyan, been brought through deep waters and dark temptations before he embraced the hope of life through Christ—"I am a man," says he, "who has seen trouble."

He insisted firmly and earnestly on the necessity of regeneration to a profitable participation of the Lord's Supper. On one occasion, it is said, that, when administering the Communion in the church at Six-Mile-Run, he cried out, as he saw the communicants approaching the table,—“See! See! Even the people of the world and the impenitent are coming that they may eat and drink damnation to themselves.” Several individuals, feeling themselves pointed at, paused, after having left their seats, and returned, not daring to commune. In every instance, before acknowledging any one to be a Christian, he required a consistent account of his religious experience. In his view, conviction of sin and a sense of guilt always preceded faith and comfort in Christ. He may, in some instances, have erred in adhering too tenaciously to theory; for it was one of the charges of his opposers, that, in visiting the sick and dying, he always began by preaching the terrors of the law, and sometimes left them even without a word of comfort, though he could not know that he would ever see them again, and in some cases did not.

Now all this was in striking contrast to what the people had been accustomed to. Evangelical sentiments were, by no means, common, even among the Ministry of the Church, in that day. They had retained the doctrines of the Reformation, but the power and spirituality of that great religious movement,—that most copious effusion of the Holy Ghost, had, in a great measure, ceased to exist. All were not in such a lifeless state indeed, but many were; and the course of Mr. Frelinghuysen was spoken against in high places—he was called an enthusiast, because he insisted upon the necessity of a change of heart. But he heeded not the clamour. Pursuing a uniform and energetic course, and waxing stronger and stronger, as he gathered around him those in whose conversion he had been instrumental, and securing the confidence of that part of the Ministry of the Church who were men of spiritual-mindedness, he prepared the way for a great triumph of his principles.

In a word, the most extensive inquiry into the character of the Revival under his ministry, which has yet been made, has uniformly resulted in a conviction of its purity, the deeply experimental character of the work, and the Scriptural piety which it produced. My own convictions in this respect harmonize with those of all the others with whom I have conversed. It is believed that, even at this day, we are enjoying some of the fruits of that blessed work, in the attention to Gospel ordinances, and the general diffusion of piety, which characterize the churches now existing in the sphere of its influence.

The change effected was a great one. The whole spiritual life of the Church was involved in it. It went to uproot ancient customs; it attacked cherished hopes and convictions; made those last who had been first; and shewed the confident and secure that, while “having a name to live,” they were “dead in trespasses and sins.” It required all his energy to meet the crisis; all his love of truth to prevent him from sacrificing it for the sake of avoiding difficulties. But he never paused for a moment. He had known the love of God—how could he refrain from recommending its peace to his dying fellow-men? He



knew that the blood of Christ alone cleanses from sin—how could he fail to direct the inquirer to the life-giving fountain?

In a charge so extensive, and under circumstances requiring so much labour and attention to the spiritual interests of individuals, Mr. Frelinghuysen found himself straitened beyond measure. The expedient which he adopted, as a relief, was as novel as it proved judicious and successful. At the present day it would be regarded as a *very new measure*. He could not depend upon or secure the assistance of his brethren in the ministry, for there were none nearer than Hackensack and New York—perhaps he had confidence in only a few of them. But the anxious could not be left without instruction and prayer—he therefore appointed two of the most intelligent and pious men in each of his congregations, termed "*Helpers*," who, in his absence, conducted the meetings for prayer, conversed with the inquirers, and instructed the young by catechetical exercises. The effect of the expedient was happy at the time. The selection seems to have been eminently judicious; for the individuals chosen continued to be regarded and to act as leaders in the religious services, and guides to the people, as long as they lived. They were viewed as a kind of under-shepherds, and several of them are yet spoken of as having been particularly eminent in their piety, gifted in prayer, and happy in the influence which they exerted. It has been noticed, too, in more than one instance, that very special blessings seemed to rest upon their descendants, as if their piety had come down to them as an inheritance from their ancestors.

But it must not be supposed that such a course did not incur censure; or that a ministry so efficient and discriminating in holding up to view the difference between formalism and true piety,—the religion of the heart as distinguished from that which is satisfied with a fruitless faith, could be exercised without opposition. Some of those who had been most prominent as the friends of the Church, felt themselves condemned by many of the doctrines which Mr. Frelinghuysen preached. His views of regeneration, and especially his insisting so earnestly upon evidence of a new heart as a preparation for the Communion of the Lord's Supper, was at once resisted. "How can he know whether the heart is changed?" said they—"he sets himself up to be a judge of men's hearts"—and, on such evidence, the whole was condemned and treated with ridicule, as visionary and enthusiastic. Several of his sermons were specified, and particular passages and expressions seriously censured. This led him, as early as 1721, to publish a small volume containing these very discourses, in order to show what doctrines he preached, and against what sentiments his opponents objected. The subject of the first is the Broken Heart and Contrite Spirit—Isai. lxvi, 2; of the second, the Lord's Supper—1 Cor. xi, 29; of the third, Christian Discipline or the Power of the Keys—Matthew xvi, 19.

That I have formed a correct judgment in reference to the cause of the opposition to the ministry of Mr. Frelinghuysen, and that I am not unjust in attributing it to the doctrines which he preached, and especially to the fact that he insisted so strongly upon the necessity of spiritual influence,—a change of heart,—and held up prominently the difference between vital godliness and a mere belief of doctrines without practice, will be abundantly evident from the very vindication itself which his opponents thought it necessary for them to prepare and publish. It is contained in a pamphlet of one hundred and forty-six pages, (the title is lost so that I cannot give it,) and is an able and most ingenious defence of its



own principles; but only on that account more clearly justifying, to an enlightened Christian understanding, the whole course of Mr. Frelinghuysen, and proving the evangelical nature of his principles. This pamphlet Mr. F. answered, fully vindicating his whole course, and explaining and proving his doctrines to be those of the Reformation, and especially of the Church of the Netherlands. Thus it seems that the same spirit which drove Jonathan Edwards from Northampton, also blustered and became angry along the Raritan, when it was pressed by the Gospel; but here it was completely conquered and driven from the field! His language, in reference to the subject, in one of his sermons, is—

“I may not here speak of what I suffer personally; so I have made no inquiry of what the opposition of natural men has led them to say behind my back, who speak not according to the truth of God’s Word, but according to their own crooked conceptions. They deceive themselves greatly in attempting, in this way, to silence me; for I would rather suffer a thousand deaths than not preach the truth.”

As a specimen of the way in which, at other times, he saw fit to meet the obloquy of his enemies, I may mention that he had painted on the back of his sleigh the following doggerel:—

“Niemand’s tong; nog niemands pen,  
Maakt my anders dan ik ben.  
Spreek quaad-spreekers: spreek vonder end,  
Niemand en word van u geschend.”

“No one’s tongue, nor no one’s pen,  
Makes me other than I am.  
Speak, evil-speakers, speak without end,  
No one heeds a word you say.”

But perhaps you will think that, in all this, there was a spice of human nature. Be it so. I do not suppose the good man to have been faultless, or incapable of provocation—I paint no perfect character.

In process of time, what at first was mere dissatisfaction with the doctrines of Mr. Frelinghuysen, became organized and powerful opposition, and embraced some of the most wealthy and respectable families in his charge. It was no doubt formed by several clergymen of eminence in the Dutch connection; and, professing great attachment to the ancient forms and customs of the Fatherland, soon allied itself close with all those who cherished such feelings, until, finally, it resolved itself into the question of Cœtus and Conferentie, and only died out after the Revolution, when the churches here broke off all connection with the Classis of Amsterdam, adopted a Constitution of their own, and began to move forward in the very course which Mr. Frelinghuysen had pointed out.

The publications of which I have spoken are all in the Dutch language. Copies of them exist in the Collections of the Historical Society in New York. The Sermons are of a high order of excellence. Direct, pungent, practical, they aim at the heart, and seem effectually to have reached it. It is questionable whether they are surpassed, in this peculiar characteristic, by any of their day. In my judgment at least, they have not been superseded, or rendered useless, by any thing which has since come forth from the press.

As a Scholar, Mr. Frelinghuysen was more than respectable, if not absolutely eminent. The fact of his having been called in his youth to such a place as the Rectorship of the Academy of Embden is sufficient proof of this. But we have that which is more direct—a small volume containing the Heidelberg Catechism in Latin, with blank leaves intervening, for the purpose of notes and observations, exists,





in which the preparations to preach on the different Lord's Days are made in that language, manifesting as great a familiarity with it as if it had been his vernacular, and constantly, habitually, quoting also the Greek, and writing it in characters quite caligraphic. Besides these evidences of scholarship, there are so many classic allusions found in all his discourses as to prove conclusively his familiarity with classic literature. I conclude, therefore, that he was unquestionably a ripe scholar in both the Latin and Greek Languages.

I am disposed to rank Theodorus Jacobus Frelinghuysen among the eminent men of his age;—a compeer with Blair, the Tennents, Stoddard and the Mathers. I think it questionable whether any one exerted a wider influence, or benefitted the cause of practical religion more largely. Living for fifteen years amid the very scenes where it was felt, ministering in the very church, the infancy of which he fostered, and having had every opportunity to observe the deep reverence with which his memory is even yet cherished, I may speak earnestly, but not too partially. He was a great and good man. The cause of practical religion owes him much.

The exact date of Mr. Frelinghuysen's death is not known, though it was somewhere between the year 1745 and 1751. His age was probably less than sixty. His remains were interred in the grave yard at Three-Mile-Run, a short distance from his residence; but there is no stone to mark the spot occupied by his honoured dust.

He was eminently blessed in his family. He was married to a daughter of Albert Terhune, of Flatbush, Long Island, a farmer of respectability, and of wealth considering the state of the country at that time. Whether she survived him, or when and where she died, is not known. All his children were Levites. His five sons devoted themselves to the ministry, and his two daughters united themselves with ministers. *Theodorus*, his eldest son, was settled as Pastor of the Dutch Church in Albany about 1745. He is said to have been a gifted man, and a highly acceptable Preacher and Pastor. After labouring about fifteen years, he went to Holland to solicit funds for a Literary and Theological Seminary, and died there. His second son, *Johannes*, succeeded his father at Raritan in 1750, but died on the 14th of September, 1754, in the twenty-eighth year of his age. His death took place on Long Island, where he had gone for the benefit of his health. His sons, *Ferdinandus* and *Jacobus*, the former, Pastor clect of Marbletown, the latter, of Kinderhook, both died at sea, on their return voyage from Holland, in 1754. *Henricus* was settled at Rochester, Ulster County, N. Y., in 1756, and died the next year. His daughter *Anna* was married to the Rev. William Jackson, minister of the Reformed Dutch Church in Bergen, and his daughter *Margaret*, to the Rev. Thomas Romeyn, first settled at Oyster Bay and Jamaica, L. I. None of his sons, with the exception of *John*, at Raritan, left issue. His son *Frederick* served in the War of the Revolution, as a Colonel of Militia, and was commended for his conduct at the battle of Monmouth, in the official report of Gen. Washington to Congress. He was afterwards chosen to represent his native State in the Congress of 1784, and, finally, after the adoption of the Federal Constitution, sat in the Senate of the United States.

This attempt to do some measure of justice to the memory of a man to whom the Church of Jesus Christ owes a debt of gratitude, is now submitted to your discretion. If it shall meet your purpose, and do any good, however



small, I shall be sufficiently rewarded. Hoping that your laudable enterprise may prove eminently successful,

I remain yours sincerely,

ABRAHAM MESSLER.

[In 1856, the Sermons of Theodorus Jacobus Frelinghuysen, translated from the Dutch, were published, together with a sketch of the author's life,]

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## JOHN HENRY GOETSCHUIS.

1741 \*—1774.

FROM THE REV. JACOB SCHOONMAKER, D.D.

My dear Sir: It gives me pleasure to furnish, for insertion in your work, commemorative of distinguished American clergymen, a sketch of the Rev. John Henry Goetschuis, who, I believe, has, by universal consent, a place among the lights of his denomination. The material for his biography is by no means abundant; but, as he was my maternal grandfather, it is probable that nearly all the authentic information now extant, concerning him, is in my possession.

JOHN HENRY GOETSCHUIS was born in the city of Zurich, in Switzerland, in the year 1714. Having received his literary education at the University in his native place, he migrated in early life to Philadelphia, with his father, whose name he bore, who was called and settled as the Pastor of the First German Reformed Church in that city. Here he prosecuted the study of Theology under the direction of the Rev. Mr. Dorsius, another minister of the German Reformed Church; and, after being licensed and ordained in that Church, preached for some time, to great acceptance, in the Reformed Dutch Church in Neshaminy, Pa. Thence he removed, in the year 1741, to Jamaica, Long Island, having accepted a call from the United Reformed Dutch Churches in Newtown, Jamaica, Success and Oyster Bay, of which he was the first settled Pastor. In consequence of his increasing popularity as a commanding pulpit orator, and of his extensive literary and theological acquirements, accompanied with an earnest piety and an untiring zeal, he was soon chosen as a Lecturer and Teacher of Theology in the Reformed Dutch Church; and no inconsiderable portion of the young men who entered the ministry at that day were under his theological instruction.

About this time commenced the great schism in the Reformed Dutch Church in this country, (the one party styled the *Cetus*, the other the *Conferentie* party,) which produced the most disastrous consequences, and, for a long time, even threatened the extinction of this branch of our American Church. It is not necessary that I should enter into the details of this controversy, as you will, of course, give your readers some account of it in your Historical Introduction. The subject of this notice, though a foreigner by birth, was a most influential member of the *Cetus* party. And soon after his settlement in the churches on Long Island, and especially after his earnest and searching ministrations had begun to be attended

\* He had, for several years previous to this, been a minister in the German Reformed Church.



with a remarkable blessing, he experienced great opposition from his brethren of the adverse party, insomuch that oftentimes the churches were closed against him and his adherents, and he was frequently compelled to preach in barns, in private houses, and under shady trees. On one occasion, when he had obtained access to the pulpit in the Church of Jamaica, the chorister (who in those days, had his seat at a small desk immediately beneath the pulpit, and, at the commencement of the morning service, read a chapter from the Bible, and gave out the first Psalm or Hymn), in order to prevent the minister from having the opportunity of preaching, gave out the whole of the 119th Psalm; which, if sung in the slow way that then prevailed, would have consumed the whole day. The minister, however, after the usual time, arose in the pulpit, and, with his powerful and penetrating voice, obtained the mastery, and preached his sermon. As Mr. Goetschius had been licensed and ordained in this country, without asking permission of the Classis of Amsterdam, the validity of his Ordination and his ministerial standing were called in question by the *Conferentie* party, and the infants he had baptized were rebaptized by ministers of that party. And it is worthy of being known, at this day, that, for the sake of the harmony of the churches on Long Island, he submitted to be re-examined and re-ordained by the ministers of the *Conferentie* party, who were, at that time, the majority of the Dutch ministers in the city of New York and on Long Island.

It was formerly the rule, in the Mother Church in Holland and in the Dutch Church in this country, for the candidate who had received a call and applied for his last examination and ordination, if his examination was sustained and his ordination ordered, to pay to the Classis or Synod five pounds, which went into the contingent fund of the Body, and this money was always paid before the adjournment took place. When, therefore, the President announced to Mr. Goetschius that his examination was sustained, &c., all eyes were directed towards him, in expectation that the money would be immediately laid on the table. But, having paid this sum to the *Cetus* Body, at his former examination and ordination, he thought it unjust that it should be demanded of him a second time by the *Conferentie* party; and he said, with great self-possession,—“Now, Brethren, I must say to you, as Peter and John said to the lame man who lay at the gate of the temple, which is called Beautiful, and asked alms of them,—‘Silver and gold have I none; but such as I have give I thee; in the name of Jesus Christ of Nazareth, rise up and walk;’” and immediately he took up his hat and walked out of the house.

In the year 1745 Mr. Goetschius accepted a call from the Churches of Hackensack and Schrawlenburgh, in Bergen County, N. J.; where he continued labouring in the ministry, and training young men for the sacred office, with great success, for the space of twenty years. During this period several powerful revivals of religion occurred in connection with his labours, the effects of which have not ceased to be visible even to this day. In the full vigour of life, in the midst of his usefulness, and while his praise was in all the churches, he died suddenly at Schrawlenburgh, in the year 1774. The last words he was heard to utter were,—“Now I shall soon be with my Lord and Saviour Jesus Christ.”

According to the testimony of one of his contemporaries, Mr. Goetschius was, in person, a little below the middling stature, strong and well built, and of a healthy constitution. His mental faculties were clear and bright. In speaking, he was somewhat inclined to be abrupt, but was clear and pointed. In his



preaching, he was both a son of thunder and a son of consolation. In denouncing the curses of the law, he was terrifying; but, in his addresses to the saints, was consoling and encouraging. It was a common thing for his audience to be bathed in tears. He was also possessed of ready wit, and would sometimes deal out sarcasms that would not soon be forgotten. During his residence at Jamaica, he was on pleasant terms with both the Presbyterian and Episcopal clergymen of the place. The latter, in conversing with him, on some occasion, humorously said, in reference to his solemn and even severe manner in the pulpit—"It always seems to me, when I hear you preach, that the law must have been given in the Dutch language." "Very likely," says Mr. Goetschius, "and I have always thought that the English must have been the language in which the serpent spoke to our mother in Paradise."

Your most affectionate brother,  
JACOB SCHOONMAKER.

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## JOHANNES SCHUNEMAN.

1753—1794.

FROM THE REV. HENRY OSTRANDER, D.D.

SAUGERTIES, March 8, 1863.

Dear Sir: The venerable man of whom you wish me to give you some account had gone to his rest several years before I entered the ministry, and, of course, I have no personal recollections of him; but, as I was one of his successors in the pastoral charge of the churches he served so long and so well, and have long been familiar with his respected descendants, as well as with many others who had enjoyed the benefit of his ministrations, I think I shall be in little danger of going far astray in the attempt to give you some idea of the more prominent features of his character. As to the history of his life it is impossible, at this late period, to go very much into detail; but the facts which I am about to state are gathered from such sources that I think there can be no doubt in respect to their authenticity.

JOHN SCHUNEMAN was born of German parents, at West Camp, N. Y., August 18, 1712. In early youth, his mind received an impulse in favour of religion under the preaching of the great and good Dominic Frelinghuysen, and, through his influence, he was led finally to devote himself to the Christian Ministry. By the help of some excellent clergymen of the Dutch Church, and by attendance at some of the literary institutions which our country, then in its infancy, afforded, he acquired such knowledge of the classics and sciences as was thought to form the requisite preparation for entering on the study of Theology. He pursued his theological course under the direction, partly of Frelinghuysen, and partly of Goetschius; and, in due time, he received an invitation, dated November 12, 1751, to become the permanent Pastor of the Churches in Catskill and Coxsackie. The call, however, was presented with the condition that he should repair to Holland to prosecute still farther his literary and theological course, that he might, by the Mother Church in Europe, be instructed, examined,





and accepted as a candidate for the sacred ministry. He crossed the ocean in the year 1752, his expenses being paid by the congregations whose call he had promised to accept. Having remained in Holland, in the diligent prosecution of his studies, for some time, he was examined by the Classis of Amsterdam, enrolled in the number of their candidates, and finally received Ordination at their hands. Having thus accomplished the object of his temporary sojourn in Holland, he returned safely to his native land the next year, (1753,) and met a joyful welcome from the congregations which had chosen him to be their Pastor. In August of that year, he preached his Introductory Sermon at Coxsackie, from Isaiah xl, 6-8; and at Catskill, from Psalm xxxiv, 11.

On the 18th of December, 1754, he was married to Anna Maria Van Bergen, a daughter of one of the most opulent and respectable inhabitants of Catskill. They had four children,—three sons and one daughter.

It is easy to see that a vast amount of labour must have devolved upon him, as the Pastor of two extensive congregations, which he served alternately. But he addressed himself to his work with an honest zeal, and persevering industry, and heroic strength of purpose, which could hardly fail to command respect or to ensure success. His sermons did not bear the marks of any extraordinary erudition,—for that he did not possess; but they showed good sense and sound judgment, and were very thorough in their type of orthodoxy. The principal element of his success appears to have been his intrepid and earnest inculcation of experimental piety and practical godliness. His voice was one of great power, and could be heard at quite a distance outside of his church. His distinct and impressive tones, his natural and vigorous gesticulation, and the manifest fervent kindlings of his spirit, conspired with the eminently evangelical character of his discourses, to render his preaching in a high degree effective. He could not condescend to compromise what he believed to be God's living truth, by a spurious liberality, by the innovations of enthusiasm, or by metaphysical speculations.

Sympathizing warmly with the *Catus* division of the Church, he maintained, with great ardour and vigour, that the necessities of our American Church demanded that our ecclesiastical assemblies should examine and ordain ministers, independently of the Mother Church in Europe. At length the Revolutionary troubles began; and these called into full exercise Dominic Schuneman's intense patriotism, in connection with his heroic and self-sacrificing spirit. The district of country in which he lived was specially exposed, and was the theatre of great commotion and horrid cruelty. So deeply convinced was the Dominic that the interests of religion, as well as the civil interests of the country, were bound up in the success of the great struggle, that he gave himself up to it, in his own appropriate way, with all the earnestness and energy of a ruling passion. It is stated, upon what I believe to be authentic tradition, that emissaries, in the service of George the Third, were passing and repassing through the Western and Middle portions of Ulster and Albany Counties, bearing messages from New York City and Canada, and stimulating the Tory part of the population to acts of atrocious cruelty against the principal families who were known to be on the side of freedom. It was notorious that the more artful and cruel among the Indians were employed by the British Government, or those acting under its direction, to commit the most fearful outrages upon the Whig inhabitants, murdering them, burning their dwellings, carrying them captive to Canada, and



spreading desolation through every accessible region. These savages, some of whom were well acquainted with the immense adjacent wildernesses, and some of them familiar with the principal families in these Counties, acted as guides to British emissaries in their career of devastation. These emissaries and savages seduced many of the inhabitants of the more settled territories into strong partizanship on the side of Britain, and inspired them with the rankest Toryism. Both the Indians and the Tories are said to have abounded in the vicinity of Dominic Schuneman's residence, and they were far more dreaded than the civilized soldiers of the British army. Hardly a family in this part of the country could feel that they were secure from danger. It was no wonder that Ministers, as well as Elders and Deacons, and all the liberty-loving citizens, roused and combined their energies to meet this terrible exigency. The Van Vechtens and Van Ordens, the Salisburys and Van Bergens, the Bronks and Abeels, and many others, sprang upon their feet, and, with the advice and concurrence of their Dominic, combined to resist their enemies, and save their friends from captivity and the tomahawk. Committees of Safety were appointed in various places, of which, if the Dominies were not immediate members, they were often the most efficient agents. It was not strange that Dominic Schuneman, officiating, as he often did, as an influential commander of the rising host of compatriots, became an object of the bitter hatred and malicious vigilance of the Savages and Tories, and that they were intent either upon taking his life or carrying him captive to the enemy's country. At the time when two of the Abeel family were seized and carried off into captivity, the Dominic was wrought up to the highest pitch of patriotic fervour. He knew well that he was looked upon by the enemy as a prize of much more than ordinary value; but, nothing daunted by this, he never withheld any good service in aid of his country's interests, which it was in his power to render. It is true that he was armed night and day with the implements of death for the defence of his person; but his main trust was in the living God. No tidings of disaster disheartened him—no impending dangers terrified him—no warnings or entreaties to keep out of the way of imminent peril made any impression upon him. Devout, dependent, submissive, he was nevertheless prudent and watchful, energetic and active, in the prosecution of measures necessary for safety and defence. Thus his piety and devotion blended with his love of liberty and love of country, to make him a brave soldier, an enterprising and active citizen, and a most vigorous and efficient supporter of his country's cause. Notwithstanding the perils which constantly stared him in the face, he was accustomed, on every Sabbath, to denounce, openly and with the utmost severity, the enemies of his country, absent or present, while he always had words of consolation for those whose houses had been made desolate by the hand of violence. Nothing could deter him from performing his regular Sabbath services at Cocksackie, notwithstanding the distance from his residence was about a dozen miles, the greater part of it through a wilderness, in which were lurking those who would gladly have taken his life. It surely is not strange that such a man is still considered, by all who are acquainted with his history, as having occupied, in his day, a very prominent position in the region where God and the Church had planted him. During his life, he was equally honoured as a sterling Patriot and an evangelical, devoted Minister; and I am myself a witness to the fact that the remembrance of him by his congregation, after his death, was most respectful, grateful



and affectionate, and that people of every class, who had known him, entertained for him a profound veneration.

Dominic Schuneman united the Physician with the Clergyman. He studied medicine so far, as I am assured by some of his worthy descendants, as to become a practitioner, and he exercised his skill for the benefit of his congregation, labouring in this way with much alacrity and success. His services in this department were performed gratuitously, and without respect of persons.

The estate of which he became possessed being adequate to the support of his family, he was content with a very moderate salary. He remained the Pastor of the same congregations whose call he originally accepted, till the close of life. Unambitious of change or preferment, he continued for forty-one years their revered and successful Pastor, and left them only to receive his reward. It was somewhat remarkable that his last sermon, which was preached at Coxsackie, a few days before he died, was from the Saviour's dying words,—“It is finished.” He died in the midst of his brethren, and in the full assurance of hope, on the 16th of May, 1794, in the eighty-second year of his age. His Funeral Sermon was preached by the Rev. Peter Van Vlierden. Mrs. Schuneman survived him a little more than a year, and died on the 25th of September, 1795, in her sixty-seventh year.

Having mentioned the name of PETER VAN VLIERDEN, a well-known clergyman of the Dutch Church in his day, I will supplement this sketch with some brief account of him, without, however, going much into the details of the history of his life.

He was born in Holland about the year 1737, and received his education in his native country. After having completed his theological course, he was married to a highly respectable lady of his native place. He was induced to leave Holland by certain political commotions which existed in the country at that time; but, previous to this, his first wife had died, and he had married, for his second, Mary Magdalen Houdkoper, of a very wealthy and influential family. She died at Saugerties about 1800, leaving five children, of whom only one, *Peter*, still survives. Before he came to this country, he had ministered for a season in the West Indies, at Surinam and St. Croix. After remaining for a short time at New York and on Long Island, he was called to settle over the united people of Catsbaan and Saugerties, in 1792. His second wife died not far from the beginning of this century; and, not very long afterwards, he was married to a third,—Jane, daughter of the Rev. Abraham Ketteltas,\* of Jamaica, L. I. She had no children, and died at Catsbaan, September, 1820, leaving her husband to mourn her death in extreme old age.

Dominic Van Vlierden was a person of middle size, lively countenance and agreeable address. I believe he was educated in the higher circles of society—certainly his manners indicated a perfect familiarity with all the proprieties of social life. He had a remarkable, perhaps culpable, fondness for fabulous and

\*ABRAHAM KETTELTAS was born in the city of New York in 1733; was graduated at Yale College in 1752; was set apart as Pastor of the Presbyterian Church in Elizabeth-town, September 14, 1757; resigned his charge after about three years; soon after commenced preaching to the Reformed Dutch Church in Jamaica, L. I., where he remained about two years; and subsequently preached for some time at several different places on the Island, and died at Jamaica. September 30, 1798, in the sixty-sixth year of his age. He is said to have been an able and learned man, and preached in English, Dutch and French. He was a zealous patriot in the Revolution, and was the author of several political tracts that were marked by decided ability.



fictional stories, whereby he sometimes exposed himself to assaults on his veracity; but this was no doubt to be accounted for from his natural love of the marvellous, in connection with some peculiar circumstances of his early education, and not from his placing a low estimate upon truth. But, whatever his peculiarities may have been, he was certainly a learned, able, evangelical divine. On various occasions he discovered his intimate knowledge of the classics. In 1797 he delivered an admirable Oration in the old Dutch Church at Kingston, before the Trustees, Teachers and Students of Kingston Academy. He was a well-read Theologian, was intimately acquainted with History, and was a fine Hebrew scholar. His mode of sermonizing was systematic, and scrupulously accordant with the scientific form of discussion common among the preachers of Holland, of his day. Dissensions, however, arose in his congregation, partly perhaps from his own foreign habits, and partly from the zeal of his opposers; and in 1802 the Classis not only dissolved the relation between him and his people, but placed him, for a time, under ecclesiastical censure, on the ground of an excessive use of intoxicating drinks. The sentence, however, was subsequently revoked, and he died in good standing as a Minister of the Gospel. After his restoration he occasionally exercised his office as a Minister, to the great gratification of his friends. For nine years I lived in the same parish with him, and was fully satisfied that he was not only a man of great erudition, but highly evangelical, both in his views and his feelings. In his last hours he manifested entire resignation to the Divine will, and an all-sustaining faith in the Divine promises. His death took place on the 15th of February, 1821.

Yours truly,

HENRY OSTRANDER.

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## JACOBUS RUTSEN HARDENBERGH, D.D.

1757—1790.

FROM THE REV. ABRAHAM MESSLER, D.D.

SOMERVILLE, N. J., March 13, 1848.

My dear Sir: I have diligently sought for and collected the records and traditions which are now accessible to enable the present generation to form an estimate of the character and history of the Rev. J. R. Hardenbergh, D.D., one of the great men of his age. The result has not equalled my desires or efforts; but, such as it is, it is at your service.

JACOBUS RUTSEN HARDENBERGH was born at Rosendale, in the present County of Ulster, N. Y., in the year 1737. He belonged to what has sometimes been denominated "The Dutch aristocracy of the State of New York." His ancestor, Johannes Hardenbergh, who was by birth a Prussian, migrated to this country some time after the middle of the seventeenth century, and is said to have been connected, as an officer, with the British service. He left two sons, one of whom settled on Long Island, and the other at Rosendale, about eight miles South-west of the village of Kingston. In connection with Robert Livingston, he purchased a Patent of land, comprehending the whole of the





present County of Sullivan, and all that part of Delaware which lies East of the West or Mohawk branch of Delaware River, and is yet known, in the history of New York, as the "Hardenbergh Patent." His grandson, Col. Johannes Hardenbergh, the father of J. R. Hardenbergh, inherited a large share in this immense estate, and resided in the original manorial mansion, where the subject of the present notice was born.

His early education, and especially his knowledge of the classics, was probably obtained at the Academy of Kingston. How long he remained in this Seminary, or to what extent he pursued the study of the Latin and Greek languages, is not known. It is presumed, however, that it did not embrace a very thorough course, as every historical notice of his education agrees in asserting that "he had not enjoyed the same advantages of learning as most of his cotemporaries in the ministry of the Dutch Church." Indeed, the want of sufficient early training is one of the most prominent facts in his history, as it has been transmitted to posterity in those brief notices of his life which remain.

Nor am I able to give any account of the circumstances or the time of his conversion. His father belonged to the Cœtus or Evangelical party in the Church, which indicates that he enjoyed the advantages of early religious instruction and a pious example at home. That there was nothing remarkable in it may be inferred from the fact that no tradition of it exists among his posterity.

In 1754, when John Frelinghuysen died so suddenly at Raritan, in the very spring-tide of his influence and usefulness, we find young Hardenbergh, (together with Rynear Van Nest and Matthew Leydt,) a student of Theology, residing in his family. He seems to have remained there, at least several months after this time, if the anecdote referring to the marriage with the widow be correct; which took place within a year of the death of her husband, under circumstances somewhat peculiar.

Mrs. Frelinghuysen was a native of Amsterdam, in Holland, and was married, it is said, in opposition to the wish of her father; and she accompanied her husband, John Frelinghuysen, on his return to his native land, after completing his theological course and receiving license from the Classis of Amsterdam. His father, the Rev. T. J. Frelinghuysen, had died during his absence; and he returned, by invitation, to take charge of the congregations which had thus become vacant. Her early bereavement, after living with the husband for whom she had left all only about three years, far from her friends, and in a strange land, made her situation trying in the extreme. After a few months she determined to return, like Naomi, to her native land, and claim again the shelter and protection of the paternal roof for herself and her two children. The preparations were all made, and the day appointed on which to leave Raritan, for the purpose of embarking at New York, when Hardenbergh surprised her by an offer of marriage. He had contemplated it for some time, and had consulted with some of the officers of the church in regard to its propriety, but, on account of the yet so recent death of her husband, only brought himself to the point of making an avowal of his feelings, when it could be no longer postponed. She is said to have received it with an exclamation of surprise,—“My child, what are you thinking about?” The result, however, was that the arrangements to remove were countermanded, and the voyage to Holland abandoned. They were married soon after, and she went to reside with his father, at Rosendale, until he had finished his theological course and received license to preach the Gospel.



He was ordained by the Cœtus in 1757, and was the first minister in the Dutch Church in America, who had not been obliged to go to Holland for the purpose of study, examination and licensure. His ministry at Raritan commenced on the 1st of May, 1758, where he occupied the ample mansion which John Frelinghuysen had just finished at the time of his decease, and which he intended for a Theological Institution. Thus, a few years brought the widow back again to the scene of her first domestic enjoyments and trials, and placed her in the circle of her first and best friends. In August of the same year he was regularly installed as the Pastor of the five united Congregations of Raritan, North Branch, Bedminster, Milstone, and New Shannack. Here he laboured diligently and acceptably, in this immense field, until October, 1761, when Milstone and New Shannack separated from the others, and called the Rev. John M. Van Harlingen as their Pastor, and Hardenbergh preached to the other three.

In the mean time he had made a voyage to Holland for the purpose of bringing over the mother of his wife, who, having become a widow, preferred to migrate to America, that she might enjoy the society of her daughter, rather than remain in her loneliness in her native land. That he should do so is said to have been one of the stipulations of the marriage contract. He was the first American minister who appeared in Holland after the flames of the celebrated contest of Cœtus and Conferentie had been enkindled. He returned in safety, having accomplished the design of his voyage, and gave the shelter of his home ever after to his mother-in-law, who finally died at his house at Raritan, where her remains repose.

Soon the memorable contest for Independence commenced; and, during two winters, the army of Washington was encamped within the bounds of his pastoral charge. On the 26th of October, 1779, a company of the Queen's Rangers, under the command of Lieutenant Colonel Simcoe, made an incursion into Somerset County, for the purpose of burning some boats which had been transported from the Delaware, and were lying in the waters of the Raritan, near Van Veelthen's Bridge, a few yards above the church; and, not satisfied with accomplishing successfully their object, also set fire to and burned the church edifice to the ground. In the account which Colonel Simcoe has given of this outrage, he excuses the act by saying that the church had been made a depot of forage, and that a rifle shot was fired at them from the opposite side of the river. The forage consisted of some ropes and tackle used in bringing the boats from the Delaware, left outside of the church; and the shot was from a young man who had been out shooting pigeons, and when he saw the Dragoons engaged in setting fire to the boats, from a distance of some two hundred yards, discharged his shot gun to alarm them, and then ran off to escape pursuit. These facts are from an eyewitness, and admit of no question. They leave the barbarity of the action without excuse, to call down upon it the indignation of all right thinking men. From Raritan the Rangers proceeded to Milstone, where they also burnt the Court House of Somerset County; but, in the neighbourhood of New Brunswick they were met by some of the Militia, hastily drawn from that city, who shot the horse of Colonel Simcoe, and made the Colonel himself a prisoner; his men escaping, by the fleetness of their horses, to South River, where an ambuscade had been prepared, to protect them, by a column of the British army under General Armstrong. This expedition is spoken of by military men as "one of the handsomest



exploits of the War." It was so indeed: pity that it should have been stained by such a wanton act of barbarity as the burning of a house dedicated to the worship of Almighty God, when, according to all the testimony of all the parties, there was not a human being near it whom, as an enemy, it could have sheltered, and so provoked an attack. The effect was most disastrous to the cause of religion, for, amid the pressure of the War, and the general derangement of all civil affairs, it was several years before Mr. Hardenbergh and his people were in a condition to provide themselves with another house of worship. Indeed, it was not effected until after the close of his ministry.

The ministry of Mr. Hardenbergh, at Raritan, embracing a period of twenty-five years, furnished abundant and incontestible evidence of his energy, his evangelical spirit, his uncompromising opposition to every form of evil, and his ardent love for the souls of men and the glory of God. The church, however, although it gradually increased in numbers and strength, does not appear, at any time, to have enjoyed any special outpouring of the Holy Spirit. How could it? Such a state of things was not to be expected. The ministry of Mr. H. embraced the period of the Revolution, more unfavourable to spiritual religion than any other period since the first settlement of the country. This great convulsion in the political world shook the very foundations of society to their center, gave a loose rein to every immoral influence, and brought in a flood of wickedness, impiety and intemperance, into the land. The Records of the Church show, in many places, how impetuously it rolled on, and how nobly the godly man struggled against it. More than one solemn protest is recorded there against the increasing dissoluteness of manners resulting from the War. It was strange enough, circumstanced as he was, in the very scene of action,—armies marching frequently and sometimes encamping for months in the very heart of his charge, that he was not entirely displaced and driven away, as so many of his brethren were in other places, even less exposed, and that, in such a state of things, he should be able, by his prudence, to escape unscathed amid the fire. He was a devoted friend to the popular cause, and took no pains to conceal his opinions. Says one of his descendants,—“I have heard my grandmother say that during that dark period when the American army had retreated before their enemies, and lay encamped in the County of Somerset, General Washington was a frequent visitor at their house; and, when in the neighbourhood, made it his headquarters; that the old gentleman was an ardent patriot, who took occasion frequently to stir up his people from the pulpit; that the British General offered a reward of one hundred pounds for his apprehension; that he always slept with a loaded musket in his room, and was often obliged to leave his home, with arms in his hands, and roam about the country, to prevent being seized by the Tories. The old lady has told me that out of six or seven individuals, who undertook his arrest, and offered to produce him to the British General, every one had died within a few weeks of each other; several of them by the small-pox.”

But, besides all this, there was also a revolution in the Church in process at the same time, the effect of which must have been, to some extent, detrimental to the growth of practical piety. This contest, as you are aware, is known in the History of the Reformed Dutch Church as the dispute between the Cœtus and Conferentie parties, and its bitter fruits continued until near the close of the ministry of Mr. Hardenbergh. In such a state of things revivals of religion were out of the question; and it is sufficient praise for Mr. H. to be able to record



his steadfast, unwearied and onward course, increasing in the affections of the people, and in his power to do them good. Could any thing more have been reasonably anticipated?

In 1770 a successful application was made to the Governor of New Jersey, for a Charter of Incorporation for a College and Theological Institution, to be known as Queen's College. In effecting this object Dr. Hardenbergh (for he had now just received the degree of Doctor of Divinity from Princeton College) was chiefly instrumental. He was, at that time, one of the most prominent and influential individuals named in the grant and petition. To the Presidency of this Institution he was unanimously elected, by the Trustees, in 1786. During the intervening period, from the time of the granting of the Charter, a Professor and Tutor had been employed to teach such students as might attend; but, for a part of the time, New Brunswick was occupied by the British army, and I have seen an advertisement giving notice that the exercises of the College would be continued at a private house, at the head of Raritan, during one of these years.

In 1781 Dr. Hardenbergh resigned his pastoral charge at Raritan, and removed to Rosendale, and, while there, continued to serve the church, known at present as Rochester, until, in consequence of being chosen to the Presidency of Queen's College, he removed to New Brunswick.

The fact of his election to such a responsible place is sufficient evidence of the estimation in which he was held in the Church, when it is recollected that there were such men as Laidlee, Westerlo, Meier and Romeyn, to compete with. Considering the deficiency in his early training, to which reference has been made, it must have required no small share of industry, perseverance and mental power, to win such a reputation, and fit himself for such a place,—all the duties of which he performed, with, perhaps, a single assistant, so that he was in fact a teacher of the whole circle of the sciences and liberal arts. During the time of his Presidency, he also served the Church at New Brunswick as Pastor. The labour of filling the two places must have been immense; and it is said to have been connected with his speedy dissolution. He was spared only four years to devote himself to the interests of learning in an institution which he had, as it were, created by his personal influence and exertions.

But any notice of Dr. Hardenbergh, which should attempt to account for his usefulness and his success would be incomplete, if it failed to recognize the fact that a large share of it was attributable to the influence of his wife, *Dinah Van Bergh*. She was the daughter of Lewis Van Bergh, a merchant of Amsterdam, who had accumulated a large fortune in the East India trade "and was born" (says one of her descendants) "in a house on the 'Prince Graaf',—an engraving of which she brought with her, and has often shown me," on the 10th of February, 1725. Her father was a man of fashion and of pleasure, devoting much of his time to the amusements of the day and without any special regard to religion. He had but two children, both daughters, one of whom died in early life. The survivor he intended to educate and introduce into all the gaieties and fashion of the luxurious metropolis, and her education certainly was very superior, considering the age in which she lived. Her mind was stored with all the solid parts of learning, and her taste cultivated in a superior degree. But Providence designed her to move in a different sphere and thwarted all his schemes. Her religious impressions commenced as early as her fourteenth year, and soon created, on her part, a disrelish for amusement and fashionable frivolity.





On one occasion she refused to attend the dancing school, to which her father wished her to go. This so enraged him that he immediately ordered the carriage to be got up and took her there himself. She, however, persisted in refusing to dance, and, as soon as he left, hid herself behind the seats. This is supposed to have occurred when she was about fourteen years of age. In her Diary, however, she assigns the beginning of the year 1747, when she was in her twenty-first year, as the time when she decidedly and forever gave herself unto the Lord, to his service and to his people, to be his, and live for Him. It was in the middle of the night, after twelve o'clock, when she had been engaged in prayer, that she felt her heart drawn out to Christ. The promises came home with power, and she took Him to be her Saviour and Redeemer, and relied alone upon the merits of his blood to pardon all her sins and bring her to God. "Oh how sweet," says she, "was the happiness which my soul then knew, and how I longed to have all that which was old in me taken away, and to have more and more of that which was new, and which was spiritual, wrought in me by the Holy Ghost, and how I rejoiced in the fulness of the provisions of his gracious covenant."

The manuscript Journal from which I have quoted, and which now lies before me, consisting of sixty folio pages, written in a small lady-like and beautiful hand, furnishes abundant evidence of her deep spiritual-mindedness and piety, as well as her literary taste and culture. It abounds with passages breathing the most fervent Christian love, the deepest sense of dependence, the strongest faith in Jesus Christ, as the only and all-sufficient Saviour, and the most earnest supplications for grace and strength. She adverts to the enjoyment which she found in a little praying circle of young females, of her own age, and records many of the subjects which they were accustomed to make a matter of special intercession;—the Church; the interests of religion in her native land and in the world; their country in war with France; Scotland; the English Church in Amsterdam; the Stadtholder and Prince of Orange; the Princess in her hour of peril. She records many special answers to prayer, which she received, one of which I will relate in an abbreviated form. She was in the constant habit of making every thing which concerned her a matter of intercourse with the Throne of Grace,—even her visits among her friends. On one occasion she received an invitation to spend some time with a Christian friend in the city of Rotterdam. She felt at first indisposed to accept; but afterwards thought that, in answer to prayer, she had received an intimation that it would result in good. She went, but was soon prostrated with a severe illness, which brought her very low, and continued for several months. Her physician, whom she represents as an unbeliever in the doctrine of a special Providence, told her, at last, that her case was hopeless, and intimated that she ought to abandon the idea of life, or of returning again to her friends and prepare for death. But, at night, when alone, she lifted up her heart to God, and thought she had an intimation that, on a certain day, the 16th of September, she would leave her bed and become convalescent. She mentioned it to her intimate friends, and confidently trusted in God to bring it to pass. The day came, and, although, previous to that morning, she had been so weak as to be unable to help herself from her bed to a sick chair, yet she arose, and, with a little assistance, walked several times across the room, and was soon able to return to her father's house. The circumstance was so striking that it became, by the Divine blessing, the



means of awakening and converting the unbelieving physician, for he felt that the hand of God must have been in it.

One of the most remarkable features of her Diary is the pleasure which she habitually expresses in the public worship of God. Several individuals whose preaching she heard, are named, but she styles Dominic Temmirk her "dear and heart-loved father in the Gospel."

She seems to have been peculiarly sensitive to the influence of the religious affections,—a very woman, with a heart gushing with feeling and sensibility;—a poetess, in fact, not only in sentiment but in practice. Many of her effusions were in existence among her descendants long after her decease. A manuscript is spoken of as containing poems which she had written after each of the visits which she received from Mr. Frelinghuysen before her marriage to him, with many others, breathing out her religious affections, and commemorating the various dealings of God with her soul. But the crowning virtue of her character was the deeply spiritual nature of her piety. She had drunk copiously at the fountain of love, and delighted to bask in the sunshine of the Divine favour. To the close of her life, she was eminently devotional, and habitually made the most ordinary occurrence an occasion of pious discourse. In the fields, every tree, and shrub, and flower, afforded an emblem of some Gospel truth. In the spring, the first flowers were affectionately sent to her by her intimate friends; and, in the summer, she seldom sat down with her needle without having first gathered and placed before her a vase of flowers; and then she would gaze upon them, drink in the fragrance, spiritualize their beauties, and seem to be filled with an endless and boundless admiration of their forms, their tints and their aroma.

With such endowments of mind, and such a rich experience of the influence of the Gospel, it is not strange that she should have been regarded by the pious as a safe counsellor in their various trials, and that she should have been resorted to by many for direction and advice. It is said that Dr. Condit, during the time that she resided in New Brunswick, after the death of Dr. Hardenbergh, seldom entered his pulpit, on a Sabbath morning, without pausing for a moment at the pew of this excellent woman, to listen to a remark of encouragement or comfort which she was sure to have in store for him. She was indeed a woman eminent in her knowledge of experimental godliness and wise in spiritual things. Like Mary, she delighted to sit at the feet of Jesus. Like Hannah, she devoted all that she had to the Lord. Like Harriet Newell, she forsook her home, her native land, the refinements of polished society, the pleasures of literary culture, the fellowship of her church and her Christian companions, and the instruction and care of her heart-loved spiritual father, and went forth as a Missionary,—the wife of a Missionary, into a distant, uncultivated, almost uncivilized land, never again to see the faces of those she loved, or to feast her eyes with the beauty of those pleasant places upon which her heart dwelt with unmingled rapture, or to commune with familiar faces, or repose under the shelter of parental love! Noble woman! Noble resolution, that could attempt so much! Noble piety, that could make such sacrifices for the love of souls! Nor did she, when they were made, repine in secret at the experience of the painful reality. Her courage never forsook her; her confidence in God never failed; nor did she, in her exile, ever "cast one longing, lingering look behind." She lived for the cause which she had chosen and died in the land of her adoption!



Now, have I not justified the opinion already expressed, that Dr. Hardenbergh owed much of his success as a Minister, and of the eminence and usefulness to which he attained, to his wife? With such a companion to counsel and stimulate him to activity, it was hardly possible that he should be only an ordinary man.

In person Dr. Hardenbergh was slender, but his appearance was grave and dignified. His habit was consumptive, and he finally fell a victim to a pulmonary affection. Says one of his cotemporaries,—“His mind was not only strong, but distinguished by powers of nice discrimination. He was thoroughly read in Theology, and possessed besides a large stock of general learning for the times; and, to crown the whole, he was distinguished for his piety. Wherever he went, a blessing attended his labours. As might be expected from such endowments, he maintained a high standing in the ministry. Large confidence was reposed in him; and his influence in the Church seemed scarcely to have a limit.

The following tribute to Dr. Hardenbergh is from an Address delivered by Dr. Livingston, at Commencement at Queen's College, in September, 1810:—

“At the close of the Revolutionary War, the Trustees made some efforts to revive it,” (Queen's College,) “and called the Rev. Dr. Hardenbergh to be the President. That great and good man, in his zeal for religion and attachment to the Dutch Church, accepted the invitation. He devoted his distinguished talents and precious life to the arduous task of bringing the institution, still destitute of patronage, into public notice and successful operation. But the task was too severe. Under the additional weight of parochial duties, which, at the same time, he sustained to this Church (New Brunswick), he gradually wasted his strength, and sank under a burden, too heavy for one man, however fortified with genius or industry, to sustain.”

On his tomb, in the city of New Brunswick, the following inscription has been placed: “Here lies the body of J. R. Hardenbergh, D.D., late Pastor of this Church, who departed this life the 30th day of October, 1790, aged 52 years, — months and — days. He was a zealous Preacher of the Gospel, and his life and conversation afforded, from his earliest days, to all who knew him, a bright example of piety. He was a steady Patriot, and, in his public and private conduct, he manifested himself to be the enemy of tyranny and oppression, the lover of freedom and the friend of his country. He has gone to his Lord and Redeemer, in whose atonement he confidently trusted. He is gone to receive the fruits of his labours, and the reward of a well-spent life. Reader, while you lament the loss to society and his friends, go, walk in his virtuous footsteps; and, when you have finished the work assigned you, you shall rest with him in eternal peace.”

After the decease of her husband, Mrs. Hardenbergh made the house of her youngest son her home, and her widowhood was protracted for seventeen years. A part of this time she spent at Raritan, amid the scenes of her early life and the people who first welcomed her when she came as a stranger in a strange land, and who always cherished a deep respect for her character and her many excellent qualities. Finally, however, she returned again to the city of New Brunswick, and died in 1807, and her remains repose, amid the honoured dead, in the crowded Cemetery of the Reformed Dutch Church. The monument dedicated to her memory contains the following inscription:—

“This monument is erected to the memory of Dinah Hardenbergh, relict of the Rev. J. R. Hardenbergh, D.D., S. T. P. Of high attainments here in grace, now resting in glory, died the 26th day of March, 1807, aged 81 years.



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

I have thus concluded the task assigned myself, and lent my feeble aid to perpetuate the memory and virtues of an honoured minister of Christ. The result is at your service, and if it shall be deemed of sufficient interest and importance to form one of the stars in the constellation which you are endeavouring to create, and posterity can be edified by any of the lessons which it teaches, my purpose will be accomplished and my reward satisfactory.

With sentiments of sincere regard,

I remain, my dear Sir,

Yours truly,  
 ABRAHAM MESSLER.

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## EILARDUS WESTERLO, D.D.

1761—1790.

FROM THE HON. HERMANUS BLEECKER.

ALBANY, April 10, 1848.

Dear Sir: Since our conversation concerning the Rev. Dr. EILARDUS WESTERLO, I have read his Autobiography, written at brief intervals, from 1770 to 1790.

He was born at Cantes, a village in the Province of Groningen, in October, 1738. His father, Isaac Westerlo, was Pastor of the church at that place. His maternal grandfather, Eilardus Reiners, after whom he was named, was also a minister at Dalen, a village in Drenthe. In his early youth, his parents designed him for the ministry of the Gospel, and it seems that his Christian name had some influence with them in regard to his destination.

When he was ten years old, he was placed in a Latin school, at Oldenzaal, in Overijssel. He lived there with two pious ladies, cousins of his mother, and daughters of his great uncle Arnoldus Reiners, Minister of the church at that place, then deceased. In their house, he read, in the evenings, several chapters of the Bible, and frequently sermons, and heard much religious reading and conversation. To the moral influence of his abode with these relatives he considered himself greatly indebted. When he was twelve years old he lost his mother.

Having been instructed in the languages in the Latin School, six years, he was, in his sixteenth year, adjudged fitted for, and transferred to, the University at Groningen. After studying there six years, he desired and was prepared to be examined in regard to his qualifications for the “sacred service”; when a call for a minister from the Reformed Dutch Church in Albany was very unexpectedly presented to him, and its acceptance earnestly urged by Prof. Gerdes, of the University. Mr. Westerlo soon decided to accept the call; was speedily examined by the Theological Faculty; and, in the month of March, 1760, was installed as Minister of the Church in this city. He arrived here in the autumn





of that year, and soon had the satisfaction to perceive that he had gained the love and esteem of his congregation.

He seems to have been conscious of religious emotions and feelings from early youth, which he sometimes considered to have come from above,—to have been the operations and strivings of the Holy Spirit; but, after his removal to this country, he was agitated by fears that he had so far resisted them that he deserved to be left to himself and forsaken of God.

Some time after his settlement here, “new and strange doctrines,” the prevalence of which in his own congregation he feared, induced him to preach several discourses on the first principles of Christian doctrine. It does not appear what the new and strange doctrines were.

He was now brought to more concern and closer examination, as to his own state; and became exceedingly troubled and anxious. After much self-abasement and many doubts and fears, he obtained hope, confidence and joy. This occurred in the month of April, 1768. He has fully detailed his experience and the state of his mind at this time—he considered himself as having undergone a great change, and ever afterwards regarded this as a most interesting and eventful period of his life.

In his investigation of Christian truth, “in its high and spiritual meaning,” about this period of his ministry, he read the New Testament in the original, in connection with the Commentaries of Harman, Witsius, Burman, Elsneus, Vitringa, Lampe, Hellenius, Doddridge’s Family Expositor, and other writers considered by him of like character.

He derived much edification and enjoyment from familiar communion with “older disciples,”—clergymen and private Christians, whose views and experiences were congenial with his own, and was thereby encouraged and animated in preaching what he thought the one thing needful to salvation.

He speaks of several of these, both men and women, as friends from whom he received much comfort and support;—particularly the Rev. Drs. Livingston, Laidlee, Rodgers and Mason, of New York, and Dr. Meyer, who was at one time Pastor of the Dutch Church at Esopus, and afterwards resided in New Jersey, Mr. and Mrs. Elias Boudinot, of New Jersey, Mrs. Livingston,—whose maiden name was Beekman,—mother of the late Robert R. Livingston, Chancellor of this State, and others in a more humble walk of life, who were well known, and are still remembered, in this neighbourhood. Dr. Westerlo took a very deep interest in Dr. Meyer. Many letters of Dr. Westerlo to him, showing the early, warm and uninterrupted friendship between them, are still extant.

At the time of Dr. Westerlo’s call to this country the Dutch Churches here did not exercise the power of licensing candidates for the ministry, or of Ordination and Installation. When it was proposed to do so, a violent controversy arose, in which Dr. Westerlo felt deeply interested. He was in favour of the plan proposed for the union and government of the Dutch Churches here, which involved the power to license candidates, and to ordain and install ministers; and he was much grieved at the opposition to it in his own congregation, and the feeling toward himself which his advocacy of it excited. He speaks, in his memoir, of the controversy, with much sensibility, but without the expression of an unkind or unfriendly feeling. He drew up a paper explanatory of his views and motives in regard to the occasion and grounds of the dispute, evincing a commendable spirit of moderation and his great anxiety for peace and union. He was entirely



satisfied that he was on the right side, and greatly rejoiced in the adoption of the plan of union, which occurred in 1772.

In the year 1775 he married the widow of Stephen Van Rensselaer, who was the proprietor of the Manor of Rensselaerwyck. She had three children: *Stephen*, then about nine years old, to whom the manor came from her late husband; *Philip*, who was many years Mayor of this city; and *Elizabeth*, whose first husband was John B. Schuyler, a son of the late Gen. Philip Schuyler. She died a few years ago, the widow of John Bleecker. This connection naturally tended to elevate Dr. Westerlo's social position, and to promote his consideration and influence.

There were then few churches in the country around Albany; and the inhabitants being principally of Dutch descent, and speaking the Dutch language, numbers of them belonged to the church of which he was the Pastor. The sphere of his ministerial influence was thus very considerable. He passed much time in visits to the neighbouring country, and took great pains in forming congregations, and establishing stated religious service, where the amount of population and other circumstances afforded opportunity and occasion therefor. His zeal in this work was great and abiding.

From the time of his marriage till the year 1784 he lived in the Manor House,—afterwards in the Parsonage of his congregation, which stood on the ground now occupied by the building called Bleecker Hall.

Dr. Livingston's wife was the sister of Mrs. Westerlo. Between him and Dr. Westerlo there was a close friendship, and it seems an entire congeniality of views and feelings. Dr. Livingston was much at Albany during the Revolutionary War, and assisted him in the services of his church. They were both zealous in the cause of the country, and seem to have made it much the subject of their religious services. One week, in the gloomy period immediately preceding the capture of Burgoyne, they had worship in the church for several successive days.

In the Autobiography important occurrences of the Revolutionary War are frequently mentioned. The Peace, and the crowning event,—the adoption of the Federal Constitution, were regarded by Dr. Westerlo with intense interest and gratification.

As early as the year 1780 Dr. Westerlo and his congregation were aware of the importance of having service in English, and Dr. Livingston, who had been so much with them, was called as his colleague, but declined the invitation.

Till the year 1782 Dr. Westerlo preached exclusively in his native tongue. Service in English had then become almost indispensable; and he expressed great gratitude for being able to preach in that language, which he did part of the day, till about three years before his death, when the late Dr. Bassett\* became his colleague, and preached altogether in English. Since Dr. Westerlo's death there has not been stated service in the Dutch language in this city.

In July, 1782, Dr. Westerlo, as Minister of the Church and President of the Consistory, addressed General Washington, who was then visiting this part of the

\*JOHN BASSETT was a native of the city of New York; was graduated at Columbia College in 1786; was settled as colleague of the Rev. Dr. Westerlo at Albany, June 23, 1787; resigned his charge in 1804; and ultimately made his residence at Bushwick, L. I., where he died in 1820. In 1791 he published *Psalms, Hymns and Spiritual Songs*, for the use of the Reformed Dutch Church of the United States of America.



country. He never regretted his removal to America, and frequently and gratefully acknowledged the blessings he enjoyed here.

Except his own frequent attacks of illness, which seriously impeded the performance of his duties, and the death of a beloved daughter in her fifth year, he was, in the main, much blessed in all that concerned him personally, in his domestic relations and the circle of his immediate connections.

He died on the 26th of December, 1790. He had been ill for some time, but, as he was frequently so, and was not considered in immediate danger, his death came rather unexpectedly, and I well remember the gush of grief it occasioned, especially in that part of his congregation who most sympathized with him in religious feelings and opinions, by whom he was most beloved and revered, and who felt that they had lost a friend and a father. The following is an extract of a letter from Dr. Livingston to Dr. Meyer, written in April, 1791:—"You wish to know some particulars respecting the last sickness of our dear departed brother Westerlo. You remember he was long ailing, and constantly complained of weakness and pains. In the beginning of December he was taken with a nervous fever. I have a letter which he wrote December 10th, but he grew every day worse. The disease at first affected his mind, and rendered him very melancholy; but it pleased the Lord to remove all his fears and distresses; his mind became serene, and he was cheerful, established and rejoicing in the Lord, till his last moments. His house was filled with his people, who came from all parts of the city to see him, and he left them with his blessing, in such a solemn manner that it is thought he did as much good in his death as in his life. Blessed are the dead who die in the Lord! O that we may die the death of the righteous, and our last end be like his!"

Dr. Westerlo left a son, *Rensselaer* Westerlo, now living in this city,\* some years ago a Member of Congress; and a daughter, *Catharine*, (Mrs. Woodworth,) who died recently.

He was a man of imposing presence, gentle and dignified manners. In the pulpit he was mild and persuasive. He had a high standing in the Dutch Church, and was greatly respected by the clergy and people of other denominations.

He had, no doubt, the classical, theological and other learning which was required of a student of Theology in the Universities of Holland in his time. It is said that he was an excellent classical scholar; that he could write well in Hebrew, Greek and Latin. To write in the latter was probably nearly as easy to him as to write in his native tongue. He left, in a neat and fair hand, a Greek and also a Hebrew Lexicon, which must have cost him much time and labour, and seem to have been intended and prepared for the press. He acquired here a very good knowledge of English.

The Autobiography is in Dutch till the month of May, 1782; the residue, till the 4th of December, 1790, is in English.

It was written, he says, for his own edification, and the remembrance of God's goodness. It is a record of many of the events of his life, of his meditations, thoughts, feelings, aspirations and prayers; of the effusions of a profoundly religious and devout spirit, manifesting his entire dependence on God and constant communion with Him. In all that concerned himself, his family, the Church and the country, he discerned a Divine Providence. Indeed, so omni-

\* Since deceased.



present was his religion, so engrossing his piety, that his habitual state of mind seemed to be "one continued prayer," and his life "an unbroken offering of praise."

Your friend,  
H. BLEECKER.

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## JOHANNES MARTINUS VAN HARLINGEN.

1762—1795.

FROM THE REV. PAUL D. VAN CLEEF.

JERSEY CITY, July 21, 1863.

Dear Brother: My researches in respect to the history of the Rev. Johannes Martinus Van Harlingen have been less successful than I had hoped. The following outline, however, may, I believe, be relied on as entirely authentic.

JOHANNES MARTINUS VAN HARLINGEN was descended from an ancient family in Holland. His father, a native of Amsterdam, came to this country when a young man, and resided at Harlem, N. Y. There he married Maria Bussing, and subsequently removed to Lawrence's Brook, a few miles from New Brunswick, N. J., where he settled on a farm. He was a man of cultivated mind, and, with all the cares of husbandry, found leisure for his private intellectual pursuits.

JOHANNES MARTINUS was born at this place in the year 1724. Of his early life neither records nor traditions have been preserved. He studied, however, for a while, at Princeton College, and then went to Holland for the double purpose of obtaining a thorough education in Theology, and of being ordained by the Mother Classis of Amsterdam. After completing his theological studies at one of the Dutch Universities, and receiving Ordination, he returned immediately to this country. The two Churches of New Shammick and Sourland, (afterwards called Harlingen,) in Somerset County, N. J., had, in the mean time, prepared a joint call, which was presented to him as soon as he arrived, and promptly accepted. He entered upon his ministry in 1762, and faithfully served his extensive pastoral charge for thirty-three years, when he fell asleep, beloved and lamented, by those who knew him, and above all by his affectionate people.

His pulpit services were performed exclusively in the Dutch language, until a little while before his death, when, the younger portion of his charge beginning to require preaching in the English language, he attempted to meet the demand in part, but it was with great effort, and, in the infirmity of his advancing years, with but partial success. He was a faithful Pastor, an evangelical and able Preacher, and a patron of sound learning. His name appears among the Trustees of Queen's College, as appointed by the charter from George III., in 1770.

Mr. Van Harlingen was twice married. His first wife was Sarah Stryker, by whom he had two children. The second was Elizabeth Van Demsen, who became the mother of three, one of whom died in infancy, the others survived him. Of his two sons one became eminent as a Teacher, the other gave promise of being a distinguished Physician, but was cut off in the prime of life.





The following Obituary Notice of Mr. Van Harlingen is copied from the "Guardian," or, "New Brunswick Advertiser," of December 29, 1795:—

"Died at Sourland, on Tuesday last, Rev. Johannes Martinus Van Harlingen, in the seventy-first year of his age. On Thursday, his remains were interred beneath the Sourland Church, attended by a numerous concourse of relatives and friends. He was Pastor of the Congregations of Sourland and New Shannick, for thirty-three years, during which time he discharged his duty as a faithful Minister in the Church of God. By his death his wife and children have been bereaved of a kind husband and an affectionate parent. But more especially the Church of Christ, his Master, whose doctrine he preached with unremitting zeal, has sustained a great loss. He was beloved by all his acquaintance, both in his ministerial and private character, and his death is universally lamented."

According to an old custom, the aged Pastor was laid to rest beneath the church, in front of the pulpit in which he had so long stood up to preach the blessed Gospel. When, in 1804, the church edifice was taken down, and a new one erected in its stead, his remains were deposited in the graveyard beside those of his wife. The spot where he lies is marked by a marble slab, bearing a record of his name, age, &c., with the following lines:

"Van Harlingen, recalled by Zion's King,  
Finished in haste his embassy abroad,  
Then soaring up to Heaven on seraph's wing,  
Blest angels hailed the Ambassador of God."

Respectfully and truly yours,  
P. D. VAN CLEEF.

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## HERMANUS MEYER, D.D.

1763—1791.

FROM H. M. ROMEYN, ESQ.

KINGSTON, May 15, 1848.

My dear Sir: I think you do not misjudge in assigning to my venerable ancestor, Dr. Meyer, a place among the more prominent clergymen of the Reformed Dutch Church. Though I have no personal recollections of him, I have the requisite material at hand for such an account of him as you ask for, and I am more than willing to perform any service within my ability in honour of his memory.

HERMANUS MEYER, a son of Jacob and Rebecca (Schlichting) Meyer, was born in Bremen, Lower Saxony, July 27, 1733; being one of a family of four children. His father and both his paternal and maternal grandfathers occupied distinguished positions, as well in the Municipal Government as in the Church. His parents were distinguished for intelligence and great moral and Christian worth, and their children bore, in a high degree, the same characteristics. It was under the guidance of such parents that he gave early tokens of great promise, and developed some of those admirable traits which were afterwards so signally displayed.

At the age of six years he was sent to the Latin school in Bremen, and, after passing through all its classes, was admitted, in April, 1750, to the Gymnasium



of that city, and was promoted "*ad lectiones publicas.*" Here he was privileged to enjoy the instructions of several Professors of great eminence in their respective departments.

In 1755 he was admitted Fellow of the German Society of Bremen for improvement in the German language, and various branches of knowledge connected with it. At that time also, in conformity with the practice of promoted students, he made a profession of his faith, in the presence of Professor Nonnen, whose catechetical instructions he had enjoyed from early youth, and also of Professor Keisen. He had now also an opportunity of exercising himself in preaching, and, in the last year of his studies at Bremen, he defended publicly a Dissertation of the then Rector, Professor Nonnen, "*de vestigiis religionis patriarchalis inter gentes.*"

In August, 1757, he entered the Academy at Groningen, where he pursued his studies under the direction of Professors Gerdes, Hollenbeck, Chevallier and Englehard. In September, 1758, he underwent what was called a preparatory examination by the Classis of Middlestrun. in the Province of Groningen, and was admitted into the number of candidates for the ministry. "Here," he says, "I had a very good opportunity of exercising myself in preaching, and, amongst others took charge of the holy work to relieve the Messrs. Broenen, then preachers at Nymwegen." "At this place," he adds, "the Lord did not leave my soul without a sense of his presence, but gave me blessed experience of his special grace and love in Christ."

The Theological Academy of Groningen, having been authorized and requested by the Consistory of the Reformed Dutch Church of Kingston, N. Y., to call a Pastor for the Congregation in that place, presented a call to Mr. Meyer, dated January 17, 1763. This call he thought proper to accept; and, immediately thereafter, submitted to an examination by the Faculty of that Academy, and was solemnly set apart to the ministry, on the 31st of Mareh, in the presence of the *Deputati Synodi Groningare.*

He took passage for London, and thence, in company with the Rev. Jacob R. Hardenbergh, of old Raritan, (afterwards his brother-in-law,) for the city of New York, where he arrived in October of that year. He reached Kingston on the 2d of November, and was received, as the Pastor of the church there, with the respect and affection due to his exalted worth. On the next Sabbath after his arrival among them, he preached his first sermon from Psalm xxii, 30, 31.

At this period the churches in the Dutch connection were in an exceedingly distracted state, and the collision of opinions and interests between the two great parties, the *Cetus* and *Conferentie*, was approaching its most intense bitterness. He had not been apprized of this unhappy state of things previous to his arrival in this country.

A large part of his congregation were of the *Conferentie* party; and, while he admits that his predilections were with the *Cetus*, he desired to hold a neutral attitude, and, if possible, to maintain peace among them. "This," he says, "did not suit them; and they endeavoured the more to bring me under subordination to the Classis of Amsterdam, declaring that, without such compliance, there could be no peace in the congregation, and I could not comfortably remain their minister. By my call, I was free to act, and was not obliged to join any party. \* \* \* They were greatly displeased with my close preaching; but could find no fault in me in respect to my duties or moral conduct; therefore they



made use of these disputes and dissensions, which were not in the least contained in the Good orders of the Church, or mentioned in my call: and, by the act of three Ministers and Elders of their own party, without authority, and contrary to the rules of government of our churches, (in February, 1766,) undertook to pronounce a censure upon me, and, by that means, kept me afterwards out of the church there, and until my acceptance of the call to Pompton and Totowa.”

After this censure was pronounced, on presenting himself, on the Lord's day, at the church-door, for his usual ministrations, he was resisted by an armed sentinel, and repulsed from its threshold. On turning away, he raised his hands, and uttered that pathetic exclamation of the Saviour,—“O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.”

From that time he performed his ministerial functions in that congregation in private houses; notwithstanding a Convocation of Ministers and Elders of the Churches, (of which the Rev. Johannes Leydt was President,) on the 10th of May, 1766, declared the censure which had been pronounced upon him as utterly without authority, and therefore null and void.

In November, 1772, Mr. Meyer, having resigned his charge at Kingston, settled over the congregations of Pompton and Totowa. The Sermon on the occasion of his Installation was preached by the Rev. Benjamin Van Der Linde,\* from Hebrews xiii, 17. In 1784, after the new organization of the Church had been effected, Mr. Meyer was appointed, by the General Synod, Professor of the Hebrew Language; and, in 1786, by the same Body, Lectur or Assistant to the Professor of Divinity—both which offices he held till the close of his life.

In 1789 he was honoured with the degree of Doctor of Divinity from Queen's (now Rutgers) College.

Dr. Meyer died at his residence in Pekeney, (Pacquenack,) on the 27th of October, 1791. His last words were “Even so, Come, Lord Jesus.” His Funeral was attended not only by his own mourning people, but by many from the neighbouring towns, and especially by a large number of the clergy. When his body was brought into the church, a hymn was sung, (When on Jordan's banks I stand, &c.,) in accordance with his own directions; and, after a Discourse from the Rev. Dr. Solomon Freligh, from Psalm lxxiii, 25, his remains were deposited under the pulpit of the Church in Pompton, where he had been accustomed to stand to deliver his message. The Rev. Mr. Schoonmaker, of Acquackanonek, afterwards delivered another Funeral Discourse, from Philippians i, 23. So much was he beloved by his people, and so tenderly did they cherish his memory that, when the old church was to be taken down, in 1812, and a new one erected, they would not consent to have his ashes disturbed. The wall on the West side was, therefore, left standing, and was extended North and South so as to accommodate the width of the new building, and thus leave the pulpit to occupy the same place in the new as in the old, and keep it, as it originally was, exactly above his grave.

His death cast a deep gloom over the churches. The Rev. Dr. Livingston, in a letter written shortly after his decease, to Dr. Direk Romeyn, thus speaks of him:—“On my return home, I was greatly afflicted to find a letter which

\* BENJAMIN VAN DER LINDE became the the Minister of Paramus and Ponds in 1748; had the Congregation of Saddle River added to his charge in 1784: and died in 1788.



announced the death of our dear friend Meyer. Another of our pillars is gone.\* He was a good and great man. We deservedly loved him, and placed great confidence in him. What a dark cloud appears to hover over our churches!"

On the 25th of May, 1764, he was married to Rachel, daughter of Colonel Johannes Hardenbergh, of Rosendale, in the County of Ulster, and of Maria Dubois, his wife. She was a lady of great personal attractions, and adorned every relation she sustained. They had four children,—two sons and two daughters. His second son (*John Hardenbergh*) was born at Peekeney, N. J., October 19, 1774; was graduated at Columbia College in 1795; studied Theology, and was ordained, and installed Pastor of the Churches of New Paltz and New Hurley, in 1799; was transferred to Schenectady, as the colleague of Dr. Dirk Romeyn, in 1803, and died at Albany, while still retaining his pastoral charge at Schenectady, on the 11th of September, 1806.

It is, I believe, universally conceded that Dr. Meyer was a very learned divine. His long and indefatigable academic discipline would of itself lead us to expect that he would hold a high place among the ripest scholars of his day. Of the Latin, Greek and Hebrew languages he had a minute and critical knowledge; and in the Syriac he was by no means unskilled. The long and uninterrupted agitations in our churches were adverse to the early accomplishment of his favourite design of furnishing a new translation of the Old Testament Scriptures. This, however, he commenced the moment that there was peace within our borders; but, in the midst of his labours, he was struck down in death. Yet he has left us the beginning of that work, in a full translation of the Psalms of David, in Latin interlineations (between the text), with copious commentaries and emendations, in the finest of German writing, upon a very broad margin.

But he was not only a learned divine—he was a truly evangelical minister. He was as much distinguished by the warmth of his piety and the earnest tone of his preaching as by his profound knowledge of the Scriptures and his deep and varied learning. He was distinguished for the fidelity and pungency with which he dealt with the consciences of his hearers. In exhibiting Divine truth he wielded the naked sword of the Spirit.

His mode of sermonizing was conformed to the models of the old schools, and was very perfect of its kind. His delivery was usually on the conversational key, but was characterized by great animation. He was rather small of stature, with a countenance serene and placid,—beautifully illuminated in his zeal and earnestness.

He was esteemed one of the most amiable of men,—free from pride and ostentation, and yet dignified, and commanding universal respect. It was eminently true of him, throughout his whole life, that he added to his faith, virtue, and to virtue, knowledge, and to knowledge, temperance, and to temperance, patience, and to patience, godliness, and to godliness, brotherly kindness, and to brotherly kindness, charity; and, these abounding in him, he was neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.

He was remarkable for exactness and punctuality in all his dealings; "owing no man any thing, but to love one another."

He was extremely assiduous in family and parochial visitations. This he considered a most important part of his duty; and here it was that the loveliness

\*Dr. Westerlo's death occurred but shortly previous.





of his character was peculiarly seen and felt, and those charms exhibited which enchained him to his people. In all meekness and humility he was constantly among them; instant in season and out of season; at the fireside and at the bedside; instructing, reproving, exhorting and comforting them, and relieving their wants and administering to them the consolations of our holy religion.

Such is a faint outline of the life and character of this excellent man. While he lived he was respected and beloved; and though there are few now on earth who remember him, yet his memory is still fragrant, being embalmed in the gratitude and veneration of the Church.

I am, my dear Sir,  
Very sincerely yours,  
H. M. ROMEYN.



## HENRICUS SCHOONMAKER.

1763—1820.

FROM THE REV. CORNELIUS D. WESTBROOK, D.D.

PEEKSKILL, May 30, 1848.

My respected Friend: The venerable man of whom you have asked me to give you some account, I knew quite well in my early life, as not only were he and I natives of the same place, but he was one of my predecessors in my late charge at Fishkill. Fortunately, I have some data at hand, furnished me long since for a different purpose, which I am able to turn to good account, in connection with my own personal recollections, in complying with your request.

HENRICUS SCHOONMAKER was born of respectable and pious parents, in the town of Rochester, Ulster County, in this State, on the 18th of July, 1739. He gave early indications of piety, under the ministry of the Rev. Mr. Frelinghuysen, then the devoted Pastor of the Church of Rochester. Having completed his academical and theological studies, he was one of the first of our ministers who were licensed and ordained in this country by the assembly of divines in our Church, styled the *Cetus*. Immediately after he was licensed, in 1763, he received a call to preach alternately in the Churches of Poughkeepsie and Fishkill. These Churches were then, as they have been ever since, among the most respectable and influential within our bounds. But his Ordination was strongly opposed by the *Conferentie* party, merely because he had been licensed as a candidate without an order from the Classis of Amsterdam. When the Committee of ministers met to ordain him, they found, to their utter astonishment, that the church in Poughkeepsie, in which his Ordination was to take place, had been taken possession of the night before, and was locked and barred so that no entrance could be obtained. The ordaining ministers, however, and the people who had called him, were determined not to be frustrated in their design, and a wagon was placed under a large tree in front of the church, and a sermon preached by the Rev. John Maurice Goetschius, standing in the wagon; and there, too, on bended knees, the candidate received the laying on of hands of the



Committee of Ordination. Dr. Livingston, then a stripling, was present, and was observed to take great interest in the services; and, when they were over, he was heard to say to one of the Elders,—“Thank God, though the opponents have succeeded in excluding them from the church, they have not succeeded in preventing his Ordination.”

Mr. Schoonmaker, from the very beginning of his labours in these churches, became much endeared to the people to whom he ministered, by his kindly demeanour, his ardent piety, and his untiring efforts to do good. From the Conferentie party he met with much opposition; but his labours were greatly blessed, and a host of friends gathered around him to defend and sustain and encourage, and with many of their descendants his memory is fragrant to this day.

In 1774 Mr. Schoonmaker received a call from the Church of Aequaekanonck, N. J. This call he was, by no means, pre-disposed to accept, nor would he have accepted it but that the Dutch language had so far grown into disuse in both the congregations with which he was then connected, that preaching in English was imperatively called for; and, being unwilling to submit to the awkwardness of attempting to minister in a language in which he was little at home, he felt constrained, though greatly to the regret of his congregations, to accept the call from New Jersey. He did accept it, and removed thither with his family shortly after.

After the death of the Rev. Dr. Meyer, the Church of Totowa (now Patterson) solicited a union with that of Aequaekanonck, and obtained the services of Mr. Schoonmaker every third Sabbath. In these two large and important congregations he continued to labour, with great acceptance and usefulness, until the year 1816, when, on account of the infirmities of age, he resigned his pastoral charge. A large portion of those from whom he then withdrew had been trained under his ministry, and many of them gratefully recognized him as the instrument of their conversion. It was an evidence of the considerate kindness of his congregations towards him, as well as of their high appreciation of his character, that, notwithstanding he had not only resigned his charge, but ceased to be a resident among them, they cheerfully continued to him his salary as long as he lived.

In the summer of 1816, shortly after the resignation of his charge, he removed to Jamaica, L. I., to reside with his son, the Rev. Jacob Schoonmaker, Pastor of the Reformed Dutch Church in that place. Here, in great peace, he spent the residue of his days. Here, in the blessed hope of a glorious immortal life, he terminated his earthly career, in the eighty-first year of his age, on the 19th of January, 1820. His body was removed for burial among the people of his last charge, at Aequaekanonck, and an impressive Funeral Sermon was preached by the Rev. P. D. Freleigh, then the Pastor of the Church in that place, from Zachariah, i, 5.

Mr. Schoonmaker was married on the 23d of June, 1765, to Salome, daughter of the Rev. John H. Goetschius. I cannot speak with confidence as to the number of their children, but I have no knowledge of any except two sons.

Mr. Schoonmaker survived almost all his early contemporaries in the ministry, and there are few, if any, now living, who remember him in the zenith of his activity and usefulness. But there can be no doubt that he was among the most effective preachers, and earnest and faithful ministers of the Dutch Church, in his day. Dr. Livingston, with whom he was on terms of great intimacy,



once remarked that he was the most eloquent preacher in the Dutch language, whom he had ever heard in this country. With Dr. Meyer, Dr. Dirck Romeyn, Dr. Hardenbergh, and many other of the most prominent ministers of the Dutch Church, he was in most friendly relations. His preaching was remarkable at once for power and pathos. When he was preaching the terrors of the law, it seemed as if he were wielding the very thunderbolts of heaven; and when he dwelt upon the gracious provisions and promises of the Gospel, his heart seemed overflowing with love and tenderness. In his intercourse with his people he was at once prudent and considerate, kind and faithful. If his duty called him to be severe, he did not shrink from carrying out his honest convictions; but his reproofs and admonitions were always tempered with the spirit of true benevolence. In all his relations he was an example of wisdom, dignity, kindness and fidelity.

I am, with great regard,

Sincerely yours,

C. D. WESTBROOK.



## ARCHIBALD LAIDLIE, D.D.\*

1764—1778.

ARCHIBALD LAIDLIE was a native of Kelso, Scotland, an ancient town of Roxburgh County, about forty miles South East of Edinburgh. He was born December 4, 1727. He received his academical education in his native town, and afterwards passed the usual course of studies for the Ministry in the University of Edinburgh.

In the autumn of 1759 he was ordained to the Gospel Ministry, and installed Pastor of the English Church in Flushing, a sea-port town on the island of Walcheren, in the Netherlands. He had a colleague in this church,—the Rev. Mr. Bertling. Here he continued to labour with great fidelity till he received a call to the Collegiate Dutch Church in the city of New York. After having been, a little more than four years, Pastor of the Church in Flushing, he preached his Farewell Sermon, November 13, 1763; and, on the 25th of the same month, embarked for Amsterdam. On his arrival there he found copies of the letters to and from New York, relative to his call. On the 5th of December he was formally admitted minister of the Protestant Reformed Dutch Church of New York, by the deputies of the Classis of Amsterdam. In connection with this solemn occasion he makes the following record in his Diary:—"Oh, how unfit for so important, and how unworthy of so honourable, an office. Oh that God would be graciously pleased, for the glory of his great name, and for the sake of his Son Jesus Christ, to do in me and for me what He knows I stand in need of, to my being an instrument, in his hand, of turning many from darkness to light, and from the power of Satan to God, in that city where God has cast my lot."

He sailed in the English packet from Falmouth, February 17, 1764, and arrived at New York on the 29th of March. He was the first minister in the



Dutch Church in America, who preached in English. His first sermon was delivered to an immensely crowded audience, April 15, 1764, from II. Cor. v. 11: "Knowing the terrors of the Lord, we persuade men." It was greatly elaborated, and occupied two hours in the delivery; but it was heard throughout with profound attention, and with no inconsiderable effect. He was received with great cordiality by his people, and the more they knew of him, the more fully were they convinced that he had been sent to them, not only by the Classis of Amsterdam, in answer to their call, but by the Great Head of the Church, in answer to their prayers. Some of the aged members, on one occasion, shortly after his arrival, gathered around him, and said,—“Ah, Dominie, we offered up many an earnest prayer in *Dutch* for your coming among us; and truly the Lord has heard us,—in *English*, and has sent you to us.”

The degree of Doctor of Divinity was conferred upon Mr. Laidlie, by the College of New Jersey, in 1770.

Dr. Laidlie's ministerial labours were interrupted by the War of the Revolution. From the scenes of agitation and peril that were going forward in the city of New York he found a refuge at Red Hook, where he remained till the close of his life. He died there of consumption in the year 1778, at the age of fifty-one.

In the year 1765 he was married to Mary, daughter of Martin and Catharine (Rutgers) Hoffman. They lived together only twelve years; but the connection while it continued, was an exceedingly happy one. Mrs. Laidlie survived her husband forty-six years, and died in New York in the summer of 1825. Her Funeral Sermon was preached by her grandson, the Rev. Richard Varick Dey, and was published. She was a lady of distinguished worth.

The following is the conclusion of Dr. Laidlie's Introductory Sermon at New York, above referred to:—

“Here I might finish this discourse, but duty and inclination, as well as custom, make it necessary that I add a few words suitable to the present occasion.

“It having pleased God to determine my heart early to devote myself to his service in the Gospel of his Son, He effectually disposed and enabled me willingly and cheerfully to obey his voice, when, by a call to become the Minister of the English Church at Flushing, (in the Netherlands,) he said to me, as to his servant Abraham of old,—‘Get thee out of thy country and from thy kindred and from thy father's house, unto a land that I will show thee.’

“Having, by the grace of God, laboured in word and doctrine, though in much weakness, yet, (I trust,) with faithfulness, according to the measure of grace given unto me, for the space of four years and some months in that church, it pleased the Supreme and Sovereign Disposer of all things, whose I am, and whom I serve, in his adorable and wonderful providence, by a call from this church, again to command me to get me to a land which he would show me. Many and great were the difficulties I had to struggle with, and strong were the objections suggested both by my own heart, and my dear friends at Flushing, against my accepting your call. And, though the innumerable, daily and uninterrupted instances of affectionate regard I had the honour and happiness to enjoy from that people, were such as I could not desire nor expect to be greater anywhere else, yet it pleased God so to convince me of your call being his command, that I durst not refuse to obey. Obedience to God, with a view of being more extensively useful, was the reason which prevailed with me to leave a church and people to whom I had many strong attachments; and among whom my situation was, in many respects, most agreeable, and come to this distant part of the world. The many remarkable circumstances which attended your calling of me to be your Minister, encouraged me to hope that God, who has led me thus far, will enable me to be faithful, and will crown his own word with success, to his glory, and the salvation of many souls here.

“Allow me, in this public manner, to declare that, agreeably to the solemn engagements I am under, as your Minister, ‘I am determined to know nothing among you save Jesus Christ and Him crucified;’ that, as I have devoted myself, my time and talents, to the service of the Lord in the work of the Gospel among you, so, in a





humble dependence on Divine grace, I am resolved to embrace every opportunity of a public or private nature, to persuade men to believe in the blessed Redeemer. And, though it is true that a sense of the great and important trust committed to me, of the duties of the pastoral office, of the difficulties necessarily attending the faithful discharge of them, and a sense of my own weakness and insufficiency for what I am called to, and have in the presence of God, angels and men solemnly engaged to perform, do tend to discourage me; yet, with the holy apostle, I desire to comfort myself with this,—that, though I am insufficient, of myself, so much as to think a good thought, yet my sufficiency is of God, and I can do all things through Christ strengthening me.

“Permit me also thus publicly to tender you my affectionate regard, and to acknowledge my obligations to you, my Reverend and Beloved Colleagues, with whom I am now become a fellow-labourer in holy things among this people. Particularly it is with a grateful heart I return you, my Reverend Brother, my sincere thanks for your excellent and suitable advices, and your friendly recommendation of my person and services to the people of this congregation. My Dear Brethren, as I am fully persuaded that your goodness will always dispose you to give, so I shall ever reckon it my duty and advantage to ask and follow your advice and brotherly instructions. I hope and pray that God may unite our hearts in sincere love to Him and to one another, and excite in each of us a holy emulation who shall live most for God and the salvation of souls, and who shall set our flock the most perfect pattern of holiness in all manner of conversation. And as this shall be the only emulation found among us, while I recommend myself to your brotherly and affectionate regards, I hope God will enable me to behave more and more worthy of them. May God effectually enable us to strengthen each other’s hands, to be of one mind, to propose one end, and faithfully and successfully to persuade men; that, so being wise to win souls to Christ, and to turn many from darkness to light, and from the power of Satan unto God, we may, at the day of judgment, give an account with joy and not with grief.

“Allow me also thankfully to acknowledge my obligations to you, my brethren, the *Elders* and the *Deacons* of this Church, for the kind reception and the many favours I have met with from you. It shall be my constant endeavour and daily prayer to God that, by his grace, He would enable me to approve myself to Him in well-doing, and testify my gratitude to you, by carefully attending to every part of my duty, and by studying to demean myself with that faithfulness, prudence, candour and integrity which become a minister of Jesus Christ. And, as I am fully persuaded that nothing will be wanting on your part to maintain and promote that concord and harmony which affords peace and comfort of mind to individuals, and is necessary to advance the great design of the Gospel, so you may be assured that it shall be my constant care and study to cultivate a good understanding amongst us, and to recommend myself to your esteem and regard as far as is subservient to the glory of God and the salvation of immortal souls.

“Let me now conclude with addressing a few words to you, belonging to this church, to whom I now stand in a near relation, and for promoting whose spiritual and eternal interests God calls me to all my services. Seeing, then, that our work and duty is to persuade those of you who are yet slaves of sin and Satan, to lay down the weapons of rebellion, and to turn to God in Christ Jesus,—then let me beseech you, my dear brethren, most diligently to attend his ordinances. Never plead, I beseech you, any thing as an excuse for absence from his public worship, but what your consciences will allow to be an excuse which you can plead in the day of judgment.

“We preach not ourselves but Christ Jesus the Lord, and ourselves your servants for his sake; we seek not yours but you. Oh then be prevailed with to attend, with constant zeal and unvaried diligence, the means of grace. Let me beseech you, the people of God in this congregation, that ye pray for us, that the Word of the Lord may have free course and be glorified among you. I need not point out to you the great need we have of your prayers, nor the many advantages arising therefrom to you. Let me, in the words of the Apostle, (Rom. xv. 30.) ‘beseech you, brethren, for the Lord Jesus Christ’s sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me.’ And oh, I pray ‘that your love may abound yet more and more in knowledge and in all judgment, that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ, being filled with the fruits of righteousness, which are, by Jesus Christ, unto the glory and praise of God.’ And may ‘the Lord make you to increase and abound in love one towards another, and towards all men, even as we do towards you; to the end He may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.’ Amen. Yea, Amen.”



The following estimate of Dr. Laidlie's character was made, many years ago, by an individual, who not only had access to all his papers, but was familiarly acquainted with many who had sat under his ministry :

"Dr. Laidlie was a man of distinguished talents, and an able Theologian. He was strictly attached to the pure and scriptural doctrines of the Old School. His learning was respectable and his piety truly eminent. He was plain, simple and unassuming in his manner, and, above all, he was a man of prayer. This was his eminent characteristic. And it is breathed through every part of his Diary, and through every one of his sermons and meditations. As a Preacher, he was evangelical, popular and powerful. He was wise and successful, in no ordinary degree, in winning souls to Christ. His manner in the pulpit was plain, easy and affectionate. His style, like his manner, was simple, unadorned, full of the unction of Scripture phrases and happy Scripture allusions. As a Pastor, he was faithful and honest, very humble and grave, bold, persevering, patient of injuries and reproaches, indefatigable, full of charity and courteous feeling. He had many seals of his ministry during the brief space of his ministerial services in the Collegiate Church. Under his faithful and laborious services the Dutch Church flourished greatly in this city. Some of our aged and venerable members speak of him with delight. And when asked to describe his preaching and manner of praying, they have not been able to do it without shedding tears."

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## ISAAC RYSDYK.

1765—1789.

FROM THE REV. JOHN FORSYTH, D.D.

RUTGERS COLLEGE, April 3, 1862.

My dear Friend: In my boyhood I read with a good deal of interest the History of the Reformed Dutch Church, in the Christians' Magazine. Somehow the name of Dominic Rysdyk stuck in my memory, and as, in after years, my brother-in-law, the late lamented Dr. Polhemus, became one of the successors of Dominic Rysdyk, I very naturally picked up such scraps of information regarding him as fell in my way, during my many visits to Hopewell. I am sorry to say that these scraps are not numerous.—not so numerous nor so valuable as they might have been if, twenty years ago, I could have anticipated the appearance of the *Annals*.

ISAAC RYSDYK was a native of Holland, and was born about 1720. He was educated at the University of Groningen, and, after his admission to the sacred office, he laboured for ten or fifteen years in Holland, but in what parish, or in what capacity, I have not been able to ascertain. You are, of course, aware that it was customary with vacant churches, in his day, to forward to the Classis of Amsterdam blank calls, to be put into the hands of such ministers or licentiates as the Classis might elect. Such a call had been sent to this Classis by the vacant Conferentie Churches of Poughkeepsie, Fishkill, Hopewell and New Hackensack, then united as one charge. It was put into the hands of Mr. Rysdyk, who, having signified his acceptance, at once prepared to remove to America, and was formally installed as Pastor of these churches in September, 1765. Nearly two years before this date, the Cœtus party of the same congre-



gations had called the Rev. Henry Schoonmaker, who was soon after admitted minister of that part of the charge. The contest between the two parties in the Dutch Church, at the time of Mr. Rysdyk's arrival, was at its height, and in various parts of the country scenes of violence were enacted by zealous partizans, which must have been deeply painful to all truly pious people, both Conferentie and Cetus. The opposition of the Conferentie party to the settlement of Mr. Schoonmaker was so bitter that they forcibly shut the door of the church at Poughkeepsie against him, so that his friends were under the necessity of conducting his Ordination service beneath a venerable apple tree, which stood near the site of the present First Church of that city. Mr. Rysdyk was, of course, identified with the Conferentie party, and soon became one of its most active and influential members. He was one of the three ministers to whom the party in the congregation of Kingston, opposed to Dr. Meyer, appealed for counsel and aid, in their scheme to exclude him from the pastoral care of that church, which was done in 1765. The conduct of Mr. Rysdyk and his colleague, in this affair, has been variously represented. The historian of the Dutch Church (Christians' Magazine, ii, 11) says that their suspension of Dr. Meyer, from his ministry in Kingston, was "an act so rash, irregular and illegal that, at any other time, it would have been resented, and treated with the contempt it deserved." On the other hand, it has been maintained that the three ministers came to Kingston on the invitation of the Consistory of the Church, who desired their advice, and that they acted in accordance with the customs of those times, and the provisions of the charter or constitution of the Church of Kingston, when they investigated the complaints made by the Consistory against Dr. Meyer. It has also been asserted that, instead of expelling him from his pulpit, they simply suspended him for six weeks.

As I have already stated, when Mr. Rysdyk entered his field of labour, he found it, to a certain extent, pre-occupied by Mr. Schoonmaker, the Head and Pastor of the *Cetus* party. Tradition is silent as to the state of feeling between these two co-labourers; and the probability, therefore, is that, while sharing the prejudices of their respective factions, there was no open war between them. Yet it is certain that the early part of Mr. Rysdyk's pastorate was sufficiently stormy. The church at Fishkill seems to have been emphatically in a militant state, as it is related that the *Cetus* party, on one occasion, broke open the church doors with an axe, and the heads of families sat in their pews armed with clubs. But Mr. Rysdyk himself, though a leader of the Conferentie party, is said to have been remarkably free from the bigotry and bitterness which characterized so many of his associates. He always bore the character of a peace-maker, and cordially supported every measure designed to terminate the schism. He was a prominent member of the Convention held in 1771, by which this lamentable division was healed.

In 1772 the Congregation of Poughkeepsie was peacefully separated from Mr. Rysdyk's pastoral care, and his labours were henceforth confined to New Hackensack, (where he resided,) Hopewell and Fishkill. Drs. Livingston and Romeyn were appointed, by the Synod, a committee to inaugurate the new arrangement, and, in their report to that Body, in 1773, they state that it had been effected in "great peace and love." In these three churches Mr. Rysdyk continued to labour in comfort, and with much success, until 1783, when the increase of the congregations and the growing infirmities of age made it necessary for him to



have a helper. In the above named year the Rev. Isaac Blauvelt\* was associated with him in the charge of the churches of Fishkill and Hopewell; and, at the same time, these Collegiate Pastors agreed to take the oversight of the Presbyterian Church of Fishkill. They were, in fact, the only ministers of the Gospel in all that region,—now one of the richest and most populous parts of Dutchess County.

Mr. Rysdyk died on the 2d of November, 1789, and his remains were buried beneath the pulpit of the church of Hackensack, where they reposed undisturbed until 1835, when the old church was taken down and the new one was built. They were disinterred, and deposited in the Pastor's plot in the burial ground.

Mr. Rysdyk was a man of imposing presence, and his manners had the courtliness of the gentleman of the olden time. He was nearly six feet in height, with that swarthy complexion so often seen in Holland, betraying the presence of Spanish blood, and with a stoutly built and well-rounded frame. When making his parochial visitations, he invariably rode on horseback; and, when passing any one on the road, he always lifted his hat from his head, and gave him a friendly salutation. A stranger, ignorant of his name and office, would have instantly concluded that he must be a person of consequence in the district, from his cocked hat, white flowing wig, polished knee-buckles and gracious demeanour. In a word, all who recollect him unite in saying that he was "the old time gentleman." On Sabbath morning he would ride to the church door, dismount, leave his horse in charge of the sexton who was in waiting for him, instantly enter the church, and, kneeling at the foot of the pulpit stairs, spend some moments in silent prayer, before he ascended it for the work of the day.

Unless the traditions of the region where he lived are baseless, and the testimony of contemporaries in regard to his attainments is vastly exaggerated, Mr. Rysdyk was one of the most respectable men in the Dutch Church of that day. Though he was in the prime of life when he came to this country, and found the Church torn by intestine strife,—though strongly tempted to become a zealous and bigoted adherent of the Conferentic party, he is reported, in a letter to the Classis of Amsterdam, to have acted in his own parish "with great discretion." Though the Conferentic men were intensely attached to old usages, Mr. Rysdyk was one of the first, if not the very first, rural minister who preached in English, which, by the way, he spoke with fluency. For some years prior to the Revolution he taught a classical school at Fishkill,—the first one of the kind in Dutchess County; but it was broken up by the War,—the building being used as a hospital, and the school subsequently removed to Poughkeepsie. One who knew him well testifies that he was, in his day, considered to be the most learned theologian in the Dutch Church. He was familiar with the classics. He wrote in Greek, and particularly in Latin, with as much facility as in his native Dutch. While at the University of Groningen, he made himself a thorough master of Hebrew, so that it was almost as familiar to him as his mother tongue. His sermons are described as having been fine specimens of the analytical form of

\* ISAAC BLAUVELT was born in Rockland County, N. Y.; studied Theology under Dr. Livingston; was licensed to preach by the Classis of New York; was settled as Pastor of the Churches of Fishkill and Hopewell in 1784, and remained there till 1789, when he accepted a call to Paramus; was placed under ecclesiastical censure in 1791, and then he retired from the ministry. The censure was subsequently removed, but he never resumed the ministerial office, though he lived a blameless life, and was useful as a layman in the Presbyterian Church at New Rochelle, where he lived till his death, which occurred not far from 1830.





discussion, and in their application very practical, full of affectionate counsels, warnings and reproofs.

Walking one day with a young clerical friend along Broadway, New York, Mr. Rysdyk asked him if he had ever heard any of the Presbyterian ministers preach. "Frequently," replied his friend. "Have you perceived any remarkable difference between their mode and ours—I mean" (continued Mr. R.) "as we practise sermonizing in Holland?" His friend stated that he had observed a considerable difference, inasmuch as (it appeared to him) the Presbyterian brethren took a delight in copying the manner of Whitefield. "Do you know the cause of this difference between us?"—asked Mr. R.—"I will tell you. The Presbyterian brethren first make their discourses, and after they have finished them, they seek out for the texts to suit them. But the Dutch Dominies of the Holland school first fix on a text, and give the analysis and discussion of the pith and marrow of what is in it."

I will only add that I am not aware that any productions of Mr. Rysdyk's pen were ever published. The circumstances of his times, and his distance from New York, probably combined to hinder his entering the field of authorship.

Believe me

Affectionately yours,

JOHN FORSYTH.

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## DIRCK ROMEYN, D.D.\*

1766—1804.

The first person of the name of ROMEYN who came to this country, was *CJAAS JANSE ROMEYN*, the great-grandfather of the subject of this sketch. He was a native of the United Provinces, (now Belgium,) and emigrated from Rotterdam to Brazil, in South America, between the years 1650 and 1660, while that country was subject to the States General. The object of his emigration was the improvement of his property. His stay, however, was short, for when the States relinquished their possession of the country in 1661, he migrated to New Netherlands, (New York,) and settled first at Amesfort, or Gravenzand, on Long Island. After remaining there for some time, he removed to Hackensack, N. J., where he lived not far from ten years. Thence he went to Shappekenike, or Greenwich, then about two miles from the city of New York, where he died.

DIRCK ROMEYN was a son of Nicholas and Rachael (Vreelandt) Romeyn, and was born at New Barbadoes, (now Hackensack,) N. J., on the 12th of January (O. S.), 1744. The rudiments of his education he acquired partly under the instruction of his elder brother, the Rev. Thomas Romeyn, then minister of the Reformed Dutch Churches on the Delaware, and partly under that of the Rev. J. M. Goetschius, minister of the Reformed Dutch Churches in Hackensack and Schralenburgh. He entered the Junior class in Princeton College, then under the care of Dr. Finley, and was graduated in the year 1765. He was a classmate and intimate friend of the Rev. Dr. Jonathan Edwards; and it

\*MSS. from T. R. Beck, LL.D., and Mrs. Parmelee.



is said to have been at his suggestion, and partly through his influence, that Dr. Edwards was, many years after, chosen President of Union College.

At the early age of nine years his mind seemed to take a strong direction in favour of religion, and when he was sixteen or seventeen he made a public profession of his faith. Having the ministry in view from the commencement of his education, his studies were directed with special reference to this object even during his collegiate course. He pursued the study of Theology for a short time under the direction of the Rev. J. M. Goetschius. In May, 1766, after an examination of two days by the Cœtus of the Dutch Church, he was admitted to the ministry upon a call from Marbletown, Rochester and Wawarsing, in the County of Ulster and Colony of New York. He was ordained by the Rev. Messrs. Schuneman and Goetschius, the latter preaching the Ordination Sermon.

In December, 1771, he received a call from Livingston Manor, which he declined in February, 1772. In April of the same year he received a call from Queen's County, Long Island, which he also declined in June following. In September, 1774, he was invited to settle over the churches in North and South Hampton, Bucks County, Pa., but he declined the invitation immediately.

In October, 1775, he received a call from Hackensack and Schralenburgh, (he had previously declined two calls from the same churches,) which he conceived it his duty to accept, and which he actually did accept in April, 1776. He arrived at Hackensack in the beginning of May, and was installed by the Rev. Samuel Verbruyck,\* who also preached on the occasion, and for whom he always cherished the most affectionate respect and veneration.

Mr. Romeyn's field of labour brought him in contact with some of the perilous scenes of the Revolution. Before the close of the year in which he was settled, the British troops, during his absence from home, entered his dwelling, and carried off or destroyed all his furniture, clothing, books, papers, etc. Immediately after this, about the close of November, he removed his family to New Paltz, and thence to his mother-in-law's, at Marbletown, where they remained nearly two years. He made frequent visits to his congregations, but they were necessarily brief, and always attended with great danger. On occasion of one of these visits, in September, 1777, as he was about leaving, he was waylaid by two armed loyalists, who, as he afterwards found, had a design upon his life; and were prevented from executing it only by the formidable appearance of two armed men who happened to be with him. In February, 1779, he ventured to return to Hackensack, with his family, and soon after solicited and obtained "militia aids" from Governor Livingston; and, as the state of things became more alarming, he subsequently obtained additional aids. In March, 1780, a detachment of the enemy surprised Hackensack, took a number of the inhabitants prisoners, burnt the Court House and some private dwellings, and carried off a large amount of plunder. Among the prisoners was one of Mr. Romeyn's brothers, who remained a captive about three months. Mr. Romeyn himself was providentially the means of saving several men in the house in which he lived, and he himself escaped only by hiding behind a chimney. He was, at this time, again plundered of a considerable quantity of clothing.

\* SAMUEL VERBRUYCK studied Theology under the Rev. J. H. Goetschius, was Pastor of the Reformed Dutch Church at Tappan from 1750 to 1779, and was a member of the Convention of 1771.



During this protracted season of agitation and peril, Mr. Romeyn evinced the deepest regard for the welfare of his country, as well as for the temporal and spiritual interests of his immediate charge. He was in intimate relations with several of the most distinguished officers of the army, and some of them have recognized, in letters which are still extant, the important services which he performed. In February, 1778, he was invited to a temporary settlement by the congregation in Schenectady; and in September, 1781, he received two calls, the one from Raritan and Bedminster, and the other from Readington, both in Somerset County, N. J. By the acceptance of any of these calls his worldly circumstances would have been greatly improved; but, from conscientious considerations, he declined to listen to them, preferring to render to the congregations among which Providence had cast his lot the best service that he could.

In March, 1784, he received a call from the Trustees of Queen's College, New Brunswick, to become its President; and another annexed to it, to take the pastoral charge of the congregation in that place; but, after due reflection, he declined both.

In May of the same year he received a call from the congregation in Schenectady. Notwithstanding the deep interest which he felt in the people of Hackensack, the natural result of his having shared their good and ill fortunes for many years, yet, being discouraged in respect to some important objects, which he had hoped to accomplish there, and being disappointed, withal, in not having the arrears of his salary paid to him, he finally determined to accept the call from Schenectady. He was installed Pastor of that church by the Rev. Dr. Westerlo, on the first Sabbath of November.

Shortly after his settlement in Schenectady he seems to have set his heart upon the establishment of a literary institution of a high order. The immediate result of his efforts was the germ of Union College, in the form of an Academy; but he lived to see the Academy grow into a flourishing College, which has since taken its place among the more prominent literary institutions of the land. The following honourable testimony to his zeal in relation to this object is from a letter addressed by Governor (Dewitt) Clinton, to Dr. Romeyn's son, the Rev. Dr. John B. Romeyn, then of New York:—

“When the Legislature met in New York, about thirty years ago, your excellent father attended the Regents of the University, to solicit the establishment of a College at Schenectady. Powerful opposition was made by Albany. I was the Secretary of the University, and I had the opportunity of observing the characters of the men concerned in this application, and the whole of its progress to ultimate success; and I have no doubt but that the weight and respectability of your father's character procured a decision in favour of Schenectady. Governor (George) Clinton and General Schuyler, almost always in opposition to each other, united on this question. I had frequent occasion, from my official situation, to see your father; and what I have said of him was an expression of the head, as well as of the heart, in favour of eminent merit. There was something in his manner peculiarly dignified and benevolent, calculated to create veneration as well as affection, and it made an impression on my mind that will never be erased.”

In September, 1786, he received a call from the city of New York. As he was at a loss in respect to his duty in the case, and the church were urgent for his answer, he sent back the call, suggesting that they should consider it as



declined, unless they were willing to allow him a few months to decide upon it. In due time the call came back to him, with a request from the Consistory that he would send them a definite answer. With a view to make up his mind intelligently on the subject, he proposed to them various questions in writing; and, on receiving the answers to those questions, he returned, unhesitatingly, a negative response to their call.

In August or September, 1787, he received an invitation to settle at Milstone, N. J., which, however, he immediately declined.

In 1789 he was honoured with the degree of Doctor of Divinity, by Queen's College.

In June, 1791, he received a second call from the Trustees of Queen's College, and another also from the Dutch Church at New Brunswick; but, after mature consideration, he concluded that he should not be able to discharge the duties of both President and Pastor, and therefore declined both appointments.

In 1794 he received overtures of a call from the Consistory of the Church at Albany, but he discouraged the measure, and therefore the call was not made out.

In 1797 the General Synod of the Reformed Dutch Church elected him as one of their Professors of Theology. He accepted the office, and held the appointment, to the great satisfaction of the Church, till the close of life.

In 1801 Dr. Romeyn was visited by a stroke of the palsy, which affected his tongue, and rendered his utterance so indistinct that he was entirely disqualified for public speaking, though still able to travel and attend to many of his official duties. In September of that year he made a journey to Dutchess and Ulster Counties, and, after a few weeks, returned with his health so much improved that he was able to preach once on each Sabbath. The next year (1802) the church, with a view to their Pastor's relief, and with his hearty concurrence, called the Rev. John B. Johnson, of Albany, to become associated with him in the pastoral office; and, as he returned a negative answer, they then presented a call to the Rev. John H. Meyer, Pastor of the churches of New Paltz and New Hurley, which he accepted; and his Installation took place on the first Sabbath of June, 1803. From this time he ceased to attempt any public service, though he continued till almost the close of life to give instruction to one or more theological students. He died on the 16th of April, 1804, in the sixty-first year of his age and the thirty-eighth of his ministry; and his Funeral Sermon was preached on the 22d. in the church in which he had ministered so long, by his colleague and successor, the Rev. J. H. Meyer.

Dr. Romeyn was married June 11, 1767, to Elizabeth, daughter of Wessel and Catharine (Dubois) Brodhead, of Keyseryk, between Marbletown and Rochester, in Ulster County. Mrs. Romeyn survived her husband, and died at Schenectady, July 27, 1815, in her seventy-fifth year. They had two children, a daughter and a son. The daughter (Catharine Theresa) was married in 1790, to Caleb Beck, of Schenectady, who died about seven years after their marriage, and, shortly after she returned to her father's house, with five young sons, to whose nurture and education her future life was devoted. They were all graduates of Union College, all became men of high respectability, and two or three of them have a transatlantic reputation. One of the daughters of Dr. T. R. Beck (Mrs. Louisa Helen Parmelee) who died in 1863, is remembered as not only a highly gifted, accomplished and benevolent lady, but as having made some very





valuable contributions to the literature of our country. The son of Dr. Romeyn (*John Brodhead*) became a distinguished minister, first in the Reformed Dutch, and then the Presbyterian, Church. He is commemorated in another part of this work.

FROM THE REV. JACOB BRODHEAD, D.D

BROOKLYN, November 20, 1847.

Reverend and dear Sir: I have the honour to acknowledge the receipt of yours of the 4th inst., in which you request me to transmit to you my reminiscences of the late Rev. Dr. Dirk Romeyn. You could hardly have prescribed for me a more grateful task; though you must bear in mind that more than forty years have swept over his grave, and a century has gone by, since he first saw the light; so that you can hardly expect my recollections to be so minute or extensive as they would have been at an earlier period. From my relation to him as his nephew, and from my knowledge of him from my childhood to the time of his death, I have, however, even now a vivid remembrance of many of those exalted characteristics which placed him in so conspicuous a position in the Church and the Community in his day.

I can never forget the impression made on my mind, as often as I looked upon his external form, his manly, noble stature, his majestic, though sometimes stern, countenance, that he resembled the illustrious Washington. Like him, too, he passed through the memorable, and often most distressing, scenes of the Revolutionary War. Being about thirty years of age at its commencement, and being deeply persuaded of the righteousness of the cause in which the Colonies were engaged, he openly and earnestly espoused the side of liberty. While he diligently discharged his duties as a Christian Minister, he yielded to the impulses of a lofty patriotism, and, by every means in his power, co-operated with his fellow citizens who were struggling for emancipation from political tyranny. Some of the dangers which he encountered, and the almost miraculous escapes that he experienced, are worthy to be recorded among the striking incidents of that eventful period.

Dr. Romeyn's intellect was in admirable harmony with his external form and carriage. His natural endowments were of a very high order. He possessed what may truly be denominated a *strong mind*; and though the advantages of education in his day were, in many respects, inferior to those of the present, yet he was industrious and successful in the acquisition of knowledge from all sources within his reach. With a singularly retentive memory, united to a strong desire to become familiar with every legitimate subject of human inquiry, he was, in many respects, far in advance of the times in which he lived.

It is not, therefore, a matter of surprise that he became conspicuous both in the Church with which he was connected and in the Community in which he lived. From his great desire to extend the blessings of religion and education, he was much interested in a plan to establish a State University; but, failing in this, he turned his attention and his efforts to the establishment of a College at Schenectady,—the place where he resided; and so important was his influence in connection with that enterprise, that he may in truth be said to be the father of Union College. In such high estimation was he held that the Presidency of the institution was originally offered to him; but he declined it for reasons satisfactory at least to himself. His reputation for integrity and solid judgment, as well as for ardent attachment to the cause of evangelical religion, gave his opinions on almost every subject great weight with all classes; indeed, his general influence throughout the city and the region was greater than that of almost any other man. He was the warm friend of



the first three Presidents of the College,—the Rev. Drs. Smith, Edwards and Maxey, who frequently preached for him, and consulted with him on matters connected with the institution.

As a Preacher, Dr. Romeyn was in some respects peculiar. His preparatory studies were in the Dutch language; and in that language he generally preached during the former part of his ministry. After his removal to Schenectady he conducted the morning service in Dutch, and the afternoon service in English. And I well remember that there was sometimes a hesitancy when he preached in English, for want of a proper word, as he never had notes before him. This was caused by the necessity of translating from the one language to the other, as he proceeded in his sermon; for he appeared to think in the language most familiar to him. But, notwithstanding this defect, he was one of the most earnest, impressive and instructive preachers I have ever heard. His discourses were thoroughly evangelical, well digested, and full of pertinent and weighty thoughts. His manner was commanding, yet easy and natural. His most expressive organ was his eye; and, when he was excited, no one could withstand its power. Many of the students at College could testify to this, and sometimes from an experience not the most agreeable. In the afternoon of the Sabbath they were accustomed to attend the Dutch Church, and sometimes, during the service, they would engage in conversation and in unbecoming levity of conduct; but, if observed by the Doctor, he turned upon them his piercing eye to such good purpose as to make them hide their faces in utter confusion. One of those withering looks, without the utterance of a word, would fully accomplish his object.

Such was Dr. Romeyn's reputation, in the denomination with which he was immediately connected, that the highest honour was conferred upon him by his being appointed to one of its Theological Professorships,—an office which he continued to hold until the close of life. Time has been when there were many who could testify to the eminent ability and fidelity with which he discharged the duties of this responsible station; but nearly all who were favoured with his instructions have now passed away. I was myself among the last who obtained from him a professorial certificate for licensure. It was while I was discharging the duties of a Tutor in Union College.

Such are some of my impressions of the character of my ever-venerated and long-since departed uncle. He was not perfect, I know. He was naturally of a lofty spirit; was rather reserved than familiar in his ordinary intercourse, and had few confidential friends. His stately and distant bearing sometimes subjected him to the imputation of hauteur; but no one could ever regard him but with the most profound respect. Whatever may have been his defects, they appertained to one who was himself deeply sensible of them, and who trusted for forgiveness wholly to Him who is the Saviour of sinners. He has gone to his reward, and his mantle fell upon his only son, the Rev. John Brodhead Romeyn, whose talents and popularity as a Preacher placed him among the brighter lights of his day. He, too, has passed away, and for many years has slept in the dust with his venerated father.

I am, Rev. and Dear Sir,

Your most affectionate

Brother in the Gospel,

JACOB BRODHEAD.



## JOHN HENRY LIVINGSTON, D.D.\*

1770—1825.

JOHN HENRY LIVINGSTON was a descendant, in the fourth generation, of the celebrated John Livingston, whose name is identified with the wonderful revival that occurred in Kirk of Shotts, Scotland, in the year 1630. He (the ancestor) was constrained, by the intolerant spirit of the time, to leave his native country, and, accordingly, in the year 1663, he took up his abode in Rotterdam, Holland, where he spent the remainder of his life, and died August 9th, 1672, at the age of sixty-nine.

Robert Livingston, the son of John, and the great-grandfather of the subject of this notice, came to this country shortly after his father's death, and was, for many years, a leading man in the Colony of New York. John Henry Livingston was a son of Henry and S. (Conklin) Livingston, and was born at Poughkeepsie, Dutchess County, N. Y., on the 30th of May, 1746.

At the age of seven, there being no school in his native place, he was sent to Fishkill, and placed under the care of the Rev. Chauncey Graham. Here he remained two or three years, when his father obtained a private tutor for him, (Mr. Moss Kent,† father of the late Chancellor Kent,) under whose instruction he continued two years, making rapid improvement. In 1757 he was transferred to a Grammar School at New Milford, Conn., of which the Rev. Nathaniel Taylor was then Principal, where, after about a year, he completed his studies preparatory to entering College. In September, 1758, when he was a little past twelve, he was admitted a member of the Freshman class in Yale College. Though he pursued some of the studies, especially the higher branches of Mathematics, at a disadvantage, on account of his extreme youth, yet he maintained a respectable standing in his class, and was graduated with honour in July, 1762.

Soon after leaving College he entered on the study of the Law, under Bartholomew Crannel, Esq., of Poughkeepsie, who had a high reputation both as a Counsellor and an Advocate. Here he continued, pursuing his studies with great avidity, till the close of 1764, when his health became so much impaired, in consequence of a close application, that he was obliged to discontinue his studies altogether. Though he had been blessed with a religious education, and had occasionally had a deep sense of eternal things, he seems, up to this time, never to have had enduring impressions of Divine truth; but now, under an apprehension that he had not long to live, he became deeply concerned for his salvation, and, after a somewhat protracted season of anxiety and conflict, he found peace and joy in believing.

After a few months' cessation from study his health began to improve; but, instead of returning to the study of the Law, he resolved to prepare for the Christian Ministry; his father readily acceding to his wishes in regard to a change of profession. About this time (1765) he formed an acquaintance with the Rev. Dr. Laidlie, of New York, who not only encouraged him to go forward in his theological course, but advised him to cross the ocean, and prosecute his studies

\* Memoir by Dr. Gunn.

† Graduated at Yale College in 1752, and died in 1794.



in one of the Universities of Holland. He was the more disposed to listen to this suggestion from the fact that the Reformed Dutch Church in this country was labouring under certain grievances, which, he thought, his residence in Holland might help to remove. Accordingly, on the 12th of May, 1766, he took leave of his friends, and embarked for Amsterdam, being then within a few weeks of twenty years of age. He arrived at Amsterdam on the 20th of June, and was received by various distinguished individuals, to whom he had letters, with marked favour; and he very soon determined to pursue his theological studies at the University of Utrecht; Professor G. Bonnet, one of the most eminent divines and scholars then on the Continent of Europe, being one principal attraction.

Here he continued his preparatory studies four years. On the 5th of June, 1769, he appeared before the Classis of Amsterdam to be examined for licensure, and, his examination being sustained, he became a regular candidate for the Ministry, or what is called in Holland, a "Proponent." About the same time he was invited to become the Pastor of the Reformed Dutch Church in the city of New York. Having received from the Faculty of the University of Utrecht the degree of Doctor of Divinity, and having been ordained by the Classis of Amsterdam, he came back to his native country, by way of England, and arrived at New York on the 3d of September, 1770.

Immediately on his arrival he commenced his labours in the church to which he had been called, and was met with every expression of confidence and good will. One of the first things to which he directed his attention was a reconciliation of the famous *Cætus* and *Conferentie* parties, into which the Church had unhappily divided; and, in about two years from the time of his settlement, he had the pleasure of seeing this object accomplished, and in a great measure through his own instrumentality.

In October, 1775, Dr. Livingston was married to Sarah, daughter of Philip Livingston, an eminent Patriot, and one of the Signers of the Declaration of Independence. This event occurred at Kingston, to which place Philip Livingston had just before removed his family from the city of New York, on account of an apprehended invasion by the British army. Dr. Livingston remained for some time in the family of his father-in-law, visiting the city as often as was practicable, and preaching to the remnant of his flock, until September, 1776, when New York was taken possession of by the British forces.

Shortly after this the Consistory of the Dutch Church in Albany invited him to come and labour among them as long as might consist with his convenience. He accepted the invitation and removed thither with his family, where he supplied the pulpit, in conjunction with the Rev. Dr. Westerlo, nearly three years. The climate of Albany proving too severe for the constitution of Mrs. Livingston, he removed, in the summer of 1779, to Livingston's Manor, in the hope that the change might be beneficial to her health. He preached now regularly in the village of Lithgow, where he resided, and extended his labours, as there was occasion or opportunity, into some of the neighbouring congregations, preaching indiscriminately in the Dutch or English language, as necessity required. In April, 1780, the church which he had served in Albany invited him to return and settle among them as Associate Pastor; but, after mature deliberation, he declined the call. After remaining at the Manor about eighteen months, he removed, in 1781, to his father's residence in Poughkeepsie, and became the





stated supply of the congregation in that place, then destitute of a Pastor. Here he continued, diligently engaged in his work, till the evacuation of the city of New York, by the British troops, in 1783; when he returned to his own pastoral charge. Of the four Ministers connected with the Church at the beginning of the War, he was the only one whom Providence permitted to resume his labours at its close.

After the union of the two parties in the Dutch Church, already referred to, the project was early conceived of procuring the appointment of a Professor of Theology; and, when the requisite funds had been collected for the purpose, application was made to the Classis of Amsterdam. and, by them, to the Theological Faculty of Utrecht, to recommend a person suitable to occupy such a place. They immediately recommended Dr. Livingston, as possessing higher qualifications for the office than any one whom they could send from Holland. But, when this recommendation came, early in 1775, the storm of the Revolution had begun, and the contemplated measure was necessarily deferred till the return of Peace. A Convention of Ministers and Elders, held in October, 1784, proceeded to the appointment of a Professor, when Dr. Livingston was unanimously chosen. He accepted the appointment, and was inducted into his office on the 19th of May, 1785, when he delivered an elaborate and elegant Oration in Latin, on "The Truth of the Christian Religion."

For nearly three years he was the sole Pastor of a congregation, which was served by four ministers previous to the Revolution; and this, together with the discharge of his somewhat severe duties as Professor, was too heavy a tax upon his constitution. With a view to recruit his health, he removed, in the spring, or early in the summer, of 1786, to Flatbush, Long Island; and, shortly after, was relieved from a part of his pastoral labours by the settlement of a colleague. He spent only the summer months in the country; returning to his residence in the city for the winter, and performing his full share of ministerial service in his congregation.

In 1787 Dr. Livingston was Chairman of a Committee to make a selection of Psalms for the use of the Church in public worship. He was also a prominent member of a Committee to form the Constitution of the Church. Both these important trusts he executed with great fidelity and ability.

The Synod, in 1794, took measures to enable Dr. Livingston to devote a larger part of his time to his duties as Professor. With a view to carry out the wishes of the Synod, the congregation, in the autumn of 1795, called the Rev. John N. Abeel, of Philadelphia, to be Colleague Pastor; and Dr. Livingston, being thus further relieved, removed to Bedford, a small village about two miles from Brooklyn, where he opened his Divinity Hall under very promising auspices. He cheerfully consented to this change, though it was at a very considerable pecuniary sacrifice. The Synod seem to have regarded this as only a temporary arrangement; for, in a short time, they came to the conclusion that it was "inexpedient, under present circumstances, to take any further measures for the support of the Professorate." The consequence of this was that Dr. Livingston gave up his school, and returned to the city. The Synod, however, seem subsequently to have been little satisfied with their own movements; for, in 1804, they appointed Dr. Livingston *permanent* Professor, to reside, for the time being, in the city of New York, but subject to a removal to a more eligible place, at their pleasure.



In 1805 Dr. Linn, who for some years had been associated with Dr. Livingston in the Pastorate, was obliged to resign his charge on account of bodily infirmity. This considerably increased the amount of Dr. Livingston's pastoral labour; and, besides meeting the claims of his own congregation, he was called upon for various public services abroad. In the summer of 1809 it was manifest that his constitution was beginning to yield under an excess of labour; in consequence of which the Consistory of his Church voted to excuse him from preaching more than once on the Sabbath. On the revival of Queen's College, at New Brunswick, there was a conference held between the Trustees of that institution and the Synod, the result of which was an agreement that the Professorate should be united with the College. As soon as the necessary amount of funds was secured, Dr. Livingston was transferred to New Brunswick, to fill the double office of Theological Professor and President of the College. This occurred in October, 1810.

Here this venerable man continued during the remainder of his life. The institution regularly advanced under his administration. Upwards of one hundred and twenty young men enjoyed the benefit of his instructions in their preparation for the ministry. He continued in his usual health and spirits, and in the vigorous discharge of his official duties, until his life was at length abruptly terminated. On the 19th of January, 1825, he delivered a long lecture to the students on the subject of Divine Providence, and, during the following evening, conversed with great animation with his colleague on religious subjects. He retired at the usual hour without complaining of indisposition; but, in the morning, it was found that he had fallen into the sleep of death. His Funeral was attended the next Sabbath, the services being conducted by the Rev. Dr. Milledoler. Several Commemorative Discourses were subsequently preached; and those of the Rev. Dr. Dewitt of New Brunswick, of the Rev. N. J. Marselus of Greenwich, and of the Rev. C. C. Cuyler of Poughkeepsie, were published.

Mrs. Livingston died in December, 1814. They had but one child,—a son, Col. Henry A. Livingston, of Poughkeepsie, who survived his father many years, and was at one time member of the Senate of the State of New York.

The following is a list of Dr. Livingston's publications:—

An Inaugural Oration in Latin, - - - - -	1785
Two Sermons in the American Preacher—one on Growth in Grace, [vol. i.,] the other on Sanctuary Blessings, [vol. ii.,] - - -	1791
A Sermon before the New York Missionary Society, - - -	1799
A Sermon before the New York Missionary Society. - - -	1804
An Address at the Commencement in Queen's College, - - -	1810
Funeral Service, or Meditations adapted to Funeral Addresses, -	1812
A Dissertation on the Marriage of a Man with his Sister-in-law. - -	1816
An Address to the Reformed German Churches in the United States.	1819

A year or two before Dr. Livingston's death, I had the pleasure of passing an evening with him at his house in New Brunswick, being introduced to him by a note, I think, from Dr. McDowell, of Elizabethtown. I found him exceedingly cordial and urbane, while yet nothing could exceed the dignity and impressiveness of his manner. He talked abundantly, and yet not enough to satisfy me, for every thing he said was most edifying and interesting, worthy of being pondered and treasured. He had not forgotten that he was a graduate of



Yale College, and I was not sure that the identity of the place of our education did not render my call the more welcome to him. He seemed to me to live much in the past, but still more in the glorious eternal future. A nobler specimen of a Patriarch than he was it has never been my privilege to meet.

FROM THE REV. THOMAS DEWITT, D.D.

NEW YORK, May 25, 1849.

Reverend and dear Brother : In the autumn of 1810, the Theological Seminary, founded by the General Synod of the Reformed Dutch Church, was opened, and Dr. Livingston, having relinquished his charge as one of the Collegiate Pastors in the city of New York, removed to New Brunswick to take charge of it. I was one of the few who first entered the Seminary, and one of the two who first graduated from it. Admitted to frequent and confidential intercourse with him, and at times passing several successive days in his family under peculiar circumstances, I had an opportunity of witnessing the development of his spirit and character, not merely in his public positions and relations, but also in the intimacy of private intercourse and in the domestic circle. The strong impressions I received, on my first interview, deepened, in the progress of my studies under him and my acquaintance with him. And, as years have rolled away, my recollections of him have not grown less vivid, nor have my impressions lost any thing of their strength or pleasantness.

The person of Dr. Livingston was commanding and attractive. He was tall of stature, of a well built frame, with a countenance distinguished for its regular features and agreeable expression. His manners were in the highest degree dignified, courteous and kind. His early associations and training here, followed by his four years course of theological study in Holland, rendered him, in the best sense of the word, a polished gentleman. His presence at any time or place would attract attention to his person; and the remark has frequently been made by strangers, who have seen him either in the pulpit or in private, that one could not easily suppress a feeling of reverence in looking at him. I well remember, when I visited New Haven at the Commencement in 1817, I met Dr. Livingston, paying, as he told me, his last Commencement visit to his Alma Mater; and when he passed through the aisle of the church and ascended the stage, there was a general bending forward to gain a view of him, and the inquiry passed from one to another,—“Who is it?” There was, in the ministers, as well as in the educated and distinguished members of other professions, during the last century, a certain something, which has been understood to constitute the “old school gentleman;” and of this Dr. Livingston was one of the best specimens. With an unvarying dignity which always inspired respect, he united a frankness and affability that quickly won confidence, and a richness and readiness of conversation that rendered him alike welcome and edifying to all ranks and classes.

When I first called upon the Doctor, with a view to connect myself with the Seminary, he received me with his characteristic kindness of manner, and entered into a familiar conversation, during which the awe I had in anticipation gave way to a strong and pleasant interest. After a pause he turned to me, with a mingled air of solemnity and tenderness, and said,—“Well, my son, it is a great, blessed and responsible work that you have in view,—to feed the lambs and sheep of Christ. Do you love the Lord Jesus Christ?” I replied,—“I hope so.” He responded, “Hope and love are intimately allied, but they are not the same thing. You *must love* the Lord Jesus Christ. You should hear his voice saying to you daily,—‘Lovest thou me?’ and be it your aim and privilege continually to respond,—‘Thou knowest all things, thou knowest that I love thee.’” It was the manner, not to be described, in



which this was said, which bore the remarks impressively home to my heart; and very frequently since has the scene recurred to me, and, in connection with it, I have seemed to hear the voice of Jesus. After a few more remarks, he commended me, in a brief and never to be forgotten prayer, to the Head of the Church. I allude to the incident as a specimen of the characteristic manner of Dr. Livingston, which those educated under him will readily recall.

Prominent in his personal character was his deeply lodged, carefully cultivated, all pervading piety. I venture nothing in saying that no one was ever brought into acquaintance and intercourse with him who was not strongly impressed with this conviction. I never knew him, in any circle in which he might be found, to hold a conversation of any length, which he did not turn into some channel for religious improvement. This was done in a manner so discreet, appropriate and gentle, as not only to avoid awakening prejudice, but to conciliate respect and good will. It was not uncommon for him, in mixed companies, when the secular concerns of the day were the theme of conversation, to interweave religious sentiments and reflections, so naturally deduced, so wisely stated, and so courteously and kindly applied, that even those who were generally most indifferent to religion could not but reverence it as it thus appeared in its venerable representative and minister. In his intercourse with Christians his conversation was like ointment poured forth; and his pupils will testify, one and all, that they never enjoyed an interview of any length with him, in which the Lord Jesus Christ was not brought prominently before them, and valuable hints were not given, bearing upon the culture of the spiritual life. His daily habits were eminently devotional. My occasional sojourn in his family furnished me with the evidence of his uncommonly close walk with God. From the closet, as from the Mount of spiritual communion, he came forth as Moses with his face shining, though he knew it not. Thus it was that the spirit of piety seemed like his native element. His heart, fed as a spring from the fountain of living waters, diffused its streams widely and permanently around. The relation between him and his excellent wife was one of most tender endearment, hallowed by kindred faith and piety. An incident here occurs to me, which impressed me deeply at the time, and has often since been recalled to my mind. A few years after my settlement in the ministry I visited New Brunswick, and called upon Dr. L., shortly after the death of his wife. Reference being made by me to her death, he remarked, in an indescribably impressive manner,—“She is not dead; Christ’s people do not die; they sleep in Jesus. She is with Him; and blessed be his name, He is with me.” In the last interview I had with him, but a short time before his death, the topic of conversation was the life of faith in the Son of God. I observed that, in his lengthened spiritual pilgrimage, he doubtless had had his share of the trials of faith. He replied,—“My son, surely the Lord has not left me without a knowledge of the trials of faith; but, though my little bark has oftentimes been greatly agitated, and ready to sink in the deep, yet I bless Him that I have been able to cast my anchor upon the rock, and within the veil. I have never been allowed to doubt of the reality of that transaction in which I first gave myself to Christ under the bonds of an everlasting covenant. But the storms have made the roots strike deeper and stronger; and, on the voyage of life, the waters have become placid and smooth, and the haven is clear in view and near at hand.”

As a Preacher Dr. Livingston was eminent. His fine personal appearance and commanding air, already referred to, gave him great advantage in the pulpit. There was a peculiarity in his elocution and gesticulation, that rendered him an unsafe model to others, while yet it was so appropriate to himself that it gave a greatly increased impressiveness to his discourses. He was accustomed to preach from a copious analysis, carefully and methodically drawn





up, allowing, in the filling up, during the delivery, scope for expansion under the kindling of the spirit. He was not greatly distinguished for what may be called mental acumen, or profound argumentation, but in the just elucidation of Scripture, in the clear and forcible statement of evangelical doctrines, especially in delineating the varied experience of the renewed soul, and the means of spiritual growth and comfort, I have not known him excel. He was often very powerful in his appeals to the careless and ungodly, but the theme on which he loved most to dwell was faith, in its life, walk and triumphs. He was eminently adapted to "speak a word in season to them who are weary." I have frequently heard not only ministers and private Christians of our own Church, but those of other denominations, refer to the almost unrivalled excellence of his preaching in this respect. Many of the discourses which I heard from him readily recur to my mind. But there was one which stands out in my recollection as pre-eminent above the rest. The old church edifice at New Brunswick was to be taken down, for the purpose of building a new one. On the Sabbath preceding this, Dr. Livingston preached the last sermon in the old house. A few days previous, Dr. Condit, the Pastor, had died, after a short but severe illness. He took for his text,— "Genesis xxxi. 13—"I am the God of Bethel;" and delivered a discourse exceedingly rich, appropriate and impressive. His allusions to Dr. C.'s death and to the pulling down of the old house were not only touching and tender, but quite overpowering. I have often wished the sermon might have been preserved in a permanent form.

In the Professor's chair he is remembered by his pupils with an almost unbounded respect and affection. During his four years' diligent study at Utrecht, he became intimately acquainted with the writings of the divines of the Reformation, and of the seventeenth century, and attended the lectures of the celebrated Bonnet, Professor of Systematic Theology, of whom he was a favourite pupil. When he graduated at Utrecht, he obtained the degree of Doctor of Divinity, on a public disputation in Latin, on a thesis which he had written. On his return to this country he was recommended by the Ecclesiastical authorities in Holland for a Professorship here. This shows in what estimation his acquirements and qualifications for the office were held, even in that early period. His manner in the lecture room was marked by unrestrained ease, like a father sitting among his children, exhibiting, with beautiful vivacity, and in distinct and lucid order, the various topics that came up for discussion; and showing the bearings of each upon both practice and experience. His object was to render his pupils well grounded in Systematic Divinity, in all the variety and harmony of its truths, and to make them faithful ministers of its truths, not in the letter only, but in the spirit. Those trained under his instruction have, almost without exception, proved steadfast in their attachment to the doctrines of the Reformation, and furnished a practical testimony to the character and value of his professorial services.

In what I have now written you have a few of my personal recollections, without any reference to the leading incidents of his life, as exhibited in his biography. Allow me, in closing my communication, just to advert to an impression made upon my mind when, in 1846, I stood at Rotterdam, by the site of the edifice (now occupied by another) wherein John Livingston and Samuel Rutherford preached, in the sixteenth century, during their exile from their own land to escape persecution. The thought impressed me with the wonder-working Providence of God, which honoured the instrumentality of a descendant of this John Livingston, as an eminent blessing to the branch of the Reformed Church of Holland, planted in America. When at Rotterdam I became acquainted with a venerable clergyman, who died only the last year, for a long time Secretary of the Netherlands Missionary Society, who



stated to me that his father was a fellow student with Dr. Livingston at Utrecht, and that he had often heard him affectionately refer to his friend as having been highly esteemed, both for his intellectual and religious attainments. In the church where I now labour, which was the field of Dr. Livingston's earliest ministrations, I have met with many—the precious fruit of his labours—exhibiting a type of intelligent and earnest piety, most of whom have now sealed the testimony of their life by a peaceful and blessed death.

Yours, in Christian bonds,

THOMAS DEWITT.

FROM THE REV. JAMES ROMEYN, D.D.

BERGEN POINT, N. J., May 23, 1849.

Dear Brother: My first introduction to Dr. Livingston was in the autumn of 1816, when I was about to commence the study of Theology. "I need not ask, I presume," said he, "respecting your certificate of church-membership and diploma. My child, you are about to undertake a great work. You know not what is before you. You will find many short turns and dark and rugged paths, which now you little conceive of; but it is not my business to discourage you—to love your work you must think well of your Master: and I would now only give you one general direction—*Keep your heart filled with the love of Christ, as the Lord your Righteousness, and the Lord your Strength, and all will be well.* I am glad to see you here. The Lord bless you and make you faithful."

It was his custom to make occasional excursions to neighbouring villages. On one of them I attended him to Princeton. On resuming our place in the carriage to return, he recalled the waiter, who had already closed the door and reached the porch, and requested him to bring a coal of fire that he might enjoy his pipe. Hesitation and other indications of impatience appearing, the Doctor, at once, on his returning, in compliance with his request, said to him,—“I am sorry to trouble you, but I hope you will forgive an old man for doing so—I have been a servant to the public all my life, though in a different capacity from yourself, and I will be happy if you will become my fellow-servant, and if my Master may become your Master. I trust you love the Lord Jesus Christ. If you do not, there is a time coming when you will find your need of Him. Seek Him while He may be found. Your situation in life is not very favourable to your spiritual interests,—yet the Lord has grace sufficient for every station, and He will be found of them that ask after Him.” Surprise and confusion were depicted in the countenance of the waiter, as the Doctor proceeded; tears started and stole down his cheeks, and at length, in a respectful tone, and with a subdued manner, he responded to our “Good Afternoon.”

He was applied to, on one occasion, to join, in company with the students of the Seminary, in a celebration of, I think, St. John's day, by the Freemason Lodge. When I met him, shortly after, he said to me,—“I have been applied to, to bear a part in the proceedings of the day, but I will have nothing to do with it, and my children (meaning the students) shall not with my consent. I said, when applied to, No, gentlemen, I have no faith in you. Faith rests on knowledge—I don't know you. You will not let me know you. You meet in secret, and you veil your principles, whatever they be, under symbols and forms. Truth and benevolence have no need of this disguise. I might judge you.—Our blessed Lord says,—‘He that doeth truth cometh to the light,’ &c.; but I judge you not. Your association may be one of the best in the world, and it may be one of the worst. I have no ground afforded me to rest a positive judgment upon. ‘Whatever is not of faith is sin.’ I can't, in con-



science, attend, and my children shan't." The above is one of the many specimens Doctor Livingston furnished of his apt and pungent illustrations of the application of great Gospel principles, for the regulation of "his way" in the daily affairs of life. "To the law and to the testimony," and "Thy commandment is exceeding broad,"—were standard references. Once, speaking of "the love of pre-eminence," he cautioned a small circle gathered around his fireside, against the opposite danger, namely, unworthy, inadequate views of ministerial responsibility; want of a due appreciation of the value and legitimate sphere of ministerial influence; want of due aspiration—"I began," said he, "my public life, at the commencement of the age of revolutions. I felt impressions of responsibility, and I saw opportunities for usefulness opening to my view, and my prayerful desire was to be found faithful, and to give myself up a living sacrifice to the service of my blessed Lord." After some details of deep interest respecting the settlement of the difficulties between the *Cetus* and *Conferentie* parties, he said summarily,—“I was not willing to make the voyage of life, remaining all the time in the hold—I resolved to be on deck,” and then added, with a jocose smile, “I have got there.”

His criticisms on the sermons of the students were distinguished for good judgment and faithfulness. Nothing offended his taste more than a want of symmetrical arrangement in a discourse, while his piety uttered indignant rebuke at any want of clearness or fulness of evangelical statement.

His uniform urbanity of manner has seldom been equalled; but he often made himself felt in the consciences of others with terrible effect. He never, on these occasions, roused *resentment*, for there was no mixture of personal feeling with his remarks. His evident aim, the advancement and honour of evangelical truth, redeemed his motives from censure, and he always shielded *himself* behind some great undeniable and important principle, whose palpable violation warranted warning or rebuke. On one occasion a student preached from Jeremiah vi, 14,—“They have healed also the hurt of the daughter of my people slightly,” &c. The Doctor opened his criticism by remarking on the enormity, danger, &c., of the charge contained in the text, and added,—“I am afraid, my son, you may have partly fallen under the very censure—what you have said is true, but you have not told us the whole truth.” He then dissected the subject, and the sermon seemed like an insect in the palm of a lecturer’s left hand, which he turns over with the fore finger of his right, “as a very little thing,” while exposing it to view; and, on finishing his exhibit, left the theme, *ministerial unfaithfulness*, before us, dilated in its form and impressive for its awfulness. Encouraging the spirit of Missions and Church Extension, he advised a student, in whose abilities he had confidence, to go at once to Detroit. The young man conveyed an expression of his self-distrust, by naming, among other “lions in the way,” the fastidiousness of public taste,—that people have itching ears, &c. “Scratch them, my son,” said the Doctor,—“scratch them by all means. You surely would not leave them to perish because their ears itch. Some one must do it, and why not you?” With his usual aptness he then threw out suggestions, defining the limits between “becoming all things to all men,” with a view to save, and sinful compliance, involving dereliction of principle, as was Aaron’s in making the Golden Calf, because the people were importunately set on mischief. Nothing disturbed his feelings more than the irreverence for the Word of God, which is so often betrayed by imperfect or perverting quotations of it. In the lecture-room he always insisted rigidly on definitions, and literal and exact rehearsal of the text of Scripture. On one occasion he uttered this withering rebuke to an offender:—“You quote Scripture just as the Devil did to Christ, when he tempted



Him—you leave out the very point of the passage. You doubtless mean right, which *he* did not, but you should not be found in such company. The Lord never said what you told us that He had said;—be cautious.” Another repeated several times in a discourse,—“*I think.*” The fireside criticism of the Doctor was to this effect:—“*You think.* You! who are you? Your being one of the lights of the world alone can justify this use of *Egomet.* *You think!* You have no right to *think*, and give forth *your* thoughts, when you come to men with a message from the Lord of Hosts—‘Thus saith the Lord.’ What depends on your individual opinion is not worth repeating, nor are men bound to receive it. If a subject be doubtful, or is questioned, and you have reasons to advance that go to establish a certain conclusion, of sufficient importance, name *them*—but always hide your little *self* behind *your subject*, when you reason out of the Scriptures.” He then bade us remember the nursery song of little Jackey Horner, and said that a preacher, with his *I think*, was not a whit more sublime than, and was not unlike, in his estimate of true grandeur, to, that trundle-bed hero, when he “put in his thumb, and pulled out a plum, and said what a man am I.” All laughed heartily, but to the taste of one at least the dose was rather overcharged with acid. My own wounds ache a little yet at one reminiscence in this connection. My first essay at sermonizing was a short time after entering the Seminary. My text, the Ministerial Commission, Mark xvi, 15. “Go ye,” &c. Recently from College, and accustomed to the use of the pen, the agony of effort in preparing it was not prolonged over a couple of days; and I felt cheered by the prospect of facility in pulpit preparation. After its delivery, I awaited, with some degree of composure, the usual ordeal. The Doctor complimented me on the rhetorical and literary merits of my production, and, as he advanced, I began to feel very happy; whereas he was lifting me up only to cast me down. “It is a beautiful eulogium on the Gospel,” said he, “but there is not a word of Jesus Christ, such as will save the soul, in it. It is all *about* Christ, but not Christ in his person, or offices; so that a perishing sinner can find the way to Him, or a disconsolate saint get hold of Him, from any thing you have said.” I felt as though I had run at full speed against the side of a house. Perceiving my confusion and distress, he changed his tone and said that he knew I could do better, and that hereafter he wished me to be sure, whatever might be the character of the casket, not to forget that the jewel was the principal thing, and that the casket was worthless without it. My next sermon on “Be thou faithful unto death,” &c., was undertaken with fear and trembling, and cost me a fortnight’s labour. I chewed up, in my distress, half a dozen quills, wandered from room to room, and strove to get some clear practical apprehension of the meaning and bearings of the criticism, and, on its delivery, had the satisfaction of receiving due encouragement. A mere tyro, I could not clearly apprehend, at that time, his distinction. I can now see that there was kindness in the severity. A church in the Classis of New York had called a minister, and offered the petty sum of two hundred dollars annually. The Doctor rose and remonstrated at what he considered an indignity. The person called did not welcome the sympathy, and replied, with sufficient rudeness, “Dr. Livingston, naked came I into the world and naked I expect to go out of it, and if I choose to accept a call for two hundred dollars, I do not think it is any body’s business.” “Oh,” was the reply, “I beg pardon—I see I was mistaken—I will not stand in the way of the gentleman’s action, under the consciousness of the correctness of the estimate made of his services—I withdraw my opposition.”

His preparation for pulpit service generally consisted of a careful analysis, more or less full, according to circumstances. This he studied, dwelling consecutively on the different points, till the whole subject stood out to his view





in all the attraction of a proportioned, important, living thing. By keeping his mind concentrated upon the main thoughts, the appropriate phraseology readily occurred during delivery. As he usually omitted to take his analysis into the pulpit, he would occasionally forget some argument, or illustration, or sentiment, on which he laid no inconsiderable stress. He preached after the death of his wife, and the Sabbath after his second granddaughter had been pronounced incurable of a lingering disease, a sermon on Hebrews xii, 1, 2. Taking it all in all, it is venturing but little to say that the impressiveness of that service has not often been surpassed. Some time after reaching home, instead of reclining, as usual, in his arm-chair, he paced the room, and it was evident there was a live coal on his heart on some subject. At length he exclaimed, soliloquizing,—“Too late to be helped now,—I ought to be whipped, I ought to be whipped.” On my looking up in surprise, and respectfully replying that such I felt sure would not be the verdict of his audience, he said that he had forgotten, absolutely forgotten, several things growing out of the subject, of special pertinence in view of circumstances, and of special endearment to his own heart. There was surely no need of self-reproach, after holding his audience enchained nearly an hour and a half. The lights and shadows of the picture were so disposed that the vision has not yet, after the lapse of thirty years, entirely lost its exciting power. The bearing he gave to one topic of the text,—the cloud of witnesses, the ideal presence of it which he so vividly summoned, deserve to be ranked among the noblest specimens of pulpit power.

Professional men, whose nerves ache, whose time is precious, and whose engagements are stated, have few greater annoyances to encounter than long, unseasonable calls, or visits, amounting, as they often do, to well-nigh a *visitation*. With the advance of age, the interruptions, thus occasioned, became well-nigh intolerable; and, by a process,—a slight of manner, that cannot be defined, yet without the least breach of good manners, he could generally contrive, as it was familiarly termed, “to bow company out.” A person, not apprised of it, would be wholly unconscious of having been set adrift. Those who were, were often highly amused with the gentle violence employed, if once a visitor had got so far as to *offer to go*; and when they were, as most of his acquaintances, both plebeian and patrician, were, the subjects of it, they submitted in good nature, and felt much more amusement than smart.

Opportunities for more than usual closeness and frequency of observation warrant me in speaking of him as well-nigh engrossed in the things of God's Kingdom and Spirit. He spoke with explicitness, yet sparingly, on the topics of the day. His habits were eminently devotional. His lectures were often interspersed with pious, practical remark, indicating the bearings of truth on Christian consolation, duty and hope.

He never suffered to pass by unimproved an opportunity for inculcating upon the students warm, experimental piety, as the most effectual guard against error, the most vigorous spring of activity in Christian duties, as well as the richest, surest source of practical wisdom and sound judgment in conducting the affairs of the Church. Every thing that met his view seemed to be suggestive of the “great things of God's law” and Kingdom. Tidings of calamity led him to remark on the evil of sin. Civil commotion, the “shaking of the nations,” was associated in his mind with the footsteps of Him whom Isaiah saw in vision, “coming with dyed garments from Bozrah, travelling in the greatness of his strength.” The close of the day was almost always attended by a solemn reference to the close of life. Often, in the family circle, when conversation flagged, abstraction became manifest, and the first words he uttered, when again breaking silence, showed that his thoughts had been on Christ and Heaven.



Although I may betray my own simplicity by the occasion of what I am now going to relate, let Christ be magnified.

After a sermon, on a Communion Sabbath, on the "*witness within*," I was favoured, as some one of the students generally was, to attend him home after the service. On my remarking, in reply to something incidental that fell from him in relation to the subject, that I supposed, from his great familiarity with the Scriptures, from his long-continued and deep experiences, from the promised manifestations of God to the soul, and the natural increase of light as we draw nearer to its source, that he could almost say that he "walked" no longer "by faith," but well-nigh, in a sense, "by sight," and that the use of the Bible was, in a measure, superseded,—he promptly interrupted me by the rebuke,—"*Tut, tut, tut*, my child! how you talk! You surely don't know what you are saying. Your '*in a sense*,' '*in a measure*,' are worth nothing as qualifications and limitations of a most dangerous sentiment." After a few kind words to relieve my confusion, he added,—“You are at a point where you may easily go astray, as many have done before you, and it is important that you should understand. It is not difficult to construct dogmas out of the Bible. Words are mere signs,—sounds that suggest the mere notion of things; but the apprehension of the things themselves, in their nature and influence, belongs to the new nature. ‘Who knoweth the things of a man, but the spirit of man that is in him?’—but this apprehension can arise only in the order and by the methods of the Lord's appointment. The Bible, of whose use being superseded you just now spoke, is the sum of all spiritual knowledge. The fulness and glory of what its words mean can never be exhausted. The ‘riches of Christ are unsearchable’. He is God's ‘unspeakable gift.’ In Heaven, and throughout eternal ages, what the redeemed see and enjoy will be only the development of the hints, and fulfilment of the promises set forth in the Bible. We shall there have facilities and means for knowing, which here we do not enjoy; but the lesson and the bliss are the same in kind. Christ crucified is the library the redeemed will study throughout eternity. Let me make this plain to you. The things of God's Spirit and of Heaven are all realities—verities, just as the stars are—they exist, though they are not seen with the naked eye. The Bible stands in the same relation to the spiritual and unseen, to the child of God, that the reflecting telescope does to the stars for the purposes of the astronomer. A blind man cannot see by means of it, if he tries; but a man who has sight cannot see what in itself is visible, without it. He must carefully look into it to discern and get a sense of what is passing so far above him. If there were no stars there would be no image or notice to his sense of any thing; but though there be, he gets at the knowledge of them and traces them only while he looks into the telescope; and every time he looks, and while he looks, the impression is renewed and his views enlarge, and the power of the discoveries made is confirmed and strengthened. ‘We all, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory.’ You have now got my answer to your question. Never let me hear you again say a word that sounds like taking down the Bible from its place in the firmament of the Church—it is the reflection of the light and the glory of God in the face of Jesus Christ. I know nothing of Christ but by and through the Bible, and though, blessed be his name, the secret of the Lord is with them that fear Him, the Bible is as really the means of my knowledge and experience as it is the test of its value and quality. Never separate the Word and the Spirit of the Lord. If the Word is dethroned from its supremacy, you open the door to the wildest enthusiasm, and have nothing left whereby ‘to try the spirits, whether they be of God.’ If you exclude the Spirit, you make formalists, and the Church becomes an Ezekiel's valley. There are many things



in religion that are understood only by the heart. The most dangerous men to the Church are those who, having no special propensities to outward immoralities, enter the ministry as a profession, without piety,—cold, dogmatic speculators. Their power to do harm is in proportion to their genius, their love of the curious, and ability to construct theories, and the lures to ambition or avarice that may be presented to lead off in some new movement; and away they go, confounding gain and godliness. Every man has at least ten friends, and those ten have each ten more. If a broom-stick could talk, it would have followers, though it had no more sense than broom-sticks generally have. The facilities for propagating error are indefinitely great. ‘One sinner destroys much good.’ The knowledge, experience and love of the Truth are the only means of safety. ‘The wise shall understand.’ Study carefully the Nineteenth Psalm. Remember ‘No man, speaking by the Spirit of God, calleth Jesus accursed.’ The teaching of the Holy Spirit secures the knowledge and love of the truth respecting the Lord Jesus. No man on this side Heaven gets beyond the necessity and experience of David,—‘Thy Word hath quickened me.’” With his usual admiration of Watts, he then repeated,

“And when my spirit takes her fill  
At some good word of thine,  
Not mighty men that share the spoil  
Have joys compared with mine.”

As he encouraged communication on spiritual themes, a student once complained that he felt it difficult to get away from the influence of present things, and to feel the power of the world to come, and that he did not know how it would be possible to discourse to men pertinently, and with effect, in this state of mind; and added that he supposed, however, the difficulty would become less with the advance of life, and that the attraction, in spiritual, as in natural, things, becomes stronger, as a body gets nearer to the centre. All was, however, prefatory to the question,—“How it felt to be old—whether theory was not largely surmounted—whether there was not an actuality in eternal things, heretofore but feebly felt and perceived, and a realization of their existence and glory allied to what we feel in regard to earthly things when we see them—there they are, right before us, and we are moved directly, sensibly, by them.” The venerable man, with the modesty and humility of true piety, drew, as it were, a veil over his experience, as he replied,—“There is but one answer to all this—Now, we see through a glass darkly—then, face to face.”

It is a familiar fact that, though he was raised above the fear of being dead, he often spoke tremblingly of the process of dying. He once said,—“It is an awful hour—strong faith is necessary to support us in it, and habitual reflection alone can prepare us for it. It is a subject not to be talked about, but pondered. If my blessed Lord will only keep me, my heart shall not fear; and we may all pray for an easy release.” His desire was granted. The affecting result is known. He was found dead in his bed. When the shutters of his chamber were thrown open, the morning light revealed him gently sleeping in Jesus.

“Life so sweetly ceased to be,  
It lapsed in immortality.”

Comparisons are invidious. The Master and the Cause are the same in every age. All members have not the same office. It is unjust to test men of one age and generation by the adaptations required by the circumstances of another. Suffice it to say, Dr. Livingston was one of whom, as concerning others of his day, it may eminently be said that, like Moses, “they were faithful in all God’s house.” What could they be more? They were firm in emergencies, and wise in



council. They understood the laying of foundations, and the philosophy of outline and construction. If they were not ornamented capitals, to them belongs the higher honour of being Doric pillars. If they were not adepts in matters of taste, they were more,—they were “wise master-builders.” If they failed to tickle the ear, it is enough to say they scorned to attempt it; but they commended themselves to the conscience, and they awed and pierced it. They commanded high personal respect—they possessed eminently the power of presence. The spirit of reverence prevailed under their ministrations. They so set forth the law that crime sent a shudder through the heart of society, and evil doers were put at quarantine by the power of a public sentiment, which was indebted for its tone to the stern morality of the Gospel as they held it forth. They so preached the Cross that the prevailing characteristic of religious profession was the experience and exhibition of a transforming influence, of which the Scriptural solution is the energy and indwelling of the Spirit of Christ. The establishment of the work of their hands upon them is largely seen in the wholesome sentiments and efficient institutions that bless us, their children. Elisha was recognized in Israel as “the young man that poured water on the hands of Elijah.” Without glorying in man, or arrogating personal superiority, the students of Dr. Livingston have reason to cherish his memory, and to bless the Lord that they had such a Gamaliel. With the mention of his name are associated in their minds venerableness of appearance, blended dignity and kindness of manner, love of the “truth as it is in Jesus,” holy, living, and faithful endeavours to train them for holding the Redeemer forth, as “speaking in righteousness, and mighty to save.”

Yours in Gospel bonds,

JAMES ROMEYN.

FROM THE RT. REV. WILLIAM INGRAHAM KIP, D.D.,  
BISHOP OF CALIFORNIA.

ALBANY, March 22, 1848

My dear Sir: In accordance with your request, I send you an account of the incident in Dr. Livingston's life, about which we were recently speaking. The generation which witnessed it has long since passed away, and I suppose that no one, who was present when it occurred, is now numbered among the living. My father frequently related it, but since his death, I am probably the only person in whose memory it dwells. It is something, perhaps, worth recording, as illustrating both the character of Dr. Livingston, and the spirit of the times in which it happened.

My grandfather, Leonard Kip, was an Elder in the Dutch Church in New York, and a warm personal friend of Dr. Livingston. It was a friendship which he bequeathed to his children to continue, and you will find that many of the letters in the published Life of Dr. Livingston were written to my uncle. In November, 1783, while the British were preparing to evacuate New York, my grandfather, after an absence of several years, returned with his family to their residence in the city. Here they were, shortly afterwards, joined by Dr. Livingston, who, as was his custom, when visiting the city, made their house his home. One of the Dutch churches was prepared for service, and notice was given that, on the following Sunday, the Doctor would officiate. My father was then ten years old, and, more than half a century afterwards, he often said he well remembered his walk to church, holding his father's hand, and in company with the Doctor, and the appearance there of many British officers in their red uniforms, dispersed in little groups among the congregation. They were expecting to sail in a few days, and, in the mean time, to while away an hour, had come “to hear what the Yankee Parson would say.”





The Doctor ascended the pulpit, and the first announcement was, that they should "sing to the praise and glory of God, the twenty-first Psalm,"—which he, accordingly, proceeded to read in his most emphatic manner :

"In Thee, Great God, with songs of praise  
Our favoured realms rejoice ;  
And, blest with thy salvation, raise  
To Heaven their cheerful voice.

"Thy sure defence from foes around  
Hath spread our rising name ;  
And all our feeble efforts crown'd  
With freedom and with fame.

"In deep distress our injured land  
Implor'd thy power to save ;  
For peace we pray'd ; thy bounteous hand  
The timely blessing gave.

"Thy mighty arm, Eternal Pow'r,  
Oppos'd their deadly aim ;  
*In mercy swept them from our shore,  
And spread their sails with shame."*

But fully to realize this scene it is necessary to have known Dr. Livingston—you who were personally acquainted with him, can remember his large and commanding form, so admirably set off by the huge powdered wig; his majestic manner and deep impressive voice, which all united to make the younger portion of his flock (as I can testify from my own experience) look up to him with a kind of awful reverence. On the present occasion, these personal and physical advantages were called into requisition, to give the fullest possible effect to his reading of the Psalm of triumph. You may imagine how it fell on the ears of men, already mortified and maddened by defeat. If, at this time, they had "come to scoff," we cannot affirm that they "remained to pray," yet we can readily believe they never felt disposed to repeat their visit to the "Yankee Parson."

With great regard, I remain

Yours very truly,

W. INGRAHAM KIP.

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## ELIAS VAN BUNSCHOOTEN.\*

1773—1815.

ELIAS VAN BUNSCHOOTEN was born at New Hackensack, township of Fishkill, Dutchess County, N. Y., on the 26th of October, 1738. His father, Teunis Van Bunschooten, was a farmer in very comfortable circumstances. The family consisted of five brothers and three sisters. It was somewhat remarkable that, though all the brothers lived to adult years, and some of them became old and affluent, none of them were ever married. The sisters, however, married, and had large families. The estate was twenty years in a course of settlement, and the interest, accumulated in the hands of the Court for distribution, exceeded sixty thousand dollars.

\* New Brunswick Review, 1855.



Of the manner in which the subject of this sketch passed his early years nothing is now known. He was graduated at the College of New Jersey in October, 1768. He prosecuted his theological studies under the Rev. Dr. Meyer, of Kingston, as appears from a receipt in the Dutch language, acknowledging the payment, by Mr. Elias Van Bunschooten, student of Theology, of three pounds, two shillings and sixpence, for board and tuition :

He was licensed to preach in 1773. He was settled the same year at Selaghticoke, on the Hudson, where he laboured till 1785, when, for some reason not now known, he resigned his charge. On the 11th of May, 1785, he received a joint call from the Consistories of three churches,—namely, Minisink, Magagkamaek and Walpack—on the 9th of July he accepted the call, and on the 29th of August was installed by his old and intimate friend, the Rev. Jacob R. Hardenbergh. His parochial charge extended fifty miles, through which the settlers' axes had forced a few rough horse tracks. The second of his preaching stations,—Magagkamaek, was near the romantic spot now known to travellers over the Erie railroad, as Port Jarvis. The third,—Walpack, occupied an angle of the Delaware, where three States, New York, New Jersey and Pennsylvania, corner on each other. His salary, which was little more than a hundred pounds, was raised by the three congregations in unequal proportions. There is a local tradition that a Deacon on whom it devolved to collect his pittance at Minisink, failing to make payment, mortgaged his farm to the Dominie as security. The mortgage was foreclosed after his ministry in that place ceased, and was given to the church for a parsonage.

It was while he was ministering at these three different places that the Clove Church was formed. This place had its name from the Dutch *kloof*, a valley cloven by a stream ; and it forms part of the township of Wantage. The inhabitants, numbering fifty-eight, in an instrument bearing date August 21, 1787, petitioned the Reverend Classis of New Brunswick to organize a church among them. On the 16th of September following, the Classis took order for the formation of a new church in accordance with their wishes, and appointed Mr. Van Bunschooten to attend to the duty and ordain the officers. This, accordingly, took place, on the 16th of April, 1788.

He seems to have taken up his abode at the Clove in 1792, though still extending his labours over as wide a tract as ever. In 1799, at a meeting of the three Consistories of Minisink, Walpack and the Clove, it was agreed to separate. His field, though still quite extensive, now included only the congregation of the Clove, having for an out-station Magagkamaek ; or, as it was called in common parlance,—"Over the Mountain." In a communication to the Classis, at this time, the Consistory of the Clove solicit that the separation of the congregations may not disturb the pastoral relation between the Consistory and Mr. Van Bunschooten ; "forasmuch," say they, "as he is willing to serve us as many Sabbaths a year as we can reward ; for we are persuaded we cannot obtain a sufficient support for a minister of the Gospel with a family ; besides, our evangelic preacher has purchased a farm, and the days that the Lord will suffer him to live he means to spend amongst us." Here he laboured alternately on his farm and among his flock, with great diligence ; and a considerable number of his people were hopefully converted to God through his instrumentality. In 1803 a revival of religion took place in connection with his labours, which brought forty-two new members into his church. In 1812 he was obliged, on account of the



infirmities of age, to withdraw from the active duties of the ministry, but he retained the confidence and affection of his people undiminished till the close of life. He died, at the Clove, after a lingering and painful illness, on the 10th of January, 1815, in the seventy-seventh year of his age.

Mr. Van Bunschooten is now chiefly known as a generous benefactor to the Church with which he was connected. At the suggestion of the Rev. Dr. John H. Livingston, with whom he had been in intimate relations during a large part of his life, he was induced, in the year 1814, to endow the Trustees of Queen's (now Rutgers) College with the sum of fourteen thousand six hundred and forty dollars, which was afterwards increased by a bequest in his will to the sum of seventeen thousand dollars, the income of which was to be applied to the education "of pious youth who hope they have a call of God to preach the Gospel of Jesus Christ;" and the beneficiaries to be such only as are recommended by the General Synod. The fund at present somewhat exceeds the sum of twenty thousand dollars.

The following paragraphs from the instrument of donation are strikingly illustrative of the character of the donor:—

"The giver humbly desires that these terms be recorded in the Record of the General Synod, and in the Record of the Particular Synods, and in the Records of all the Classes belonging to General Synod; and to be read in the said judicatories at their ordinary meetings; not for aggrandizement or self ostentation, but to be an humble pattern for others to copy after; if the thing being so kept alive and considered, who knows whether God, in his good providence, would not move some to do the like?

"It will also be the pleasure and delight of him (the bestower) and others that all officers of the College live frugal and industrious, and thus set a good pattern to their pupils; and all ecclesiastical officers deport themselves diligent, frugal and pious before those over whom they are set for edification; thus to prepare not only for Heaven, but also for the approaching Millennium,—the commencement of which may not be at a farther distance than the present living. It is also the humble and sincere request of the donor that the above said officers exhibit no especial inclination for luxury and accumulation of wealth, which is offensive, and bars the door of donation. On the said terms and recommendations, the giver is willing to bestow as before-mentioned."

In 1817 the General Synod testified their respect for the memory of this venerable man, by procuring the removal of his remains from the spot where they were originally interred, in the graveyard of the Clove, to the cemetery of the First Reformed Dutch Church in New Brunswick, N. J., where they now rest beneath a monument bearing an appropriate inscription. At the exhumation of his remains a circumstance took place which is worthy of record. Among the persons convened on the occasion was a very respectable female, who had grown up under Mr. Van Bunschooten's ministry. When she saw the coffin raised, she was so overwhelmed by the remembrance of his sermons and more private instructions and admonitions, which had been lost upon her, that she found it impossible to restrain her feelings, and actually sunk into a state bordering upon despair. After spending many months in a state of deep concern, she found the joy and peace in believing.

FROM THE REV. JOHN GOSMAN, D.D.

SAUGERTIES, August 9, 1862.

My dear Brother: The only interview I ever had with the Rev. Elias Van Bunschooten was at the meeting of the General Synod at New York, when he made his donation for the education of indigent students. I have, however,



had a good opportunity of learning his peculiarities from many persons who were well acquainted with him; and, since I received your request, I have had a conversation respecting him with my neighbour, Dr. Ostrander, who had seen him frequently, and not only corroborates all my own impressions, but adds several items of which I was before ignorant. He was certainly a man of mark in his way; and if striking peculiarities of character entitle one to a place in your work, there is no disputing his claim to commemoration.

Mr. Van Bunschooten was about six feet in height, of an erect and stately carriage, with something about him that reminded you of an Indian chief. His general manner, I should say, was lacking both in simplicity and geniality; and yet among those with whom he was familiar, his sternness is said to have disappeared and given place to a free and pleasant style of intercourse. No doubt the very primitive and uncultivated field in which his lot was cast had much to do in giving the tone to his own character; and yet I may safely say that, apart from all external influences, he had certain phases of mind and temper that, under any circumstances, would have attracted observation. One of the most remarkable of these was an exactness, amounting even to parsimony, in his ordinary transactions, combined with a thoughtful and generous regard for the wants of the poor, to say nothing of the wider range which his charity took in its more permanent and strictly religious provisions. It ought to be stated, however, that his exactness was exhibited as well in paying as in requiring the uttermost farthing; and he has been known to bother a man till he had well-nigh lost his patience, in endeavouring to get into his hand three cents, which he happened not to have with him, but which were necessary to complete the amount which he owed. To such a ludicrous extreme even did he carry his sense of justice, that, during his last illness, which continued for three months, he insisted, every morning, upon paying the person who had watched with him a day's wages in silver; and all remonstrances against receiving it were to no purpose.

Without claiming for this eccentric man any very remarkable powers of mind, I think there is decisive evidence that he had a highly respectable intellect, and that it had received a corresponding degree of cultivation. There is not only traditionary testimony to this effect, but he left behind him a library, consisting of a large number of rare and valuable theological works, in English, Latin, and Dutch, which, if they were any thing more than rubbish in his dwelling, must have betokened pretty decided intellectual tendencies. In addition to this, it may be mentioned that the people to whom he ministered, though exceedingly rude and unlettered when he went among them, gradually improved in their minds and manners, until they have now no reason to shrink from a comparison with the inhabitants of almost any part of the country.

Mr. Van Bunschooten preached both in Dutch and English, as occasion required. It was his custom to write out the leading thoughts of his discourse, and trust for the filling up, and especially for the language, to the excitement incident to the delivery. The outlines of his sermons that remain are all in the Dutch language, and show the tone of his preaching to have been highly evangelical. He is said to have treated his subjects with logical perspicuity, and to have made much use of Scripture language. Candour compels me, however, to state that I have heard what purported to be faithful quotations from his sermons, from perfectly credible persons, the suppression of which, I am sure, will not be injurious to his fame. His voice was not loud, but his manner in the pulpit was earnest and impressive.

His influence, as a Minister of the Gospel, so far as I can learn from the best authorities, was of a pure and healthful character; and, though there are few now living to bear testimony concerning his ministrations, it is believed





that some of the seals of his ministry still survive. But that which chiefly entitles him to the grateful remembrance especially of the Dutch Church, is the munificent provision which he made for the education of her sons. Though the style and conditions of the legacy were odd enough, and strikingly illustrate the eccentricity of the donor, yet its substance is an enduring attestation to his far-seeing and comprehensive benevolence.

In the best of bonds, ever yours,

JOHN GOSMAN.

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## SOLOMON FRÆLIGH, D.D.\*

1774—1827.

SOLOMON FRÆLIGH was born on the 29th of May (o. s.), 1730, about two miles East of Redhook, then in the County of Albany, now in the North-westerly corner of the County of Dutchess. His father was a farmer in the middle walks of life. While he was yet an infant, his parents moved across the Hudson to the Clove, between the Paltz and Rochester; and, when he was twelve years old, they moved again and took up their abode at Caatsbaan. Until he was about fourteen, he took his full share in youthful sports, and was, in the main, thoughtless of his higher interests, though serious reflections would sometimes obtrude to throw a shade upon his path. About that time an awakening of considerable extent took place in the neighbourhood where his parents lived, under the ministry of the Rev. Johannes Schuneman; and the preaching of this excellent man, seconded by the faithful efforts of the boy's devout mother, was instrumental of giving a new direction to his thoughts and feelings, and inspiring him with an earnest desire to become a Minister of the Gospel. He began at once to urge his parents to give him a liberal education; but, though they were disposed to respond favourably to his wishes, they could not, in view of their very moderate worldly circumstances, at once, see their way clear to do it. His mother, however, upon reflection, was disposed to encourage the undertaking, and the result was that, when he was in his eighteenth year, he went to live with the Rev. Direk Romeyn, for the purpose of being instructed by him in the preparatory branches. Here he continued, and was treated with great kindness for three years; during which time he was occupied partly in teaching a school, though he was also diligent in study, and acquired considerable knowledge of the Latin and Greek languages, and of several of the sciences. Here, also, his religious impressions gained additional distinctness and strength, under the preaching of his instructor, so that he was enabled to make a public profession of his faith by joining the communion of the Church. On leaving Mr. Romeyn, he went to Hackensack, in Bergen County, N. J., and entered the somewhat celebrated Academy in that place, under the care of Mr. (afterwards Dr.) Peter Wilson. Here he remained three years more, diligently engaged in study, and, at the end of that period, so extensive and thorough had been his course that the degree of Bachelor of Arts† was conferred upon him by the College of New Jersey.

\* Brief Memoir by himself.—Demarest's Fun. Sermon.

† Such is the statement in the printed Autobiography; but, according to the College Catalogue, it was the degree of *Master of Arts*.



Having thus completed his literary course, he forthwith commenced the study of Theology under the direction of that eminent divine, the Rev. John H. Goetschius, then Pastor of the churches of Hackensack and Schraalenbergh. Here he spent yet another three years of hard study; and, during a part of this time, was not a little perplexed with doubts in respect to his own spiritual state, and of the purity of his motives in looking towards the ministry; but these doubts gradually subsided under the influence of a conscious desire to win souls to Christ. By his theological instructor, and the Consistory of the Church to which he ministered, he was appointed a Catechist; and was often employed in catechising and instructing the youth of the congregation. He was greatly encouraged by observing the effect of his efforts in this capacity.

He was examined for licensure, before the Convention, in October, 1774,—the examination in the Languages being conducted by the Rev. Mr. Leydt\* and Dr. Hardenbergh, and that in Theology and kindred branches by Dr. Livingston. Having been duly licensed, he received calls, almost immediately, from Long Island, from the Manor of Livingston, and from Neshaminy, Pa. On the 11th of June, 1775, he was ordained and installed Pastor of the four Reformed Dutch congregations in Queen's County, L. I. After labouring here, for fifteen months, with little apparent success, and not without considerable inquietude from the disaffection of many of his parishioners towards our National Independence, he fled to New Jersey, and barely escaped being taken prisoner by the British army. In this perilous flight he lost all his worldly substance, including even his books and clothing. He made his way directly to Hackensack, his former home, where he preached a sermon bearing upon the pending contest, which was warmly approved by many of his hearers, and among them Dr. Laidlie, who had fled thither from New York for protection; though the Tory part of his audience were so much enraged by it that they could not suppress their demonstrations of dissatisfaction even till the close of the service.

Mr. Fræligh almost immediately left Hackensack, and set out for the North, in company with Dr. Livingston, hoping to be engaged by some of the vacant Dutch Congregations along the Hudson, and above the Highlands. He had in his eye, more particularly, the Manor of Livingston, from which he had received a call while he was a candidate, and which was still vacant; but it turned out that he received and accepted an invitation from the Reformed Dutch congregations of Fishkill and Poughkeepsie to a temporary settlement among them. Here he remained about three years, and then accepted a call from the united congregations of Milstone and Neshanic, in Somerset County, N. J., though, on account of the opposition of the neighbouring ministers to his settlement, (for what cause I do not fully understand,) his Installation was delayed for a year. Soon after he commenced his labours here, a very extensive revival took place among his people, reaching persons of every age, character, rank and colour; but, according to his own statement, he attributed too much to himself, and too little to the influence of the Spirit; and, in the experience which followed, he recognized a severe chastisement for his having wished to rob God of the glory that belonged to him. He was first brought, by a severe illness, to the gates of death; and, after that, was given up to awful depression for six years; and, at one time,

\*JOHN LEYDT studied Theology under the Rev. T. J. Frelinghuysen, and was settled at New Brunswick from 1748 to 1783. He was of the Cætus party, and was a member of the Convention of 1771.



for several weeks together, he could not bring himself to enter the pulpit. At length, however, he obtained relief, and was never afterwards afflicted in a similar way.

In 1786 Mr. Frøeligh accepted a call from the Reformed Dutch Churches of Hackensack and Schraalenbergh, where he continued till the close of his life. For several years after his connection with these churches commenced, but few additions were made to them, and little of the power of religion was manifest among the members. But the first season that the Yellow Fever prevailed in Philadelphia, he preached a Fast Sermon, which marked the beginning of a powerful revival, that continued for nine months, and was the means of bringing nearly two hundred persons into the communion of the church.

Soon after the settlement of Mr. Frøeligh at Hackensack and Schraalenbergh, he began to receive under his care theological students, with a view to their preparation for the ministry. The Convention had chosen a Professor of Theology in 1784, and subsequently two Lectors of Theology, whose duties were nearly the same with those of Professor; but the students were still obliged to go to the Professor for his certificate. In 1791 Mr. Frøeligh was chosen one of these Lectors, as successor to the Rev. Dr. Meyer. In 1797 the Convention appointed two additional Professors of Theology, one of whom was Mr. Frøeligh. This office he continued to hold until 1823, when it ceased with his connection with the regular Dutch Church.

In 1811 the degree of Doctor of Divinity was conferred upon him by Queen's College.

In 1822 Dr. Frøeligh headed a small party, who seceded from the Church with which they had until then been in communion, and who now took the name of "The True Reformed Protestant Dutch Church." But it is unnecessary to dwell upon this stage of his history, as the main facts connected with this secession have already been stated in the Historical Introduction.

Dr. Frøeligh continued his labours with little abatement till near the close of life, being accustomed to say that it was "better to wear out than to rust out." He preached at Schraalenbergh on the last Sabbath in January, 1827, from II Tim., iv, 6-8; and the character of the sermon suggested to several of his friends the idea that he had nearly finished his course. He preached again at Hackensack on the next Sabbath, and, shortly after this, became seriously indisposed. He preached once more at Schraalenbergh on the fifth of August following, from Rev. iii. 21; and this was his last sermon, and his last visit to the sanctuary. He died on the 8th of October, 1827, in the seventy-eighth year of his age, and the fifty-third of his ministry. One of his dying sayings was "I have had many and bitter enemies, who have tried to do me the greatest of all possible injuries in the world, but I can say, from the heart, I do not feel the least ill-will against any one of them. I am at peace with my enemies, and can forgive them all."

On the 11th of November, 1771, soon after Mr. Frøeligh went to Hackensack to place himself as a student under Dr. Peter Wilson, he was married to Rachel, daughter of Isaac Vanderbeek. They had nine children, - four sons and five daughters. His eldest son, *Peter Ditmars*, became a clergyman, and was settled for some time over the True Reformed Dutch Churches of Acquackanonk and the English neighbourhood.



## FROM THE REV. THOMAS DEWITT, D.D.

NEW YORK, September 9, 1861.

My dear Sir: Dr. Solomon Fræligh, though involved in a protracted and violent controversy, which of course procured for him many enemies, was nevertheless a man of too much mark, not to be entitled to a memorial among the prominent ministers of his denomination. Most of his contemporaries, especially of those whose relations with him rendered them most capable of forming a correct estimate of his character, have followed him to the grave; and I am not aware that many of his brethren survive, whose opportunities for knowing him were better than my own. My acquaintance with him commenced in 1809, when I went to reside in his family at Schraalenbergh, N. J., to avail myself of his aid in the prosecution of my theological studies. I continued with him during eight or ten months; but after this only met him occasionally, chiefly at meetings of Synod.

In his exterior there was nothing so strongly marked as to attract particular notice. He was of about the ordinary size, perhaps slightly corpulent, and with a countenance rather staid and sober than expressive of strong emotion. His manners, though not highly cultivated, were not generally otherwise than courteous, unless perhaps towards some of his ecclesiastical neighbours, with whom his relations were not such as to inspire any great cordiality. His mind was clear and discriminating, and his communications, whether in or out of the pulpit, were easily understood. He had not a highly excitable temperament, but, if his mind became fixed in any direction, it would move on with a dogged coolness, which some might call obstinacy quite irresistible. His manner in the pulpit, though not specially attractive, was serious and dignified, and showed that he felt the weight of the truths which he was delivering. His discourses were eminently practical, and some of them contained very close and pungent appeals to the conscience. As a Theologian, I do not suppose that his range of reading had been very extensive, but he was well versed in the ordinary routine of the old theology, and held all his theological opinions firmly and intelligently. He was very acceptable and useful as a theological teacher. Of his pastoral qualities I have no particular means of forming a judgment apart from the fact that his people were strongly attached to him, and in the unhappy controversy in which he was engaged, espoused his cause with great unanimity and cordiality. I will only add that he was an earnest Democrat in his politics, and, as one of the Electors of President of the United States, for the State of New Jersey, in 1800, gave his vote for Thomas Jefferson.

Very truly yours,

THOMAS DEWITT.

## FROM THE REV. HENRY OSTRANDER, D.D.

SAUGERTIES, January 30, 1863.

Dear Sir: I had excellent opportunities of becoming acquainted with the principles, and habits, and whole character, of the late Dr. Solomon Fræligh, being, for some time, an inmate of his family, and a student of Theology under his direction. I think it was impossible for one to be a witness of his daily life without being deeply impressed by the strength of his devout feelings, and his conscientious devotedness to his work as a Minister of Christ. He was very earnest in his advocacy of experimental religion, and in inculcating the necessity of forming the churches to a higher type of spirituality. He exhorted, prayed, sighed continually for more boldness and energy in discipline, more caution in the admission of members, and more conformity to





the letter and spirit of our constitutional requirements. It is evident enough that he was occasionally subject to deep mental depression, and temptations to doubt and unbelief; and, on other occasions, especially in his public ministrations, and in the distribution of the sacramental elements, his mind seemed rapt into a state of holy admiration. His frequent wrestlings, fastings, and devout intercourse with his familiar friends, imparted additional earnestness and pathos to his public exhortations. When not borne down by any special calamity, he was generally lively in conversation, and particularly disposed to relate interesting anecdotes, sometimes to amuse, sometimes to instruct. Possessing an excellent memory, an intellect comprehensive and capable of profound research, and a habit of untiring industry, it is no wonder that he should have accumulated, as he actually did, a large fund of theological and historical information. Nor was it strange that, being warmly attached to the accredited standards of the Church, and being withal a staunch advocate for an earnest and deeply spiritual religion, he should have become one of the most influential and useful of our ministers.

Dr. Frøeligh was very minutely and thoroughly acquainted with the Dutch language—indeed, it was thought that he was scarcely inferior in this respect to the most learned of the Holland divines who had settled in this country. On his tongue the Dutch seemed to lose all its harsh and grating sounds, and to acquire a musical softness, and sometimes an air of solemnity, that fell gratefully and impressively upon the ear. As to the English language, he was less familiar with it than with his native Dutch; and yet he wrote English sermons, orations, addresses, essays and political communications for the press, in which he sometimes hit off ideas with great felicity of expression.

He was an intelligent and inflexible politician of the Republican school of his day; and manifested, perhaps, as much of partisan zeal as became a minister of the Gospel. The Democratic side of the question, which he always advocated in his printed communications, and defended in the pulpit on what he deemed proper occasions, and which he carried out as one of the Presidential Electors of the State of New Jersey, he adhered to, I think, with unyielding tenacity, till the close of his life. He considered every clergyman in the country solemnly bound to exert his influence, to the utmost, for the support of the national government; and whatever may have been thought of the ardour which he sometimes manifested on this subject, no man could reasonably doubt that he was an honest, conscientious patriot. He reprobated extravagant Eulogies pronounced at the Funerals of distinguished men, the evidence of whose integrity was of only an equivocal character—especially would he treat with contempt the efforts of orators to array the characters of deceased infidels, as was sometimes done, in the beautiful garb of Christian piety. With no lenient pen would he treat either the living or the dead, whom he believed to have erred grossly either from what he considered the true Christian creed, or from the principles of political integrity. The severity of his language, however, did not, of course, indicate an uncharitable frame of feeling; for, on many occasions, he showed, in his treatment of others, an enlarged charity and a spirit of true Christian condescension. He despised wealth, and expressed an earnest wish that he might die a poor man. He was always urging the necessity, and dwelling upon the criteria, of what he called "heartfelt religion." When one of his students expressed his admiration of the talents of Dr. John Blair Smith, he answered him with a gentle reproof, advising him rather to admire and strive to imitate the ardent piety of that venerated man.

It is not to be dissembled that, before ecclesiastical judicatories, questions were often discussed, in which Dr. Frøeligh had more or less of personal interest, and the determination of which was sure to interfere with his known



views of Scripture doctrine or ecclesiastical polity. On such occasions, his reasonings were plausible, if not conclusive; and his manner furnished the evidence of his deep sincerity. His skill in managing controversy was generally conceded, and his efforts in this way were often successful. He could lay no claim to the graces of oratory, yet his words were weighty and often irresistible.

Dr. Frøeligh was placed in circumstances of painful antagonism with some of his brethren, which gave to him no inconsiderable notoriety; but as this pertains rather to the history of his life than the delineation of his character, I shall pass it over without observation. It cannot be questioned, by his greatest admirers, that he had some marked imperfections; but I confess it is more grateful to me to think of his many substantial good qualities, and especially to think of him, as I believe he now is, with his imperfections all gone, and his excellencies magnified into the symmetry and purity and beauty of the Third Heavens.

Yours truly,

HENRY OSTRANDER.

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### WILLIAM LINN, D.D.\*

1775—1808.

The ancestors of WILLIAM LINN were inhabitants of the British Islands. At an early period in the settlement of this country, his grandfather emigrated from Ireland to the Western parts of Pennsylvania. His father, William Linn, was a respectable farmer, and had a numerous family of children, of whom the subject of this sketch was the eldest. He was born on the 27th of February, 1752, near Shippensburg, Cumberland County, Pa. He received the rudiments of his education at a school near his father's, and afterwards was sent to Grammar schools, first under the instruction of the Rev. George Duffield, of Carlisle, (afterwards Dr. Duffield, of Philadelphia), and next of the Rev. Robert Smith, of Pequea. During his residence at the latter place, an unusual attention to religion prevailed in the school, and several who afterwards became respectable and useful in the Gospel ministry, dated their entrance on the religious life to that period. Though he had been educated in the great principles of Christianity, it was here that his mind first became thoroughly awakened to his higher interests, and the purpose originated of devoting himself ultimately to the Christian Ministry. He entered Princeton College, one year in advance, in the autumn of 1769, and graduated in 1772. He held a high standing in his class, and was distinguished alike for exemplary deportment and thorough scholarship. After his graduation he returned to his father's and spent six or eight months in the study of Divinity, under the instruction of the Rev. Dr. Robert Cooper, minister of Middlespring Congregation, of whose church his father was a member. He then accepted an invitation to take charge of a Select School in Philadelphia; but, at the expiration of a year, returned and resumed his theological studies, under the same teacher. In April, 1775, he was licensed by the Donnegal (afterwards Carlisle) Presbytery, being then twenty-three years of age.

\* Ref. D. Ch. Mag. IV,—Dr. Bradford's Fun. Sum,—MS. from Miss Linn.



His future scenes of service were various. Entering zealously into the cause of our country's Independence, in the spring of 1776 he accepted a Chaplaincy in General Thompson's regiment, which was raised in the neighbourhood of Carlisle; and, about this time, was ordained by the Presbytery by which he had been licensed. This regiment, however, being soon ordered to Canada, and the situation of his family not permitting him to accompany it, he resigned his Chaplaincy, and shortly after was settled at Big Spring. Here he remained for about six years; and, though the field of his labour was a retired one, it was highly favourable to his preparation for the more important places he was destined to occupy. In the year 1784 he was placed at the head of a respectable Academy in Somerset County, Md. Here he laboured with assiduity and honourable success till the spring of 1786, when he accepted an invitation to the Pastorship of the Presbyterian Church in Elizabethtown, N. J. His Installation there took place on the 14th of June of that year; but, as his popularity soon became known in the neighbouring metropolis, he was called, within a few months, to be one of the Associate Pastors of the Reformed Dutch Church in New York. Here, for more than twenty years, he laboured with much diligence, and enjoyed the reputation of being one of the most attractive and impressive preachers of his day. But his health at length began to decay, and his constitution gradually failed, so that, in the last years of his ministry, he was frequently obliged to forego his public duties. In 1804 he received a severe shock from the death of his highly gifted and accomplished son, the Rev. Dr. John Blair Linn, of Philadelphia, from which he never recovered. Finding himself now incapable of performing the duties of the ministry, he resigned his charge in New York, and removed, with his family, to Albany. Desirous of turning to some account in his Master's service the little strength that remained to him, he engaged, for a year, to perform half the public duties in the Reformed Dutch Church in the city of which he had now become a resident; and, though he laboured in great bodily weakness, his preaching awakened no inconsiderable attention and admiration. Notwithstanding his protracted indisposition, he died at last suddenly. On the 6th of January, while sitting with his family, he sunk down apparently lifeless. When revived, he complained of darkness and pain, which proved to be the harbingers of his dissolution. When he became aware of his situation, he expressed a desire to live a little longer for the sake of his family; but submissively and cheerfully referred it to the determination of Heaven; and, when the hour of his departure actually came, he passed away with the utmost calmness, as if falling into a gentle slumber. He died on the 8th of January, 1808, in the fifty-sixth year of his age, and the thirty-second of his ministry. A Sermon, with reference to his death, was subsequently preached, by the Rev. John M. Bradford, D.D., from Proverbs. x, 7.

Dr. Linn was thrice married. His first wife was Rebecca Blair; his second was Mrs. Catharine Moore, the widow of an eminent physician in New York; and his third was a Mrs. Hanson, of Greenbush. By the first marriage he had twelve children, five of whom died in infancy; by the second he had two; and by the third one. One of his sons, by the first marriage, *John Blair*, became a distinguished clergyman in Philadelphia; and one of his daughters, by the same marriage, was married to Charles Brockden Brown, of Philadelphia, and another to Simeon Dewitt of Albany.

The following is a list of Dr. Linn's publications:—



The Blessings of America: A Sermon preached in the Middle Dutch Church, New York, on the Fourth of July, - - - - -	1791
Sermons Historical and Characteristical, [a duodecimo volume,] - - - - -	1791
A Sermon on the Spiritual Death and Life of the Believer, [published in the 1st volume of the American Preacher,] - - - - -	1791
A Sermon on the Christian Warfare, [published in the 3d volume of the American Preacher,] - - - - -	1791
The character of Simon the Sorcerer: A Sermon designed to prove that Baptism is not Regeneration, - - - - -	1793
Remarks on Dr. Moore's Address to the Members of the Protestant Episcopal Church in the City of New York, - - - - -	1793
Discourses on the Signs of the Times, [an octavo volume,] - - - - -	1794
A Discourse delivered on a Day of Thanksgiving and Prayer, on account of the removal of an Epidemic Fever, and for other National Blessings, - - - - -	1795
A Discourse delivered at Hackensack, on occasion of the meeting of a Commission of Synod to Compose certain Differences in the Congregations of Hackensack and Schraalenbergh, - - - - -	1796
A Discourse on National Sins, delivered on a National Fast, - - - - -	1798
A Eulogy on Washington, delivered before the New York State Society of the Cincinnati, - - - - -	1800
A Sermon before the New York Missionary Society, - - - - -	1800

In addition to the above, there was published a few years ago, in the New York Advertiser, a Sermon which Dr. Linn preached at Carlisle, on the 17th of March, 1776, before a Regiment of Soldiers, who were about leaving their homes to join the Army. I am unable to ascertain whether this sermon, as it appears in the Advertiser, was a reprint, or whether it was then published for the first time.

The following is an extract from Dr. Bradford's (unpublished) Funeral Sermon

“Dr. Linn was early distinguished for genius and eloquence. His Creator bestowed those qualifications which peculiarly fitted him for a public speaker. These he cultivated with care and success, and devoted them to the Church. Impressed with the importance of his office as the Ambassador of Heaven to guilty men, he made others feel its importance and solemnity. His compositions for the pulpit were neat, plain and perspicuous, adapted to the capacities of his hearers, and calculated to do them good. His manner, almost always agreeable, was sometimes deeply impressive and powerful. By him ‘the violated law indeed spoke out its thunders,’ and ‘fools who came to scoff remained to pray.’ He was a son of consolation, too who knew how to bind up the broken heart, and lead the penitent to the Saviour's blood. Ever a zealous advocate of the doctrines of grace, the scope of his preaching was to exalt God, to humble the sinner, and prostrate him with self-condemnation at the foot of the Cross, there to accept of salvation as a free gift through the merits of Christ. Earnest, pathetic, persuasive and alarming in his addresses, he peculiarly excelled in awakening sinners, and urging them to the refuge of the Gospel. On special occasions he shone with conspicuous lustre, and rose above himself, leading captive the feelings, and swaying the hearts of his auditors. Though his natural vehemence led him, at times, when his health was decayed, beyond the bounds of strict propriety, in his manner, yet, in pulpit eloquence, he has rarely, if ever, been excelled in the American churches. Though enjoying an almost unbounded popularity, and assailed by adulation, he frequently expressed his sense of its insignificance and vanity. He was engaged in the service of God, and aimed at the attainment of whatever might promote this service. He, therefore, rejoiced in that fame which extended his sphere of usefulness, but he took it not as his reward—for this he looked to God alone. He loved the cause of Christ in which he laboured, and viewed with peculiar delight all extraordinary talents which were devoted to the Church. A stranger to envy, and





profuse in his justice to the merits of others, in the decline of his own health and usefulness he employed his character, standing and age in assisting those who were coming forward in the ministry, still endeavouring to promote by others the cause he had early espoused, and in which he had spent his life.

"As a Citizen, he disinterestedly loved his country, esteemed its laws and government, and desired to see them obeyed and revered. He warmly entered into the interests of his native land, and constantly endeavoured to promote what he thought its true honour and prosperity.

"As a Man, in his intercourse with society, which he loved, and in which he shone, he was at first somewhat reserved; but his heart was the seat of sensibility and affection. His friendships were not numerous, but they were ardent; his attachments were formed with caution, but they were strong and lasting. A sincere friend, a tender husband, parent and head of a family,—if he failed in the duties of these characters, it was in being almost incapable of reproving those whom he loved. If he had enemies, he did not escape the common lot of worthy and excellent men. If he had failings, let us remember that he was a sharer in our poor, depraved, perverted humanity. If there were any which did not lean to virtue's side, and spring from the tenderness of his heart, any which did not arise from the nature of the complaints under which he laboured and lingered, and which many considered as ideal, let us spread over them the mantle of oblivion, and commit them to the mercies of our Heavenly Father, remembering our own faults, and that there is not a just man on earth that liveth and sinneth not. Our business is with his virtues and services, which demand our love and imitation. They were great, conspicuous and noble; and, while the reward of them is with his God, the memorial of them shall remain on earth. While the name of the wicked shall rot,—while the enemies of truth shall perish,—his name, his works and usefulness, shall be embalmed in the affectionate remembrance of the friends and relatives whom he loved, of the lost sinners whom he reclaimed and led to Jesus, of the numerous Christians whom he edified, of the various churches which he served. For the memory of the just is blessed, and the righteous shall be had in everlasting remembrance."

FROM THE REV. JACOB J. JANEWAY, D.D.

NEW BRUNSWICK, March 11, 1848.

Rev. and dear Sir: Your request for my recollections of the elder Dr. Linn carries me back to an early period of my life. I knew him quite well, and often heard him preach; but, as forty years have now passed since his death, I cannot recall much that will be illustrative of his peculiar characteristics. Indeed, I can do nothing more than communicate very briefly the most general impressions.

Dr. Linn possessed much more than ordinary talents, had enjoyed the advantages of an excellent education, and was of a naturally ingenuous and amiable temper. Though, at first, he seemed somewhat distant and reserved in his manner, you had only to become acquainted with him to find that he had excellent powers of conversation, and withal a truly genial spirit. But it was in the pulpit that he rendered himself at once the most attractive and the most useful. He had undoubtedly the reputation of being one of the most eloquent preachers of his time. He wrote his sermons and committed them to memory; and, with the mature preparation which he generally made, he appeared to great advantage. His delivery was natural and graceful, and withal highly animated; though I sometimes thought that he was too exuberant in his gesture. I remember once to have seen him sink down into the pulpit, so as to leave visible little more of his person than his head, and then rise up suddenly into an erect posture. He was particularly celebrated for his Charity Sermons. He was accustomed annually to preach a sermon in behalf of a Charity School connected with his church; and these discourses, both by the appropriateness of their matter, and the impressive manner in which they were delivered, attracted great attention, and were listened to by crowded audiences. His appeals to the feelings of his hearers on these occasions were quite irresistible; as was proved by the large contributions which were made in response to them. The general tone of his



preaching was at once evangelical and practical; and many of his discourses were singularly direct, pungent and effective. His published sermons are, I believe, a fair specimen of his efforts in the pulpit.

Sincerely your brother, in the best of bonds,

J. J. JANEWAY.

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## IRA CONDUCT, D.D.\*

1786—1811.

IRA CONDUCT, a son of Daniel and Ruth (Harrison) Conduct, was born at Orange, N. J., February 21, 1764. His father was a farmer, in comfortable circumstances, and was much esteemed for his piety, prudence and patriotism.

Young Conduct was fitted for College, partly by the Rev. Jedediah Chapman, the minister of his native place, and partly by the Rev. Dr. McWhorter, of Newark. He became a member of Princeton College towards the close of the Revolutionary War, and graduated in the year 1784. After leaving College, he taught a school for several years at Freehold, Monmouth County, N. J., and, at the same time, prosecuted a course of theological study under the direction of the Rev. Dr. John Woodhull, the Minister of the congregation in which he resided. He was licensed to preach by the Presbytery of New Brunswick, in April, 1786. He was ordained to the work of the Ministry, and installed Pastor of the Churches of Newton, Hardwick, and Shappanack, N. J., by the same Presbytery, in November, 1787, on which occasion Dr. Witherspoon preached. In the autumn of 1793 he accepted a call from the Reformed Dutch Church in New Brunswick, N. J., and was installed as its Pastor early in 1794. At the revival of Queens (now Rutgers) College in 1808, (in effecting which he had an important agency,) he was chosen Vice President of that institution. Dr. Livingston was chosen President; but the office was virtually nominal in him, as he confined himself to his Theological Professorate; and Mr. (then Dr.) Conduct (for the degree of Doctor of Divinity had, in the mean time, been conferred upon him by Princeton College) was really the acting President until his death, which occurred on the 1st of June, 1811. He preached the last sermon in the Old Dutch Church in New Brunswick on a Sabbath afternoon in May; on the following day (Monday) the demolition of the old structure began; and on the second Sabbath after his preaching that last sermon he was buried.

He was married to Sarah Perrine, daughter of Henry Perrine, a farmer of Freehold, N. J. They had eight children—one son, *Daniel Harrison*, graduated at Princeton in 1807, and became a Tutor in the College at New Brunswick in 1809. He was a young man of great promise, and died the same year with his father. Mrs. Conduct died at the residence of her daughter, Mrs. Harrison, in Newark, January, 1846.

\* MSS. from Rev. Drs. Thomas Dewitt, W. H. Campbell, and R. K. Rodgers.



FROM THE REV. JAMES S. CANNON, D.D.

PROFESSOR IN THE THEOLOGICAL SEMINARY, NEW BRUNSWICK, N. J.

NEW BRUNSWICK, JUNE 11, 1852.

Dear Sir: I am willing to give you, so far as my feeble health will permit, my recollections of the Rev. Dr. Condict, formerly Pastor of the Reformed Dutch Church in this city. My acquaintance with him commenced in the year 1797, when I came to live in this neighbourhood, and continued till his death, a period of about fourteen years. I knew him well and esteemed him highly.

Dr. Condict had a strong athletic frame, was considerably above the medium height, had dark hair and eyes, with an expression of countenance that indicated what he really possessed,—a masculine, vigorous intellect. The portrait of Dr. Bates, the celebrated English Nonconformist minister, as it is given in his works, is so much like Dr. Condict that you would suppose he might have been Bates' son.

In his general intercourse with society he was more than commonly reserved. One of the first things in respect to him that would have struck you, was his remarkable gravity; but, with his intimate friends, he would often unbend in cheerful conversation; though even with them he never condescended to anything that even seemed to offend against the strictest Christian and ministerial decorum. I think he was naturally an amiable man, and was always glad to confer a favour whenever it was in his power.

As a Preacher, Dr. Condict never had, so far as I know, any remarkable popularity in the sense of being run after by the multitude; but he had what was far better,—a testimony in the consciences of his hearers to the fidelity and fearlessness with which he delivered his message. He was not the man to daub with untempered mortar. Though his preaching embraced all the great truths of the Gospel, it had perhaps more to do with the law and its penalty, than with those themes which may be considered as peculiarly evangelical. He was rather an awakening than a comforting preacher. He dwelt much on the importance of a deep religious experience; though I do not think that he was accustomed in the pulpit to go into any very rigid analysis of those operations of the mind in which Christian experience especially consists. His sermons, and indeed all his public exercises, were remarkable for terseness of expression and condensation of thought. He was not distinguished either for taste or imagination; but the turn of his mind was naturally rather mathematical and metaphysical—this gave to his preaching an argumentative cast, though it did not render it obscure. In his manner in the pulpit he was rather stiff and awkward, and used but little gesture; but there was an honesty and an earnestness, fitted alike to arrest the attention and open a way to the conscience. He left the impression on your mind that he was aiming at a single object,—namely, the glory of his Master in the salvation of his fellow men.

As a Pastor, Dr. Condict was eminently laborious and faithful. Though not remarkably free in his intercourse with his people, he was, in the best sense, their friend; and their spiritual interests especially were identified with the great object for which he lived. In Ecclesiastical Courts, and in all Public Bodies of which he was a member, he was discreet, energetic and influential. His general influence in the community was extensive and salutary.

I saw Dr. Condict a short time before his death, and had an opportunity of hearing him bear his dying testimony to the value of the Gospel; or, perhaps I should rather say, express his confident conviction that he was a child of God. The old nervous fever (now called the Typhus Major) prevailed



here, and one of his own sons had fallen a victim to it. The Doctor at length took it; but, as it usually operates stealthily in its earlier stages, he was not very ill for some little time, and no particular apprehension was awakened concerning him. But at length the disease assumed an alarming aspect, and his mind sunk gradually into a delirium. I visited him when he was in this state: he threw his large limbs about, and his whole appearance indicated that his mind was bewildered and unstrung. I was alone with him, and I waited at his bedside in the hope that there might be some gleam of returning reason. And I was not disappointed. Presently he lay still, and conversed with me for a short time intelligently and calmly, in respect to his approaching change. Among other things, he said with great emphasis,—"I do feel that I love God above all." His mind then wandered again, and again it had a moment of composure, when he repeated the same declaration. It was my last interview with him—he died shortly after

Yours in Christian bonds,

JAMES S. CANNON.

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## JOHN M. VAN HARLINGEN.

1786—1813.

FROM THE REV. ISAAC N. WYCKOFF, D.D.

ALBANY, December 20, 1854.

My dear Sir: I regret to say that I find but the most meagre material for a sketch of the life of the late Rev. John M. Van Harlingen, as not only have most of his contemporaries passed away, but scarcely any records of him have survived. I have had some knowledge of him from my earliest recollection, as I was born and spent the first years of my life within two miles of his residence, and was baptized by his successor, the Rev. Dr. Cannon, in the same church where Mr. Van Harlingen had been Pastor.

JOHN M. VAN HARLINGEN, a son of Ernestus Van Harlingen, was born at Milstone, N. J., in the year 1761. Of his earliest developments and history even tradition is silent. He graduated at Queen's College, New Brunswick, in the year 1783. He is believed to have prosecuted his theological course partly under his uncle, the Rev. Johannes Martinus Van Harlingen, and partly under the Rev. Dr. Meyer, of Pompton. He was licensed to preach the Gospel by the Classis of New Brunswick, in 1786; and the next year became Pastor of the United Churches of Six-Mile-Run and Milstone. In 1794, (one authority has it 1797.) he resigned his charge, but continued to reside with his father at Milstone, devoting himself, with great assiduity, to theological research, and having under his care several students in Divinity. In June, 1812, he was called to the Professorship of the Hebrew Language and Ecclesiastical History in the Theological Seminary at New Brunswick. He accepted the appointment, but had discharged the duties of the place for one year only, when he was removed by death. He died at Milstone, of bilious colic, after a few hours of intense agony, on the 16th of June, 1813, aged fifty-two years. He lived and died a bachelor. His only publication was a Translation from the Dutch of Van Der Kemp's Sermons on the Heidelberg Catechism, in two volumes, 8vo. 1810.

I remember Mr. Van Harlingen as a tall, thin man, somewhat stooping in his attitude, with what would be termed a downcast look, seldom turning his eyes to the right or left, as he deliberately proceeded on his way. From the fact that





he was a bachelor, and withal a close student, and had no one but himself to be responsible for his wardrobe, his clothes were neither of the newest fashion, nor very indicative of acquaintance with a brush. He resided, during my knowledge of him, with his brother, in the paternal mansion, in the village of Milstone. There, in a retired room, he had his study, furnished with the utmost plainness, but containing what seemed to me a most wonderful and useless amount of books. A great many of these books were heavy tomes, bound in vellum, and in the Dutch language. In that study it was my privilege to attend on his kind instructions for some months, and there I had my introduction to the mysteries of the dead languages. He was an extremely modest and diffident person. This was strikingly manifested in the fact that, in examining his class on their lessons, he scarcely looked up into our faces. Deeply learned himself, he was not the best teacher, because he was too diffident to venture a criticism, and too kind to rebuke our inattention. In later years, when he was Professor of Hebrew in the Theological Seminary of the Dutch Church, he was highly approved as a proficient in that language.

As a Preacher, I can now see him standing in the pulpit, in rather a stooping posture, with his hands on the two corners of the Bible-board, and his eyes on his notes, or on the Bible, and, without a variation of attitude, or the semblance of a gesture, pronouncing his clear and well digested sermon, almost in a monotone, from the beginning to the end. He could and did preach both in the Dutch and English languages. The lovers of systematic doctrine and Christian experience highly esteemed his discourses. His Translation of Van Der Kemp's Sermons, already alluded to, which is one of the formulas of the Dutch Church, was made at the suggestion of many of his brethren in the ministry, and, I believe, by a formal request of the Synod.

Mr. Van Harlingen was very remarkable for his meditative habits and entire abstraction from ordinary surrounding objects and occurrences. Many anecdotes illustrative of this characteristic are told in my native neighbourhood, of which I may venture to mention a single one. The good Pastor always rode on horseback. At the church he had a particular post, to which he uniformly fastened his horse. On one occasion, some mischievous boys, as was supposed, had substituted another man's horse in place of his, and, amidst the merriment of the urchins, the worthy Pastor, apparently full of the sacred message he had just delivered to the congregation, without remarking the change, unfastened his neighbour's dashing steed, and would have had a most expeditious, and perhaps dangerous, ride, had not the mistake been corrected in time to prevent all disastrous consequences.

The great excellence of the character of this good man was his deep, fervent experimental piety. Although I cannot testify concerning this particular from my personal knowledge, yet I well remember the testimony of my own godly parents, and of many of the fathers of the church in which he had ministered. He was one of those Christians who manifestly live above the world. With a sufficient patrimony to make all attention to pecuniary gain unnecessary, he employed his whole time in sacred studies, spiritual conversation and private devotions. The savour of his piety is like ointment poured forth, that still exhales its fragrance in the region where he lived and died.

Yours truly,

I. N. WYCKOFF.



## MOSES FRELIGH.\*

1787—1817.

FROM THE REV. HENRY OSTRANDER, D.D.

SAUGERTIES, February 4, 1863.

Dear Sir: I have no doubt that the Rev. Moses Freligh, from his talents and character and position in the Dutch Church, is fairly entitled to be placed on the list of those whom your work is designed to commemorate. It gives me pleasure to furnish you with some brief notices of his life, with my recollections of some of his more prominent characteristics.

MOSES FRELIGH, a son of Petrus and Maria (Wood) Freligh, was born probably in the town of Saugerties, May 9, 1763. He studied both the languages and sciences under the direction of his brother, Dr. Solomon Freligh. He was further educated at the Academy of Hackensack, under the well known Dr. Peter Wilson, afterwards Professor of Languages in Columbia College; and was also, for a while, a pupil in the Classical School at New Brunswick. He studied Theology, partly under his brother, Solomon Freligh, and partly under Dr. Livingston, or, as one authority has it, under Dr. Herman Meyer, Lector of Theology in the Reformed Dutch Church. He was licensed to preach by the Particular Synod of New York, on the 4th of October, 1787. He received a call on the 20th of February, 1788, from the Churches of Shawangunk and Montgomery (Walkill), and, the call having been approved by the Synod on the 1st of May, he was regularly ordained and installed in the Shawangunk Church on the 22d of June, the Sermon on the occasion being preached by the Rev. Isaac Blauvelt. He continued Pastor of both these churches until 1811, when he resigned the charge of the Shawangunk Church, and confined his labours to that of Montgomery, during the remainder of his life. He died of dropsy, on the 10th of February, 1817, aged fifty-four years; and was buried in the Montgomery church-yard on the 12th, after a Funeral Sermon by the Rev. H. D. Wilson, of Shawangunk.

He was married on the 8th of April, 1788, to Sarah, daughter of John and Yanneke Varick, of the city of New York. They had nine children,—three sons and six daughters. Mrs. Freligh died of consumption, on the 23d of November, 1808.

Having spent a considerable portion of my youth in the vicinity of his churches, and been a member, for about eight years, of the Classis (that of Ulster) to which he also belonged, and of course intimately associated with him in the transaction of ecclesiastical business, I had a good opportunity of making observations upon his habits and character, his ecclesiastical and secular standing, his religious pursuits and successes.

Mr. Freligh was certainly a man of excellent natural endowments, was an acceptable Preacher and a diligent and faithful Pastor. He had the advantage of an uncommonly fine external appearance. His stature was a little above mediocrity; his frame and figure symmetrical and robust; his complexion light; his eye intensely observant; his countenance readily taking on a smile; and his whole aspect manly and imposing. His voice was clear, his enunciation distinct, his gesture natural, and his delivery altogether unembarrassed. So far at least

\* He spelled his name without the diphthong *æ*, though his brother Solomon spelled his name with it.



as externals were concerned, you might have selected him to be the head of an army, or to have figured in some scene of martial triumph. He had a quick apprehension and sound judgment, but he was very sensitive and excitable. With his friends he was familiar and agreeable, but, in the presence of supposed enemies, he was generally cautious and reserved, though sometimes fearfully sarcastic. His prejudices, I think, were easily excited, but not so easily removed. Had his application to study been equal to his native strength of intellect, he would no doubt have made a much broader mark than he has actually left. He was especially distinguished for his proclivity to anecdote, and for an exuberance of wit and satire. Scarcely any occasion could occur but that he had some good story at hand that would exactly meet it. Sometimes he would repel an argument, and make opposition to his opinions appear ridiculous, by simply narrating the most trifling incident. I confess that I often felt that it was worth while to be careful and not say any thing that would set his batteries of sarcasm and satire at work. In deliberative bodies, it must be confessed that he sometimes showed more wit than logic; and I have known instances in which learned antagonists have been absolutely confounded by a single humorous thrust that he would make at them. In the pulpit, however, I think this tendency of his nature was never suffered to manifest itself—there I believe he was uniformly grave and reverential.

There was a manifest improvement in Mr. Freligh's character, at least so far as spirituality was concerned, with his advancing years. Towards the close of his life he became far more grave, and evinced much more of religious sensibility and tender interest in his work, than at any preceding period. As an illustration of the force of habit, however, I was informed that, a few moments before his death, though he had just been engaged in the solemn exercises of devotion, a humorous expression escaped him. It is somewhat remarkable that, notwithstanding this uncontrollable tendency to saying witty things, he was exceedingly conscientious in all matters of moment, and, where he felt that duty was concerned, he was as immovable as the mountain. I once accompanied him to a Particular Synod, where his name was necessary to constitute a quorum. He objected to having his name recorded, on account of a scruple arising from an interpretation of the Dutch Constitution. The leading members of Synod argued with him about the difficulty, believing that the Constitution legitimately admitted of a construction that would obviate the scruple. They failed to convince him, and he refused to let his name appear. Neither the reasoning of Dr. Linn, nor the persuasions of Dr. Romeyn, nor the expostulations of Jeremiah Romeyn, could avail to make him withdraw his objection. He saw and knew that the consequence of his non-compliance would be that the Synod could not organize, and the members must disperse, though many of them had travelled a considerable distance to be present at the meeting, and yet this did not move him a particle. Whatever else might fail him, he seemed determined to enjoy the testimony of a good conscience.

I am obliged, as you perceive, to admit that Moses Freligh's usefulness was probably very considerably lessened by his inveterate love of fun; but he was a kind husband, an affectionate father, a manly advocate of what he believed to be the truth of God, a faithful and steady friend of our ecclesiastical institutions, a fearless advocate of political and religious liberty, a useful member of our Church Courts, and, especially during the latter part of his life, an earnest promoter of



practical godliness, a judicious, unbending disciplinarian in his congregation, an humble, resolute and devoted servant of God and man.

Yours with sincere regard,

HENRY OSTRANDER.

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## GERARDUS ARENTZ KUYPERS, D.D.\*

1787—1833.

GERARDUS ARENTZ KUYPERS was born on the Island of Curagoa, December 16, 1766. He was a son of the Rev. Warmoldey Kuypers, and Johannah Vasalena Waldore, his wife, both of whom were natives of Holland. His father was educated for the ministry in the University of Groningen, and was associated there with several individuals who afterwards were settled as clergymen in this country, and were among the lights of the Reformed Dutch Church. His first settlement was on the Island where his son was born; but, after a few years, he resigned his charge on account of declining health, and returned to his native land. Shortly after this he came, by invitation, to this country, and was settled for a short time at Rhinebeck, N. Y., whence he removed to Hackensack, N. J., where he continued in the faithful exercise of his ministry, till his death, which occurred in the year 1799. He was a man of high classical attainments, and some of his manuscript sermons, written in Latin, are still in existence.

G. A. Kuypers came, with his parents, to this country, in his early childhood. He was educated at Hackensack, during the period of the Revolutionary War, chiefly by Dr. Peter Wilson, who was then the principal classical teacher in New Jersey,—the operations of the College at Princeton being at that time suspended. Shortly after he had completed his classical course, he was admitted to the communion of the Church, and immediately commenced his theological studies under the direction of his father; though he subsequently put himself, for a while, under the instruction of the Rev. Hermanus Meyer and the Rev. Dirk Romeyn. He was licensed to preach in 1787; and was ordained and installed, by the Classis of Hackensack, as Collegiate Pastor with the Rev. Benjamin Vanderlinde, at Paramus, N. J., June 15, 1788. In 1789 he received and accepted a call, from the Collegiate Dutch Churches in the city of New York, to preach in the Dutch language. He was installed by the Rev. Dr. Livingston, and continued in connection with these churches as long as he lived. Until 1803 his preaching was exclusively in Dutch; but, at that time, he, by request, commenced preaching in English, and continued it during the remainder of his life. After his removal to New York he received a call from the Church in Schenectady, and another from the Church in Albany, but declined them both. At the time of his settlement his colleagues were Dr. Livingston and Dr. Linn. Dr. Abeel was associated with him not long after, and several other prominent clergymen before the close of his life.

In 1791 he received the degree of Master of Arts from the College of New Jersey; and, in 1810, the degree of Doctor of Divinity from Rutgers College.

\* MS. from his son, Samuel S. Kuypers, M.D.





Dr. Kuypers, during several of his last years, suffered severely from occasional attacks of asthma, but the immediate cause of his death was the ossification of the heart. After he became apprized of the probability that his days would be very few, he manifested a disposition to see as many of his friends as he could with safety; and, in his conversations with them, showed himself a most edifying example of resignation to the Divine will. He died on the 28th of June, 1833, in the sixty-eighth year of his age, after having been for more than twenty years the Senior Pastor of the Collegiate Churches. Three minutes before his death he was conversing freely with his friends around him, and he had scarcely ceased to speak before it was perceived that he had also ceased to breathe. His Funeral was very numerously attended, especially by clergymen of all the various denominations; and a Sermon with reference to his death was preached, on the succeeding Sabbath, by the Rev. Dr. Knox, one of his colleagues in the ministry.

For some time previous to his death, Dr. Kuypers had been engaged in preparing for the press a series of Discourses on the Heidelberg Catechism; but they were not left in so advanced a state as to admit of being published.

In 1789 he was married to Elizabeth, daughter of Samuel Schuyler, of New York. They had two sons and two daughters. Both the sons received a classical education, and the eldest is a Physician in the City of New York. Mrs. Kuypers died, of Yellow Fever, on the 20th of November, 1801, in the thirty-first year of her age.

FROM THE REV. JOHN KNOX, D.D.

NEW YORK, January 14, 1833.

Dear Brother: It has gratified me to know that my former revered friend and colleague, the Rev. Dr. Kuypers, is to have a place among those whose biographies you propose to sketch. It was my privilege to labour with him in the same pastoral charge, in uninterrupted harmony and affection, during a space of more than seventeen years. His ministry in New York embraced a period of upwards of forty-four years, during which he was successively contemporary with ten colleagues; namely, the Rev. Drs. Livingston, Linn, Abeel, Schureman, Brodhead, and Milledoller, the Rev. P. N. Strong, myself, and the Rev. Drs. Brownlee and Dewitt. Five of these he survived; and in his own time he was gathered to his fathers, leaving behind him a character without reproach.

In the even tenor of his useful life few striking incidents were found. His predominant characteristic was humility. He never pandered for distinction. Of men he sought not praise—he even shunned notoriety. I have never known one who seemed more entirely and cheerfully submissive to the will of God; more candid in his estimate of men; more free from every feeling of jealousy. His character was truly expressed, by his own lips, to a friend, a few days before his death—"An experimental knowledge of Christ," said he, "I believe to be the perfection of wisdom. Humility I have always considered as the brightest ornament of a Christian. My desire has always been to avoid the road of ostentation which leads to the praise of men, and to proceed in that retiring, humble path, which conducts to the plaudits of Heaven. The time of my departure is at hand. I am resigned to the will of my Heavenly Father. I desire to close my pilgrimage in peace with God and man. I believe that God intends to save me, and I look for salvation alone through the merits of Christ Jesus our Lord."

The temper of Dr. Kuypers was amiable, cheerful and kind, and his feelings were under a discipline and control seldom found. His was the ornament of



a meek and quiet spirit. He was no meddler in other men's matters, no promoter of evil surmisings. He spake evil of no man.

He possessed a sound, rich, well-balanced mind, a memory singularly retentive, and affections sincerely devout. He had read extensively and with profit. In the earlier part of his life he was a close and successful student. The Bible was his chief study, and it was familiar to him in a very unusual degree. His discourses were richly evangelical and practical, well arranged and lucid. Never inferior, they often attained a high order of excellence, and were delivered with undeviating propriety.

His pastoral qualifications were eminent. Affable, courteous, kind, his words were fitly spoken, and were "like apples of gold in pictures of silver." None knew better than he the best means of pouring consolation into the afflicted and sorrowful heart. Wherever he came he met a cordial welcome. An accurate observer of things, of sound judgment, correct taste, and a strict sense of propriety, he was quite incapable of any thing rude or unseemly.

Prudent, peaceable, amiable, wherever he considered truth and principle concerned, he was immovably firm. Unobtrusive, modest, retiring, he seldom spoke as a member of Church Courts, but his opinion, whenever it was given, was judicious, and was always received with deference and respect. As a living chronicle of past events, his decision on matters of usage and precedent was, for many years, received as final.

In person he was of medium stature, well proportioned, compactly built, and possessed of remarkable agility.

His last end was peaceful, nay more,—it was triumphant. The intellectual and moral energies of his being were waked up to new life and energy as the crisis drew near. The scene was at once sublime and subduing.

Wishing, my dear brother, that a blessing may attend all your diversified labours, I am most respectfully and truly yours,

JOHN KNOX.

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## JAMES VAN CAMPEN ROMEYN.

1787—1840.

FROM THE REV. JAMES ROMEYN, D.D.

NEW BRUNSWICK, May 29, 1851.

Dear Brother: I feel myself under an obligation to fill the niche which you have so kindly reserved for my revered father, and it should have been discharged long before this, had not my sudden, severe and prolonged prostration prevented.

JAMES VAN CAMPEN ROMEYN was born at Minisink, Sussex County, N. J., on the 15th of November, 1765. His father, the Rev. Thomas Romeyn, was first settled at Jamaica, L. I., in 1751, and had, shortly before his birth, removed to the above mentioned place. The best commentary on the influences under which he was educated is, that four out of seven of his father's sons devoted themselves to the ministry. It is not known to what precise period he referred his conversion. It is probable, however, that it was to his early youth; for all tradition represents him as having been always distinguished, not only for manly simplicity of character and a frankness that scorned disguise, but a conscientious discharge of duty. His father having removed to Caughnawaga, on the Mohawk, (he was the first settled minister West of Schenectady), he obtained his literary education at the Schenectady Academy, and finished in June, 1785. He imme-



diately commenced the study of Theology with his relative, Dr. Direk Romeyn, and was licensed by the Synod of New York, October 5, 1787. A few weeks after, he was called to the united Congregations at Greenbush and Schodack, and, having accepted the call, he commenced his labours there in February, 1788. In May following he was married to the youngest daughter of Maus Van Vranken, of Schenectady. I may be permitted to say, in honour of one of the best of mothers, that she was, in every respect, fitted for her station. She had a vigorous understanding, and a large share of excellent common sense. She was distinguished also for magnanimity, candour, great energy in action and deep religious principles; and to these noble qualities of mind and heart were added a commanding person and uncommon grace and dignity of manners. She acted through life on the generous maxim on which she started,—“Let ministers mind their congregations, and let their wives take charge of their families.” Never were the duties and trials of a public man more effectually relieved by the sympathies and aid of a partner, than in the case of my father. She died on the 22d of April, 1826, after a short illness, in the fifty-sixth year of her age. My parents had nine children,—seven daughters and two sons, all of whom survived them. He formed a second marriage with Mrs. Elizabeth Pell, of Paramus, N. J., with whom he lived happily to the day of his death.

He remained in his first charge till July 1st, 1794. And having organized a church at Wynantskill, which had been one of his preaching stations, he accepted a united call from it and the Church at Greenbush, one of his first congregations, and took up his residence midway between them, at Blooming Grove, two miles East of Albany. In October, 1799, he received a call from the united Congregations of Hackensack and Schraalenbergh, Bergen County, N. J., which he felt constrained to accept. Here he continued his labours in the Gospel, on alternate Sabbaths, until the autumn of 1832, when, on a certain day, at his own table, he was suddenly struck with paralysis. He silently burst into tears, regarding it as a signal that his work was nearly done. After some unsuccessful efforts, on his part, to procure a colleague, he attempted to resume his labours, and, with great feebleness, continued to serve them until April, 1833, when a call was made by the Church in Hackensack upon myself, at that time Pastor at Six-Mile-Run. The connection between Hackensack and Schraalenbergh was now dissolved. He retained his relation as joint Pastor at Hackensack till September, 1834, but never appeared in the pulpit after the first Sabbath in May, 1833, when he resigned it to his son. His last public performance was a Funeral Sermon, in the Dutch language, over one of his early friends, as well as one of the most aged members of his church. He declined slowly but steadily. The recurrence of slight but perceptible shocks several times excited the alarm of the family, indicating what proved to be the fact,—that his time was at hand. As he approached the close of life, his mind seemed weak and wandering on every subject except the great salvation; but on that it was as clear and active as ever. The weary wheels of life finally stood still on the 27th of June, 1840, when he was in the seventy-fifth year of his age. A Funeral Address was delivered by the Rev. Dr. Dewitt, of New York, to a large and deeply impressed audience, and his remains were interred in the grave yard at Hackensack.

In person my father was tall and well-proportioned, in form erect, in aspect grave, in demeanour modest and deferential. His step was deliberate and firm, and his whole appearance well fitted to command respect. He possessed that inde-



scribable something, which may be called the power of presence, which forbids liberties, checks frivolity, and inspires reverence.

In sketching my father's character, I would remark, in general, that it was rather symmetrical than striking, and had more of the beautiful than the bold and imposing. He was a *good* man; and there was an infusion of the same predominant qualities in every thing he did. While acts of religious worship were, in his view, a distinct service, the religious *principle* gave complexion to, and exercised control over, the whole course of his life. He had naturally a clear and penetrating understanding, discovering readily the relations and results of things, and furnishing material for a wise and safe judgment. His mind was not rapid in its action, neither was it so slow that he might be said to reason out his conclusions. It was rather a power of intuitive perception, a mental instinct and sagacity, that guided him, under whose influences the judgments he formed on every subject were characteristically sober and solid. He rarely made a false step, or found occasion to take the back track. Stability of purpose and promptness in action marked every thing that he did. In his piety he was remarkably unostentatious and modest, but the general subject of Christian experience he always showed himself ready and disposed to converse upon. His views of Divine sovereignty, human depravity, and redeeming love, disposed him to much serious reflection, deep humility and a circumspect walk. In his attachments and pursuits he displayed a guarded feeling, closely inspected the character of every joy that solicited his heart, and lived under a sense of the Divine presence, in the spirit of the prayer,—“Hold up my feet in thy paths that my footsteps slip not.” At the same time he was a *cheerful* Christian. He had that conscious freedom from guile, that singleness of eye and love of peace, that render the spirit most free and happy in all its actings toward the outer world. In his religious views he was a decided Calvinist, though far from being a bigot. Those great truths, which he regarded as lying at the foundation of the Christian's hope, were always prominent in his preaching, and he was never tempted away from the Ark of the Covenant into the cold regions of theological metaphysics. He was not ashamed to say,—“I don't know;” remarking that those who attempted to fly over a deep gulf with short wings, were more likely to fall than to return with wonderful revelations. He preached what are generally considered the severer doctrines of the Bible in a manner fitted to disarm opposition. He believed that to argue from God to man on the subject of moral obligation is right, because God says,—“Be ye holy, for I am holy;” but to argue from man to God on the subject of prerogative, he held to be gross fallacy and daring presumption. Although generally preaching from short notes, he had an extraordinary facility at interweaving Scripture language with the texture of his discourse, thus enforcing all that he said by the Divine authority.

He was eminently tender and impressive on Communion occasions. It was the custom in his church to stand around the table;—the officers and elderly members of the church first partaking, and the rest in their order. He gave the bread to every one with his own hand, and accompanied the act with some word of comfort or caution from the Scriptures. On these occasions he displayed his peculiar ability to speak a word in season, and to adapt his instructions to the cases of those whom he addressed. My heart yet burns within me, as I recall the impressive scenes and tender expressions of thirty years ago; when I saw tears flowing down from eyes unused to weeping, and knew that burdens of sor-





row which had long been weighing upon the hearts of believers were cast off, under the fulness and variety of Christian consolation there presented.

He was an eminent example of Christian prudence and meekness. He observed carefully the indications of Divine Providence, and never allowed himself to plunge into difficulties, from mere impulse or the want of due reflection. At one period of his ministry he was placed in circumstances of the greatest embarrassment from his connection with a most painful and protracted controversy; but his wisdom and humility proved fully adequate to the exigency.

He was a model of Christian and ministerial diligence. At Schodack he occupied a district at least ten miles wide and eighteen long. And in Jersey his field was about six miles in width, and seventeen miles between the extremities of his congregations. In both of them Funeral Sermons were invariably required, for young and old. The faithfulness of his teachings may be inferred from the spiritual state of his people. His upper congregation particularly, from which storms and the supply of other churches often kept him a month at a time, presents a beautiful illustration of the reward of a faithful labourer. Their love of order, spirit of reverence, conscientious and earnest devotion to their work in the Sabbath school and prayer-meeting, and all the various forms of Christian influence, which still remain there in active operation, constitute a most grateful and impressive monument to his fidelity.

He enjoyed, in a very high degree, the confidence of his people. There were many among them who would employ no other person to write their wills, or any other confidential papers, so perfectly assured were they of his competency, his carefulness and his disinterestedness. On one occasion, an aged Elder, whose will he had written some time before, sent for him in a state of great excitement by reason of the bad treatment he had received from a son-in-law. "What shall I do?"—said he,—“I have taken that viper into my bosom; I have warmed him into life; I have left him the bulk of my property; and he has stung me to the heart—I wish to consult you.” He then intimated a purpose to leave something to the church, and to make some other appropriations that would be to my father’s advantage. Said my father in reply,—“I must decline saying a word. When one said to the Lord Jesus, ‘Master, speak to my brother that he divide the inheritance with me,’ He replied,—‘Who made me a judge and divider over you?’ He is my example, and I must imitate Him. I would write for you just what you want; but I cannot consent to have any part in making the dispositions of your will, and under the circumstances I should be blamed even if I were to do the penmanship. Settle your family troubles in your own way”—and with this he retired.

Though he possessed a very uncommon degree of self-control, he had also a proportional degree of self-respect, and on fitting occasions he would manifest the latter even at the expense of administering a scathing rebuke. At a certain time, one summer, when his house was filled with company, he was visited by an agent of a Religious Benevolent Society, whose business would necessarily occupy several days, and whom the family materially discommoded themselves to accommodate. The second or third day after he came, a grandson, given to rummaging, took down a manuscript volume from the side-board, and, after looking into it a few minutes, exclaimed,—“Oh, Grandpa, here is a book that has something in it about you.” My father took the book without knowing where it came from, and found that it was in the handwriting of his guest,—the agent,



and that he had described his congregation as cold and dead and very penurious, and himself as old fashioned, having no life, behind the age, &c., &c. In due time, the agent came back to dinner, and was suffered to partake of a hospitable meal in peace. After conversing a little while, my father got the book, and asked him if it was his, and related to him the circumstance which had made him acquainted with its contents. Then, handing it to him, he said,—“ Sir, I have learned what is in that book by accident. I extended to you the hospitalities of my house at no small inconvenience. I favoured your object by my personal subscription, and endorsed your application among my people. I find you have maligned us both; and, having detected you in playing the spy, and even reporting falsehood, I cannot consent that you should remain longer, and you will oblige me by leaving my house immediately, and desisting from your collections.” The effect of this deliverance, with calm dignity, and yet with a deep sense of injury, can easily be conceived.

In the public affairs of the Church he was always ready to bear his proportion of labour and responsibility. He was a Trustee of Queen’s (now Rutgers) College from 1807 till his death, and one of the largest and most efficient collectors of the Theological Professorial Fund. As a matter of principle, he was scrupulously punctual in his attendance on the Courts of the Church. In his congregation, no obstacle, not absolutely insuperable, could stand between him and the least important of his engagements. To sudden, distant and unexpected calls he rendered an equally prompt attention. He would leave the plough in the furrow, and thus incur delay, and often loss, to render services of even questionable personal obligation.

My father never published any of his discourses, finding enough to task his powers in the troubles of the region and the duties of his charge. I am not aware that any thing from his pen is extant, except a few brief Reports, and an Address delivered to the Theological Students, which may be found in the Dutch Church Magazine, and a Manifesto in relation to a controversy in which he was involved, which is characterized by great clearness of statement and force of reasoning.

Such I believe to be a faithful, though very general, outline of the life and character of my ever venerated father. I do not think that any who knew him will be likely to pronounce the picture too highly coloured; but if my pen has moved more under the influence of filial affection than some may think is consistent with strict impartiality, I am persuaded that it is an error which you, at least, will find it easy to forgive.

Yours in Gospel bonds,  
JAMES ROMEYN.



## JEREMIAH ROMEYN.\*

1788—1818.

JEREMIAH ROMEYN, a son of John and Juliana (McCarty) Romeyn, was born in the city of New York, December 24, 1768. His father was, by occupation, a silversmith, and both his parents were persons of great moral and Christian worth. Jeremiah was the youngest of five children, the eldest of whom, *Nicholas*, became a distinguished physician in New York, where he died in July, 1817, at the age of sixty-one.

The subject of this sketch received his classical education at the Academy at Hackensack, N. J., where he enjoyed the instruction of that distinguished scholar, Peter Wilson, L.L.D. He prosecuted his Theological course partly under Dr. Direk Romeyn, and partly under Dr. Meyer; and, before he had attained the age of twenty, he had entered upon the ministry.

He was ordained on the 10th of November, 1788; and, at the same time, took the pastoral charge of the Reformed Dutch Congregation at Livingston's Manor, called Linlithgo. He continued in that relation, having, at the same time, the care of the Upper and Lower Churches at Red Hook, until October, 1806, when he removed to Harlem, on his acceptance of a call from the Reformed Dutch Church in that place.

Previous to his removal to Harlem, he gave instruction to several young men, some of whom afterwards occupied prominent places in the ministry. In 1797 he was appointed Professor of Hebrew in the Dutch Church, which office he retained till his death, though, for a few of his last years, he did not exercise it.

He remained at Harlem until 1814, when, finding that, by confiding the management of his temporal affairs to others, he was becoming straitened in his pecuniary circumstances, and involved in litigation, he removed to Delaware County, to relieve himself from embarrassment, by improving the patrimonial estate of his wife. Here he remained for about three years; and, during that time, he was occupied partly in serving the Dutch Church at Schoharie-Kill, and partly in gathering up the remnant of the Dutch Church at Beaver Dam, (Roxbury,) which, through his instrumentality, was brought again into a comparatively prosperous state.

In December, 1817, one of his daughters having become the subject of a severe and dangerous malady, he resolved to take her to a more congenial climate, where also she could enjoy the best medical aid; and, accordingly, he removed to Woodstock, in the County of Ulster, and there continued to exercise his ministry until the succeeding February, when he was himself attacked by a schirrus disease, which terminated in his death. From the commencement of his illness, he was impressed with the conviction that it would have a fatal issue; and his great concern was to set his house in order. During a decline that continued about five months, he was waiting in faith and patience, all the days of his appointed time, till his change should come. On the morning of the day on which he died, he dictated the following Epitaph, which is inscribed upon his tomb-stone:

\* MS. from his son, H. M. Romeyn, Esq.



"JEREMIAH ROMEYN,  
MINISTER OF THE GOSPEL  
and  
PROFESSOR OF HEBREW  
in the  
REFORMED DUTCH CHURCH.

Born, Dec. 24, 1768;

ORDAINED, NOV. 10, 1788;

Died, July 17, 1818.

‘Christ the Hope of Glory.’”

On dictating the last line, he observed to one of his sons,—“My son, this is our only Hope: He is the Rock of our Salvation.”

Shortly afterwards he took an affectionate leave of his family; and, having addressed pertinent counsels to them collectively, he saluted his wife, saying, “Rebecca, I commit you, as I do all, to the Lord, in whom is your confidence and mine. His covenants are sure. He will be the Father of the fatherless, and the Judge of the widows in his holy habitation. To his grace I commend you, and may we all meet in a blessed eternity. Amen.”

Mr. Romeyn was married to Rebecca, daughter of the Rev. Dr. Meyer, May 10, 1789. They had nine children, three of whom engaged in the profession of the law.

FROM THE REV. JAMES MURPHY, D.D.

HERKIMER, N. Y., April 20, 1848.

Rev. and dear Sir: In compliance with your request, I will endeavour to furnish you with some few reminiscences of the Rev. Jeremiah Romeyn. I was his pupil and the inmate of his family for about eighteen months, commencing in 1812. He was then about forty-four years of age.

His personal appearance was uncommonly imposing,—nearly six feet in height, of a full habit, grave, dignified and graceful. His head was finely formed; his visage large, with a dark blue, powerful eye, well set under an expanded brow; his countenance florid; his hair full and white, and usually powdered when entering the pulpit, or associating with gentlemen of the olden school.

He was at that time the minister of the Dutch Church at Harlem. The permanent congregation was small, but there was a large increase in the summer, in consequence of many citizens of New York going thither to pass the warm season. Yet I could never see that the smallness of his audience had any effect upon his preaching. He used to say that the few who came both deserved and required good spiritual food, as well as the many.

His voice was of a fine clear bass,—of remarkable smoothness and very considerable compass. It filled easily the largest church edifice. He spoke apparently without effort, and still had the appearance of profound thought whilst speaking. There was no hurry, no hesitation, no repetition. Every word was well chosen, and every sentence happily constructed. He was averse to the use of many epithets, and used to say that their tendency was to feebleness and obscurity.

He was a thorough and accurate linguist, and as a Hebrew scholar particularly, his reputation was very high. He pronounced the Hebrew, in the German accent, with great skill, adhering carefully to the Masoretic points. His attachment to this language brought him, and kept him, for many years, in close intimacy with the Jewish Rabbi and other teachers of Hebrew in New York, who often spoke of his high scholarship in this department.





His favourite study was Didactic Theology. His acquaintance with the works of Marck, Turretin, and other eminent divines of the same school, was very minute and accurate. He regarded Marck's *Medulla* as a key to the treasures of learning of the old divines. He had also a great fondness for Calvin's Institutes, and cordially embraced the system of Theology which that work contains.

He delighted in the duties of the pulpit, and was there peculiarly at home. No matter what might be his embarrassments, (and they were sometimes very considerable,) he would say,—“I leave them all at the foot of the pulpit stairs.” In the early part of his ministry he wrote a few sermons; but he quickly abandoned the practice of writing, and betook himself to extemporaneous preaching, so far, at least, as the language was concerned. In his preparation for the pulpit, he more frequently, I think, used Guise's Paraphrase than any thing else. I once spoke to him of the advantage of Matthew Henry's Commentary, but he replied,—“I only want a clear understanding of the text.”

He was not confined to any particular manner of sermonizing. Sometimes he was thoroughly didactic, at other times in a high degree discursive, descriptive and illustrative; and frequently, when preaching on the love of God in Christ, he would seem quite enraptured with his noble theme. I have noticed, in his preaching, what I never observed in the same degree in that of any other person,—a combination of the manner of the Dutch, English and French preachers, in one sermon; and that, with very great effect. He would, agreeably to the Dutch usage, give a remote introduction, pointing directly to his subject briefly and clearly; then would employ the English mode of reasoning calmly and closely; and would finish in the lively and picturesque manner for which the French are distinguished. His sermons were usually about fifty minutes long. His language was remarkably correct and pertinent, and he never failed to exhibit in the pulpit the most perfect self-command.

He was a man of wit and great colloquial talents, and hence he was always cordially welcomed by such men as Chancellor Livingston and Gouverneur Morris. I have seen a highly complimentary letter to him, from Chancellor Livingston, written on the occasion of his presenting to Mr. Romeyn a beautiful copy of Pierson on the Creed.

He was of a highly nervous temperament, and consequently somewhat irritable, but was always forgiving and kind. He was “given to hospitality.” He manifested great vivacity in his intercourse, and yet was a truly serious man. With him every thing connected with religion was important. In his liveliest sallies he never evinced any lack of reverence for sacred subjects.

He was never placed in circumstances the most favourable to the development or the exhibition of his powers. Had he been thrown into a different situation, where he could have had a wider and more public sphere in which to operate, I cannot doubt that he would have attained a degree of distinction far greater than he ever reached.

I shall be glad if this communication in any degree meets your wishes, and I am gratified to know that you have undertaken to preserve the memory of my friend, whom I have always greatly admired, and by whose instruction I have been not a little benefitted.

Yours sincerely and respectfully,  
JAMES MURPHY.



## JOHN NELSON ABEEL, D.D.

1793—1812.

FROM THE REV. PHILIP MILLEDOLER, D.D.

New York, February 23, 1848.

Rev. and dear Brother: I regret that I have not been able sooner to comply with your request for some account of my lamented and excellent friend, the Rev. Dr. Abeel; and I regret still more, now that I have set myself to the work, to find that I am in possession of only enough of the facts of his history to form but a very general outline of his life. With the material that I have, however, I will endeavour to serve you as well as I can.

JOHN NELSON ABEEL, a son of Colonel James and Gertrude (Nelson) Abeel, was born in the city of New York, near the close of the year 1768. The rudiments of his classical education he received at Morristown, N. J. In due time he was admitted as a student in the College of New Jersey, where he graduated, an excellent scholar, in 1787.

Shortly after his graduation he commenced the study of the Law, under the direction of the Hon. William Patterson, of New Brunswick, afterwards Judge of the Supreme Court of the United States. But within about a year from that time he experienced a change in his views and feelings, in regard to religion, that determined him to devote himself to the work of the ministry. Accordingly, he became a student of Theology, under the direction of the Rev. Dr. John H. Livingston; but, in 1791, accepted a Tutorship in the College of New Jersey, which he held for two years. In 1793 he was licensed to preach the Gospel by the Classis of New York. Shortly after this the Second and Third Presbyterian Churches in Philadelphia entered into an arrangement to obtain his services, with an understanding that two-thirds of his time should be given to the Second Church, and the remaining third to the other. He was accordingly ordained, and installed as Colleague Pastor with Dr. Green, of the Second Church. The plan, however, did not work satisfactorily, though the relation between the two Pastors was altogether agreeable. In June, 1795, Mr. Abeel received a call from the Collegiate Reformed Dutch Church, in the city of New York, to become one of its Pastors. He accepted the call, and was installed on the first Sabbath in October following. In August, 1805, he was called to the Pastorship of the First Presbyterian Church in Philadelphia; and, if my memory serves me, he was invited to become the Pastor of one or two other prominent churches; but he declined in each case and remained with his charge in New York till the close of his life.

In the year 1804 the degree of Doctor of Divinity was conferred upon him by the Corporation of Harvard College.

In 1809 Dr. Abeel was assailed by that insidious and fatal malady, the consumption. This obliged him frequently to suspend his labours for a considerable time. He passed one winter in South Carolina, and also made a voyage to Rio Janeiro; but in neither case experienced any permanent benefit. No medical skill could arrest the progress of his disease. It was slow but sure, and on the 19th of January, 1812, he gently fell asleep in Christ, being in the forty-third year of his age.



In person Dr. Abeel was of middle stature, of spare habit, and always appeared to be in delicate health. The expression of his countenance was decidedly and highly intellectual. He had an uncommonly amiable disposition, fine colloquial powers, and manners at once calm and dignified, polished and attractive.

Dr. Abeel possessed a mind of a naturally superior order, thoroughly disciplined and highly cultivated by the best advantages of education, and by a subsequent habit of close study. His style of preaching was simple, luminous, searching, pungent, and sometimes marked by extraordinary bursts of eloquence. He usually preached from short notes, and occasionally without any notes at all; but his sermons were never lacking in well-digested thought, logical accuracy, or close discrimination. They were especially remarkable as exhibiting an uncommon depth and richness of Christian experience; and while all were attracted by the eloquence that characterized them, they were most acceptable to those who received the truth in the love of it. He delivered a series of Discourses on Education, which were of a very high order, and were thought, by the best judges, worthy of being given to the world through the press; but I am not sure that they ever existed even in manuscript. He was celebrated for his fine efforts on charitable occasions—few preachers could make more powerful or successful appeals in behalf of human want and suffering than he. As a watchman on the walls of Zion, he was most vigilant and faithful. He took great delight in visiting his people, and his presence was always greeted by them as a benediction. He was especially attentive to the youthful members of his flock. He lost no opportunity to place himself in contact with them; and, while he rarely, if ever, failed to win their hearts, he was always endeavouring to impress upon them, directly or indirectly, those great truths, the reception of which makes wise unto eternal life.

Though Dr. Abeel was himself, in his religious views, a decided Calvinist, he was distinguished for catholic feeling and action towards those whose creed was not, in all respects, in harmony with his own. Wherever he recognized the image of Christ, there his heart opened in expressions of fraternal sympathy and goodwill. He had no patience with that spirit of bigotry, which rends the seamless robe of Christ, hurls abroad its anathemas, and raises the senseless cry,—“The Temple of the Lord, the Temple of the Lord, the Temple of the Lord, are we.”

With such qualifications for usefulness, and pursuing such a course as this, it is no cause of wonder that he had an eminently successful ministry, and enjoyed in a high degree the affection and confidence of both the congregations that he served. A revival of religion occurred under his ministry in New York, as the result of which large numbers were gathered into the church, and a great and enduring influence for good is believed to have been secured.

I do not say that Dr. Abeel was faultless,—for that cannot be said of any human being; but I may safely say that I have known few men whose characters had so little in them that seemed to require correction as his. I have known few ministers of the Gospel, whose course through life has been marked by so much wisdom, dignity and quiet efficiency, or which has secured such universal respect. I venture to say, you cannot find a person who knew him, who does not still hold him in cherished remembrance.



Dr. Abeel was married on the 29th of January, 1794, to Mary, daughter of Mr. John Stille, of Philadelphia. This excellent and accomplished woman was, in all respects, the suitable companion of such an husband. She survived him several years, and died in New York, on the 13th of January, 1826, universally and deservedly esteemed by all who knew her. They had seven children, three of whom survived him. One of his sons, *James*, is an officer in the United States army, and another, *Gustavus*, is now the Rev. Dr. Abeel, of Geneva.\*

Dr. Abeel's only publication, during his life time, was a Sermon delivered, in April, 1801, before the New York Missionary Society, which attracted great attention as a splendid effort of eloquence. In August, 1827, another of his discourses was published, posthumously, entitled "An Old Disciple."

Wishing you, my dear Brother, the highest measure of success, both in your ministerial and literary pursuits, as well as every other blessing,

I remain, most truly and affectionately,

Your friend and servant, in the Lord,

PH. MILLEDOLER.

FROM THE REV. SAMUEL MILLER, D.D.

PRINCETON, February 28, 1848.

Reverend and dear Brother: You request me to give you my impressions of the character of the late Reverend John N. Abeel, D.D., for a number of years one of the Pastors of the Collegiate Reformed Dutch Churches in the city of New York. Though pressed with the burden of official duties, and bending under the infirmities of age, I could hardly have been called to a more welcome task. When the name of Dr. Abeel is mentioned, a chord is touched which always vibrates with mournful pleasure to my heart; and calls up the image of a brother, whose loveliness as a Man, whose piety, talents, and fidelity as a Minister of the Gospel, and whose lamented removal, in the midst of his days, from the Church Militant to the Church Triumphant, crowd with the deepest interest on my mind.

Dr. Abeel was naturally one of the most amiable and benevolent of men. This was evident to the most cursory observer of his character. No jealousy, no suspicion, no species of littleness or social obliquity, seemed to have the least place in his natural temper. In looking back over the whole course of my long and unreserved intimacy with him, I cannot call to mind the minutest instance of conduct which seemed to demand an apology, or which I could wish to cover with the mantle of oblivion. I know not that I was ever acquainted with a man who habitually manifested more simplicity, candour, kindness, and straightforward, unaffected probity and honour, than did this dear friend.

But the greatest glory of his character, as a Minister of the Gospel, was his ardent and eminent piety. This was uniform, prominent, and habitual. In every situation, public or private; in the pulpit or the prayer meeting; in the chamber of disease or the social circle; it was manifest that he walked with God, and that his great concern was to lead souls to Christ, and to minister to the spiritual good of all. His religion was personal, cordial, and practical; not merely official. It was evident to all who conversed with him, or who listened to his conversation, that his great object was, like his Master, to "go about doing good."

\*Since removed to Newark, N. J.





As a Preacher, Dr. Abeel occupied a high rank in the estimation of enlightened and pious hearers. In the commencement of his ministerial course, his preparations for the pulpit were in a high degree ornate and beautiful, abounding in rich matter, and manifesting much taste and evangelical eloquence; and in all these respects he was capable of great things. But, as he advanced in life, his sermons became less elaborate and less rhetorical,—not, however, less instructive or less useful. He retained, indeed, to the last, a sufficient amount of ornament in his preaching to attract and to gather round him the young people of his congregation; but his discourses, in the pulpit and in the lecture room, were so clear, so unaffectedly faithful, so full of precious truth, and so richly experimental, that probably no preacher in the city was more sought after or admired by the anxious inquirer, or the mature, experienced believer. I have known members of other churches besides his own to attend his weekly lectures with steadfast perseverance and with the deepest interest.

Dr. Abeel was eminently a catholic Christian. Though he was warmly attached to the Dutch Church, and spared no labour to promote her extension and honour, yet he had nothing narrow or sectarian in his feelings. He had no community of spirit with those who can see no good out of their own denomination, and no evil within it. He had a large mind, and a large heart for real religion, wherever he found it; and could sincerely rejoice in the advancement of the Saviour's Kingdom, no matter by whom it was accomplished. Hence he was ever ready to favour any plan which promised to do good to the souls of men, by whomsoever proposed or undertaken. Yet no man was more tenacious than he of what he believed to be sound, scriptural truth, or more ready to "contend earnestly" for it against all gainsayers. His catholicism was not the offspring of either indifference or indolence; but of a sound, sanctified discrimination between the essentials and the non-essentials of religion, joined with a strong predisposition to love all who seemed to love the Saviour.

Dr. Abeel never published much. His talents and his learning were, indeed, both such that he might have given instruction from the press with great acceptance and profit. But he had no particular "publishing propensity;" and his mind and heart were so much absorbed in the great practical work of doing good by personal labour, that he found less time than he desired for the liberal use of the pen. To this may be added that, during the last seven or eight years of his ministry, he was so much of a valetudinarian that the extra labour necessary for preparing work for the press became irksome, if not impracticable.

When, therefore, this eminent man was removed by death, at the age of forty-two, he was universally lamented. The most enlightened and serious Christians of New York felt as if one of the ablest and best of their spiritual guides was taken away. Seldom, I believe, has a minister died, who left a richer monument of affection and confidence in the hearts of thousands who were best acquainted with him, than did this faithful servant of Christ.

I wish it were in my power to convey a more vivid and adequate impression of the esteem and love with which this friend of my youth was regarded by all who knew him. But little as has been the leisure, and less the strength, which I have enjoyed in framing the present communication, I feel constrained to thank you for giving me the opportunity to offer this humble testimonial to his beloved memor--.

I am, Rev. and dear Brother,

Cordially yours, in Christian bonds,  
SAMUEL MILLER.



## JACOB SICKLES, D.D.\*

1794—1846.

JACOB SICKLES, a son of Nicholas and Ann (Clark) Sickles, was born in the town of Tappan, Rockland County, N. Y., on the 24th of January, 1772. The eldest brother of his father, in accordance with the old Dutch custom, inherited the whole paternal estate; but, being a bachelor, he educated the sons of his brother Nicholas. Jacob, after completing his elementary and earlier academic studies, entered Columbia College in the city of New York, then under the Presidency of Dr. William Samuel Johnson, and graduated with high honour in the fall of 1792. He was an excellent scholar, but was particularly distinguished as a linguist. He had mastered several of the modern languages, and the German and French particularly he could read with nearly as much ease as the English.

Some time previous to his graduation, his mind had taken a decidedly serious turn, and, in the summer immediately preceding, he had made a public profession of his faith, and united with the Reformed Dutch Church in the city of New York, then under the pastoral care of the Rev. Dr. John H. Livingston. Coincident with this event was the purpose to devote himself to the Christian ministry. Accordingly, he commenced his theological studies under the direction of the Rev. Dr. Solomon Froeligh, then Pastor at Schraalenbergh, N. J., and Professor of Theology in the Reformed Dutch Church; and, having remained with him nearly a year, he returned to New York, and completed his theological course under Dr. Livingston, who was also a Professor of Theology. From him he received a letter recommending him to the proper Ecclesiastical Body as a candidate for examination preparatory to licensure. Accordingly, he applied to the Synod of New York and New Jersey, in September, 1794, and, after due examination, was licensed to preach the Gospel. Shortly after this he was invited to Schenectady, to labour as an assistant to the Rev. Dr. Dirk Romeyn, Pastor of the Reformed Dutch Church in that place. He accepted the invitation, and continued there, labouring, to great acceptance, for about two years. In September, 1795, he received a unanimous call to the Reformed Dutch Church in Albany, as colleague with the Rev. Dr. Bassett, which, however, he declined. In 1796 he received and accepted a call from the united congregations of Cox-sackie and Coeymans, where, as in the field which he had previously occupied, he laboured with great fidelity and efficiency. In 1798 he made a missionary tour to the frontiers of the State of New York and the new settlements on the Susquehanna, by appointment of the General Synod of the Reformed Dutch Church.

On the last day of the year 1800 the Consistory of the church at Kinderhook gave him a unanimous call, of which, in due time, he signified his acceptance. He was very soon installed as Pastor of that church. Kinderhook, at that time, embraced also Stuyvesant, together with large portions of Stockport, Ghent and Chatham,—a territory in which some five or six entire congregations have since been formed, still leaving the Kinderhook Church unimpaired in both

\* Fun. Sermon by Rev. B. Van Zandt—MS. from Dr. S.'s family.



numbers and efficiency. In 1809 he was appointed by the General Synod to perform a missionary tour through the Canadas, and he devoted three months to fulfilling the appointment.

With the exception of the morning service, the labours of the Pastor were distributed over the whole of the extended field to which he was introduced by his last settlement. Here he continued till the year 1835, when the increasing infirmities of age constrained him to resign his pastoral charge. He preached occasionally, but never statedly, after this period.

In 1832 he was honored with the degree of Doctor of Divinity from Rutgers College.

Dr. Sickles' ministry was much more than ordinarily successful. In 1821 a great revival attended his labours, as the result of which two hundred and ninety-three were, in the course of the year, added to the church. The average annual number added, during his ministry in Kinderhook, was about twenty.

Dr. Sickles' latter years were marked by great mental decay, and he finally reached the point when he did not recognize even the relation which his wife bore to him; but, in pleasing contrast to all this, his views of the Saviour and of the Gospel never became essentially dimmed. When he misapprehended daily events, and his mind was filled with all manner of incoherent and unreasonable thoughts on other subjects, he would still conduct the devotions of the family with propriety, and in one instance at least engaged in earnest prayer, accompanied by tender and solemn appeals, on the occasion of a visit from some of his irreligious friends. On the morning of the 17th of January, 1848, when his family arose, they found him in an apoplectic fit. He lingered until the 19th, without any sign of returning consciousness, and then closed his earthly career. His Funeral Sermon was preached by the Rev. B. Van Zandt, and was published.

In 1797 he was married to Catharine, daughter of the Hon. Henry Glen, of Schenectady. She died within a few months after her marriage. In 1799 he was married to Elsie, daughter of the Hon. Judge Bronk, of Coxsackie. She died in 1809, leaving three children,—one son and two daughters. Shortly after his return from the mission in Canada, he was married to Lydia, daughter of John J. Van Alen, of Kinderhook, who died in 1857, at the advanced age of eighty-two, leaving two daughters. Dr. Sickles' son, by the second marriage, (*Nicholas O.*) was graduated at Union College in 1819, became an eminent lawyer, was a member of Congress during the last two years of General Jackson's administration, and died at his residence in Kingston, N. Y., on the 13th of May, 1845.

FROM THE REV. HENRY OSTRANDER, D.D

SAUGERTIES, February 26, 1863.

Dear Sir: In the year 1800 I found Dr. Sickles labouring at Coxsackie and Coeymans, and about to receive a call from Kinderhook, which he finally accepted. On my first introduction to him I was not a little impressed by his manly and dignified form, his thoughtful and intelligent countenance, his kindly but somewhat reserved manner, the remarkable neatness and propriety of his dress,—every thing, indeed, pertaining to his exterior, as eminently befitting his character and office. In process of time I found him an excellent theologian, a logical reasoner, an advanced scholar in classical literature, and possessing every qualification necessary to a high degree of influence and usefulness in the Christian ministry.



In the early part of his life he was remarkably careful and exact in the composition of sermons. In a conversation which I once had with him on the constituent parts of a good sermon, after we had agreed as to the propriety of having a single point for illustration and enforcement, to which every thing pertaining to the discourse should be made subordinate, I gave him the analysis of a sermon I had lately heard, in which three or four propositions were announced, each of which was really nothing more than a reproduction of the preceding; and I shall never forget with what an expression of stern disapprobation he said,—“It would puzzle the profoundest metaphysician on the globe to show the difference.” He was accustomed to prepare his sermons, at least in the earlier years of his ministry, with very considerable labour. His aim was to say all that was necessary, but to avoid every thing, either in thought or expression, superfluous or irrelevant. In the latter part of his life I think he lost his early habits of remarkable precision and condensation, and often, if not generally, preached from mere pre-meditation, without writing at all. His argumentative powers it took but the slightest contradiction to bring into vigorous exercise. On one occasion the General Synod appointed him and myself to a missionary tour among our new churches in Canada, and my expectations of edification and comfort from this companionship were by no means disappointed. When I heard him preach I felt that he was indeed an able minister of the New Testament, and that he was determined to know nothing else in his ministry save Jesus Christ and Him crucified. On one occasion, as we were travelling, he showed himself capable of assuming an air of stern, magisterial authority. As we were attempting to cross the St. Lawrence, at Ogdensburgh, I perceived danger from the rotten vessel, and the rising tempest lashing the waves. I begged the boatmen to return to the shore, but met a contemptuous refusal. I had to encounter even the decided dissent of my companion, who more than hinted that there were some grains of cowardice in my composition. At length, however, Sickles himself came to apprehend danger, and he at once astounded the boatmen by commanding them to turn back; and he did it with such a significant, earnest look, and such a peremptory air, that he was instantly obeyed. After our return to our respective charges there was always an agreeable friendship between us, of which I still cherish a grateful remembrance. Though subject, occasionally, to depression of spirits, which might have suggested to a stranger the idea of misanthropy or undue reserve, he was generally cheerful, sometimes factious, and, on the whole, a very kind and pleasant companion.

I should say that the most striking characteristics of Dr. Sickles were his condescension, his love of evangelical truth, his gravity, and his mental independence. His condescension made him the friend of the poor and lowly. His love of the truth occasioned him some trouble in his congregation. His gravity gave him influence and respectability. His independence was sufficiently exhibited in Church Courts, where his candour would never permit him to dissemble in order to secure popular favour. Once I knew him to encounter a highly gifted professional man, in an ecclesiastical assembly, who contended for a constitutional prerogative in Classis to dissolve the pastoral relation, on the ground of ministerial inefficiency, without reference to any alleged moral delinquency. Dr. Sickles, after a brief and pointed speech, closed his remarks, evidently offensive to his antagonists, by putting the question whether it was consistent with Christianity, or even the instincts of common humanity, to expel a minister from his church precisely as a man might turn his horse into the street, when he had become old and infirm; or whether it would accord with the precepts of the Gospel to dismiss a Christian minister because he had a *crooked nose*.





About the year 1811 there was a remarkable revival in his church, especially among the youth and children. At first the Doctor was astonished at the attending excitement; and he inquired diligently whether it was possible to account for it from any natural causes. When he became fixed in the conviction that it was the result of a Divine influence, he spared no pains, he shrunk from no sacrifice, that might contribute to the continuance, the extension and purity of the work. He was himself manifestly greatly quickened, and shared richly in the common blessing.

Dr. Sickles died beloved, honoured, lamented, and his memory is still gratefully cherished in many hearts.

Very truly yours,

HENRY OSTRANDER.

FROM THE REV. ISAAC N. WYCKOFF, D.D.

ALBANY, November 7, 1861.

My dear Sir: If my memory serves me, my acquaintance with Dr. Sickles commenced in the year 1818, when my settlement at Catskill brought us into the same neighbourhood, and into somewhat intimate ministerial relations. He was much my senior, and I think very rarely went from home; but I was often at his house, and, notwithstanding I was so much younger than himself, I always found him affable and cordial, and felt it a privilege to enjoy his society. He was one of that class of men whom to know was to honour and revere.

Dr. Sickles was rather above the medium height, of a spare habit, and of an appearance somewhat indicative of feeble health. His face was thin and rather short, with an expression so calm and quiet as to be bordering on melancholy. His bodily movements were very deliberate, and his utterance and every thing pertaining to his exterior was of the same type. Indeed, the whole tone and manner of the physical man suggested the idea of a diseased body, or depressed spirits, or both. But, as you became acquainted with him, you found much to compensate for this disadvantage. He had a remarkably clear and well balanced mind, and had trained himself to accurate discrimination and patient research. His intellectual operations were not rapid, but they were sure—his mind never moved in a brilliant track, but it rarely failed to work out the legitimate result. He held strongly to the old landmarks, and had no sympathy with that spirit that plunges headlong down a precipice in pursuit of novelties. I would not say that his temperament was sluggish, but it was so remarkably equable and calm that probably very few persons ever saw him greatly disturbed. He had a benevolent, kindly spirit, that predisposed him to confer favours whenever it was in his power; and he was always ready to bear his part in friendly intercourse; though his general manner was perhaps the opposite of demonstrative. It was evident that the mind thought and the heart felt much more than the lips uttered.

Dr. Sickles was undoubtedly regarded among the abler preachers of his day. In his religious views he was a very thorough Calvinist, and he made this apparent probably in nearly every sermon that he preached. I am inclined to think that his discourses were not generally written beyond the mere skeleton; but they were well thought out, and the different points were all presented in logical sequence, and with great perspicuity. His manner, though it could not be said to be imposing, and though it partook of the calmness that seemed to pervade his whole constitution, physical, intellectual and moral, was nevertheless so characterized by manifest sincerity that it could not be otherwise than impressive. No attentive and docile hearer could sit under his preaching without being at once edified and quickened.



Notwithstanding Dr. Sickles' excellent judgment and great fairness of mind might have rendered him a valuable member of an Ecclesiastical Judiciary, I am inclined to think that his retiring disposition and habit led him to have as little to do with Church Courts, and other matters of public concern, as would any way consist with his sense of duty. Though he was greatly respected, throughout the whole denomination, for both his intellectual and moral qualities, and received some high public testimonies of the good estimation in which he was held, he seemed to feel that his sphere of duty lay pretty much within the limits of his own congregation, and he cared not to go much beyond it. If, with his clear, solid and well trained mind, and his real devotion to his Master's cause, he had combined a bolder temperament and more active habit, he would undoubtedly have been much more widely known, and possibly might have been proportionally more useful.

With affectionate respect,

Your fellow servant in the Gospel,

I. N. WYCKOFF.

FROM THE REV. ENOCH VAN AKEN, D.D.

NEW YORK, December 2, 1861.

Rev. and dear Sir: My personal knowledge of the late Dr. Sickles had respect only to his later years, commencing about the year 1834. At that time the physical infirmities of advancing age, and the demands of a large congregation, required that he should have a colleague. The choice of his church being fixed, he not only approved it, but generously relinquished a large part of his salary with a view to facilitate the accomplishment of their purpose. As I became acquainted with him, I found that he made it a matter of principle to practice rigid economy, that he might be able, as in this instance, to contribute liberally to important objects. While I was deliberating on the acceptance of the call, a neighbouring clergyman, in answer to an inquiry that I made of him, said,—“You will find no difficulty in getting along with Dr. Sickles, provided you treat him with due respect and preach sound doctrine.” The accuracy of this concise delineation of his character was fully proved by my subsequent observation and experience. I found him possessed of all the qualities essential to render him in every way a most desirable colleague. Receiving, as he did, the respectful consideration due to one of his years, knowledge, experience and position, he fully reciprocated the confidence reposed in him, and allowed me to exercise my ministry as untrammelled and unembarrassed as if I had been sole Pastor. My ministry, in my novitiate, was certainly very defective; but so considerate and charitable was he that I think he never named a fault to me except in a single instance, and that in so discreet and kindly a manner that it awakened my gratitude, and I trust was of real permanent benefit to me. After listening to one of my efforts, which he thought was characterized by rather an excess of ornament, he suggested to me that, as my congregation was made up, to a considerable extent, of plain people, it was desirable that my thoughts should be clothed in language that came within the range of their comprehension—otherwise, the dispensation of the Gospel could not profit them. He was himself an admirable example of the simplicity and plainness which he recommended to others. My relation with him as Co-pastor was marked by every thing that was kindly on his part; and when I left him for my present field of labour, as I did in 1835, he bestowed upon me his cordial benediction. Shortly after this, the aged Pastor himself resigned, to spend his last years in quiet preparation for the heritage of the saints in glory.

In his deportment Dr. Sickles was a model of simplicity and dignity. In his intercourse he was free and accessible, without being frivolous or loquacious.



He possessed an unusually agreeable temper, the highest sense of honour, the utmost frankness and integrity, and a most cordial hatred of every thing that savoured of artifice or intrigue.

Though he possessed the most solid and useful talents, he could not be considered a man of genius. He had no lofty flights, no sparkling wit, nothing to captivate the lovers of brilliant or eccentric harangues; but his mind was admirably balanced, each faculty having its appropriate development. As a Theologian he was well-read, and his views were thoroughly Calvinistic. As a Preacher, he was at once evangelical, instructive and practical. His style was chaste and correct, and his manner, though characterized by great simplicity, showed that he was himself deeply impressed with the importance of his message. He presented the Gospel plan of salvation with unusual clearness, and faithfully besought sinners to be reconciled to God. All the precepts of the Gospel found a place in his preaching, and he exhibited them at once luminously and earnestly. As a Pastor, he united great tenderness with great fidelity. He went in and out among his people, truly accredited and honoured as a man of God. He was an active promoter of the various objects of Christian benevolence, especially the cause of Missions and the cause of Temperance. He enjoyed in a high degree the confidence of his brethren in the ministry, and in his intercourse with them was always courteous and deferential. He was no inventor of new things, and no leader in untried paths. He left behind him the savour of a good name, and well deserves a place in the "Annals of the American Pulpit."

Respectfully yours,  
ENOCH VAN AKEN.

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### PHILIP MILLEDOLER, D.D.\*

1794—1852.

John Muhllthaler, eldest son of Johannes and Barbara Muhllthaler, was born in the Canton of Berne, Switzerland, in 1733, and came to this country, under the care of an uncle, when he was eighteen years of age. It was the design of his parents that he should return home, after an absence of two or three years; but circumstances determined him to remain in this country, and he finally settled in the city of New York. On the 9th of March, 1760, he was married to Anna, an orphan daughter of Andrew and Margaret Mitchell, originally of the Canton of Zurich in Switzerland. These were the parents of PHILIP MILLEDOLER, who was their youngest son, and was born September 22nd, 1775, at Rhinebeck, on the farm lately occupied by General Armstrong, whither they had been driven from New York by the storm of the Revolution.

His parents were both excellent persons, and were careful to train him up to the knowledge and practice of religion. His brother-in-law, a Mr. Crowley, who was a Captain of Artillery of the Massachusetts line, being about to remove with his family to Boston, his parents consented that he should accompany them; and there he spent his eighth and ninth years, during which he made considerable progress in his preparation for College. On his return home, his mind seems

\*MS. Autobiography. MS. from Hon. J. W. Beekman.



to have taken a more decidedly serious direction; but it was not till he had reached his fourteenth year that he allowed himself to hope, with any considerable confidence, that he had felt the power of religion. And then his mind was strongly wrought upon at a Methodist meeting which he attended; and, though there were irregularities connected with it which he felt obliged to condemn, it seems to have been the occasion of a marked, and as he believed an enduring, change in his feelings.

Having completed his preparation for College under the instruction of James Hardie, an eminent classical teacher of that day, he was received a member of the Freshman class of Columbia College, in 1789. In May, 1793, having passed his college course with much honour, both in respect to conduct and scholarship, he was admitted to the degree of Bachelor of Arts, on which occasion he delivered an Oration on Natural Philosophy. About this time he became a member of the German Reformed Church, in Nassau street, then under the pastoral care of the Rev. Dr. Gross.

Having determined to devote himself to the work of the ministry, he now commenced the study of Theology under the direction of his Pastor, Dr. Gross, and, at the same time, began the study of Hebrew under the Rev. Dr. Kunze, Pastor of the German Lutheran Church in New York, and Professor in Columbia College. In the spring of the next year Dr. Gross' health having so far failed as to render it necessary for him to resign both his Professorship and his Pastoral charge, he proposed to Mr. Milledoler to join him on an excursion into Pennsylvania, without intimating to him that he had any other object than to enjoy his company. To his great surprise, Dr. Gross, in due time, informed him that the German Reformed Church, from which he was about to retire in New York, were desirous that he (Mr. M.) should be his successor; and that they were then on their way to Reading, to a meeting of the German Reformed Synod, with a view to his being licensed to preach. Though, on account of the little time he had given to immediate preparation for the ministry, he was reluctant to consent to the proposed measure, he finally yielded to the wishes of his instructor, and submitted to an examination which resulted in his approval. He was ordained, with four others, in the German Reformed Church at Reading, on the 21st of May, 1794.

Dr. Gross' purpose in regard to Mr. Milledoler's settlement was carried out to the letter. Having remained himself six months longer in connection with the church in New York, he resigned his charge, and a unanimous call was made out to Mr. M. on the 6th of May, 1795. The condition of the call was that his preaching should be in German and English in the proportion of three to one. He accepted the call, but in doing so found himself introduced into a much more difficult field of labour than he had anticipated.

On the 29th of March, 1796, Mr. Milledoler was married to Susan, only daughter of Lawrence Benson, of Harlem.

In May, 1800, he was induced by some peculiar circumstances to transfer his relation from the German Reformed Church to the Reformed Dutch, though the congregation which he served remained in the same connection. Though his ministry was attended with considerable success, and many respectable individuals were attracted to the church by his preaching, he still found his situation an uneasy one, and resolved to change it, if a favourable opening should occur. At this juncture, owing to the recommendation of a distinguished individual of Phil-





adelphia, who had, on a Sabbath, strayed into his church in New York, he was invited to preach a Sabbath or two to the Pine Street Presbyterian Congregation, Philadelphia, then vacant by the death of the Rev. Dr. John Blair Smith. He accepted this invitation, and, on the 11th of August, 1800, a unanimous call was made out to him to become their Pastor. He accepted the call in September, and removed, with his family, to Philadelphia, and entered his new field of labour in October.

In March, 1801, the congregation from which he had been separated in New York, not being able to agree upon another minister, extended an urgent call to him, accompanied with various importunate private letters, to return and again become their Pastor. This call, being declined, was renewed once and again, and the last time Mr. Milledoler's own father was appointed the Commissioner to prosecute it; but it was all to no purpose. In 1804, after various changes in their ministerial relations, they made yet one more effort to secure his services; but he besought them, as they regarded his peace, to take no farther measures on the subject.

In 1801 he was chosen Secretary of the Board of Trustees of the Presbyterian Church; and in 1802 was associated, by the General Assembly, with Dr. Green and others, as a Standing Committee of Missions.

In December, 1802, he received a call from the Reformed Dutch Church in Albany, to become their Pastor; but declined it.

In 1803 Mr. Milledoler's health became alarmingly impaired, and a sudden rush of blood to the head led him to apprehend almost immediate death. He remained with his congregation, however, till 1805. In February of that year, the Reformed Dutch Church at Harlem, in the Twelfth ward of the City of New York, having heard that his health would probably require a removal from Philadelphia, invited him to become their Pastor. This call he ultimately declined. In visiting New York on his way to Harlem, he was greatly pressed by various clergymen and others to accept a call from the then Collegiate Presbyterian Churches, with special reference to the Church in Rutgers street; it being urged that the change of residence would be likely to work a favourable change in his health. In August a call was actually made out; he accepted it; removed to New York about the middle of September, and was installed on the 19th of November following, the Sermon on the occasion being preached by Dr. Miller.

In 1805 he was honoured with the degree of Doctor of Divinity from the University of Pennsylvania.

Dr. Milledoler's Church in Philadelphia parted with him with great reluctance, and they were induced to yield their consent only on the ground that his health seemed to require the change. His ministry in that church had been eminently successful, there having been an almost constant revival of religion during nearly the whole period of his connection with it.

In 1808 Dr. Milledoler was chosen Moderator of the General Assembly of the Presbyterian Church.

In the autumn of 1811 he was appointed by the Presbytery of New York to receive and instruct students in Didactic and Polemic Theology; and he continued in the discharge of this duty till the establishment of the Theological Seminary at Princeton.



About this time commenced in New York what was commonly known as the Hopkinsian controversy. Dr. Milledoler took an active part in this, resisting with great zeal and energy what he considered dangerous innovations upon the accredited system of orthodoxy.

In the summer of 1812, Dr. Alexander having resigned his place in Pine Street Church, Philadelphia, Dr. Milledoler was greatly urged to return to his former charge; but he could not see his way clear for doing so.

In November, 1812, Dr. Milledoler was again called to the pastoral charge of the Reformed Dutch Church in Albany. This call occasioned him some embarrassment, owing to peculiar circumstances, but it was finally answered in the negative.

In March, 1813, he received a call from the German Reformed Congregation (Crown street Church) in Philadelphia, since connected with the Reformed Dutch Church; but he replied that his personal relations in New York were at that time such as to preclude all thought of a removal.

Two or three weeks previous to this, Dr. Milledoler had been invited to become one of the Pastors of the Collegiate Dutch Church in New York, and, notwithstanding his strong attachment to his people, there were several circumstances, particularly the existing controversy in the Presbyterian Church, that inclined him to accept the invitation. He did accept it, and was formally introduced to his new charge on the 6th of June, 1813.

His ministry in Rutgers Street Church was abundantly blessed, the whole number admitted to the Communion, from August, 1805, to May, 1813, being six hundred and four.

Mrs. Milledoler died on the 3d of July, 1815. Dr. Milledoler was married again November 4, 1817, to Margaret, daughter of General John Steele, for many years Collector of the Port of Philadelphia.

Dr. Milledoler was one of the members of the Convention that formed the American Bible Society, in 1816, and delivered two Addresses before the Society;—one the same year that it was formed, and the other in 1823. He had also an important agency in originating the Society for Evangelizing the Jews. Of this he was President from its organization. Of the United Foreign Missionary Society, formed in New York in 1817, he was not only an active member but Corresponding Secretary.

In September, 1820, Dr. Milledoler went, by invitation, to Hagerstown, Md., to attend a meeting of the General Synod of the German Reformed Churches of North America. The Synod, having determined to organize a Theological Seminary, elected, during its session, Dr. Milledoler to the Professorship of Didactic, Polemic and Pastoral Theology. After having had the subject for some time under consideration, he gave an affirmative answer; but, in consequence of some unpleasant circumstances that subsequently occurred, indicating a want of union in the Body that had called him, he finally revoked his original answer and substituted a negative.

In July, 1823, Dr. Milledoler and Dr. Spring were appointed Commissioners to visit the missionary stations at Tuscarora, Seneca and Cattaraugus. They were five or six weeks performing their mission; and, on their return, a large meeting was held in the city of New York to receive their Report.

In 1825 he was appointed by the General Synod Professor of Didactic and Polemic Theology in the Theological Seminary at New Brunswick, as successor



to the Rev. Dr. John H. Livingston; and at the same time he was appointed President of Rutgers College. He accepted these appointments, and soon after removed to New Brunswick, and entered on the duties of the two offices.

Dr. Milledoler continued his connection with these institutions until the year 1840, when, on account of the infirmities of advancing age, he resigned both the Presidency and the Professorship, and went to spend the remainder of his days with his son-in-law, the Hon. James W. Beekman, of New York. Besides preaching occasionally for his brethren, he occupied himself in writing a somewhat extended memoir of his own life. Mrs. Milledoler had been declining for a considerable time, and her speedy departure was anticipated. The Doctor, though feeble, had shown no signs of serious illness until a few days before his death, when he began to suffer from an affection of the bowels. He had not strength to withstand the disease, and it very quickly reached a fatal termination. He died on Staten Island, where the family had gone to pass the summer, on the 22d of September, 1852. Mrs. Milledoler was lying sick in the room until he expired, and then was removed into another, where she died the next day. They had a common Funeral, and were buried in the same grave. The Funeral Address was delivered by the Rev. Dr. Knox, one of the ministers of the Collegiate Church.

The following is a list of Dr. Milledoler's publications:—

A Discourse delivered in the Presbyterian Church in Wall Street, for a Society of Ladies, instituted for the Relief of Poor Widows with Small Children, - - - - -	1806
A Sermon preached in the New Presbyterian Church in Cedar Street, at the Installation of the Rev. John B. Romeyn as Pastor of said Church, - - - - -	1808
A Sermon preached in the Presbyterian Church in Beekman Street, New York, at the Ordination and Installation of the Rev. Gardiner Spring as Pastor of said Church, - - - - -	1810
Charge to the Professor (Rev. Dr. Alexander) and Students of Divinity at Princeton, - - - - -	1812
<i>Concio ad Clerum</i> : A Sermon preached in the North Dutch Church; in the city of Albany, at the opening of the General Synod of the Reformed Dutch Church in North America, - - - - -	1823
A Discourse delivered by appointment of the General Synod of the Reformed Dutch Church in the United States of America, in the Church at Hackensack, N. J., before the Rev. Classis of Paramus and a Commission of Synod appointed to confer with said Classis, -	1824
Address delivered before the Alumni of Columbia College, in the Chapel of the College, - - - - -	1828
Address delivered at Rutgers College, on the Inauguration of A. B. Hasbrouck as President, - - - - -	1840
Dissertation on Incestuous Marriages, - - - - -	1843

Dr Milledoler was the father of ten children,—six by the first marriage, and four by the last.

His eldest son, PHILIP EDWARD, was born in Philadelphia, October 29, 1801; was graduated at Columbia College in 1820; became a student of medicine under Dr. Post, of New York; and, after attending the usual course of Lectures



in the College of Physicians and Surgeons, was admitted to the degree of Doctor of Medicine. He was a highly respectable medical practitioner for twelve years in the city of New York. In 1832 he was elected a member of the State Legislature; but he seems to have had little taste for the scenes of political life. His mind, always of a thoughtful cast, having now become more decidedly impressed with religious truth, he resolved to devote the rest of his life to the ministry of the Gospel in the Episcopal Church; and, accordingly, after studying Theology for some time under the direction of his father, he was admitted to the Holy Order of Deacons, by Bishop Doane, in St. Mary's Church, Burlington, on the 3d of May, 1840; and he was admitted, by the same Prelate, to the order of Priests, on the 7th of December, 1842. From the commencement of his ministry he was engaged for some time in Missionary services at Port Colden; but his first settlement was as Rector of St. Peter's Church in Freehold, N. J. Though his ministry at Freehold was brief, it secured to him, in a high degree, the affection and confidence of the people to whom he ministered. In February, 1842, he received a unanimous call from Christ Church, Westport, Conn.; but he seems to have had no inclination to accept it. In December following he received a call to the Rectorship of St. Paul's Church, Poughkeepsie, which he accepted; though the call did not take effect until the 1st of May, 1843. Owing to the pecuniary embarrassments of 1835-1837, the Parish became considerably reduced in its resources, in consequence of which he became connected with the College Hill School, then under the charge of Mr. Bartlett. This connection continued till the 1st of May, 1845, when he resigned his place in the school, and devoted his whole time to the church. In November, 1844, he was called to St. Ann's Church, Matteawan; but this call he declined. In July, 1846, he tendered the resignation of his charge at Poughkeepsie, much to the regret of his congregation, and accepted a call to the Rectorship of the Bethesda Church, Saratoga Springs. Here he laboured, much to the acceptance of the people, till his health became so much enfeebled that he was obliged to withdraw from his labours altogether. In March, 1850, he asked and obtained leave of absence for the benefit of his health, and immediately took up his abode at Brooklyn, in the family of his brother-in-law, Captain J. H. Graham, U. S. N., where he died in the full possession of his faculties, and in the joyful confidence of entering into rest, on the 19th of June, in the forty-ninth year of his age. His Funeral Sermon was preached at the Bethesda Church, on the 30th, by the Rev. B. W. Whiteher, from Malachi iii., 18.

Dr. Philip Edward Milledoler was a man of fine personal appearance, and of polished and agreeable manners. He had an uncommonly amiable and genial spirit, and made friends wherever he made acquaintances. He sustained all his relations with great propriety, dignity and kindness. His death was the signal for deep mourning throughout his large circle of friends, and especially in the several churches which he had successively served.

I had the pleasure of an acquaintance with the elder Dr. Milledoler, which extended through many years. I saw him first in the summer of 1813, while I was a student in college, and heard him preach in the old Dutch Church in New York, which has since been turned into the Post Office. What impressed me most then, and, indeed, ever afterwards when I heard him, was the richness and fervour of his prayers. His sermon was an excellent one, characterized, in both matter and manner, by great unction and pathos; but his prayer seemed to me





the most remarkable devotional exercise that I had ever heard from mortal lips. And the judgment which I then formed of him, in this respect, was fully sustained by every prayer that I heard from him afterwards. On three different public occasions at least, I remember to have heard him offer the prayer before the sermon; and in each case I could imagine nothing more appropriate or impressive—there was no appearance even of premeditation—it seemed as if he had only to open his lips, and a stream of the purest, sublimest devotion came gushing out. I met him frequently in private, and was always deeply impressed with the kindness of his spirit and the intense interest which he manifested in every thing pertaining to the progress of evangelical religion. In one or two instances I had the opportunity of observing the triumph of his kind Christian spirit in making him practically oblivious of certain points of difference between him and some of his brethren, to which, theoretically, he attached no small importance. He was among the finest specimens of venerable old age that I remember to have met with.

FROM THE REV. JOHN M. KRERS, D.D.

NEW YORK, January 6, 1855

My dear Sir: I cannot decline your request for this slight contribution.

The first time I ever saw Dr. Milledoler was at my father's house in Maryland, about thirty-five years ago, when I was grown to be a tolerably stout lad, of some twelve or fourteen years. My father was a prominent member and officer of the German Reformed Church, and ardently attached to the interests of the denomination, and especially the project of establishing its Theological Seminary, which was then in its embryo state. Both my father and mother loved all good ministers, and, during my boyhood, I had abundant opportunities of enjoying the company of such, under the hospitable roof of my parents. Dr. Milledoler had visited Hagerstown, for the purpose of meeting the General Synod of the German Reformed Church, which elected him their first Theological Professor. Even at that early age my thoughts sometimes looked forward to the ministry as my own vocation, but I certainly did not dream of ever being a successor in the pastoral charge of that tall, handsome, gracious and affectionate man, who quite won my heart with his paternal manner, laying his hand upon my head and saying some kind words to me.

Yet my next interview with him did not take place until several years after I had been ordained Pastor of the Rutgers Street Church, when he came, at my request, to preach for his former flock, now under my charge. Two other eminent Pastors had filled his place in the interval. You should have seen the crowd that came to hear him, that cold Christmas day—the remnant of the fathers and mothers to whom he ministered in the strength of his manhood, and their children, and those to whom had come the tradition of the former generation,—his venerable form still erect, and graceful with patriarchal dignity, though his sweet voice trembled with emotion, while he uttered inimitable prayers, and testified again, in his now declining age, of that Saviour whom he loved so well, and had taught so many of them to love,—and then the gathering around him at the close of the worship, the clasping hands, the mutual questionings, the tears of joyous recognition, the revived associations, and the benedictions! The place was like a Bochim; but the valley of Baca was made a well.

From that time onward I enjoyed his acquaintance and friendship, and, after he had resigned his Professorship at New Brunswick (he did not accept the



overture from the German Church), and come to reside with his son-in-law, the Hon. James W. Beckman, in New York, I visited him often; and he ever scrupulously returned my visits, and was pleased to request them. On the occasions both of laying the corner-stone in 1841, and again of opening the new church in Rutgers Street in 1842, he came with Dr. Miller, his own former colleague and predecessor, here; both of whom took special pains to prepare themselves for the services; and his Sermon, at the Dedication, in addition to its refreshing evangelical instruction, abounded in interesting reminiscences of his own connection with the congregation, which were received by the large assembly with the highest gratification. During his latter residence in New York he often preached for me; and he always stood ready to assist me in that duty, and never failed to keep an engagement. During the last year of his life, when he was dwelling on Staten Island, my own disordered health at that time, and frequent absences from home on that account, did not permit me to visit him; nevertheless I had the melancholy satisfaction of being present at his Funeral, which I came from the country to attend.

At the time of Mr. Milledoler's settlement here, Rutgers Street was "out of town," in a suburb thinly populated. He found fifty-seven communicants. During his pastorate, which ended in April, 1813, there were added, on examination and profession of faith, six hundred and four; and, on certificate, two hundred and twenty-seven; and his ministry was, in this respect, the most successful ever enjoyed by this congregation. His weekly services (besides the out-door pastoral duty, to which he attended most assiduously) consisted at first of two sermons on the Sabbath, and a lecture on Wednesday evening. He devolved the prayer-meeting, on Friday night, on the Elders and Deacons,—of purpose, as he told me, and by agreement. After a while, however, such was the effect of his ministry, and the report brought to him of the awakening manifest in the prayer-meeting, that he resolved to attend it, and after the first visit, he was never absent. These meetings were crowded; and such was the zeal of the people that, when unable to get within the principal room of the "Old Welch Meeting House" near the church, where the evening meetings were then held, they flocked to the upper room, and shared the benefit of the exercises below, as well as they could, by means of the only communication, *through the ventilator!* Dr. Milledoler used to speak to me of those scenes as the most precious in his ministry; and, to this day, the few who have survived that generation, describe them as heavenly. Nor did this fervour cease to the very last. There was a continual revival. I have in my possession a register of his texts on all occasions, kept by one of the "Mothers in Israel,"—and such there were indeed. There they stand, *four* every week; seldom is the chain broken by the record of an assistant, substitute or exchange, and so far as I have searched, no text is ever repeated. And such texts! No selections for curious speculation or vain display, to draw "itching ears;" but "fat" with the marrow of the Gospel, and rich in suggesting the discussion of those themes of Christian experience in which he delighted,—practical, earnest and searching. And then what unction, what melting pathos, what tenderness and "persuasion hanging on his lips," pervaded these discourses! I can well believe the testimony of his hearers of that day; for since then I have felt the power of his preaching, when the almond tree was flourishing on his head, and of his prayers, poured forth from an overflowing heart, with his silver tongue, as if an angel spoke by him, both for us and for God. *Such* prayers as his I never heard. They subdued—they rapt—they brought you into the presence-chamber of Heaven, where a saint was pleading and a child of God was holding communion with his Father; and a sweet awe fell upon



you as you were led up to the Mercy-seat, and saw the Divine Mediator there, and the propitiated Answerer of Prayer. It was once said to me, by an eminent Pastor of this city, that it seemed to him "as if Dr. Milledoler had been given to the Church for the express purpose of teaching ministers how to pray." His prayers were not graduated to the modern Procrustean Canon, which prescribes "just fifteen minutes" for a sermon, and five for a prayer; which tires at that, and is regarded as a nuisance at best. But it was impossible for them to seem long. You never knew they were so till you consulted your watch, when all was over.

Once I went with him—or, to state it more exactly, he requested that he might go with me—upon a pastoral visit to some aged persons, who had been his parishioners and "children" here, for he was very fond of calling upon those of his old friends who still remained among us—the greater part were "fallen asleep." I suffered him to be "sole Pastor" for the occasion. What a refreshment it was to witness these interviews—the hearty greetings, the spiritual discourse, at firesides and beside the sick-beds, the prospects that lit up the faces of this aged Pastor and these saints who were of his hope and joy and crown of rejoicing in the presence of the Lord Jesus Christ; the talk of Heaven and the statutes of God; their song in the house of their pilgrimage, and those prayers again; and the blessings which the Patriarch invoked on me also! I learned much that day.

No wonder that I revered him and revere his memory. He respected himself, and loved and encouraged his younger brethren, and was respected and beloved by all. On one occasion, when he was telling me, in his chamber, the simple history (of which he was minded to leave some record) of some public transactions affecting his position in the Church, wherein he had reason to think injustice had been done to him, and his feelings had not been duly considered, he remarked, with some emphasis,—“There is not, and never was, a man whose face I was afraid or ashamed to meet.” It was not bitterly expressed; neither was it a boast. It was the appropriate utterance that became his conscious purity and integrity, from his youth up, and it was no more—it was even less than the public voice would have uttered. And you already gather how much public confidence was attracted by his gentle dignity and courtesousness, his paternal manner, his condescension to the young and the lowly, his sympathy with the sorrowful, his guileless simplicity, his knowledge and love of Christ's holy Gospel, and his discriminating, solid, judicious and persuasive preaching and conversation, and the unmistakable evidence of his whole demeanour, every where, in all circumstances, that he walked not only humbly but intimately with God. The influence of his ministry remains upon this church to this day, in its conservative character, its fervent attachment to the plain truth of the Gospel, its simple and mostentations piety, its peace and love, its care of the poor and needy, and in its unheralded plans and untrumpeted labours to do good.

Aside from the brief historical reference to his ministry in Rutgers Street, I have not gone beyond my personal observation of his character. I have not sought to make him perfect, but to record the grace of God that was with him. He had infirmities, but he knew them himself, and his habitual piety was their remedy; he leaned on the All-Sufficient, and when he felt most weak he became strongest to overcome. His spirit was sometimes cast down—perhaps he had some natural tendency to melancholy; and yet while he was grave he was cheerful, never frivolous, and withal a charming companion. The sense of imperfection, and his devotion to Christ and to souls, brought a weight upon him. He related to me how once, while he was the Pastor of Pine Street Church in Philadelphia, when he was greatly depressed during a season of apparent fruitlessness, he was made glad and took courage by the



unexpected call of one young person, who was afterwards a great comfort to him, and had come to converse with him concerning her soul, the very day after preaching a sermon which seemed to him as if it had fallen to the earth and perished, but which, it turned out, was the means of awakening her. And this was the experience of a man whom God made the means of converting hundreds upon hundreds, and of building up his saints in the faith and love and hope of Christ's redeemed ones. It was, too, the beginning of good to himself and to the Church of the First Born.

There is one instance of the "return of prayers" which I must not omit. Dr. Milledoler, man of prayer as he was, "full of faith and of the Holy Ghost," believed that "the hairs of his head were numbered" by Him who "calleth the stars by their names." He referred *every thing* to God. For some years before his death his decaying strength made him solicitous as to the effect upon himself, in case he should be bereaved of his excellent and beloved wife, whose health was very precarious. He prayed that he might not be left long to survive her. He died just one day before her! When she, lying sick in an adjoining apartment, was informed of his decease, she waived the suggestion to see his remains, saying,—“No, my spirit will soon be with his.” They were buried together. Was it not a *Euthanasia*?

I am very truly

Your friend,

JOHN M. KREBS.

FROM THE HON. JAMES W. BEEKMAN.

NEW YORK, May 18, 1859.

Rev. and dear Sir: I recall with gratitude to God the period during which it was my privilege to have daily intercourse with the excellent Dr. Milledoler. He came to New York after his resignation of the offices of President and Professor at New Brunswick, and here passed the last seven years of his life, in great tranquillity, awaiting his departure.

The most prominent characteristic of Dr. Milledoler, as I knew him, was his earnest and elevated piety,—a daily looking to God, not merely in prayer but in conversation. His prayers in the family were characterized by great fervour, tenderness and affection: he seemed to be addressing a most loving Father,—to be impressed and absorbed by the milder rather than the more terrible attributes of his character. But while his thoughts were habitually set upon the things that are above, the tone of his conversation was uniformly cheerful, and his interest in passing events lively and intelligent. His supreme desire was to see the Kingdom of Christ spread over the whole earth. His heart was especially set upon the welfare of the Jews, and upon their conversion to Christianity. But, towards the end of his life, he rarely referred to this subject; for repeated disappointments in respect to the Society for Meliorating the Condition of the Jews had lessened his confidence as to the immediate success of the enterprise. Yet he never failed, I believe, to pray for them; and sometimes he poured out his heart in their behalf in a strain of the most impressive devotional eloquence.

Certain events in connection with the College to whose interests he had been devoted for many years, occasioned him no small degree of regret and annoyance; but he contented himself with leaving on the last page of a manuscript biography, the simple quotation,—

“Be comforted, my son; it is only at fruit trees that boys throw stones.”

Dr. Milledoler suffered much from illness, caused by too close attention to his in-door duties in College; but this, like every other affliction, he bore with unshrinking fortitude. I think of him as a venerable, vigorous minded





man; strong yet humble; of ardent temperament and genial spirit; a sage whom a long life of diligent study and labour had only confirmed in all that was good and noble. His great energy has often reminded me of Peter; but his gentle, kindly spirit was worthy of that disciple whom Jesus loved.

Heartily thanking you for your efforts to preserve and hallow the memory of "our fathers, the prophets,"

I am, with sincere regard,

Yours faithfully,

JAMES W. BEEKMAN.

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## JOHN BARENT JOHNSON.\*

1795—1803.

JOHN BARENT JOHNSON was born at Brooklyn, N. Y., March 3, 1769. His father, Barent Johnson, was of Dutch extraction, and was a farmer in prosperous worldly circumstances. His mother was Maria Guest, daughter of Captain John Guest, of New Brunswick, N. J., who commanded a vessel which sailed from New York to Antigua. John's mother, who was his father's second wife, died in 1769, when he was but five weeks old; and he lost his father before he had completed his ninth year. Under his care and instruction, he remembered to have learned certain portions of Scripture; though it does not appear that any very decisive religious impressions had been made upon his mind. After his father's death he went to live with an aunt,† and, for several years, attended a common school. When he was in his seventeenth year, he was sent to school at Flatbush, Long Island, where he studied Arithmetic and Surveying. While he was there, the Rev. Dr. John H. Livingston, who afterwards became his particular friend, took a house in the village to pass the summer. He became somewhat acquainted with the Doctor, during his stay there, and accompanied him to New York, when he returned thither in the autumn. Dr. L., discovering that he was a boy of much more than ordinary talents, encouraged him to enter upon a course of study, with a view to a liberal education; and, as an inducement to him to do so, offered to receive him into his own family. Young Johnson gratefully accepted the offer, and, by the advice of Dr. L., entered a Latin School, kept by the Rev. William Cochran, D.D.,‡ Professor of the Greek and Latin Languages in Columbia College. At this time his mind was considerably exercised on the subject of religion, and he was not without some hope of having felt its power. Having remained in New York nine or ten months, he returned to Flatbush, where, in the mean time, an Academy had been established; and he studied Latin under Mr. Lupton and Dr. Minto, afterwards Professor at Prince-

\* MS. from his son, Rev. Dr. S. R. Johnson.—Dr. Romeyn's Sermon on his death.

† One authority says a *cousin*.

‡ WILLIAM COCHRAN, D.D., was a graduate of Trinity College, Dublin, and an Episcopal clergyman; came to this country about the close of the Revolutionary War; was Professor of the Greek and Latin Languages in Columbia College from 1784 to 1789; and, finding his emoluments inadequate to his support, he accepted an invitation to Windsor, Nova Scotia, to preside over an institution which was at first a Grammar-school, and afterwards a College. He revisited this country about 1818, when Trumbull painted his portrait, and he expressed his regret that he had left New York, without, as he said, having given it a fair trial.



ton College. After a few months he went back to New York, and resumed his studies under the instruction of Dr. Cochran, and continued there until he was prepared to join the Freshman class in Columbia College, half a year advanced.

He entered College in 1788, and, at the close of that year, by advice of Dr. Livingston, who was his spiritual guide, became a communicant in the Reformed Dutch Church. He graduated with distinction in 1792. His son, the Rev. Dr. S. R. Johnson, says,—“He seems to have had a passion for Societies. In his Journal he records his being a member of the *Columbia College Society*, November 6, 1780, which, for four years, he attended regularly on Thursday evenings. On the 13th of December, 1788, he assisted to frame laws for a *Theological Society*, his attendance on which he subsequently noted. In February, 1789, he makes a record of having attended a ‘Religious Society.’ He entered the *Uranian Society*, (often recording ‘no meeting,’) delivering an Oration before it, September 11, 1792, and again, December 10, 1793. He entered the *Tauumany Society*, October 1, 1792, and delivered an Oration before it on the Centennial Anniversary of the Discovery of America; and on May 12, 1794, an Oration on Union, which was published. On the 27th of February, 1793, he was initiated into the *Black Friars’ Society*. In 1794, he visited Princeton and was admitted into the *Clisophic Society*; and, in the same year, he was initiated into the *Democratic Society*, for which he wrote an Address in April.”

After his graduation Mr. Johnson seems to have been occupied, for some time, in miscellaneous studies, though not without an ultimate reference to the ministry. In 1794, residing at Brooklyn, he attended Dr. Livingston’s Theological Lectures, while he was pursuing his studies in private, and thus making his immediate preparation for licensure. He was examined and licensed by the Classis of New York, on the 21st of April, 1795, and preached his first sermon in New York, for the Rev. Dr. Kuypers, on the succeeding Sabbath.

During the following summer he was occupied in preaching in various places, chiefly in the city of New York and on Long Island. In September he travelled into New England, extending his journey as far East as Portsmouth, N. H.; and then proceeded in a Westerly direction as far as Whitestown, N. Y., passing a Sabbath, on his way, in Albany. The Dutch Church, being then desirous of settling a colleague with the Rev. Dr. Bassett, and being much pleased with Mr. Johnson’s services, invited him to return and spend another Sabbath with them; and, immediately, upon his doing this, they presented him a call. After taking a few weeks to consider the subject, he signified his acceptance of the call, early in January, 1796, and commenced his labours among them on the 27th of February, though he was not inducted into the Pastorship until the 5th of June. The Ordination and Installation Sermon was preached by the Rev. Dr. Bassett.

On the 11th of May, 1797, he was married to Elizabeth, daughter of William Lupton, then deceased.

Mr. Johnson continued to discharge his duties, to the great acceptance of his congregation, for more than six years. In May, 1802, he received a call from the Dutch Church in Schenectady, and, in the course of the ensuing summer, another, from the Dutch Church in Brooklyn. As there were some circumstances, not at all reflecting upon his character, that inclined him to leave Albany, he determined to avail himself of this opportunity for doing so; and, after mature deliberation,



made up his mind in favour of Brooklyn. He preached his Farewell Sermon on the 26th of September, and was installed at Brooklyn, by Dr. Linn, on the 24th of October following.

Mr. Johnson's health had begun to fail previous to his leaving Albany, and there was some reason to apprehend an incipient disease of the lungs. He, however, continued his ministrations at Brooklyn, without interruption, until the death of his wife, which occurred on the 31st of March, 1803. From this time his health rapidly declined; and, in the latter part of June, by the advice of his friends and Physician, he sailed for St. Johns, New Brunswick, in the hope that a short voyage might prove beneficial to him. He reached his place of destination without difficulty, was very hospitably entertained, and formed several pleasant acquaintances on the island. After a short sojourn there he returned by way of Boston, Springfield and Hartford, with his unfavourable symptoms not a little aggravated, and every thing to indicate that the time of his departure was drawing nigh. He went immediately to Newtown, to the house of his brother-in-law, Peter Roosevelt, and remained there until his death. He was not at any time confined to his bed, and, the day before he died, he was able to walk into the street. He was actually walking about the room, when his last symptoms approached; and, as the friends who were present sustained him, he said,—“Can this be death?” and then breathed his last. He died on the 29th of August, 1803, in the thirty-third year of his age.

Mr. Johnson was the father of three children, one daughter and two sons. His daughter was married to the Rev. Evan M. Johnson, in 1816, and died in 1825. Both his sons were graduated at Columbia College, and are Episcopal clergymen. One (*William Lupton*), is (1862) minister at Jamaica, L. I., and the other (*Samuel Roosevelt*) is Professor in the General Theological Seminary New York.

The following is a list of Mr. Johnson's publications:—

An Oration on Union, delivered in the New Dutch Church in New York on the Anniversary of the Tammany Society or Columbian Order, -	1794
A Sermon on the Fourth of July, entitled “Dealings of God with Israel and America,” - - - - -	1798
A Eulogy on Washington, delivered before the Legislature of the State of New York, - - - - -	1800
A Farewell Sermon, delivered at Albany, - - - - -	1802

Besides these, he contributed largely, both in poetry and in prose, to several of the literary periodicals of the day.

#### FROM THE HON. TEUNIS VAN VECHTEN.

ALBANY, January 11, 1852.

My dear Sir: My recollections of the Rev John B. Johnson reach back to the period of my childhood. I used to attend his catechisings, which, in those days, formed a much more important item of pastoral duty than they do now. My father belonged to the church of which he was Pastor during the whole time of his residence here, and he was on intimate terms with our family. Though my acquaintance with him did not extend beyond the period of my youth, I have vivid recollections of many things in respect to him, and I know well the general estimation in which he was held by his congregation, and by the community at large.



The personal appearance of Mr. Johnson was much in his favour. He was not above the middle height, and was of rather a slender frame, but he was well-proportioned, and moved easily and gracefully. His countenance had an expression of great benignity, united with high intelligence. His manners were bland and courteous, and predisposed every one who saw him to be his friend. And his countenance and manners were a faithful index to his disposition. He was acknowledged, on all hands, to possess an uncommonly amiable and generous spirit. He had the reputation of being an excellent Pastor. He mingled freely and to great acceptance with all classes of people. He was particularly attentive to the young, and had the faculty of making himself exceedingly pleasant to them—this I know from personal experience.

As a Preacher, he was undoubtedly one of the most popular in the Dutch Church at that day. Of his manner in the pulpit I retain a very distinct recollection. His voice was a melodious one, and, though not of remarkable compass, yet loud enough to be heard with ease in a large church. His enunciation was remarkably distinct. His gesture was natural and effective, though, I should think, not very abundant. He began his sermon in rather a low tone, and his voice gradually became louder, and his manner more animated, and sometimes he reached what I should think a high pitch of pulpit oratory. He was remarkably free from all affectation—you felt that the man was dealing with you in all simplicity and honesty. He never used notes in the pulpit, but, I believe, wrote his sermons carefully and committed them to memory. Of the theological or literary merit of his discourses I was too young to be a competent judge, but from the opinion which I used to hear expressed concerning him by his more intelligent hearers, I have no doubt that his sermons were fine specimens of composition for the pulpit.

I well remember that, during one winter, he preached a series of biographical sermons on the Patriarchs, which attracted great attention and filled the house, on Sabbath evenings, to overflowing. Some half dozen of them, I should think, related to the history of Joseph, and I believe that they were regarded as among the finest of his productions. He had very considerable power at description, and this was a subject that gave full play to his chaste but exuberant fancy.

He delivered a Eulogy on Washington that produced a great sensation throughout the community. The exordium was spoken of at the time as a rare specimen of eloquence; and the whole performance was certainly of a very high order. I speak with confidence concerning this, as it was published, and I have had the opportunity of reading it since I have been more competent to judge of its merits than I was when it was delivered.

The only instance in which I ever knew of Mr. Johnson's giving offence to any of his people was in preaching his Farewell Sermon. He imputed great blame to the congregation for their treatment of Dr. Bassett, who was his colleague, and a part of them regarded his remarks as ill-timed and unduly severe. However this may have been, I doubt not that he was governed by honest convictions of duty; for I am sure he was incapable of acting in so important a matter from caprice or irritation. He left an excellent name behind him, and the few who still remember him cherish gratefully the recollection of both his gifts and graces.

Yours very truly,

TEUNIS VAN VECHTEN.





## CHRISTIAN BORK.\*

1796—1823.

CHRISTIAN BORK was born in the city of Berlin, Prussia, on the 11th of March, 1758. He was baptized in his infancy, and the name given him by his mother was *John Christian Frederick*. His parents were of respectable standing in society, and his father was a Colonel in the Prussian army, and a wound, which he received on the battle-field, proved mortal before this son was born. He was instructed in the principles of religion, in his childhood, by his surviving parent, and, at the age of fourteen years, first received the Sacrament of the Lord's Supper as a member of the Lutheran Church. He was kept at school most of the time until he was eighteen years old, and had made considerable progress in the study of several languages. About this time an event occurred which gave complexion to the whole of his subsequent life. He had gone about thirty miles from home to transact some business for his mother, when the agents of Government seized him, and pressed him into the military service in connection with a corps which was about to be sent to this country, hired by the British to aid in reducing the United States, which had just declared themselves free and independent. He could have obtained his release from the agents into whose hands he had fallen; but, being the son of a soldier who had sacrificed his life in the service of his country, and withal being ardently desirous of seeing America, he concluded to remain with the army and accompany it to its trans-Atlantic destination.

He was twenty-four weeks in making the passage across the ocean. The next year, (1777,) the troops to which he belonged formed part of the army under General Burgoyne, who invaded the State of New York from Canada, by way of Lake Champlain. When Burgoyne and his army surrendered at Saratoga, many of the German troops, among whom was Mr. Bork, chose to remain in this country. He left the British army shortly after their departure from Albany, and took up his residence in the neighbourhood of that city. Having received a good education at Berlin, and being without the knowledge of any mechanical business, he offered himself as a schoolmaster, and, for some time, taught a school a few miles from Albany, on the road to Kinderhook.

In the spring of 1781 he joined a Regiment of New York State Levies, under the command of Colonel Marinus Willett, having the post of an Orderly Sergeant; and he was honourably discharged from this service on the 29th of December, of the same year.

On leaving the army, or shortly after, Mr. Bork went to reside at Livingston Manor, where he remained several years in the capacity of a teacher. Here, in or about the year 1784, he was married to Tabitha, daughter of Peter and Rachel Chisholm. In 1787 he removed to Poosten Creek, a few miles from Albany, where he continued, for several years, the business of school teaching. Hitherto his mind had never been seriously directed to the concerns of religion; but the time had now come when his thoughts and affections were to fasten upon

\* Communications from his family.—MSS. from Rev. Dr. Van Cleef, and Rev. Messrs. H. A. Raymond and B. F. Snyder.—Records of the different churches he served.



a new set of objects. The Rev. Dr. John H. Livingston came into the neighbourhood in which he was living, to preach to the destitute and scattered population; and, on one occasion, while he was holding a religious service in a barn, Mr. Bork became deeply impressed under his preaching, and, soon after, as he believed, embraced the offer of eternal life. He resolved, almost immediately, to devote himself to the Ministry of the Gospel; and, though he had many difficulties to encounter in accomplishing his object, he met them with unyielding resolution and complete success. He pursued his theological course, in connection with his duties as a teacher, at Poosten Creek, under the direction of the Rev. Dr. Bassett, of Albany, whom he was accustomed to visit, for the purpose of receiving aid in his studies, every Saturday.

In August, 1795, he received a call from the United Congregations of New Rhinebeck and Dorch, (now Lawyerville and Sharon,) which, after due consideration, he accepted in October following. He removed his family to New Rhinebeck in November, and, on the 19th of that month, commenced his labours in these congregations. On the 2d of March, 1796, he had his final examination before the Classis of Albany, and, having received their approbation, was ordained the same evening as "Minister of the Gospel in full authority." On the 14th of August following he was installed Pastor of the above-mentioned churches.

Mr. Bork's connection with these churches continued between two and three years. On the 14th of February, 1798, a call was made out to him, from the churches of Schodack and Bethlehem, to succeed the Rev. Jacobus Romeyn. The terms of the call were that "Schodack should pay yearly, in semi-annual payments, two hundred and twenty-five dollars in gold and silver; also twenty-five bushels of good and marketable wheat, and eighty loads of fire-wood—also to furnish a good house and stable; and to allow one free Sabbath: that Bethlehem should pay a hundred and fifty dollars; a farm, dwelling house, and barn, with twenty-five bushels of good and marketable wheat, with an allowance of one free Sabbath." He accepted the call on condition that "the Schodack Congregation should dig a well by the side of the Parsonage, and build in the chamber as large a room for a study as the house would allow; also, that the two congregations should be at the expense of moving himself and his family." These conditions having been complied with, he took up his residence at Schodack almost immediately, being then about forty years of age. His Installation took place on the 12th of August, 1798.

Mr. Bork retained the pastoral charge of both these congregations until 1803, when his connection with Bethlehem ceased, and he assumed the charge of Union village in connection with Schodack. At this period of his ministry he preached in both Dutch and English, and also administered the Communion alternately in one language and the other.

In the summer of 1808 Mr. Bork was invited to become the Pastor of the "North-west Dutch Church," as it was incorporated, or the "Franklin Street Church," as it was afterwards called, in the city of New York. He accepted the invitation, and was installed there in the autumn of the same year. This was his last and most important field of labour. Here he had a highly useful ministry, and maintained an excellent standing among his brethren till the close of life. The disease of which he died was dropsy; but its fatal termination was rather sudden, as he was able to preach almost till his last Sabbath. He was



perfectly tranquil in the immediate prospect of his departure, and passed out of life in the full confidence that he was entering on the life everlasting. His death occurred in September, 1823.

Mr. Bork was the father of eleven children,—five sons and six daughters, of whom eight are (1862) believed to be still living. Mrs. Bork died in 1820, aged about sixty-three years.

Mr. Bork received the degree of Master of Arts from Queen's College in 1811.

FROM THE REV. JAMES M. MATHEWS, D.D.

NEW YORK, September 11, 1861.

My dear Dr. Sprague: I have very distinct recollections of the Rev. Christian Bork, of whom you ask me to give you some account, though much more than the average period of human life has passed since he closed his earthly career. I knew him first about the year 1806, while I was a student of Theology in Dr. Mason's Seminary; but I became more intimate with him in 1810, when my connection with the Dutch Church commenced; and, from that time till his death, my relations with him were such as to furnish me the best opportunities of observing his course, and forming a judgment of his character.

Mr. Bork was a short, fleshy man, with a round Dutch face, beaming with animation and benevolence. A slight acquaintance with him would reveal to you the fact that he possessed much more than ordinary talents; and, if his education had been more systematic, and had not been interrupted by his enlisting in the army, I doubt not that he might have made a shining mark as an intellectual man. In his moral constitution also he was eminently favoured. He was one of the most simple hearted, ingenuous and benevolent men I ever met: and these fine qualities were imprinted on his countenance, expressed in his manners, and were beautifully conspicuous in his whole life. Though not predisposed to take offence on slight grounds, he had a native self-respect and high sense of honour, that rendered it impossible for him to brook even the shadow of an imputation against his perfect integrity and fairness; and though from his admirable moral constitution, especially his considerate regard to the claims of others, such a thing was little likely to occur, yet, if it ever did occur, it was sure to strike a fiery cord within that would vibrate in words of no equivocal import. He was, withal, one of the best humoured of men—he had a rich fund of anecdote, and so strong was his relish for this kind of illustration, that he would sometimes suddenly stop in conversation and call for “a good story.”

As a Preacher, Mr. Bork was plain, direct, eminently scriptural, and therefore very instructive. While both his style and manner were plain and unadorned, there was always the moving of a vigorous and well balanced mind, enriched, in an unusual degree, by the treasures of Divine truth. In his sermons he always kept you to the very letter of God's Word; not only quoting, in the most ample manner, proof texts for every position, but always referring to the chapter and verse at which each text was to be found. He delivered himself with great earnestness, impressing others by showing himself deeply impressed by the truths he presented. I have sometimes heard him when he has evinced so much emotion as to affect considerably his power of utterance. He had a good deal of gesture, which, as it was the result of feeling rather than art, helped to give effect to his delivery. He retained somewhat of the German accent, but not so much as to materially impair the effect of his preaching with an audience whose vernacular was English. His voice was loud, and his utterance fluent, and his manner altogether quite impressive. The natural



benevolence of his spirit, sanctified and elevated as it was, by a fervent piety, made him a most devoted Pastor. While he attended faithfully to his whole flock, he was especially mindful of those in the humbler walks of life; always seeming to bear in mind the peculiar adaptedness of the Gospel to the wants of the poor. On the whole, he may be considered as having occupied an important position in the ministry here, and discharged his duties in such a manner as to leave a grateful and honourable savour behind him.

Affectionately yours,

J. M. MATHEWS.

FROM THE REV. JAMES B. HARDENBERGH, D.D.

NEW YORK, October 2, 1861.

My dear Sir: Though not the immediate successor of the Rev. Christian Bork in the pastoral charge of "the North-west Protestant Reformed Dutch Church in the city of New York," yet I was honoured with a name and a place in that line about seventeen years after his decease,—sufficiently early to find there and to become acquainted with a small number of survivors, who had not only often "seen the shape," but for a long time also "heard the voice," of that ambassador of Christ. My opportunities to form a correct estimate of his character have therefore been very good; and I venture to forward to you a few traditional reminiscences concerning him, in the hope that they may be of some use to you in enabling you to present a faithful portrait of the man.

The testimony of those who knew Mr. Bork well, is that he united a very benignant countenance and winning manner to quite a manly form. In social intercourse, his conversation, though generally cheerful, seems always to have been "seasoned with the salt of Divine grace;" while his official presence with those over whom he was placed appears to have been attended, from first to last, with "the fulness of the blessing of the Gospel of Christ;" for while his doctrine dropped like the rain, and his speech distilled like the dew continually, God's Spirit was frequently poured out in rich effusions, and large numbers were gathered into the fold.

His public discourses, both on the Sabbath and during the week, must have been more than ordinarily instructive, attractive and impressive;—for persons of every class and condition are reported to have waited on his ministry. A Quaker, residing in a distant ward, asked me at a funeral service, held in his neighbourhood, some years ago, *where* I was labouring, and, though answered in definite terms, he could not fix the precise locality in his mind until he had inquired further whether it was where Friend Bork formerly held forth the Word of life, and whither he had himself been occasionally drawn by the light with which he had shone in the world. His sermons were, in the main, of the expository kind; and, however thoroughly prepared, he seldom, if ever, had a manuscript before him in the delivery. They were, moreover, enriched, in an unwonted measure, with pertinent quotations from Scripture, and that too in the precise language there employed. His subject for the pulpit on the Sabbath was usually introduced to the consideration of his audience at the lecture immediately preceding; and thus, probably, both the preacher and the hearers became more interested in what was so soon to follow. And of the many souls that were added to the Church through his instrumentality, the few who still abide in the flesh certainly afford conclusive evidence of having been rooted, and grounded, and built up in the faith, as they had been taught in their youth. Individuals are rarely met with who are more conversant with Gospel truth, in its letter, and spirit, and practice, than the small number who remain to witness to the consistency and power of this venerable man's ministrations.





Father Bork—for so he was commonly called, as well on account of his paternal character as his advanced age—was a watchful and tender shepherd of the flock of which the Holy Ghost had made him an overseer. He knew them all intimately, and could readily call each of them by name. And when they were not present on the Lord's day to be led forth in the green pastures and by the still waters, he was sure to go out the next morning and seek that which was lost, and bring again that which was driven away, and bind up that which was broken, and strengthen that which was weak. So grateful were these visits to the pious, that a mother in Israel would sometimes stay at home in the afternoon, that she might thereby secure one; and she was rarely, if ever, disappointed. And so vivid and affecting were the recollections of a venerable Elder, of his attitude, address, and expression at his own fireside, that he has been observed, more than once, to be melted into tears by simply looking at his portrait, now in the possession of his daughter. In short, the name of Christian Bork, wherever pronounced, is yet like ointment poured forth, to all who remember him or have been made acquainted with his character. His memory is yet blessed on earth by here and there a weary pilgrim, and will be blessed in Heaven forever by a company which cannot be numbered now.

He was in the habit, even while in health and strength, of referring to the decease he expected soon to accomplish, as he stood upon the heights of Zion; while he committed to his Consistory the solemn charge of his interment, pointing out the very spot in the middle aisle where he would have them lay his mortal remains. And they faithfully obeyed the commandment which he gave them. Nor, when their sanctuary was removed from Franklin to Twenty-third street, did they leave the sacred deposit behind them, but took it along, and placed it in a tomb situated as nearly as possible like the spot selected by himself for the original grave.

Yours, in the ministry and fellowship of the Gospel,  
JAMES B. HARDENBERGH.

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## JAMES SPENCER CANNON, D.D.\*

1796—1852.

JAMES SPENCER CANNON, a son of William and Ruth P. (Spencer) Cannon, was born on the Island of Curaçoa, January 28, 1776. His father, who was a sea captain, was a native of the city of New York, and was of Irish extraction. His mother was born in Rhode Island, and was of Scotch extraction. She died at Baltimore, and lies there in the Friends' Burying ground.

Upon the death of his mother, his father placed his three sons, of whom James was the youngest, in the Academy of Peter Wilson, LL.D., at Hackensack, N. J. They had been there three or four years when death deprived them of their father. Captain Cannon sailed for Charleston, S. C., in a vessel commanded by Philip Freneau, who was considerably known in his day as a poet. During the voyage a storm arose, and Mr. F., who was not a practical navigator, being unable to manage the ship, surrendered command to Captain Cannon; but, during the gale, the latter was knocked overboard by the jib-boom and drowned. He left considerable property, though, by some means or other, it never passed

\* Memoir prefixed to his "Pastoral Theology."—MS. from Rev. Dr. W. H. Campbell.



into the hands of his children. But Providence raised up a friend for James, in Elias Brevoort, Esq., of Hackensack, who defrayed the entire expenses of his education. The other two sons died young.

James continued his classical studies, under the instruction of Dr. Wilson, till the removal of the latter to a Professorship in Columbia College, in 1789; and subsequently completed them under the care of the Rev. Alexander Miller. He was a diligent and successful student, and excelled particularly in the art of speaking.

In the spring of 1794 he left Mr. Miller's school, and commenced the study of Theology under the direction of the Rev. Solomon Freligh, D.D. Here he remained until the spring of 1796, when, as Dr. Freligh was not empowered to give Professorial certificates to be presented to the Classis, he went to complete his studies under the direction of Professor (Dr. John H.) Livingston, who then resided on Long Island. After a residence here of about two months, he received, in July, his Professorial certificate, and shortly after presented himself before the Classis of Hackensack for licensure. The result of a very thorough examination, continued through two days, was that he was licensed to preach the Gospel.

He was, from the beginning of his course, a more than commonly acceptable preacher. He was soon invited to settle over several different churches; but he finally accepted a call from the Reformed Dutch Churches of Six-Mile-Run, and Milstone, N. J., which had then recently become vacant by the resignation of the Rev. Mr. Van Harlingen. When the collegiate relation of those two churches terminated, Mr. Cannon devoted the whole of his labours to the Church at Six-Mile-Run.

The degree of Master of Arts was conferred upon him, by Queen's College, in 1811, and that of Doctor of Divinity, by Union College, in 1819.

In 1826 he was elected Professor of Pastoral Theology and Ecclesiastical History and Government, in the Theological Seminary of the Reformed Dutch Church, at New Brunswick. In this office he continued till the close of life. For many months previous to his death his health had been declining; but he was able to attend to his classes until within a few weeks of his departure. At the meeting of the General Synod in June he tendered the resignation of his Professorship, but the Synod accepted it only by passing a Resolution expressing the highest estimate of his character and services, and continuing to him his salary as long as he lived. His disease was an affection of the throat, which, for a long time, rendered his speaking difficult, and finally incapacitated him altogether for using the vocal organs. He died, in great peace, on the 25th of July, 1852. A Sermon on the occasion of his death was preached by the Rev. Dr. Gosman.

He was married on the 7th of October, 1796, at Hackensack, to Catherine, daughter of Elias Brevoort, his benefactor. They had twelve children, four of whom received a collegiate education; and, with the exception of one who died near the close of his college course, engaged in professional life. Mrs. Cannon died July 28, 1851.

Dr. Cannon published a Fourth of July Oration, also a Sermon (anonymous) on a Sacramental occasion in 1815. His Lectures on Chronology and Pastoral Theology were printed chiefly for the benefit of his students; but the latter have been republished in a volume, with a brief Memoir of his life, since his death.



FROM THE REV. JOHN PROUDFIT, D.D.

NEW BRUNSWICK, July 25, 1855.

My dear Dr. Sprague: It is so difficult to say "No" to any request which comes from you, that my pen refuses to record the monosyllable; though it would relieve me, in this instance, from a task for which I have no special competency. My acquaintance with Dr. Cannon was limited to the last decade of his life. It began in the year 1841, when I became partially associated with him by entering on a Professorship in Rutgers College. It was impossible not to be struck with his appearance, not only on account of his goodly stature and uncommonly fine person, which was, I should think, at least six feet high, and filled out with an amplitude and robustness which one does not often see in our American clergy, at least of later times, but a certain gravity and stateliness, mingled indeed with a studious and somewhat formal courtesy, which decidedly belonged to the olden time, and the antique style of his dress which scrupulously perpetuated the fashion of half a century before—his dress, address and opinions, his estimate of the past and present, and his ideas of the future, all bore, in fact, the impress of this peculiarity. He was in all respects, and at all points, *vir antiqui moris*.

He preached every third Sunday in the College Chapel. His sermons were always instructive and edifying, sometimes very impressive and affecting. He was most happy, I thought, in delineating character, tracing the workings of the heart, and exhibiting the phases of Christian experience. Of two of his sermons I retain a vivid remembrance. One was on the repentance of Peter—(Matt. xxvi, 75) "Peter went out and wept bitterly." The other on Proverbs, xxi, 22:—"A wise man scatheth the city of the mighty, and casteth down the strength of the confidence thereof." In handling the latter text he showed the superiority of moral endowments and instrumentalities over mere physical force and material obstacles, in a way which I thought very admirable. It was remarkable that he seldom chose subjects of this class; and it has occurred to me, as an illustration of the unquestionable fact that few preachers understand where their own power lies. He was less successful in subjects where a close logic, or power of extensive combination, is required. Yet to these his selections manifested a decided partiality. Three series of discourses of the latter description occupied a very considerable part of his ministrations in the chapel pulpit—one on the typical significance of the Aaronic Priesthood and Hebrew Worship; another on the historical evidence of the Truth of Christianity; and a third on the Christian virtues as presented in the Epistle to the Philippians, iv, 8. He once remarked to me, however, that, when he first entered on his Professorship, he thought proper to give a somewhat philosophic cast even to his sermons, as they were preached almost entirely to students, but he soon came to the conclusion that the simple Gospel was the best theme for the pulpit and the Lord's day, and that philosophy, even the philosophy of religion, had better be confined to the week and the Professor's chair.

His delivery lacked, perhaps, vivacity and variety; but he always fixed the attention of his hearers, not only by the weight of his matter, but by his earnest tone, and a certain home-dealing directness, which seemed constantly to say to the hearer,—“I have a message from God to *thee*.” Few preachers were heard with more attention.

He used no manner of notes. But whether he spoke from memory, or to a certain extent extemporaneously, I do not know. The full flow of thought attested the thoroughness of his preparation, in whatever form it was made. He once earnestly recommended to me to prepare for the pulpit almost wholly



by research and meditation, using the pen (before preaching at least) only so far as to draw up an outline sufficient to secure the train of thought, and to trust the embodiment to the moment of delivery—at least to prepare in such form as to leave the mind and heart perfectly open and free to the suggestions and sympathies of that moment. It was, substantially, the method recommended by Fenelon, and undoubtedly practised by the early Christian preachers, as well as the great orators of antiquity. Whether Dr. Cannon adopted this plan latterly I am not able to say. He had, in earlier life, committed his sermons, and practice had enabled him to do so with astonishing ease and exactness.

The love of study made him almost a recluse. "His booke was his bryde, and his studie his bryde-chamber." During his pastorate, nothing, it is said, less than the claims of religious duty, could withdraw him from his study. The farm attached to his parsonage was left very much to take care of itself. To material concerns and appearances he was remarkably indifferent. The same wagon that took the potatoes to market, conveyed the Dominic to church. He once gave an order for the purchase of a horse to a dealer in that precarious commodity, adding,—“You know what I want.” The man called in a few days, and was shown into the study. “Well, Dominic,” said he, “I have got you a horse that will suit you to a fraction.” “What is the price?” said the Doctor. The dealer stated it. The Doctor rose, walked to his desk, and, taking out a roll of bills, began to count out the money. “What,” said the dealer, “are you not going to look at the horse?” “No,” said the Doctor, “you say he will suit me.” This fearless reliance on the conscience of the dealer worked into unwonted activity that long dormant faculty. He declined the money, and saying “Well, Dominic, perhaps I *can* get you a better horse,” he withdrew, and, in due time, returned with a purchase which proved in every respect satisfactory.

Dr. Cannon's accession to a Professorship enabled him to gratify, almost without restraint, his love of studious seclusion. Punctual and willing as he always was in his labours as a teacher, the space which elapsed between the dismissal of his class and the resumption of his studies was simply that which was occupied in passing from his lecture-room to his library. He was kind-hearted and hospitable, loved and enjoyed conversation, and excelled in it, yet he seldom, very seldom, *sought* society. He was a close observer of the world “through the loop-holes of retreat,” reading with keen interest the journals of the day, and delighting to discuss current events and topics, and to forecast the future of the Church and of society from the aspects and “signs of the times.” But he looked at the present and the future, it must be owned, with the shades of the past lingering about him. “The loop-holes of retreat” do not, after all, afford one a full and fair view of the great living and moving world. One must not only look at men, but live among them, to keep his human and social sympathies in full play, and to hold the balance with an even hand between the things which are and those which have been. Dr. Cannon was, even beyond the characteristic partiality of old men for old times, a *laudator temporis acti se puero*. He thought the doctrine of the Church was purer, the tone of social virtue more elevated, half a century ago than now. Had he mingled more with men, his warm heart and his shrewd and active intellect would have done better justice to the times in which he lived. More intercourse with men of kindred pursuits with his own would have tended, too, to give a wider range, as well as a more practical cast, to his acquirements, and would have led to the coining down of much that was stowed away as mere bullion in the capacious cells of his mind, into forms that would have been useful to the Church and to society.





He is reported to have had extraordinary wisdom in settling difficulties, seasoning unpalatable counsel with a humour which rendered it at once less wounding and more effective. His people once fell out on the question whether the church should be re-painted white or yellow. The opposite parties agreed to send each a committee to the Dominic to state the controversy and ask his opinion. When the two parties had urged with some acrimony the reasons for their preference, the Dominic quietly observed,—“Perhaps you had better paint the church black. It would be cheaper, which seems to be an influential consideration, and it would be highly appropriate that the church should put on mourning when her members cannot agree on such a question.” The committees retired, and the church was adorned with a robe of white as speedily as the painters’ brushes could so attire her.

I saw him often during his last illness, and was struck, as I believe all who visited him were, with the evidence afforded in the closing scene, at once of great peace in God and of a clearness and force of intellect beyond any thing I had witnessed in the best days and happiest efforts of his public life. His sufferings were very great. I generally found him standing, or walking slowly about the room, apparently in severe pain. He conversed, however, with great animation, not only on the topics which especially fortify a Christian in the near approach of death, but on all that related to the progress of the Kingdom of God in the world, and especially on the religious discussions and controversies of the time. I recollect that I stated to him, on one of these occasions, the Christological speculations of a certain writer, which had then recently appeared, a prominent feature of which is the idea that even had sin never entered the world, the incarnation would have been necessary; that the manifestation and communication of God to humanity constituted the necessity for it, which, therefore, was included in the very act of creation. He listened to the statement of this theory with much interest; and, when it was finished, raising his hand with great deliberation and solemnity, said,—“thus putting the incarnation of our Lord Jesus Christ into the same category with those of Vishnu.” He reiterated his firm belief that the theory had an Oriental origin.

I saw Dr. Cannon a few moments before he left the world. He was still in the full possession of his faculties, and awaited the last enemy like one who had “put on the whole armour of God,” and had nothing to fear from his approach. Among his last words were,—“I have kept the faith.”

Yours truly,

J. PROUDFIT.

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## ANDREW YATES, D.D.

1797—1844.

FROM THE REV ICHABOD S. SPENCER, D.D.

BROOKLYN, N. Y., March 9, 1849.

My dear Brother: You have requested me to furnish you such information as I possess in relation to the life and character of the late Dr. Andrew Yates. I cheerfully comply with your request; though I feel bound to state that my acquaintance with him was limited chiefly to the time while I was an undergraduate, and he a Professor, in Union College, and afterwards while he was giving direction to my theological studies. The material for the narrative of his life I have obtained from one of his near relatives.



ANDREW YATES was born in Schenectady on the 10th of January, 1772. He was the third son of Colonel Christopher P. Yates, a worthy officer of the army of the Revolution. His elder brothers were the late Joseph C. Yates, Governor of the State of New York, and the Hon. Henry Yates, of Albany. The youngest brother was the Hon. John B. Yates, who died in 1836, and left the greater part of his large estate to the Legislature of the State of New York, for literary and benevolent purposes.

The subject of this sketch, during his childhood and youth, manifested a firmness of purpose, and a perseverance in his undertakings, which became the matured characteristics of his entire life. Forced to struggle with a feeble constitution, he nevertheless pursued his studies most sedulously, and graduated at Yale College with honour, in 1794. Thence he removed to Long Island, where he pursued an entire course of theological studies, under the instruction of the Rev. Dr. John H. Livingston, the Professor appointed by the Synod of the Reformed Protestant Dutch Church. He became a communicant in the Dutch Church in Schenectady before he entered College.

On being ordained to the ministry, in 1797, he received an appointment to the Professorship of Ancient Languages in Union College. He discharged the duties of this office for four years, at the end of which time he was invited to settle as Colleague Pastor with the Rev. Dr. Eliphalet Williams, over the Congregational Church in East Hartford, Conn. Mr. Yates had married a Miss Austin, of New Haven, and, being an Alumnus of Yale College, his domestic and literary connections gave rise to an attachment to the State of Connecticut, which he retained through life. Under a sense of duty, and the force of inclination, he accepted a call from that church, and was installed as its Pastor on the 23d of December, 1801, the Rev. Dr. Dana, of New Haven, preaching the Installation Sermon. Many years have passed since his pastoral connection with the Church in East Hartford was dissolved; but many fathers in Connecticut remember the blessings that crowned his ministry. As a Pastor, he was consistent, uniform, diligent and persevering. He witnessed two interesting revivals of religion, which were not followed by that coldness and apathy which too often mark the reaction of popular excitements of the present day. His ministry was remarkable, not so much for an unusual as for a usual "attention to religion" among his people. In his pastoral visits he almost always found a tenderness on the subject of personal piety, and in no instance did he administer the Communion without the admission of one or more on a "profession of faith." This is certainly not a little remarkable. That, for fourteen years together, there should have been such a steady progress of religion among the people, that no Communion season should pass without some new convert to Christ welcomed to his table, is a fact which speaks high commendation of his ministry. His preaching was uniformly of so serious and solemn a character, his intercourse with the people so familiar and kind, and their confidence in him so great and uninterrupted, that there was good ground for expecting new instances of seriousness and conversion all along, and also for expecting that the Pastor would know, and know well, the minds and hearts of the people, and would do much to prevent any incipient impressions from vanishing away, as the morning cloud and the early dew. He was a faithful minister, not at times, but always; not merely in the pulpit, but out of it. With him preaching was never a mere matter of course—it always meant something; and nobody could mistake its aim. God was pleased to smile upon his



labours, and he had none of those discouragements which spring from an unstable and fluctuating condition of religion. He was uniformly happy and successful in his ministry.

In addition to the charge of a large congregation, Mr. Yates, at the earnest solicitation of his ministerial brethren, opened a Theological Class for candidates for the ministry, and also a classical school for the education of youth. Labour seemed to constitute his happiness, and such was his attachment to that arduous sphere of usefulness that he unhesitatingly compromised the prospect of ease, and any feelings of ambition which he might otherwise have indulged, by declining an invitation to one of the oldest and most respectable churches in the city of New York.

During his entire life Dr. Yates was in the habit of alluding to East Hartford with the tenderest recollections, and repeatedly asserted that the happiest part of his life was spent, while the retired and laborious Pastor of that kind and affectionate congregation. But it pleased God to remove him from the place and the work he loved. In 1813 he found that, however willing the spirit might be, the flesh was weak. He was attacked with a disease of the throat, which threatened the entire loss of his voice. On account of this failure of his health, and the earnest solicitations of his relatives in the State of New York, he resigned his charge and returned, for the second time, to Union College, in 1814, as Professor of Moral and Intellectual Philosophy. It was with great grief that he requested a dismissal from his people. The application was received by them all with deep regret, and by a portion of them with feelings of disappointment amounting almost to displeasure.

In 1814 the degree of Doctor of Divinity was conferred upon him by Middlebury College.

Several of his theological students accompanied him to Schenectady, and their number was increased by new accessions. While a Pastor in East Hartford, and during the subsequent five years of his Professorship, he conducted, either partially or fully, the studies of thirty young men in their preparation for the ministry. Among them may be mentioned President Wayland, of Brown University; the Rev. Dr. Tucker, of Wethersfield; the Rev. Dr. Wisner, of Boston, who preceded his teacher through the valley of death, and some others, who are or have been known to the public, as profound scholars and distinguished divines. The eminence and usefulness of those who were his pupils constitute a pleasing testimony to the fidelity and efficacy of his instructions.

The duties of his Professorship were discharged with his usual perseverance, unwavering uniformity and accuracy in teaching, united with great kindness in his intercourse and deep solicitude for the mental and moral improvement of the students. His vacations were devoted to excursions in the country, supplying destitute churches, and organizing new ones where none had before existed. There are, in the environs of Schenectady, three handsome church edifices, which owe their existence to these labours of Dr. Yates. They are the sanctuaries of worshipping assemblies, each with its own pious and estimable Pastor. Their spires rise amid the surrounding farms, and above the foliage of the forest, imparting an air of intelligence to that beautiful scenery, so much admired by all that have ever viewed it from the halls of Union College. Aside from the duties of his Professorship, he accomplished much for the promotion of religion in his vicinity. He was ever ready to preach in destitute places, and lend his



aid to his ministerial brethren, as far as his health would permit. Few men have been more vigilant to find places for doing good, and few have done more to extend the influences of religion around them. His heart was in his Master's work.

In 1825 he was induced to resign his Professorship, with the prospect of increased usefulness in opening a large Seminary for young men on the estate of his younger brother, in Chittenango. This institution was known as the "Polytechny," and continued in a most prosperous condition until, on account of circumstances beyond the control of himself or his brother, it was abandoned. During his connection with this institution he had been instrumental in collecting a large congregation, and erecting a large and commodious house of worship. When the institution was given up, he accepted the call of this Church, and once more entered upon his favourite duties of a settled minister of the Gospel. Within two years, however, his health entirely failed, and he retired to Schenectady, apparently to die. He was overwhelmed with a complication of disorders, and his friends looked forward to his speedy dissolution as inevitable. But travelling for some time in New England, and entire relaxation from his customary labours, were the means of his restoration.

No longer engaged as a Pastor or Professor, and feeling himself too far advanced in life to assume again the obligations of either, he devoted all his energies to organizing new churches where they were needed, or aiding those which required his assistance. In this field of labour he was exceedingly useful, and there are now thirteen churches in the Reformed Protestant Dutch or Presbyterian denominations, which owe their existence or prosperity to the labours of Dr. Yates in his old age. An account of these labours cannot now be given. It would be one of great interest, and might form a very appropriate illustration in a course of Lectures on Pastoral Theology. I may add, in this connection, that he, at one time, made effective visits to many of our churches, to raise funds for African Colonization,—a scheme in which he took great interest, and which he believed would be developed in wonderful results.

Let me now give an outline of the last scene of his life and his usefulness. About a year before his death he retired from his labours among a large congregation in the Valley of the Mohawk. Two years previous he had found them in a state of painful dissension, and, as a church, apparently ruined beyond hope. He left them harmonious in Christian fellowship, and, after erecting, under his supervision, a beautiful place of worship, united in the choice of a highly acceptable Pastor.

On returning to his family, Dr. Yates selected, as the scene of his last enterprise, the town of Day, a mountainous and unproductive region in the Northern part of the County of Saratoga, and known by the Indian name of Sacondaga. He became acquainted with this region by having inherited a portion of its mountains; and, though years had passed since he had parted with every interest of this kind, he had always felt a strong desire to aid in its mental and moral culture. His sister had also disposed of her inheritance, with the exception of a small farm on which she had erected a pleasant cottage for her summer residence. This appeared to him a providential indication of his duty. Here was an interesting field of usefulness, provided with a pleasant retreat, where he could find those comforts, and receive those attentions, which were essential to his advanced age. He entered on this humble enterprise with the ardour of youth, the





energy of manhood, and the wisdom of many years of experience. The affection and gratitude with which he was received by the inhabitants cheered him in his labours, and stimulated him to great exertions. "It was the sublimity of doing good,"—wrote a clergyman who visited him at this time,—“Dr. Yates, three score years and ten, one of the most successful Preachers and Pastors, an accomplished scholar, a profound theologian, and whose pupils at that moment occupied some of the most prominent places in Church and State,—impelled by no necessity, and with no other motive than the love of man,—toiling up the foot-path of the mountain, climbing over rocks to reach a cottage perched high, that he might raise the latch to teach the little circle within the truths of his mission, with a simplicity which a child could understand, comfort the sick and the afflicted, and do as his Master did,—preach the Gospel to the poor.”

Within a few months a congregation was collected and a church-edifice required. The people had no money. They offered the materials which the country afforded for building, their hands to work, and their teams to draw. Dr. Yates found it necessary to come down from the mountains of Sacondaga to visit the churches in our opulent cities, to perform a task, which was always irksome, and for which he had no talent,—“to beg.” His relatives and personal friends responded cheerfully to his calls, and raised the greater portion of the required funds. But not all. To raise the residue he was obliged to apply to individuals, who could know him only as an applicant for aid in behalf of a feeble church. By some he was received kindly, but, by the majority, with coolness and indifference. But notwithstanding the obstacles he encountered, he succeeded in his attempt, and commenced erecting the building.

Two weeks previous to its dedication, (October 24th,) Dr. Yates had exerted himself beyond his strength in making pastoral visits. On Friday, October 4th, he was ill, though not confined to the house. The day following he renewed his pastoral labours, and, on the Sabbath, preached two discourses. But, on Monday, his illness became so alarming that he was obliged to call in medical aid; and, on Tuesday, an express was sent for his friends and family physician. His disease resisted every means for its removal. On Saturday mortification took place, and on Sabbath morning, at ten o'clock, (October 13th, 1844,) he expired.

He seemed to entertain a presentiment that his last work would be his mission at Sacondaga; and when overtaken with his distressing illness, it created neither alarm nor surprise. He remarked that, when he graduated at Yale College, he did not anticipate a life beyond fifty years, but God had granted him three score and ten, abounding with expressions of his goodness and mercy. It would have been gratifying, he said, to have witnessed “the Dedication,” and to have aided the Church in procuring a Pastor; but, if God saw fit to arrest him in his labours, he was glad to rest. The day previous to his death the Consistory of the church assembled around his bed. After giving them a statement of the affairs of the church, and the course they should pursue, he took his leave of them with a most affectionate and tender exhortation. He entered into his rest with joy.

It may be mentioned that he is buried in the sepulchre of his fathers; but no monument to his memory can be so gratifying to his family as the churches he has built, and the bell in the church in Day, which is placed there, with his epitaph inscribed on it. With his name, that bell peals through the valley, and echoes from the mountains, to gather the worshippers of God.



Dr. Yates was married, on the 8th of October, 1797, to Mary, daughter of David Austin, of New Haven. Mrs. Yates died on the 30th of October, 1806. He was married, a second time, on the 11th of June, 1810, to Hannah Allen, daughter of Captain James Hooker, of Windsor, Conn. She died on the 20th of October, 1859. By the first marriage there were three children,—all sons—by the second there were ten children, seven of whom died in infancy.

The foregoing is but a meagre account of a great and good man. So far as it goes, I believe it presents a just and faithful view of his character and life; and it would not, perhaps, be wrong to stop here. But he possessed some characteristics which seem to me to deserve more particular notice.

Dr. Yates was, in the best sense of that much abused word, a *gentleman*. Uniformly and everywhere he was polite, frank, sincere and kind. Nobody felt embarrassed long in his company. His manners were as easy and simple as his heart was sincere; while he ever maintained a dignity of demeanour which, without any tincture of haughtiness or pride, would instantly discourage any approach towards impropriety in conduct or conversation. Of an excellent family, and associated from his youth with many of the most intelligent and polished people of the State, his manners received an ease, dignity and polish, comparatively rare, even in literary men. In conversation he was fluent, instructive, and often humorous, and never offended against good taste. He was an agreeable companion and could be a companion to his juniors and inferiors, without any thing of that patronizing air which seems to say "See how graciously I can condescend." An inferior would feel at ease in his company, and if he felt the Doctor's superiority, it was not because he tried to make him feel it, but because he could not conceal it.

Dr. Yates was an accomplished and useful *officer of College*. He was attentive and prompt in every thing which he deemed obligatory upon him. He was never absent from a recitation which it was his duty to hear, nor did he ever go over any lesson superficially, or in a hurried manner, as if it were a matter of little importance. His known habits of study, and his exactness with his class in respect to their daily lessons, have had an influence of incalculable importance upon those educated under his care. He, by no means, confined his attention to the particular branches he was appointed to teach, but was, in a good degree, a general scholar. And he suffered no temptation to divert him from any scientific, literary or official duty, which he owed to the College. He had none of the vanity and insolence of office. He maintained order and administered discipline, not as a tyrant, or as a man puffed up with ideas of office and self-consequence, but as a gentleman, a father, and a Christian.

Dr. Yates was a man of *system*. Order was a law with him. He not only held to doing duty, but to doing it in the right time and manner. He studied every lesson he was to teach, however familiar he might be with it. And he studied it at the time appointed for the class to study it; and might always be found in his room at such hours, not only ready, but pleased, to render assistance to any who chose to call upon him. His example herein was important. He once said, with emphasis, to one of his theological students,—“If you would succeed as a professional man, you must be systematic. There can be no excellence without system. You must go to bed at such a time, and get up at such a time, and study at such a time. That is the way to have leisure and to avoid doing things by the halves. I have my hour for retiring, and aim not to vary from it.



And my habit is so established that, when sick or in pain, I can lay my head upon my pillow at the hour and sleep for a time. Habit, order will enable you to triumph over all difficulties."

Dr. Yates was a man of *candour*, *frankness* and *humility*. His firmness sometimes passed for insensibility, and his attachment to principle for prejudice, but only with those whose knowledge of him was superficial. He was not a man of prejudice—he formed his opinions upon evidence, but, once formed, they were not easily shaken. He was most faithful in his friendships: once gain his confidence and it could not easily be lost. On one occasion he entered the room of a college student with what was familiarly termed the "Black Book," (a record of the daily delinquencies of the students, for which they were called to account to Dr. Yates each week,) and, turning to the name, he said, "I have one mark against you—absent from recitation, Thursday at eleven o'clock." "Who, I absent?" said the student. "Yes," said the Doctor. "I was not absent," replied the student. "I think you must have been; it is so reported to me, Sir," said the Doctor, pointing to the page, "there it is—Thursday, eleven o'clock." "Well, the mark is wrong," said the student. "Think a moment," said the Doctor, perseveringly,—“perhaps you have forgotten.” "I tell you, Dr. Yates, I know I was there; I am never absent," said the young man, with some spirit. "Oh, well," said the Doctor smilingly, "we will excuse you." "But I don't ask to be excused,—I won't consent to be excused—I tell you, Dr. Yates, I *was there*, and that mark must come off, and the book tell the truth!" Doctor Yates laughed, and rubbed out the mark. The next time he came around with the black book, and entered the same room, this young man asked him to be seated a moment, for he had something to say to him. He then adverted to the circumstance of the "mark," (which the Doctor recollected perfectly,) and told him that the mark was *right*,—that he was absent that day, but had forgotten it at the time, because, as he supposed, he was conscious of no deficiency in duty,—that he certainly did not intend to deceive him, but had said what was not true, and felt bound, by his sense of duty, to tell him. "That's right," said the Doctor, "that's right, we are all liable to err. If we make a mistake, let us own it, and correct it, if we can." He then carefully inquired the day, and the time of day, of this absence, and restored the erased mark. The young man had gained his confidence, and he never lost it. Ever after this Dr. Yates would enter his room, report the number of marks, and say "excused;" and leave the room without asking any question; taking it as a certainty that, if the young man was ever absent, he had good reason for it. On one occasion a student was unable to translate a difficult passage in Tacitus, and Dr. Yates, to whom the class was reciting the lesson, translated it for him. But he did not translate it correctly. That evening, another member of the class called upon him:—"Dr. Yates, I think you made a mistake to-day in translating a passage in our lesson, and I have called to ask you about it." "Ah," said the Doctor, smiling, but evidently surprised,—“that may very well be; I am not infallible; come, sit down, Sir; I am glad to see you on such a subject. Let us see. Here is my Tacitus. Where is the passage?" It was pointed out to him. "Very well," said he, "I read it in this way, (translating the passage,)—is not that right?" "No, Sir, I think not." "No? Well, how do you read it?" The student read it to him. "*Indeed!* Stop, stop," said the Doctor, "let me see. Read that over again." The student read it, and gave reasons for his translation.



"Right," said the Doctor; "that's right; thank you, Sir; I am very much obliged to you. You have done me good; I must get my lessons better. If ever I get wrong again, come and tell me; I shall be glad of it." The next day he mentioned the circumstance to the class; said he had blundered, and that one of the class had been so kind as to come and tell him. He then requested any of them to come to him in the same way, if they ever found him wrong. All this was done with as much frankness and readiness as if he had been in the student's seat, and not in the Professor's chair.

Dr. Yates was a man of *great kindness*. The poor, the sick and the afflicted found in him a valuable and ready friend; the perplexed, a wise and useful counsellor. With a sympathy not common, he would cheer the discouraged, and many a young man, by his counsel and aid, has been stimulated onward to overcome difficulties in getting an education, who would otherwise have faltered and failed. By solicitation among his friends, he raised a private fund, which he dispensed himself for this purpose, whenever he found a poor young man aiming to prepare for the ministry, and likely to fail for lack of means.

Dr. Yates was a man of the *most unbending integrity*. His principles were as rock. His feelings, tastes and practices were subordinated to truth and duty. He had an absolute abhorrence of a lie,—of all untruthfulness, in actions no less than in words. All confessed that he was upright, but few understood the strength of his principles. A clergyman who was one of his pupils, has just related to me the following anecdote:—Dr. Yates bought a yoke of oxen for the use of a tenant, who resided on his farm. On his way, as he was driving them to the farm, he met a farmer in whose judgment he had confidence, and, telling him that he had been buying these oxen, asked him to look at them and say how much they were worth. The farmer carefully surveyed them, and told him they were worth sixty dollars. "Then," said Dr. Yates, "I must go back and pay the man ten dollars more, for I bought them for fifty." He rode back, found the man, and paid him the ten dollars. The man told of it, and the story got abroad. Such was his honesty.

Dr. Yates was a *thorough Theologian*. He read extensively and carefully, and thought as he read. He greatly admired the works of President Edwards and Dr. Dwight. His theological views very much accorded with theirs. As a teacher of Theology, he insisted upon an extensive course of reading. The Sacred Scriptures, fairly interpreted, constituted his only acknowledged authority on the great principles of Theology; but for the purposes of a just interpretation, for explaining doctrines and silencing skeptical arguments, he resorted to the light and power of a cool and strong logic. Truth, with him, was a thing worth labouring after. That it is always easily found, he had too much sense to suppose. He used to say to his students,—“You must know what you believe, and why you believe it.”

Dr. Yates was an *excellent Preacher*. His sermons were uniformly evangelical, methodical, instructive and solemn. He played no tricks in the pulpit. He came directly to his subject and handled it seriously to the end. If he sometimes seemed to lack animation and fire, it was because his judgment led him to place more reliance upon truth, brought home to the understanding and conscience, than upon any mere impression that comes one knows not why, and vanishes one knows not how. He rarely drew a picture *from* the imagination, and never drew one *for* it. To instruct and to convince were essential matters with him, which





he never forgot. Human nature is so perverse that men are often most profitted when they are least pleased; and, deeply sensible of this, and above the vanity and meanness of seeking for mere popularity, his aim was to make his preaching useful, whether it pleased or not, commending himself to every man's conscience. It is quite probable that he would have been still more useful if he had been a more vivid and persuasive preacher, with more animation in his style. But it seems rather perilous to venture a criticism upon a minister whose preaching was followed with such results as he witnessed at East Hartford, and afterwards among the numerous feeble congregations which grew into strength under his care. Faithful, firm, unwearied and affectionate, he kept on preaching Christ crucified. He felt that life was given him to labour, and welcomed death as a "rest."

Dr. Yates had none of the ambition of authorship. He wrote little for the public. Beyond a few occasional pieces and sermons, I am not aware that he sent any thing to the press. The following list, I believe, includes all his acknowledged publications:—

The Blessedness of Dying in the Lord: A Sermon delivered at Hartford, at the Funeral of Mrs. Amelia Flint, Consort of the Rev. Abel Flint, 1810.—Charity the Evidence of Piety: A Sermon delivered in the North Presbyterian Church in Hartford, at the request of the Female Beneficent Society, 1812.—The Effectual Preacher: A Sermon delivered in the First Reformed Dutch Church in the city of Albany, at the Installation of the Rev. John Ludlow,\* 1823.—God's Blessing on His Own Institutions: A Discourse delivered at the Dedication of the Reformed Dutch Church in Chittenango, 1829.

Dr. Yates was an *eminently useful man*. During his life this was not very much noised abroad, because he did his work so silently. He took no pains to be known. "I allow myself to do nothing," said he, "*for the purpose of being superior to my neighbours*. Ambition is a bad motive. The Bible does not appeal to it. Alluding once to the love of fame, he said,—“The dew falls

\* JOHN LUDLOW, a son of John R. and Elizabeth (Vreeland) Ludlow, was born at Acquackanonk, N. J., December 13, 1793. At the age of thirteen he became a pupil in the Columbian Academy, in Bergeu, N. J.; and, after remaining there about three years, was removed to the somewhat celebrated school of the Rev. Samuel Whelpley, at Newark. At the age of nineteen he entered the Junior class in Union College, from which institution he graduated with the highest honour in 1814. Having, during his residence at Newark, become, as he believed, the subject of a spiritual renovation, he resolved to devote himself to the Ministry; and, accordingly, immediately after his graduation, entered the Theological Seminary of the Reformed Dutch Church at New Brunswick. At the close of his first session, however, he accepted a Tutorship in Union College, though he still continued his theological studies under the Rev. Dr. Yates. At the close of a year he returned to New Brunswick, where he completed his theological course in May, 1817. Shortly after his licensure by the Classis of New Brunswick, he accepted a call from the First Reformed Dutch Church in New Brunswick; but retained this connection for only a single year, in consequence of being appointed Professor of Biblical Literature and Ecclesiastical History in the Theological Seminary. In 1823 he resigned this Professorship and accepted a call from the First Reformed Dutch Church in Albany. Here he remained till 1834, when he accepted the position of Provost of the University of Pennsylvania. Having discharged the duties of this place with great fidelity and dignity for more than eighteen years, during which time he had declined invitations to both the Presidency of Rutgers College and the Professorship of Didactic and Polemic Theology in the Theological Seminary, he, finally, in 1852, accepted the Professorship of Ecclesiastical History, Church Government, and Pastoral Theology, in the latter institution, and was formally introduced to his office on the 1st of October, of that year. Here he continued diligently and successfully employed till he was arrested by the disease that terminated his life. He died at the house of his eldest son, Dr. J. Livingston Ludlow, in Philadelphia, on the 8th of September, 1857. He adorned every relation that he sustained, and was one of the very finest specimens of intellectual and moral nobility.



silently,—nobody hears it; but the fields feel it. The attraction of gravitation makes no noise." Such expressions indicate his views and explain his practice. To be useful was his grand aim: in accomplishing it lay his greatness. He was useful all his life, and in every station he filled. He failed nowhere, from the time of his license as a Preacher down to the day of his death. Let any man carefully trace his public course, from his Church, and School, and Theological Students, and Revivals and Communion in East Hartford, through his Professorship in College, where he stood not least among such men as Nott, and McAuley, and Brownell, and Wayland, and Potter,—his course among his students and Church in Chittenango; and above all, in his old age, among the feeble and infant churches which were nurtured by his care,—down to the time when he died in the harness among the mountains of Sacondaga; and such an examination will convince any man of the uncommon usefulness of his life.

Dr. Yates was a *happy Christian*. He believed in being happy. He made it a principle, and gratefully enjoyed it as a privilege. He was uniformly cheerful. In prosperity he was grateful, and the goodness of God was one of his most frequent themes. In affliction he was solemn and submissive. On the character of God he loved to dwell; and the providences which affected him, he took as the direct dispensations of the perfect Being whom he adored and loved. He was happy in society, which he adorned and enjoyed. He was happy in labour, in patience, in hope, and in faith. So he lived and so he died.

Dr. Yates doubtless had his faults, for he was human. But he had fewer faults than most men; and the extent and evenness of his virtues are seldom equalled. He was a great and good man; if greatness is to be measured by usefulness in the service of God, and goodness is to be measured by resemblance to his character. His life was full of usefulness, and his death a scene of moral sublimity. He died as such a man should die. His death was in keeping with his life. He lived to Christ, and he died to Christ. He died to live forever.

I am, Dear Sir, truly and fraternally yours,  
 ICHABOD S. SPENCER.

FROM THE HON. THOMAS S. WILLIAMS.

CHIEF JUSTICE OF CONNECTICUT.

HARTFORD, January 17, 1849.

Rev. and dear Sir: You ask for my recollections of the late Dr. Yates. They are of so general a character that I imagine they can be of but little use to you; but, such as they are, they are quite at your service.

In early life it was my privilege to know him well. We met in the same class in Yale College. He joined the class during our Sophomore year. He was distinguished there for his sobriety, stability and propriety of conduct. With a becoming reserve and self-respect he passed along in a quiet, unassuming way, so as to secure the confidence of the Faculty and the affection of the students. While he gained the honours of College, he never excited the envy of his associates. His quiet, unpretending manner made him welcome to all classes; and, although among the young and buoyant spirits around him, he seemed grave and serious, he was always sufficiently cheerful. He devoted himself to study with great assiduity, and left College with high honour and universal respect.

After a separation of some years, I was again brought into habits of familiar intercourse with him by his settlement as a Pastor in this immediate neighbourhood. And a more devoted or a more beloved Pastor than he was, I think it



would not be easy to find. At several different periods, during his ministry at East Hartford, he had the happiness to witness large accessions to his church, in connection with revivals of religion. His preaching was distinguished rather for its solidity and unction than its brilliancy; and yet no minister in the vicinity was more cordially welcomed into all our pulpits than he was. His paramount object evidently was to do good to the souls of his fellow men. The fervour of his prayers, the earnestness of his exhortations, and the general solemnity of his manner, left an impression on my mind that time has done little to efface. It may, however, reasonably be doubted whether he did not accomplish more by his labours out of the pulpit than in it. While he abounded in pastoral visitation, few men have been so well fitted as he, by their natural constitution, to render their services in this department both acceptable and effective. His uncommonly affectionate manner and familiar style of address gave him easy access to the hearts of his people; and the conversations which he thus held with them in private, were an admirable preparation for their welcoming and improving his more public instructions. He was indeed a Good Shepherd, who led his people like a flock; and it cannot be doubted that he was instrumental of guiding many souls to glory.

Before Temperance Societies were known, he set an example of abstinence in his field as well as in his house.

He was a constant attendant, as I am told, at the meetings of his clerical brethren, and took a prominent part in their deliberations.

When he left his congregation for a Professorship in Union College, thus retiring from the ground which had been rendered fruitful by his labours, other churches in this region beside his own deeply felt the loss. In subsequent years he occasionally returned to the scene of his former labours, and was always most gratefully and affectionately welcomed by those to whom he had ministered, as a beloved father is welcomed by his own family after a temporary absence from them. On one of these visits a friend and former parishioner ventured to say to him, in reference to his having left East Hartford, that he had made one mistake in his life; to which he replied with characteristic mildness,—“And who is there that has not made at least one?”

After Dr. Yates left this neighbourhood, our intercourse in a great measure ceased. But, in conformity to what is now common,—that the members of a college class shall meet at stated periods, like soldiers after a battle, to count their numbers, and recount their deeds, he was invited to meet the surviving members of his class at New Haven, on the Fiftieth Anniversary after their graduation. The following extract from the letter which he wrote in reply to the invitation, will show his feelings in relation to that event:—

“Your proposition is reasonable and grateful. A half hundred years since our little band dared, under the threats of the Yellow Fever, to assemble for the last time, with the children of Alma Mater, to receive our mutual greetings, and benedictions and valedictories! How few of the number are left! Where are the remaining pilgrims on the journey? What are they doing and whither are they moving? Who would not, that could, hasten to the favourite spot,—a place associated with a thousand precious recollections? What God may order to encourage the effort, or what he may allow to interdict the enjoyment, I know not; but, if He please to prosper the attempt, I will be there. Should He see fit to lengthen the days of my life and health, that I may redeem this pledge, I will redeem it.

“I hope you will succeed in the endeavour. Get us all there, and make arrangements so that, while we talk and inquire individually, gathering information to gratify our affectionate solicitude for each other, one or more



may come furnished with information in detail, respecting every individual, departed or absent as well as present, and impart the whole, with suitable thoughts, to the little remnant who shall never meet again in that relation.

“Should it be my unhappy lot, before the day of our proposed convention, to be called elsewhere unavoidably, I shall remember you and long to hear of your joys and doings. And if I should be called to a nobler meeting, to the General Assembly above, it will be my highest gain, while it will be your privilege to profit by the voice of Him that speaketh louder than the sound of thunder to them that have ears to hear.”

It was so ordered in Providence, to the great regret of the small band who met, that Dr. Yates was not present; and a very short time after, (I think about two months,) he was called to that meeting above, to which his letter contains so touching an allusion.

I am, Dear Sir,

With great respect, yours,

THOMAS S. WILLIAMS.

FROM THE REV. WILLIAM H. CAMPBELL, D.D.

PRESIDENT OF RUTGERS COLLEGE.

NEW BRUNSWICK, August 15, 1859.

Dear Sir: I became acquainted with Dr. Yates in 1831, when I preached in the Church at Chittenango, N. Y., of which he was the Pastor. The acquaintance ripened into friendship, and in the following September I became his colleague. From that period till 1844, the year of his death, I saw much of him, and corresponded with him. The abiding impression made on me by all I ever saw of him was that for him to live was Christ. He acted as if he thought that his work was to win souls to Christ, and he gave himself wholly to it. I suppose there was not a single person of all the wide circle of his friends and acquaintances to whom he had not spoken in private in regard to an interest in Christ. He waited on Providence to afford him opportunities of doing good, and when doors of usefulness were opened to him, he promptly entered. His piety was most unostentatious. He talked little of his own experiences or labours, but very much of the growth and prosperity of the Kingdom of Christ. I have learned since his death, from one of his former pupils, that he was a very rigid disciplinarian. He never allowed a fault, whether great or small, to pass unnoticed. My informant, a very distinguished lawyer, thinks that he erred in being excessively strict.

In conclusion, permit me to say that I regard it as a great blessing to have been an eye-witness of the life of so exemplary a Christian, and to have enjoyed the counsel of so devout a Pastor. To all who knew him intimately his name is as ointment poured forth.

Yours most affectionately,

WILLIAM H. CAMPBELL.

One of Dr. Yates sons (*John Austin Yates*) entered the Ministry. He was born at East Hartford, Conn., on the 31st of May, 1801. He was fitted for College chiefly at the Grammar School in Schenectady, under the care of Rev. John S. Mabon. He entered Union College in 1817 and graduated in 1821. Shortly after his graduation he entered the Theological Seminary at New Brunswick, and remained there until 1823, when he was chosen Tutor in the College from which he had graduated. He was licensed to preach (I am unable to ascertain by what Classis) in 1824. He held the office of Tutor till 1827, when he was advanced to the Professorship of Oriental Literature. In the autumn of that year he went to Europe for the purpose of perfecting himself in the studies appertaining to his Professorship. He remained abroad nearly





two years, the greater part of which time he spent at the University of Berlin, in Germany, though he was for a while in Italy, and visited some other parts of Europe. He returned in the spring of 1829, and immediately entered on the duties of the Professorship to which he had been appointed. This post he continued to occupy with great popularity till a few days before his death, which occurred after a brief illness, on the 26th of August, 1849. He was honoured with the degree of Doctor of Divinity from Geneva College. He was never settled as a Pastor, but preached often, as there was opportunity or occasion, and generally to great acceptance. He was married, in the autumn of 1829, at Chittenango, to Henrietta M. Cobb, step-daughter of his uncle, Hon. John B. Yates. They had four children. Mrs. Yates died March 28, 1842.

Dr. Yates was a man of very considerable personal attraction, of a genial spirit, of agreeable manners, and of marked ability. As a Professor in the College, he endeared himself greatly to the students, by mingling freely with them, and making their joys and sorrows his own. He had fine social qualities, and always made himself felt in any company into which he might be thrown.



## JOHN SCHUREMAN, D.D.\*

1800—1818.

The ancestors of JOHN SCHUREMAN were, for several generations, distinguished for moral worth, and some of them for their influence in civil society. His great-grandfather emigrated from Holland to this country, as the associate of the elder Frelinghuysen, who is not unjustly regarded as the Patriarch, in his generation, of the Dutch Church. His grandfather was a merchant in New Brunswick, N. J., was a Judge of the County Court, and often a member of the State Legislature; and, at the same time, was an earnest and active Christian. His father, the Hon. James Schureman, was a member of the Senate of the United States from New Jersey. His mother was a descendant from a branch of the Schuyler family, which removed, at an early period, from Albany to New Brunswick. He was himself born in the neighbourhood of New Brunswick, October 19, 1778, his parents having been driven from that city by the invasion of the British during the Revolution. From his earliest years he was mild and cheerful, tractable and docile, and a favourite wherever he was known. He began, also, at a very early period, to manifest great tenderness of conscience and susceptibility to religious influences; and, as his father's public engagements kept him from home much of the time, his *moral* training especially devolved, in a great measure, on his excellent grandfather, who spared no pains to imbue his mind with the principles and spirit of piety. There is reason to believe that, from his early youth, if not from his very childhood, religion was formed in his heart as a living and permanent principle.

His collegiate course was at Queen's College, New Brunswick, where he graduated in 1795, before he had reached his seventeenth year. During the period of his connection with College,—a period fraught with great danger, and

\* MS. from Rev. Dr. Van Vranken.



not unfrequently fatal to the brightest promise, he behaved with most exemplary propriety, and gave evidence of a regular and rapid growth in the spiritual life. Having formed the purpose of entering the ministry, he commenced the study of Theology shortly after he was graduated, at New York, under the direction of the venerable Dr. Livingston, with whom he continued till the year 1800, when he passed through the requisite examinations before the Classis, and was licensed to preach the Gospel.

In the year 1801 he was ordained, and installed Pastor of the Reformed Dutch Church at Bedminster, N. J. Here he laboured for several years with great fidelity and acceptance, and with many tokens of the Divine blessing.

Within about two years after his settlement, he was married to Julia Ann, daughter of Colonel Elias Conover, of Monmouth County, N. J.,—a lady, who, by her fine talents and accomplishments, her amiable and cheerful temper and fervent piety, was eminently qualified for the responsible station to which her marriage introduced her. She died on the 24th of May, 1834, leaving three children,—all of them daughters.

In 1807 he received and accepted a call from the Reformed Dutch Church at Milstone, N. J. Here also his services were highly acceptable to his congregation, and it was a matter of no small regret to them that they could not be permanently retained. But, in 1809, so great was the reputation he had acquired that he was called to be one of the Pastors of the Collegiate Reformed Dutch Church in the city of New York; and he was, accordingly, transferred to that important field. Here, as in the more retired charges he had previously held, he acquitted himself in a way honourable alike to his talents, his diligence and his piety; and if he was not among the preachers whom the crowd delighted to follow, he was one to whom the judicious and devout hearer could not fail to listen with attention and profit.

It was not long after he commenced his ministry in New York, before it became apparent that his health, which had never been very vigorous, was inadequate to the great amount of labour which there devolved upon him; and, having received the offer of the Vice Presidency of Queen's College, he thought it his duty to accept it, and, accordingly, resigned his charge and removed to New Brunswick in 1811.

The College with which he now became connected, had, for some time, been on the decline, in its financial interests and its general prosperity; and it was even doubted by some whether it could much longer be kept in existence. Mr. Schureman, deeply impressed with the importance of the institution, in its bearing on the interests especially of the Dutch Church, resolved to put forth a vigorous effort to restore it at least to its former standing; and, though the effort was less successful than he desired, it was acknowledged, on all hands, that his administration was characterized by discretion, diligence and dignity. The change of employment, and particularly the cessation from public speaking, hereby secured to him, proved favourable to his health, so that, at no distant period, he felt himself quite adequate to the ordinary duties of the ministry.

The Reformed Dutch Church in New Brunswick, being now vacant, extended to him a call to become their Pastor; and, having accepted it, he was installed in January, 1813. His labours in that respectable congregation were instrumental of securing an amicable settlement of some difficulties, by which, for some time, their peace had been disturbed; but, scarcely had his benign influence begun to



be felt, when the indications of returning disease, occasioned by his return to the labours of the pulpit, suggested the necessity of his again resigning his charge;—a measure to which he finally, but reluctantly, consented.

In October, 1815, he was appointed, by the General Synod of the Reformed Dutch Church, Professor of Ecclesiastical History and Pastoral Theology in the Seminary under their care. This appointment was alike honourable to his character, and grateful to his feelings. He accepted it, and entered with great alacrity on the discharge of the duties which it devolved upon him. His Lectures were listened to by his pupils with deep interest; and his affable and modest, yet dignified, manner secured to him, in a high degree, their respect and good-will.

In 1816 the degree of Doctor of Divinity was conferred upon him by the Trustees of Columbia College.

At the time when he was rising most rapidly in reputation and influence, and when his prospects of usefulness seemed the brightest, he was suddenly arrested in his career by death. He fell a victim to the Typhus Fever, May 15, 1818, aged about thirty-nine years and seven months.

Of the closing scene of his life the following description has been given :

“ During the progress of the disease which terminated in his death, he spoke but little. The disease proceeded with rapid and irresistible violence, baffling the skill of medicine and the assiduities of affection; and, for the most part of the time, was attended with a lethargy which rendered it difficult and irksome for him to converse. He, however, retained the use of his reason, and, on the last afternoon, when the stupor had abated, and just before he obtained release, he attempted to converse with his mother, but his speech failed, and what he said could not be understood. His afflicted wife was too much overcome to witness his departure; but his parents, who were in the room, he took affectionately by the hand, as soon as he found himself to be in the agonies of dissolution. Then waving his hand, and pointing to the light of the upper part of the window, he *laughed aloud*, thus expressing his joy that his spirit was about to be disengaged from his earthly frame, and to wing its flight to the regions of light and bliss, just like a bird that, tired of its cage, claps its wings when about to be set at liberty. With ‘one eye on death and one full fixed on heaven,’ he seemed to say, in the moment of expiring,—‘Now that God has given me the wings of a dove, I will fly away and be at rest.’ ”

The Rev. Dr. J. H. Livingston, in a letter to a friend, shortly after Dr. Schureman’s death, thus speaks of him:—

“ You knew him. He was mild and pleasant; discerning and firm; steadfast but not obstinate; zealous but not assuming. The frequent hemorrhage of his lungs and the habitual weakness of his constitution prevented him from close and intense studies; yet he was a good belles-lettres scholar. His style was correct and pure, and he made such progress in the official branches of his Professorship, that his Lectures upon Ecclesiastical History and Pastoral Theology were highly acceptable and very useful. The suavity of his manners and the propriety of his conduct endeared him to the students, and recommended him to the respect and affection of all who knew him. He was growing into extensive usefulness, and had he lived and progressed as he began, would have become a treasure to the Theological College.”

FROM THE REV. S. A. VAN VRANKEN, D.D.

PROFESSOR IN THE THEOLOGICAL SEMINARY, NEW BRUNSWICK.

NEW BRUNSWICK, JUNE 23, 1848.

Rev. and dear Sir: I regret that it is not in my power to give you such an account of the late Dr. Schureman as is at all satisfactory even to myself. I knew him well; but my knowledge of him came not in association with any class of incidents which might serve for the illustration of his character to others. Neither am I in possession of a sufficient number of facts to give a



biographical character, even if it were desired, to this communication. On these accounts I should have declined a compliance with your request, but for a full conviction that it is due to the character of the Man, to the Church, and to the stations which he occupied, that the name of Dr. Schureman be found among those of the men whose worth it is the object of your proposed work to commemorate.

The life, temper, and public ministrations of Dr. Schureman proceeded in a gentle and uniform flow. There were no cataracts or rapids in his course. There was nothing in him to create astonishment,—nothing to strike you as eccentricity often strikes you; or as the combination of all the faculties in overpowering strength strikes you. Yet he impressed you,—commanded your esteem, and irresistibly made his way into your heart.

Dr. Schureman did not belong to that class, the members of which, towering high above the level even of the educated mind, attract the general gaze, and impress upon the age in which they live the evidences of their extraordinary genius, learning and influence. Still his position was elevated. He belonged to that rank of worth and honour to which it is mainly given to sustain and carry forward the best interests of the community;—a rank composed of men who think correctly, legislate wisely, and act efficiently; to whom, in the State, you may safely commit the conduct of public affairs; and on whose shoulders, in the Church, you may place, without fear, the Ark of God's Covenant.

My opportunities of becoming acquainted with the personal and private character of Dr. Schureman were principally confined to the period of my connection with the Theological Seminary. With a dignity that repelled unbecoming familiarity, there was a benevolence running through his whole manner, which invited to all the freedom that would be deemed compatible with the circumstances and relations of the parties. In the family, in the study, at casual meetings, and in the lecture room, the same benevolence of disposition was always seen in striking and happy prominence. I never knew a man to whom the thought of wounding the feelings of another would occasion greater pain; and, if I may judge from the known and uniform feelings of his pupils, none could be more completely fortified against rude assaults from others.

The mind of Dr. Schureman was solid and judicious, rather than brilliant. He was not destitute of imagination. Fine passages were not wanting in his compositions. But they did not denote the characteristic features of the writer's mind. Few men judged more correctly of the value of a principle, of the force of an argument, or of the accuracy of a distinction—few, consequently, were in less danger of being perplexed by the intricacies, or beguiled by the fascinations, of error. Viewing things in their principles, and in their logical relations and dependencies, he became, of necessity, a man of system, established, settled, grounded.

In the grounds of his religious system he illustrated the correctness of the observation that the heart has its arguments as well as the understanding. Certainly in every graciously exercised mind humility has its arguments; and trust and hope and love, and the spirit of prayer and of adoption, all have their arguments, and they bear upon the peculiar truths of the Bible with a power like that of consciousness itself upon an ordinary moral subject. Dr. Schureman received these truths, not only because his understanding was convinced that they were revealed by the Holy Ghost, but also because he found a response to them in the exercises of his own heart. That Divine teaching, the first lessons of which, there is reason to believe, he received at the early age of twelve years, by its influence upon the investigations of his judicious





mind, gave a species of sacredness to his conclusions, and added to the strength of his character as an able Minister of the New Testament.

The state of Dr. Schureman's health, during the time that he officiated as Vice President of the College and Professor in the Seminary, while it did not prevent him from fully attending to the appropriate duties of these offices, unfitted him for public speaking; and I have no recollection of having heard him in the pulpit while I was connected with the institution. When but a youth, and incapable of a judgment that deserves to be recorded, I attended on his ministry in New York; and I well recollect the high esteem which I often heard expressed for his character as a Preacher, by those whose judgment, education and experience entitled their opinion to much consideration. Such of his manuscript sermons as I have seen accord well with the general character of his mind, as I have attempted to describe it. His manner was modest, deeply solemn, and altogether such as becomes a Minister of the Gospel.

To say that he was a man of extensive reading would perhaps be unwarranted. His career was but a short one; and the greater part of his ministerial life was occupied with charges which made large drafts upon him for services that could not be performed in the study. He did not enter upon the duties of Vice President of the College and Professor in the Seminary till towards the close of his life. In the latter department, in which I principally knew him, he gave promise of fruit, which, had not the Master called him so soon, would have greatly enriched the Church. His Lectures took a wide range, and displayed a high order of analytical talent, which eminently fitted him for the business of theological instruction. Although his pupils were favoured with only the first draft of his Lectures, prepared in a short time, and while he was performing all the duties of Presiding Officer of the College, they received them with unqualified satisfaction. Had his life been prolonged, and the studies of his department prosecuted through a course of many years, as they were begun, he would doubtless have become as eminent for his learning as he certainly was for his virtues.

Your brother in Christ,

S. A. VAN VRANKEN.

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## JOHN SCHUREMAN VREDENBURGH.\*

1800—1821.

JOHN SCHUREMAN VREDENBURGH, a son of Peter and Margaret (Schureman) Vredenburg, was born at New Brunswick, N. J., on the 20th of March, 1776. His father was a respectable merchant of that city. He pursued his academical studies at New Brunswick, and, in due time, entered Queen's (now Rutgers) College, where he graduated in 1794. On leaving College,—being quite young and without any tendency to a serious habit of mind,—he was placed for one year as a clerk in his uncle's store; but, in the course of that year, his mind took a new and better direction. After a season of deep reflection and great anxiety, he was enabled, as he believed, to embrace the gracious provisions of the Gospel, and henceforth showed himself an active and decided Christian.

\*MS. from his daughter, Mrs. Woodward.



Not long after this change he formed the purpose of devoting himself to the Christian Ministry, and commenced the study of Theology under the direction of the Rev. Dr. John H. Livingston. The relation into which the two were thus brought, as instructor and pupil, became quickly identified with a most endearing friendship, which was mutually cherished ever after until they were separated by death. Mr. Vredenburg was licensed by the Classis of New Brunswick in the spring of 1800, and was ordained and installed Pastor of the Church at Raritan, N. J., on the last Sabbath of June following.

Mr. Vredenburg's connection with this charge continued till the close of his life. About six years before his death, he was induced to add to his other labours the superintendence of the Academy at Somerville, but this proved too great a tax upon his constitution, which was naturally not very strong, and very soon he was overtaken by that fearful disease,—epilepsy. The fits recurred at intervals of from three to six weeks till within a year of his death; and though the disease produced no visible effect upon his mind, yet it had so far reduced his bodily strength and his ability to labour that he felt constrained to resign his pastoral charge. So strongly were his congregation attached to him, however, and so highly did they prize his ministrations, that they declined to accept his resignation, preferring that he should remain with them and perform only as much service as his enfeebled health would permit. During the last year of his life the malady from which he had been suffering was suspended, and he had hoped entirely broken; in consequence of which he was enabled to prosecute his labours more vigorously than he had done in several preceding years. He had been engaged for three successive days, in company with one of his Elders, in visiting his flock; and his heart had been greatly cheered by finding not a few among them who were deeply concerned in respect to their immortal interests; and this proved the commencement of a revival of great power; which, however, he was not permitted to witness unless it were from Heaven. Returning home much fatigued at the close of the third day, some apprehension was expressed that he might have overtaken his strength; but he replied with emphasis that he was exceedingly anxious to finish his visitation on that day; from which it was inferred by some that he had a presentiment of his approaching departure. After taking leave of a Foreign Missionary and his wife, whom he had married a short time before, he conducted his family devotions, and then retired to rest. Just after he had fallen asleep, his epileptic fits returned upon him with unaccustomed violence, and, by one o'clock the next morning he had breathed his last. His death occurred on the 4th of October, 1821. The tidings took his congregation by surprise and overwhelmed them with sorrow. His Funeral Sermon was preached to an immense concourse of people, including the whole Classis of New Brunswick, by the Rev. John Ludlow.

Mr. Vredenburg was married, on the 23d of April, 1800, to Sarah, daughter of the Rev. James Caldwell, the heroic martyr of the Revolution. They had eleven children,—two sons and nine daughters. The eldest son died at the age of eleven, and was the subject of a tract illustrative of his wonderful knowledge of Scripture, and the great comfort which he derived from it on his sick bed. The other was graduated at the University of New York, went abroad for his health, and died in great peace, on the Island of Java, July 17, 1844, at the age of twenty-five. One of his daughters was married to the Rev. Dr. Painter, of the



Presbyterian Church, Kittanning, Pa., and another was married to the Rev. John Edgar Freeman, both of whom were killed in the Sepoy mutiny, in 1857. Mrs. Vredenburg survived her husband five years. She was a lady of fine intellectual endowments and culture, and was a most efficient coadjutor with her husband for the accomplishment of all the great ends of his ministry.

JOHN EDGAR FREEMAN was born in the city of New York, in the year 1809. In early life he was exposed to great temptations, through the influence of wicked associates, and he yielded so far as to be at one time on the verge of ruin. He was awakened, however, at several different times, though it was not till about the beginning of the year 1829 that he found the joy and peace in believing. In March of that year he made a public profession of his faith by joining the First Presbyterian Church of Elizabethtown. In December following he resolved to study for the ministry, and, having purchased the residue of his time, (for he was serving an apprenticeship,) commenced his preparation for College. In due time he entered the College of New Jersey, one year in advance, and graduated in 1835. He then took the regular course in the Theological Seminary at Princeton, at the close of which he was accepted by the Presbyterian Board of Foreign Missions, and was ordained at Elizabethtown in August, 1838. Shortly after his Ordination he was married to Mary Ann, daughter of Isaac N. and Mary Beach. On the 12th of October Mr. and Mrs. Freeman embarked for Calcutta, and reached there after a voyage of an hundred and twenty days. They proceeded immediately to join the Mission at Allahabad, and, after spending two or three years, chiefly in the acquisition of the language, they took charge of the orphan children. On the 8th of August, 1849, Mrs. Freeman, in the midst of her usefulness, was suddenly called to her rest. Mr. Freeman, soon after, being in feeble health, returned with his two children to this country, arriving here in April, 1850. His health having greatly improved, he returned to his field in July following, having previously been married to Miss Elizabeth Vredenburg. On their return they were stationed at Mynpoorie, distant from Allahabad about two hundred and thirty miles, and laboured there nearly six years. In November, 1856, the scene of their labours was transferred to Futtehghur. They both perished in the terrible Sepoy mutiny, being shot dead on the morning of the 13th of June, 1857. They were both among the most self-denying, earnest and efficient missionaries of their day.

FROM THE REV. ISAAC FERRIS, D.D.

CHANCELLOR OF THE UNIVERSITY OF NEW YORK.

NEW YORK, March 10, 1863.

My dear Sir: I am very willing to do any thing in my power to assist in embalming the memory of that truly excellent Man, and able and devoted Minister, the Rev. J. S. Vredenburg. Though his unambitious and retiring habit may have kept him from being so widely known as some of his brethren who were his inferiors in point of solid ability and worth, I have always been accustomed to assign to him a place among the model ministers of his day. I knew him first in 1819, shortly after I went to New Brunswick to take the last year of my theological course in that institution. He was a member of the Classis that licensed me to preach, and after I was settled as Pastor of the Church in New Brunswick, he was one of my nearest ministerial neighbours until the time of his death. I was often at his house, where I found myself in one of the most delightful domestic circles I have



ever known. I was accustomed also to meet him often in the Classis, where I had an opportunity to observe the workings of his sound judgment and great wisdom in connection with ecclesiastical affairs. I went with Dr. Livingston, Dr. Ludlow, and many others, from New Brunswick to attend his Funeral; and I can truly say that I scarcely remember any deeper demonstrations of mourning, or higher testimonies of respect, than I witnessed on that occasion.

Mr. Vredenburg was rather below than above the medium stature, and firmly and compactly built. You could not call him a handsome man, and yet the expression of his countenance was both intellectual and benevolent—it was a mirror that reflected at once the sound, vigorous mind and the generous and confiding heart. And his character was just what you would infer from his external appearance. His mind was acute and discriminating, patient in its investigations and careful in its conclusions. Though he could not be called an eminent scholar, his general acquirements were highly respectable, and in Theology he was deeply and thoroughly read,—as was evident from the manner in which he conducted the examinations of students who were candidates for licensure. He possessed great kindness of spirit; and, while he manifested this in all his intercourse, it was especially apparent in his manner of treating young men. Such was the confidence that our students reposed not only in his kindness but his wisdom that it was not uncommon for them, when they were in difficulty, to go out to Somerville to solicit his counsel and aid; and whatever it was in his power to do for them they were sure would be done. He was remarkable for his thoughtful regard to the interests of others. I believe he never lost an opportunity of doing good.

As a Preacher, he held deservedly a high rank. His discourses were full of well digested, evangelical thought, expressed in a simple, perspicuous and correct style, but without any attempt at artificial ornament. His manner was animated and earnest, though it varied, in this respect, not a little, with the changes in his physical condition. His preaching, without being of the most popular cast, was always acceptable, and was most highly appreciated by the most intelligent and pious portion of his hearers. It was rather of a revival cast, and was very faithful in its dealing with the consciences of sinners.

He was distinguished for a profound knowledge of the principles and the workings of human nature; and yet, while he made good use of this knowledge in both his public and private relations, it was accompanied with that perfect transparency and guilelessness of spirit that always kept him from being suspected of any purposes of a doubtful nature. This peculiar quality was constantly manifested in his intercourse with his Consistory—he had the faculty, without seeming to exert any influence over them, to make them carry out his wishes to the letter. This, too, was one of the qualities that made him a most valuable member of a Church Court—his influence in Classis and Synod was scarcely exceeded by that of any of his contemporaries. He was also one of the best of Pastors—his devotion to the interests of his flock was untiring; and their attachment to him and confidence in him scarcely knew a limit.

Mr. Vredenburg's ministry had literally closed before its most blessed results had begun to develop themselves. Shortly after his decease, a revival of religion took place among his people, which might be considered the joint product of his life and of his death. I visited the congregation during the period, and conversed with many of the anxious inquirers, and was struck with the fact that, while they had received their impressions under his ministry, they had been deepened and matured and developed by his death. Upwards of three hundred made a public profession of their faith during that revival, most of whom no doubt may be reckoned as gems in his crown.





My duty would not be completed did not I call attention to the fact that my excellent friend was blest with a wife whose admirable qualities aided him unusually in his work. Suffering, as he did, from occasional attacks of illness, which for weeks would interrupt his work, it was her habit to mingle much with the sick, the poor and the afflicted, and by counsel and prayer to make up for the want of his services. For this she was remarkably qualified by education and piety. She was a rare woman and endeared to all the people. She was the daughter of Rev. Mr. Caldwell, of Elizabeth, and was a babe in her mother's arms when Tory hands took that mother's life.

I am yours very truly,

ISAAC FERRIS.

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## JACOB SCHOONMAKER, D.D.\*

1801—1852.

JACOB SCHOONMAKER, a son of the Rev. Henricus and Salome (Goetschius) Schoonmaker, was born May 11, 1777, at Aquackanonck, N. J., where his father was then settled in the ministry. He passed his early years at home, and was fitted for College in the Academy in his native place. In due time he entered Columbia College, in the city of New York, and graduated there in August, 1799, on which occasion he delivered an Oration, in St. Paul's Church, on Imprisonment for Debt. He prosecuted his Theological studies partly under the Rev. Dr. Solomon Freligh, and partly under the Rev. Dr. Livingston, the latter of whom then had classes of Theological students at his residence at Bedford, L. I. He was licensed to preach by the Classis of Paramus, at Hackensack, on the 7th of October, 1801; but was dismissed from that Classis to that of New York, on the 5th of October, 1802, at which time he received and accepted a call from the Collegiate Churches of Jamaica and Newtown, L. I., where he had been preaching since the preceding February. His Ordination took place on the 24th of October. After the lapse of many years, the great increase of the congregation in Newtown seeming to require their separation from Jamaica, he delivered his Farewell Discourse at Newtown on Sunday morning, October 14, 1849, from the text,—“In all places where I record my name, I will come unto thee, and I will bless thee.” The occasion was one of peculiar interest, the venerable preacher having outlived all who were either officers or members of his church at the time of his settlement.

Within a year after his resignation of the Newtown part of his charge, he felt constrained, on account of the still further increase of bodily infirmities, to tender his resignation at Jamaica also; and, accordingly, he preached his Farewell Sermon there on the 6th of August, 1850, from the words,—“And now, Brethren, I commend you to God and the Word of His Grace, which is able to build you up, and give you an inheritance among all them that are sanctified.” Here, as at Newtown, he gave an historical sketch of the Church, especially in connection with his own labours, from which it appeared that from a very small and feeble Body in 1802, it had grown to the number of two hundred and ten families, two

\* Chr. Int. 1852.—MS. from his son, Rev. R. L. Schoonmaker.



hundred and thirty communicants, and a congregation of one thousand and sixty souls. At the close of his discourse he stated that, by reason of the infirmities of age, (being then nearly seventy-four years old,) and from a desire to give his people an opportunity of securing a younger and more efficient minister, he voluntarily resigned his pastoral charge. He also thanked them for their generous provision for his declining years, and rendered a cheerful testimony to the obedience and godly support that both the Consistory and the members of the Church had constantly yielded him, during his long continuance among them; and closed by fervently praying for the Church, that Peace might be within its walls, and Prosperity within its palaces. His words were full of kindness and pathos, and many were melted under them. Assisted by his old friend, the Rev. Dr. Brodhead, he then proceeded to administer the Sacrament of the Lord's Supper to a large and deeply affected body of communicants, most of whom he had baptized, married, and received into the church.

After his resignation he continued to preach occasionally, as his services were required, in the neighbouring churches and at Funerals. The last Funeral which he attended was that of an old parishioner at Newtown, on a very stormy day, and he took a severe cold, which brought on an affection of the throat, of which he died after an illness of about three weeks. The day before his death, the Rev. Dr. W. L. Johnson, of the Episcopal Church, called to see him, and offered a very appropriate prayer at his bedside, which Dr. Schoonmaker repeated after him, word by word. He then seemed gradually to sink, and from that time took little notice of external objects. Among the last words he uttered were those of the Apostle,—“I have fought a good fight, I have finished my course;” and shortly after this it was perceived that his spirit had fled. He died on the 10th of April, 1852. His Funeral Sermon was preached, in the Reformed Dutch Church in Jamaica, on the day of his Interment, by the Rev. Dr. Marselus, of New York, from Heb. xi, 13. He was honoured with the degree of Doctor of Divinity from Dickinson College, Carlisle, in 1831.

He was married, on the 7th of January, 1806, to Catharine, daughter of Richard Ludlow, of Aquackanonck, who still (1862) survives. They had eight children, two sons and six daughters. The eldest son (*Richard Ludlow*) was licensed to preach the Gospel in 1831, and is now Pastor of the Reformed Dutch Church at Rotterdam, near Schenectady.

FROM THE REV. ISAAC N. WYCKOFF, D.D.

Albany. July 28. 1862.

My dear Sir: If my memory serves me, I was acquainted with the late Rev. Dr. Jacob Schoonmaker as early as the year 1820. While I was the Pastor of a church in Catskill, he frequently visited his friends there, who were members of my congregation, and by that means I had the opportunity of forming a very pleasant acquaintance with him. I met him also occasionally in the Synod and elsewhere, and though I cannot say that I was ever on terms of great intimacy with him, I saw him often enough and knew him well enough, to feel justified in attempting to comply with your request.

Dr. Schoonmaker's personal appearance and bearing would predispose you decidedly in his favour. He had a fine portly frame, being at least six feet in height and every way well proportioned. His countenance was expressive of great benevolence, and of thoughtfulness and gravity rather than brilliancy. His manners were by no means wanting in simplicity, and yet they were



dignified and gentlemanly, and could hardly fail to leave the impression that he had had much intercourse with cultivated society.

Dr. Schoonmaker, though not possessed of those dazzling qualities that sometimes give temporary elevation to men of inferior merit, was eminently fitted, intellectually, morally, socially, to be both popular and useful. He possessed a well-endowed, well-balanced, well-cultivated intellect. Perhaps if he had any one faculty in a higher degree than the rest, it was judgment—his perceptions were uncommonly clear; and his conclusions on all subjects, even those involved in controversy, and in respect to which there was ample room for prejudice to operate, always evinced the utmost fairness and impartiality. Without the least approach to cunning or disingenuousness, he was remarkably discreet in all his movements, and was not likely to jeopard a good cause by being too hasty on the one hand or too cautious on the other. He had a most kindly and benevolent spirit, and, no matter where he might be, it was sure to find ample scope for its operation. He was ever upon the look out for opportunities for doing good; and the motto of his life seemed to be “Always about the Father’s business.”

What Dr. Schoonmaker was in his various relations may readily be inferred from what I have already said of the elements of his character. As a Friend, he was one of the truest and the best—without being remarkably demonstrative, he was ever ready for any substantial act of good-will that was within his ability. In his intercourse with general society no man could be more considerate and accommodating, and none more forgiving in case of injuries. As a Citizen, he was eminently public-spirited, availing himself of every opportunity to promote the interests, not merely of the community in which he lived, but of society at large. He was especially watchful for the intellectual and moral improvement of the young, and as Trustee of the Union Hall Academy, as well as of Rutgers College, he performed services which have caused his name to be embalmed in both those institutions. As a Preacher, he was highly evangelical, logical and instructive; and no one could fail to be profited by his sermons, if it were not his own fault. His manner was grave and dignified, without any extraordinary display of emotion. As a Pastor, he could hardly have been exceeded either in fidelity or tenderness. He mingled with his people almost as if he had been the father of every family that he visited; and the record of his pious counsels and earnest prayers, I venture to say, remained in every house. He was, by education, conviction and long association, strongly attached to the Dutch Church; but he recognized the image of Christ just as readily out of it as in it, and he rejoiced in the reflection that good men of all communions were united with him in a common brotherhood. On the whole he was an admirable specimen of a minister of the Gospel; and the hearty and universal mourning which his death called forth, showed unmistakably that one of the excellent of the earth had passed away.

It is due to candour that I should state that some things contained in this letter are not given as the result of my own observation; but they come to me upon evidence that leaves no room to doubt of their perfect authenticity.

I am, Dear Doctor,

Yours very cordially,

I. N. WYCKOFF.



## JOHN MELANCTHON BRADFORD, D.D.\*

1803—1826.

JOHN MELANCTHON BRADFORD was born at Hanover, N. J.,<sup>†</sup> May 15, 1781. He was a son of the Rev. Ebenezer Bradford and Elizabeth Green, daughter of the Rev. Jacob Green, for many years Pastor of the Presbyterian Church in Hanover, N. J. His father (Ebenezer Bradford) was born at Canterbury, Conn., and was one of the twenty-one children of William Bradford, the great-grandson of Governor Bradford. He was settled at Hanover, N. J., and afterwards preached for some time at Danbury, Conn., where he was stationed at the time it was burnt by the British in 1777,—his own house being destroyed in the conflagration. He closed his ministry at Rowley, Mass., where, for nineteen years, he laboured with great success. Previous to his being called to Rowley, there had been serious and protracted difficulties in the congregation, and a large number of candidates had been employed, in none of whom had they been able to unite. Mr. Bradford visited them, and was one hundred miles on his way home, when he received an invitation to return and become their Pastor. He went back, and took for the text of his first discourse Peter's address to Cornelius,—“I ask, therefore, for what intent ye have sent for me.” He was an earnest and practical preacher; had great command of language and thought; and would deliver a long and edifying discourse with very little preparation. He favoured the hasty introduction of young men into the ministry, sometimes giving them license so that a few months only would have intervened between their leaving the plough and appearing in the pulpit. He was a vigorous and effective writer; though not more than two or three of his productions were given to the public.

The subject of this sketch, descended as he was, from a long line of pious and ministerial ancestors, and surrounded, as he was, from the beginning of life, with the best of domestic influences, manifested very early a love of religion, and resolved to devote himself to the Ministry of the Gospel. In this design he had the cordial approbation and co-operation of his father, who, always ready to welcome new labourers in the vineyard of Christ, rejoiced especially that his own mantle should fall upon a beloved son. His intellectual development was precocious; his taste for reading intense; and the extent of his acquirements in the field of elegant learning, while he was yet quite young, somewhat remarkable.

At an early age he was placed at Dummer Academy, Newbury, Mass., then under the charge of the Rev. Isaac Smith.<sup>‡</sup> In the autumn of 1797 he entered the Sophomore class of Brown University, where he graduated, in high standing, in the year 1800. He soon after became the Principal of an Academy at Salisbury, N. H., but left it the next year to commence the study of Theology under

\* Dr. Rodgers' Hist. Disc.—MS. from Hon. A. W. Bradford.

<sup>†</sup> His birth place has been fixed, by different persons, both at Danbury and Canterbury, but it is understood that his own statement was that it was Hanover.

<sup>‡</sup> ISAAC SMITH was born in Boston, May 7 (O. S.), 1749; was graduated at Harvard College in 1767; was a Tutor there in 1774-75; was ordained to the work of the ministry, and installed Pastor of a Church in Sidmouth, Devonshire, England, June 24, 1778; returned to this country after a few years, and from 1789 to 1791 was Librarian at Harvard College; from 1791 to 1811 was Preceptor of Dummer Academy; then was, for several years, Chaplain to the Boston Almshouse, and died at the house of his sister, where he had resided, on the 29th of September, 1829, in the eighty-first year of his age.





the direction of the Rev. Dr. Ashbel Green, his maternal uncle, at Philadelphia. He was licensed to preach, by the Presbytery of Philadelphia, on the 19th of October, 1803. Previous to his being licensed, he accepted a Tutorship in the College of New Jersey, which he held till some time in the year 1804, though, in the mean time, he often occupied pulpits in New York and Philadelphia. From the beginning he had great popularity as a Preacher, and was universally regarded as giving promise of extraordinary usefulness. The Reformed Dutch Church in Albany, being now vacant, was attracted by his already brilliant reputation, and in May, 1805, extended to him a call to become its Pastor. In due time he gave an affirmative answer to the call, and, on the 11th of August following, was ordained to the work of the ministry, and installed as Pastor of said Church, Rev. Dr. Linn preaching the Sermon on the occasion.

Mr. Bradford not only took a very high stand as a clergyman, but identified himself with various enterprises having a bearing on the intellectual and moral improvement of society. He took a deep interest in the promotion of education; and was one of the originators of the Albany Academy. He was a liberal contributor also to the periodical literature of the day. He received various testimonies of public favour, among which was the degree of Doctor of Divinity, conferred upon him by Union College in 1812,—when he had been only seven years a settled Pastor. His high social position, his great power of conversation and fascinating address, in connection with the then existing usages of society adverse to abstemious habits, exposed him to powerful temptations, to which he so far yielded as to bring himself temporarily under ecclesiastical censure, though the sentence was removed some time before his death. He resigned his pastoral charge in 1820, but remained in Albany during the rest of his life.

In February, 1826, he was seized with paralysis, and lingered till the 25th of March following, when he died, in the forty-fifth year of his age. During his illness, though his power of utterance was much impaired, he was frequently heard to repeat the gracious promises of the Gospel, and especially that (I Cor. xv. 42) of a glorious resurrection to the believer.

He was married on the 9th of December, 1807, to Mary, daughter of Stephen Lush, Esq., a distinguished lawyer of Albany, and an officer of the Revolution. They had seven children,—three sons and four daughters. Two of the sons, *Alexander W.* and *John M.*, graduated at Union College, and became lawyers; the former of whom, for several years, held the office of Surrogate of the city of New York.\* Mrs. Bradford, a lady of great personal attractions, as well as of high moral and Christian worth, died at Albany, in November, 1861.

Dr. Bradford's published Discourses are, *The School of the Prophets*; a Sermon delivered at New Brunswick, N. J., before the Board of Superintendents of the Reformed Dutch Church, 1813. *The fear of the Lord the Hope of Freedom*; a Sermon on the present struggle of the Dutch for Emancipation, delivered at the request of the Consistory of the Reformed Dutch Church, Albany, 1814. *The Word of Life*; a Sermon delivered in the New Presbyterian Church in Chapel street, Albany, by appointment of the Albany Bible Society, 1817.

I heard Dr. Bradford preach but once, and then in his own church, in 1817. The impression of his fine, commanding appearance, his elegant attitudes, his distinct and energetic utterance, and the very scholarly character of the whole

\* Both these sons are now (1868) deceased.



performance, still remains vividly in my mind. It has always seemed to me that his general style of preaching strikingly resembled that of Dr. Inglis, of Baltimore. Both of them had great control of an audience, and were undoubtedly among the most accomplished Pulpit Orators of their day.

FROM THE REV. JAMES M. MATHEWS, D.D.

NEW YORK, June 15, 1857.

My dear Friend: Your request for my recollections of Dr. Bradford touches a tender chord in my heart. I knew him in prosperity and in adversity, in sorrow and in joy; and though many years have passed since our intercourse was terminated by his death, I can truly say that I have many tender and grateful remembrances of him which it gives me pleasure to record.

My acquaintance with him commenced about the year 1810, at the time of transferring my relations from the Associate Reformed Church, in which I had been educated, to the Reformed Dutch Church. From that time till near the close of his life, a much more than ordinarily intimate friendship existed between us. There was a standing mutual agreement that, as I visited Albany and he New York, we should occupy each other's pulpits on the Sabbath; and this arrangement was carried out,—I may say, nearly up to the period when his ministry closed.

Dr. Bradford was remarkably favoured in his personal appearance. He was of about the ordinary height, with a frame of uncommonly fine proportions, and a face of classical and manly beauty. So distinguished was he in this respect that he could scarcely fail to be a subject of observation from strangers who met him in the street. His manners were dignified, courtly, in short, those of a polished gentleman. With strangers he may have seemed somewhat reserved; and I remember that some of his own brethren of the profession sometimes complained of his not being easily accessible; but, with those who knew him well, he was a very model of all that was kindly and amiable as well as cultivated and refined. When he really formed an attachment to a person, there was no sacrifice that he was not ready to make to gratify and oblige him.

As a Preacher, Dr. Bradford undoubtedly ranked among the most impressive and popular of his day. The staple of his sermons was, in perhaps more than an ordinary degree, evangelical truth. They were always well considered, well digested, and highly finished productions. His mind was of a logical cast, and that was one of the most strongly marked features of his sermons. He had also a very highly cultivated taste, as well as a prolific imagination; and both these characteristics also were prominent in his public discourses. His voice was distinguished for its melody and richness and susceptibility of fine modulation. His manner was greatly distinguished for general propriety and dignity; but it was not always accompanied with that fervour which opens the most direct passage to the heart. There were times, however, when his feelings became greatly excited, and then his voice would become the channel of deep emotion, and take on an indescribable tremor, which it was difficult for any heart to resist. I remember a striking instance of this which occurred in my own pulpit, when he was preaching a sermon on the consequences of parental unfaithfulness, the basis of which was a touching passage in the history of Eli. While it was one of the most finely wrought, and I may say elegant, discourses that I ever heard from him, hardly any thing could exceed it in the impressiveness of its admonitions and appeals; and it told with wonderful power upon all classes of his hearers. I afterwards spoke to him of the effect of the discourse upon myself and others; and he remarked that if he could write an impressive sermon on any subject, it



would be strange if it were not that, as he had so many sad practical illustrations of it constantly passing under his eye.

Dr. Bradford was not distinguished as an extemporaneous speaker,—neither for copiousness nor fluency. He was, however, a highly valuable member of a Church Court, and always took his share with great intelligence and propriety in its deliberations; but he never spoke unless it seemed to be necessary,—never unless he had something to say that had not been said by others before him. He exerted an important influence in the establishment of the Theological Seminary at New Brunswick, as well as in other important measures of Church polity. Indeed, whatever Body he might be a member of, his presence was *felt* as an element of power.

You will doubtless feel it your duty to inform your readers that Dr. Bradford, towards the close of life, suffered, in common with a multitude of others, from some of the then prevailing customs of society; but that is no reason why so much true nobility of character as he possessed should not be embalmed, nor can I allow it even to embarrass me in paying what I consider a deserved tribute to his memory.

I am, with great regard, affectionately yours,

J. M. MATHEWS.

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## JACOB BRODHEAD, D.D.\*

1804—1855.

JACOB BRODHEAD was a descendant of Captain Daniel Brodhead, who came from Yorkshire, England, with Colonel Nicolls, at the time of the surrender of the Colony of New Netherlands to the British Crown, in 1664. He was a son of Charles W. and Sarah (Hardenbergh) Brodhead. His father was a highly respectable citizen, and an officer in the army during the War of the Revolution. He was born at Marbletown, Ulster County, N. Y., the residence of his parents, May 14, 1782. He was the youngest son, and his father designed him for a profession, hoping that it might prove the Ministry of the Gospel.

In 1794, when he was twelve years of age, he was placed under the care of the Rev. Abraham Van Horne,† of Rochester, Ulster County, to study the languages. At the end of two years he was transferred to Schenectady, at that time the residence of the Rev. Dr. Direk Romeyn, who had married his father's sister. He there entered the grammar school, under the direction of Mr. Halsey, and remained a year. In 1797 he was sent to the Kingston Academy, which had long enjoyed a high reputation, and was then under the superintendence of Timothy Treadwell Smith, afterwards a Professor in Union College. He lost his father in September, 1799, and, in November following, entered the Junior class in Union College, and graduated in the spring of 1801. In June, of the same year, he commenced the study of Divinity at Haekensack, N. J., under the Rev. Dr. Solomon Frælich, where he continued until October, 1802, when he was called to be a Tutor in the College at which he had graduated. This

\* Memorial of Dr. Brodhead, by Dr. Bethune.—MS. from Hon. John Romeyn Brodhead.

† ABRAHAM VAN HORNE was graduated at Queen's College in 1787; was licensed to preach in 1788; was Pastor of the Churches of Warwarsing, Marbletown and Rochester, from 1789 to 1795, and of the Church at Coghawaga from 1796 to 1833; and died in 1840.



office he held for eighteen months, at the same time pursuing his Theological studies under the direction of his uncle, Dr. Romeyn. In April, 1804, he was licensed, by the Classis of Albany, to preach the Gospel.

Scarcely had he commenced preaching when he received a call from the Reformed Dutch Church at Rhinebeck Flats, in Dutchess County, to become their Pastor. He accepted the call, was ordained by the Classis of Poughkeepsie, and installed in October following. The same month he was married to Eliza, daughter of John N. Bleecker, of Albany.

Mr. Brodhead continued with his first charge a little more than five years. In November, 1809, he received a call from the Collegiate Reformed Dutch Church in New York, which he accepted; and, on the 17th of December following, he and the Rev. James Schureman were installed as colleagues with Doctors Livingston, Kuypers, and Abeel.

During the war of 1812-15 with Great Britain, Mr. Brodhead was appointed, by Governor Tompkins, Chaplain of a Regiment of Artillery, and he constantly visited the troops at their station in the performance of his duty. In 1812 he was elected one of the Trustees of Queen's (now Rutgers) College; and he was always on the alert to serve the interests of that institution by every means in his power.

A new project having been started for the extension of the Reformed Dutch Church in Pennsylvania, Mr. Brodhead was selected as the most suitable person to carry it into effect. Hence, in the summer of 1813, he resigned his place in the Collegiate Church, and, in September following, went to Philadelphia, and undertook the establishment of the First Reformed Dutch Church in that city. Here he was at once eminently popular and successful. His church and congregation soon became strong and prosperous, and one or two other churches of the same communion were formed under his auspices, or through his instrumentality. During the twelve years that his ministry continued here, he received invitations to several important fields of usefulness, all of which, however, he declined.

In 1815 he was honoured with the degree of Doctor of Divinity from Queen's College.

In the spring of 1826 Dr. Brodhead returned to New York, having accepted a call from the Reformed Dutch Church in Broome Street, which was then in a somewhat depressed state. It, however, quickly revived under his ministry, and the congregation increased to the full extent of their accommodations. Here he remained the acceptable and useful Pastor of the church, until October, 1837, when, for the benefit of his wife's health, he resigned his charge and removed to Saugerties, Ulster County, where he purchased a country residence. About the same time he accepted a call from the Church at Flatbush, a few miles North of Kingston.

In the spring of 1841 he was induced, after much solicitation, to give up his residence in the country, and become the Minister of the Central Reformed Dutch Church in Brooklyn. Here he continued his labours until October, 1846, when he resigned his charge.

In May, 1841, he was called to part with the wife of his youth. In 1844 he was married to Mrs. Fanny Spencer, of Brooklyn, who died in January, 1852. He had six children,—all by the first marriage,—of whom two only survive (1855). One of these, *John Romeyn*, is well known as "Naval Agent," and still better as the Historian of New York.





After the death of the second Mrs. Brodhead, the Doctor resided successively at Brooklyn, New York, and Springfield, Mass., with different branches of his family, almost constantly performing ministerial service for vacant churches, or in aid of his brethren. In October, 1854, he went to New York, and remained with his only son during the winter. He seemed in fine health and spirits, and preached once on each Sunday during the winter, in the Broome Street Church, which was then vacant, and in the Collegiate Churches. His last sermon was preached in the Ninth Street Church, on the first Sunday in March, on the Parable of the Pharisee and Publican. Shortly after this his health began to decline, and, in the latter part of April, he went to Springfield, intending to stay a while with his daughter, in the hope of being invigorated by a change of air. His disease, however, steadily advanced, and it soon became apparent that the time of his departure was at hand. On the 20th of May, the ordinance of the Lord's Supper was administered to him in his chamber, several of his brethren in the ministry being present and participating in the solemnity. He looked at death serenely and triumphantly, and evinced an unflinching faith to the last. He died on the 6th of June, 1855; and his Funeral was attended in the North Dutch Church, New York, on the 8th, when there was an Address, suited to the occasion, delivered by the Rev. Dr. Thomas Dewitt. On Sunday evening, the 1st of July, a Funeral Sermon was preached, in the same church, by the Rev. Dr. Bethune. Both the Address and the Sermon were published.

The following is a list of Dr. Brodhead's publications:

An Introductory Discourse delivered in the Reformed Dutch Church in the city of Philadelphia, - - - - -	1812
A Plea for the Poor: A Sermon delivered in the Independent Tabernacle in Philadelphia, for the benefit of the Female Hospitable Society, -	1814
A New Year's Memorial for Minister and People: A Sermon preached in Crown Street Church, Philadelphia, - - - - -	1826
A Sermon delivered in the Reformed Dutch Church, Broome Street, New York, on Thanksgiving Day, - - - - -	1830
A Discourse on Education, delivered in the Reformed Dutch Church, Broome street, for the benefit of the Sunday Schools of the Church, -	1831
An Address delivered at the Interment of the Rev. Dr. Gerardus A. Kuypers, in the North Dutch Church, New York, - - - - -	1833
A Sermon preached in the Central Reformed Protestant Dutch Church, Brooklyn [the last Sermon preached in the Church], - - -	1851

The first time I ever saw Dr. Brodhead, I heard him preach a sermon in one of the churches in New York, previously, I think, to the commencement of my own ministry, on the text,—“The righteous is more excellent than his neighbour.” I had been accustomed, even in New England, to hear of him as one of the popular preachers of the day, and I thought his services on that occasion fully sustained his reputation. I afterwards heard him once at least in my own pulpit, when the effort fully equalled, if it did not exceed, the preceding one. In each case the sermon was well written, natural and luminous in its arrangement, and full of useful scriptural thought, without the appearance of special elaboration; and it was delivered with a fine commanding voice, a deep tone of evangelical fervour, and an apparent utter self-obliviousness, which could not fail to render his excellent thoughts powerfully impressive. I had several interviews,



and some correspondence, with him, at different periods, the result of which was that I became deeply impressed with the purity and elevation of his spirit, and his high character as a Minister of the Gospel. I remember one instance particularly, in which he exhibited a rare degree of conscientiousness, in keeping silent where his own wishes, not less than those of some of his friends, would have prompted him to speak. He was one of the most obliging of men. A generous, kindly spirit shone in his countenance, and breathed in his utterances, and gave complexion to his whole character. The last time I saw him he had become somewhat disabled by infirmity, but the warmth of his heart, and his interest in the great objects of the ministry, seemed unabated.

FROM THE REV. JOHN GOSMAN, D.D.

SAUGERTIES, JANUARY 16, 1863.

Rev. and dear Brother: My acquaintance with the Rev. Jacob Brodhead commenced in the summer of 1808. He was then settled at Rhinebeck, Dutchess County, as successor to his brother-in-law, John B. Romeyn. Shortly after this, his connection with that people was dissolved by his acceptance of a call from the Collegiate Reformed Dutch Church in New York. From this period to the close of his life our intercourse was both frequent and fraternal; and my impressions of his person and character are still readily recalled.

His personal appearance was dignified and imposing, and well fitted to command attention. The activity and ardour of his affections imparted life and earnestness to his voice and manner. There was a directness, a solemnity, a tenderness in his utterances, evidently springing from a deep conviction of the importance of the truth which he delivered, and a corresponding experience of its power upon his own heart. No one who listened to him attentively could fail to perceive that he preached "not as pleasing men but God," who had "committed to him the word of reconciliation." He led to Sinai to awaken, to Calvary to subdue and sanctify. He entertained the most exalted views of the design of the Gospel ministry. He had no great relish or aptitude for mere matters of speculation—his mind was eminently practical. His ministrations were adapted to enlighten, to arouse, to edify, and to establish in faith and holiness. Like the Apostle, he "determined not to know any thing," among those to whom he ministered, "save Jesus Christ and Him crucified." In his exposition of revealed truth, his aim was to give the form, colour, magnitude to all its elements, which they severally obtained in the word of God. Repentance towards God and faith in the Lord Jesus Christ were urged on the conscience and the heart with a degree of pathos and power which many of his hearers found it impossible to resist. He was a well read theologian. He never lost his early attachment to science and literature, but he made all his attainments subordinate to the grand object of fulfilling his ministry.

In the providence of God he was called to occupy, I think, no less than six different fields of labour. In each he was favoured with many seals to his ministry, and his memory is still cherished with strong affection. In that important department of ministerial service,—pastoral visitation,—he was "in labours more abundant"; and he was admirably constituted to render these labours an efficient agency in securing the affection and confidence of his charge. His gentleness, urbanity and frankness gave him easy access to their hearts; and, by identifying himself with their sorrows and joys, he was enabled, with a graceful facility, to adapt his counsels to their varied characters and circumstances. In his intercourse with his brethren he exhibited a most kindly and fraternal spirit, and those who were associated



with him still recall gratefully his genial smile and hearty courteousness of salutation. In the Judicatories of the Church he was at once wise and energetic. In the various benevolent operations of the day he felt a deep interest, and was ever ready to lend a helping hand to diffuse the blessings of a pure Christianity over the country and the world. In the more intimate relations of life he exhibited the utmost warmth and tenderness. Few of the ministerial brethren with whom he was associated survive; but those who remain, I am sure, cherish a grateful remembrance of his faith and love, and anticipate, with joyful hope, a renewal of their fellowship with him where every thing will be bright and permanent and perfect.

In the best of bonds,

Very truly yours,

J. GOSMAN.

FROM THE REV. GEORGE W. BETHUNE, D.D.

BROOKLYN, November 17, 1855.

My dear Sir: I had a long and intimate acquaintance with the excellent man concerning whom you ask for my recollections, and it devolved upon me, shortly after his death, to pay a tribute to his memory in the form of a Funeral Discourse. I know not how I can meet your wishes better than by availing myself of some portions of that Discourse in framing the present communication.

Dr. Brodhead was constituted with an ardent temperament and healthful disposition. No one could look on his marked, pleasing features, expressive of thought and feeling, his tall, manly frame and his easy, prompt movement, without recognizing a sound mind in a sound body. Frank, generous and kind, he appeared what he was. Keenly sensitive, he could not disguise his feeling of wrong; and, courteous himself, he expected courtesy. With less quickness of nerve and emotion, he would have lacked that appreciation of others which was his chief charm, and that perception of fitness which was his chief talent. Vanity was too mean a vice to reach him, but, with less grace in his heart he would have been proud, for his notions of self-proprietty were learned in that school of gentlemen now, unhappily, become old; yet no one was more alive to the joy or sorrow of a fellow being. When he gave you his hand you knew that his heart came with it, and his smiles or his tears were as natural as a child's.

It is no wonder, then, that under the influence of religion he was what he was. Firm, yet not impassible; consistent, yet never pragmatical; steadfast in faith and virtue, but free from exacting bigotry and petty scrupulosities; fearless in censure of vice and fatal error, yet tolerant of human weakness; covetous of converse with the gravely wise and wisely good, yet affectionately considerate of the young, and delighting to take little children up in his arms; open to approach and winning in his advances; so, mingling freely with all classes, but ever mindful of his allegiance to the Kingdom which is not of this world, he proved, not less in the common duties of daily life than in the fellowships of Christian solemnity, that his piety was a dominant principle, maintained by habitual communion with God, study of the Scriptures and contemplation of eternal things.

To say he never had an enemy were poor praise, for he followed the Crucified; yet I never heard of one. To claim that he was without a fault or foible were to deny his humble confessions of trust only in the Saviour of sinners, yet no scandal ever clung to his name, no blot rests on his memory, nor even an eccentric folly impairs the pleasantness of the image he has left on our minds. Many good men wept at his death, while censure stood veiled and silent beside his sacred grave.



He shrank from no responsibility which Providence laid upon him. His patriotism was a love of his whole country and of all his countrymen, loyalty to the Union and its safeguard, the Constitution, zeal for the education of its youth and increase of its science; but always elevated by his unshaken belief that "righteousness alone exalteth a nation" and that "sin is a reproach to any people." In his personal friendships he was true and constant; and, in the more endearing relations of his family, he was a model of dignity and tenderness. His life resembled not a sheltered pool, placid because stagnant, or a water-course straightened by artificial embankments; but a stream of strong tide through open fields, ruffled only by the free airs and its own force, more useful from its graceful curves, yet ever flowing on, with still increasing volume, to freshen and to bless, till it reached the bright, illimitable sea.

As a Preacher, Dr. Brodhead was remarkable for preaching only the Gospel. This was, in his conscientious judgment, not only the sole theme proper for the pulpit, but the great method appointed by the wisdom of God for the exercise of his power in removing the evils consequent upon sin from our unhappy world. Hence I never heard of his bringing into his discourses any of the various measures and schemes of reform, which have, like fashionable epidemics, excited the world and the Church—not that he did not desire a universal freedom and morality, but because he doubted the efficiency of every invention that came not from God. Whether the success of the Gospel were immediate or delayed, he had no alternative. Politicians might wrangle about laws, and self-styled philosophers aim at reconstructing the world on a better system than that of its Divine Author,—he was neither statesman, nor legislator, nor judge, nor philosopher, but a Preacher of the Gospel.

He preached the Gospel in its simplicity. He was particularly happy in teaching Christian doctrine with clearness and sweetness. His style was an unusual compound of didactic statement, glowing illustration, and pathetic ardour. He gained attention by no unworthy arts. He never truckled to vulgarity of taste, or prejudice or passion; never pleased the gross ear by invective or caricature; never scoffed at the recorded wisdom of pious experience, nor acted the pantomime of droll or clown. No light mocking laugh ran through his galleries, to the profanation of holy time and place. He was ever solemn, earnest, reverent of God and respectful to man. A well-taught child could understand him, even when most eloquent. For eloquent he was,—eloquent from the depths of his personal piety, from his thorough acquaintance with our best model, the English Scriptures, from his admiration of evangelical truth; but chiefly because his Master's love, and pity and tenderness for sin-stricken and sin-burdened souls poured through all and over all he said an unction from the Holy One, fragrant with the name of Jesus.

Tenderness was especially his characteristic. Having that almost instinctive skill to reach the more sensitive chords of the human heart, which belongs, as a distinguishing attribute, to oratorical genius, with a most lively apprehension of things concerning our eternal peace, he could not restrain his emotion while he probed the torpid conscience to the quick, or supplied the balm of Gilead to the bleeding spirit. Hence, catching a fondness for a parable from our Lord's sermons, he delighted to preach on scriptural narratives, laying open the humanity common to us all, and making his hearers feel that the moral of the story was applicable to them. A man of such strong feelings lives fast; and, though he was clear, interesting and impressive to the end, it could not be expected that he would retain all the enthusiasm of his palmy prime—but the age that sobered, mellowed him—and his olden hearers liked him not the less; and his last charge was more fruitful than his first.





Dr. Brodhead was far, very far from bigotry or sectarian exclusiveness. He loved and was beloved by evangelical Christians of all communions, freely exchanging pulpits with those of their ministers to whom such courtesy was agreeable, and rendering such aid as he could to those that sought it; but he loved his own Church with a loyalty never chilled or shaken. He loved her people and her clergy, and her institutions; he loved her catechisms, her creeds, and her devotional forms; he loved her history and her usages; and he loved her to the end, as those near him in the closing days of his pilgrimage can testify. And she will cherish his memory with gratitude and affection as one of her noblest and most honoured sons.

Ever very faithfully yours,

GEORGE W. BETHUNE.

FROM THE REV. CORNELIUS VAN SANTVOORD, D.D.

NASHVILLE, Tenn., August 3, 1863.

My dear Sir: I first knew the late Rev. Dr. Brodhead intimately in the summer of 1840. I had just been settled as the Pastor of the Reformed Dutch Church of Saugerties. Dr. Brodhead was the Pastor of the Reformed Dutch Church of Flatbush, four miles south of mine. He was living in his pleasant country home, about a mile to the South of my own residence, where, with his thirty acres around him, and a wide and charming view of the Hudson, he seemed to find great delight in the repose and the quiet employments of his chosen retreat. He preached on the Sabbath morning in his church, situated about three miles from his residence, and in the afternoon often lectured in some one of the districts of his congregation, continuing this arrangement till the spring of 1841, when he removed to Brooklyn to take the Pastoral charge of the Reformed Dutch Church on Henry Street. At the time of his return to the city, four years had elapsed since leaving his Broome Street charge in New York and coming to reside near Saugerties.

Though Dr. Brodhead had reached the ripe age of nearly three-score at the time referred to, he was still an extremely acceptable and effective Preacher. The air and exercise of the country had refreshed his strength, and in the vigour of his pulpit ministrations he betrayed nothing of the valetudinarian, or indeed evidence of a decay of power in any direction.

I recall his appearance in the pulpit vividly now—a tall man, full six feet high, of a muscular though not full frame, broad-shouldered, well-proportioned, perfectly erect, and with a gait at once graceful and dignified. His face was a marked one. His eyes were of a grayish colour, lively, intelligent, and at times keen. His nose was straight and well-defined; his mouth somewhat large, with firm, well-formed lips, a character belonging to his chin as well, and, what deserves mention for its comparative rareness, his teeth were hardly touched by time, remaining white, regular, and perfectly sound till he fell on his last sleep. Add to this a forehead high and receding, and thin brown hair much besprinkled with gray, and brushed back from the top, and an aspect deeply grave and reverent as he rose to conduct the sanctuary service, and you have Goldsmith's description exemplified:—

“At church, with meek and unaffected grace,  
His looks adorned the venerable place.”

His voice was one of the finest I ever heard—clear, full, sonorous, musical. Every syllable that he uttered was perfectly articulated. People partially deaf, who found it difficult to follow most other speakers comfortably, feasted on the clearly apprehended accents of Dr. Brodhead. His gesture was neither frequent nor striking,—at least at the period I refer to. His impression was made by his well-modulated and penetrating voice, by the dignity, earnest-



ness, force, fervour, tenderness of his whole manner. His sermons were thoroughly evangelical, and marked by a simplicity that made his thoughts patent to the apprehension of the least learned hearer. His preaching was eminently tender. While urging Christ upon the sinner's acceptance, and expatiating, as he loved to do, on the abounding riches of the atoning provision, and the security of those who had made the Cross their refuge, his emotion would often seem too great to be controlled, and tears would course down his cheeks. I have often seen him pause after such a burst, raise his spectacles on his forehead, wipe the tears from his eyes, and then resume his discourse. The effect of this action, on the part of one so venerable and sincere, may easily be imagined. I remember the remark made to me by an excellent old member of my Church at Saugerties, after the Doctor had given one of his most impressive sermons in my pulpit,—“I don't know how it is, Dominic, but when Dr. Brodhead sheds tears as he preaches to us, my tears will come too.” The remark shows the electric power of, not sympathy merely, but a pulpit tenderness that is unaffected, and serves to explain one of the secrets of this excellent Preacher's remarkably successful ministry.

Dr. Brodhead had his sermon before him, pretty fully written. I have heard him, in the lecture-room, speak well and forcibly without notes; but he preferred to have his manuscript before him, in the church, and I have never known him deviate there from this habit. His paper was but little constraining to him, and occasionally he would break from it into an animated extemporary utterance, as some passing thought or image arose before his mind. I never heard any one object to the use of the written sermon in the pulpit as *he* used it, which is pretty conclusive evidence that the force and effect of his delivery were but slightly, if at all, impaired thereby.

He retained, almost to the last of life, and seemingly in full elasticity, the qualities that made his preaching so cogent and tenderly impressive. He preached for me on the completion of his seventieth year, from the familiar and appropriate words,—“The days of our years are three score years and ten,” &c. I had rarely heard him deliver a discourse with more vigour and animation, and it was commonly remarked by his hearers that years, instead of abating his force, seemed rather to increase it. He preached for me again about a year or so afterwards, and with scarcely diminished energy. His long ministry was rich in fruits. Many were born into the Kingdom of Christ through his means, and it is said, on excellent authority, that the aggregate of members received on confession into the various churches to which he ministered, was greater than that which any one minister was favoured with in the history of the denomination—such rare honour the Master gave to his work!

He was a pleasant man, socially—relished an anecdote and could tell one well, and loved a hearty laugh. Those who were intimate with him were delighted to have his visits, and his winning smile and frank manners had strong attractions for the youth of his congregation, in whose welfare he always manifested a lively interest. The education of the youth, religious and intellectual, he lost no opportunity to promote. He was for years a Trustee of Rutgers College, devoting himself faithfully to its interests, as also to those of the Theological Seminary connected with it. Many a young man, rejoicing in an education and in a position of honour and usefulness, has had occasion to bless the counsels that guided, and the kindly hand that helped forward, to these achievements. His work is done, but its fruits remain, and the devout men who carried him, in a good old age, to his burial, felt, as all who knew him did, that the grave was garnering the dust of a man who had faithfully “served his generation by the will of God.”

Yours sincerely,

C. VAN SANTVOORD



FROM THE REV. SAMUEL OSGOOD, D.D.

SPRINGFIELD, MASS., August 30, 1860.

My dear Sir: I had long known Dr. Brodhead, by reputation, as a very popular and useful minister, in the Reformed Dutch Church, but never had the privilege of making his acquaintance till some short time before his death, when he came to reside in this place, in the family of Mr. Atwater, who was married to his daughter. From that time till the close of his life his home was here; and, as he generally attended on my ministry, I saw him frequently, and became quite intimate with him, and he occasionally (though on account of his infirmities rarely) preached in my pulpit. All that I can say of him has respect to the period that he spent here, though my recollections of him, as he was then, are so vivid that I feel no embarrassment in communicating them to you.

Dr. Brodhead, at the period to which I am referring, had a truly venerable appearance. Age had silvered his locks and somewhat debilitated his frame, but his face was bright, and his manner that of a thoroughly well-bred gentleman of the old school. He had fine social qualities, combining intelligence, good nature, and great ease and freedom of communication. But I think that his most distinctive characteristic, when I knew him, was deep spirituality and an earnest devotion to the cause of Christ. A very slight acquaintance with him would reveal the fact that the things above had a much stronger attraction for him than the things below; and the more you saw of him, the deeper your impression of his heavenly-mindedness would become. He attached a high importance to what he believed to be right views of Divine truth; and, notwithstanding the natural kindness of his spirit, he was not specially tolerant towards any wide departures from the accredited standards of orthodoxy. Indeed I think he looked with a degree of concern upon some of the onward movements of the day; and while his heart was always in what he believed to be a healthful progress, he was jealous of the spirit of innovation, where the advantage that was aimed at did not seem to him of a very palpable character.

Dr. Brodhead had doubtless lost some degree of his vigour and power in the pulpit before I heard him; but even then he would, I think, pass with any congregation for a highly interesting Preacher. His sermons that he preached in my pulpit were written out, and the manuscript was before him, but he read with great ease and fluency, and withal with a good degree of animation. His subjects, as I remember them, were deeply evangelical, and the nearer he got to the Cross the more he seemed to be at home. They were not characterized by profound investigation, but they were plain and earnest exhibitions of Divine truth, fitted at once to gain the popular ear, and to touch the popular conscience and heart. His voice was naturally loud and strong, and his enunciation very distinct, but I think there was no great variety in his tones, and in his old age no exuberance of gesture.

Dr. Brodhead's last illness was brief, but it was characterized by the most meek submission and dignified serenity. I saw him two or three times while the disease was doing its work, and he uniformly conversed as became a veteran in the service of Christ, who was just laying his armour by and getting ready to be crowned. He had evidently no painful misgivings in making the passage through the dark valley, but knew in whom he had believed. Though he had been a resident here but a short time, his death was deeply lamented, and the savour of his devout spirit and excellent Christian example remains with us until this day.

Affectionately yours,

S. OSGOOD.



## SELAH STRONG WOODHULL, D.D.\*

1805—1856.

SELAH STRONG WOODHULL, a son of James and Keturah (Strong) Woodhull, was born August 4, 1786, in the city of New York, where his father was a merchant. His mother died when he was only four years old, and his father when he was twelve. He was very early fitted for College, and entered the Freshman class at Yale in 1798, about the time of the death of his father.

One of his classmates there writes thus concerning him:—"He was the youngest in the class, and hardly advanced enough to appreciate fully the value of thorough scholarship; still he appeared well in the recitation room, showed that he acquired his lessons easily, and possessed a mind capable of great acquisitions. Had he been sixteen or eighteen when he entered College, he would probably have ranked among the very best scholars of the class."

He graduated in 1802, at the age of sixteen. Shortly after, he commenced the study of the Law in the city of New York, but soon relinquished it for the study of Theology. His mind had been somewhat seriously exercised in regard to his spiritual interests before he left College; but it was not till some time after, when he was on a visit to his venerable relative, the Rev. Dr. John Woodhull, of Freehold, N. J., that his religious impressions became so deep that he felt himself justified in looking towards the ministry as a profession.

He commenced the study of Theology under the direction of his uncle, Dr. Woodhull; but, after having continued with him for some time, went to Princeton, where, during the residue of his course, he enjoyed the instruction of the Rev. Dr. Henry Kollock. He was licensed to preach by the Presbytery of New Brunswick, in April, 1805; and was ordained and installed as Pastor of the Church in Bound Brook, on the 6th of December following; the Sermon on the occasion being preached by Dr. Kollock. Here he remained but about eleven months. On the 25th of November, 1806, his relation to this people was dissolved, and he accepted a call from the Reformed Dutch Church in Brooklyn, L. I. In the year 1814 he held, for a time, the office of Chaplain in the army of the United States, in connection with the War with Great Britain. In 1820 he was appointed Secretary of the American Bible Society for Domestic Correspondence, and continued to hold this office as long as he retained his pastoral charge. In September, 1825, he was chosen by the General Synod of the Reformed Dutch Church to the Professorship of Ecclesiastical History and Pastoral Theology in the Theological Seminary at New Brunswick; and, at the same time, was appointed, by the Trustees of Rutgers College, to a Professorship of Metaphysics and the Philosophy of the Human Mind. In consequence of his acceptance of these appointments, he removed to New Brunswick in November following; but he had done little more than enter upon his new duties, when death terminated his earthly career. After having suffered severely from the influenza, from which he never entirely recovered, he was attacked with an inflammatory fever, of which he died, after ten days of great suffering, February 27, 1826, in the fortieth year of his age. In an early stage

\* Ref. D. Ch. Mag. 1826.—MS. from Rev. Dr. David D. Field.

† Rev. Dr. Field.





of his disease the idea was impressed upon him that he should not recover, and he bowed in humble submission to the Divine will. A Sermon was preached on the occasion of his death by the Rev. Dr. Brownlee,\* a part of which was published in the Magazine of the Reformed Dutch Church for December, 1826. It is remarkable that when Dr. Woodhull died, he had fifty-two sermons written out that he had never preached.

He was married, in April, 1806, to Cornelia, daughter of Aaron and Hannah Vaneleve, of Lawrenceville, N. J. They had seven children, all daughters but one.

FROM THE REV. CORNELIUS C. CUYLER, D.D.

PHILADELPHIA, November 6, 1849.

My dear Sir: The Rev. Dr. Woodhull, of whom you ask me to give you some account, was, for many years, my intimate friend; we were often visitors in each other's houses, and, after his death, I preached a Sermon Commemorative of his life and character. It is grateful to me, therefore, to comply with your request, in giving you my general impressions and recollections concerning him.

Dr. Woodhull was uncommonly favoured in his original constitution. He was easy and affable in his manner, humane and generous in his disposition, cautious in forming his opinions and purposes, diligent and persevering in the pursuit of his object,—but not inordinately elated by success or depressed by disappointment.

As a Friend, he was kind and faithful. You might rely on him with confidence, and he would never disappoint your expectations. When he had tried you, he would open to you his heart with the utmost freedom. Few, if any, who ever enjoyed his friendship, subsequently became alienated from him.

His mind was of a high order. His judgment was sound and discriminating; his perceptions clear and vivid; his memory retentive; his taste exact and delicate. He was remarkable for his regard to system, as well as for the

\* WILLIAM CRAIG BROWNLEE, the fourth son of the Laird of Torfoot, Scotland, was born in 1783, at Torfoot, the family homestead for many generations, dating back to the reign of Queen Anne. His mother's maiden name was Margaret Craig. At a proper age he passed through the University of Glasgow, and received his Master's degree, and subsequently received from the same institution the degree of Doctor of Divinity. After studying Theology under the Rev. Dr. Bruce, he was licensed to preach the Gospel, in 1808, by the Presbytery of Sterling, shortly after which he migrated to this country. His first settlement was in the Associate Church of Mount Pleasant, Pa. Thence, in 1813, he was called to the Associate Scotch Church in Philadelphia. In 1816 he removed to New Brunswick, to take charge of the Academy connected with Queen's (now Rutgers) College. In 1819 he again assumed the pastoral work in Baskingridge, N. J., in connection with the charge of a Classical Academy. In 1825 he returned to New Brunswick as Professor of Languages in Rutgers College, and in 1826 was elected a Pastor of the Collegiate Church in New York, to supply the vacancy caused by the removal of the Rev. Dr. Milledoler to the Presidency of Rutgers College. Here, for nearly seventeen years, he pursued his ministry with great assiduity and acceptance, until September 23, 1843, when, in the full vigour of his powers and usefulness, he was stricken down by paralysis. His physical functions, especially his speech, he never fully recovered, though he still retained some degree of mental activity. He died on the 10th of February, 1860. He published, *On Quakerism*, 8vo.; *The Roman Catholic Controversy*, 8vo.; *Lights and Shadows of Christian Life*, 8vo.; *Christian Youth's Book*, 12mo.; *The Whigs of Scotland* (a romance), 2 vols 12mo.; *Christian Father at Home*, 12mo.; *On the Deity of Christ*, 24mo.; *On Baptism*, 24mo.; *Popery an Enemy to Civil and Religious Liberty*, 24mo.; *The Roman Catholic Religion Viewed in the light of History and Prophecy*; *St. Patrick, or the Ancient Religion of the Irish*. He was also the author of several pamphlets and Premium Tracts, and edited the Dutch Church Magazine through four consecutive volumes. He was distinguished for a noble, generous spirit, for a vigorous intellect, for varied and extensive acquirements, for great astuteness and boldness in controversy, and for untiring devotion to his work.



power of concentrating his faculties on any subject to which his attention was directed.

As a Preacher, he was eminently instructive and methodical. His manner of delivery had in it more of solemnity than animation. He was a thorough Calvinist, and his views of Christian doctrine were made quite prominent in his preaching.

He was a diligent student, and his attainments in classical and general literature, in science and theology, were highly creditable not only to his talents, but to his application. He was familiarly acquainted with all the forms and details of business in every department in which he was called to act. As a Presiding Officer in our ecclesiastical assemblies particularly, it may be doubted whether he had his superior in his denomination.

You may judge of his capacity for business from the fact that, over and above his pastoral engagements, his diligence in study, his active concern in all the principal affairs of the Reformed Dutch Church, he, for five years, conducted, with great ability and fidelity, the domestic correspondence of the American Bible Society.

As a Pastor, he was attentive, faithful and beloved. Though his ministry was not attended by any remarkable revival, his church had a steady and healthful growth.

He was an earnest friend of the Reformed Dutch Church, with which he was more immediately connected, but still had his arms always open to welcome all who love our Lord Jesus Christ in sincerity. Indeed, he was a fine example, not only of charity, but of all the Christian graces.

In person, Dr. Woodhull scarcely reached the medium height; his features were somewhat prominent; his nose inclining a little to the aquiline, and his countenance expressive of great benevolence and fine intellect.

Faithfully yours,  
C. C. CUYLER.

FROM THE REV. THOMAS M. STRONG, D.D.

FLATBUSH, June 17, 1859.

My dear Brother: My relations with Dr. Selah S. Woodhull were such as to give me a good opportunity of observing his peculiar traits, and my estimate of his general character such as to render it only a pleasure to me to record them. I will hint at a few of them in the order in which they happen to occur to me.

Dr. Woodhull was remarkable for his industry. He was always engaged in business pertaining to his profession, and seemed seldom to have a leisure hour. But he never suffered his work to drive him,—never allowed himself to be in a hurry. While Secretary of the American Bible Society, he conducted all the correspondence, and not unfrequently had all his letters for the day written before breakfast. Indeed, his death may be ascribed, in a great degree, to his habit of severe and uninterrupted occupation. It was a favourite object with him to have his Lectures, as Professor of Church History, Ecclesiastical Government and Pastoral Theology, completed as soon as possible; and, at the time of his death, which was only about four months after his appointment, he had all his Lectures on one, if not more, of the branches on which he was to give instruction, ready to be delivered. He was a man of great decision of character. He never seemed to waver in his opinion or purpose—if his mind was once deliberately made up, you always knew where to find him afterwards. He was a model of promptness and punctuality. He was most conscientiously exact in keeping all his appointments. No one could ever complain of having lost time in waiting for him. His piety was deep and all-pervading, but not ostentatious. Those who knew



most of the economy of his religious life, knew that, whatever else might be declined or postponed, his regular seasons for private devotion were always sacredly observed. Sometimes, and under certain circumstances, he might have been thought stern and dictatorial; but he really possessed a most amiable and affectionate disposition, and whatever of apparent sternness there may have been, was attributable to his unflinching decision in all matters which involved important principles or results. He was a person of strong, vigorous intellect, and sound judgment. As a Counsellor, as well as Friend, he was highly esteemed by all who knew him, and especially by those with whom he was in more intimate relations. By his fine social qualities and bland and gentlemanly manners he made himself a universal favourite.

In executive ability he had few, if any, superiors in the Church. In consequence of his great familiarity with financial matters, he was chosen by the General Synod a member of their Board of Corporation, and held the place till the close of his life. He was very likely to be appointed on Committees in which an acquaintance with worldly business was required. As a Preacher, he was energetic and earnest, pungent and evangelical. His exposition of Scripture was at once simple, lucid and forceful. His delivery was graceful and attractive. Though he used notes, he had cultivated the habit of taking in several lines at a glance, so that many of his hearers supposed that he was preaching either memoriter or extempore.

I may add, he was remarkable for his spirit of perseverance. He was not easily turned aside from any pursuit in which he was engaged, or any object to which his thoughts or efforts had been seriously directed. If he were only satisfied that he was moving in the right direction, you would find him still moving forward against all obstacles not absolutely insurmountable.

With sentiments of the warmest affection and highest esteem, I remain,  
My Dear Sir, yours very truly.

T. M. STRONG.

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## ALEXANDER GUNN, D.D.\*

1807—1829.

ALEXANDER GUNN, a son of George and Sarah (Ballard) Gunn, was born on the 13th of August, 1784. His father, who was the son of a respectable farmer in Sutherlandshire, Scotland, migrated to America about the beginning of the Revolution, and, soon after his marriage, in 1783, removed to Digby, Nova Scotia, where this, his eldest child, was born. His parents subsequently returned to the United States, and, after a temporary residence in Philadelphia, settled permanently in the city of New York.

After the death of his father, in 1797, his mother placed him in a counting house as a clerk, with a view to his engaging ultimately in mercantile pursuits. Though he was then but thirteen years old, and had not made a public profession of religion, he was of such a decidedly serious turn that he immediately took his father's place in conducting the family worship. While he was attending faithfully to the duties of his clerkship, his mind was exercised not a little on religious subjects, and he began soon to indulge the wish, and at length formed the purpose, to devote himself to the ministry of the Gospel. His

\* Ref. D. Ch. Mag., 1829.—MS. from his son, Dr. Gunn.



views on this subject being seconded by his mother and other Christian friends, especially the venerable Dr. Rodgers, he terminated his mercantile engagement early in 1802, and entered upon a systematic preparation for College, though he had, for some time previous, devoted all the leisure he could command to classical studies.

In the ensuing autumn he entered the Freshman class in Columbia College, and, by unusual application, completed the prescribed course of study in three years. He graduated with one of the highest honours of his class, in August, 1805, in the twenty-first year of his age.

About this time he made a public profession of his faith, and became connected with the United Presbyterian Church in the city of New York. In November following he commenced the study of Theology, under the direction of the Rev. Dr. Henry Kollock, who then resided at Princeton, N. J. Circumstances having rendered necessary his return to New York, in the spring of 1806, his Theological preparation was completed under the superintendence of the Rev. Dr. Rodgers; and, on the 7th of October, 1807, he was licensed to preach the Gospel, by the Presbytery of New York, then sitting at Rahway, N. J.

On the 21st of May, 1808, he was called to the Pastoral charge of a Reformed Dutch Church, then lately organized, at Bloomingdale. He accepted the call, and, having been dismissed from the Presbytery, and admitted a member of the Classis of New York, was ordained and installed on the 17th of the ensuing August.

Here he laboured with exemplary fidelity and untiring zeal during the remainder of his life. The church, when he took charge of it, was in its infancy, and without any suitable place for public worship. He lived to see a numerous and flourishing congregation collected, and a suitable edifice erected for their accommodation; all of which had been accomplished chiefly through his instrumentality.

He was honoured with the Degree of Doctor of Divinity, by Alleghany College, Meadville, Pa., in 1817.

In the early part of September, 1829, he was attacked by a bilious fever, which, after a three weeks' course, had a fatal termination. His death was worthy to crown his exemplary and devoted life. After his recovery became hopeless, he was asked if the Saviour was precious to him, and he answered,—“Oh, yes, precious; the chiefest among ten thousand and altogether lovely.” He then spoke at some length of the glorious plan of Redemption through Christ, and commended his wife and children to the care and blessing of a covenant-keeping God. During the last two days of his life he was much engaged in prayer; and, while in this exercise, was overheard to say,—“I trust my confidence in my Redeemer will not be rejected. Blessed Jesus, to thy blood alone do I flee for refuge; on thy righteousness, not my own merit, do I rely for acceptance.” The afternoon previous to his death, he looked up, and, recognizing a friend standing by his bedside, pointed significantly towards Heaven, and said,—“The Lord is trying me in deep waters.” His friend remarked,—“The Lord will not forsake you”—to which he replied with an air of joyful confidence,—“The Lord forsake His children? No, no, the Lord will not forsake any that put their trust in Him.” He passed away in perfect peace, just as the words,—“Lord, Jesus, receive my spirit,” died away upon his lips. His death took place on the





1st of October, and his Funeral Sermon was preached by the Rev. Dr. Kuypers, of the Collegiate Church, New York.

Dr. Gunn published a Sermon Commemorative of the Rev. John N. Abeel, D.D., in 1812; and another Commemorative of the Rev. John H. Livingston, D.D., in 1829. He was also the reputed author of a large pamphlet written in reply to Mr. Whelpley's Triangle, 1817; also of two Letters [by Clericus] to a Clergyman of the Reformed Dutch Church, on the question whether a man may lawfully marry his deceased wife's sister, 1827.

He was married, not far from the time of his settlement at Bloomingdale, to Sarah, daughter of Lewis Nichols, Esq., of New York. They had six children, who lived to maturity. Two of the sons were graduated at Columbia College, and are in the medical profession. Mrs. Gunn died in April, 1831.

FROM THE REV. JAMES M. MATHEWS, D.D.

NEW YORK, March 4, 1852.

My dear Sir: I was intimately acquainted with the late Dr. Gunn for many years,—I think from about the time that I entered the ministry till his death. I saw him in various situations, and can, without any embarrassment, give you my estimate of his character.

Though he was rather short in stature, his personal appearance was decidedly in his favour. His countenance indicated intelligence, but it was expressive also of great benignity and amiableness. He had a sound, compact and well directed mind, while yet it was better adapted to working up materials to good advantage, and making the most of good and useful thoughts which were readily accessible, than to the more difficult process of actual origination. The movements of his mind were not rapid, but they were usually very safe—he generally reached his results by a fair and luminous process, which gave great strength to his convictions. He was cautious and laborious, never admitting any position as true, of which he had not an intelligent view of the evidence, provided it was within his reach. He was a diligent observer of men and manners, and was well acquainted with the workings of human nature.

Dr. Gunn's moral dispositions were every thing that his mild and benignant countenance indicated. He was keenly sensitive to injury or neglect, but he was charitable in his appreciation of other men's motives, and was conciliatory and magnanimous, even where he had suffered from other men's conduct. His manners were polished, but quiet and unostentatious. He was a man in relation to whom, to know and to love were nearly identical.

As a Minister, he was eminently diligent and faithful in the discharge of his duties. He evidently acted under a deep sense of the solemnity and weight of his ministerial obligations. His preaching was always highly acceptable, and was well fitted to bring home Divine truth to the heart and conscience. His manner was calm, equable and correct, rather than very commanding. His discourses generally evinced mature preparation, and abounded in illustrations that were gathered from his observation of passing events. His Theology was strongly of the Calvinistic type; and perhaps there was no man among us who viewed any departure from this system with a more watchful jealousy. He had a strong antipathy to all the forms of Hopkinsianism.

In Church Courts Dr. Gunn was active, discreet and useful. He was not a great talker; but what he said always received much consideration. He was generally among the last to speak, and he sometimes gave a happy direction to a difficult subject.



Dr. Gunn, as a Writer, was highly respectable. Besides his life of Dr. Livingston, which is his chief work, he published several things in pamphlet form, among which is a controversial pamphlet or two, which evince a very accurate knowledge of his subject, and a good degree of polemic skill. His style is always perspicuous and direct.

He was a fine specimen of a man. His memory is embalmed in many hearts.

Very affectionately yours,

J. M. MATHEWS.

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## GILBERT ROBERT LIVINGSTON, D.D.\*

1808—1834.

GILBERT ROBERT LIVINGSTON was a descendant of the Rev. John Livingston, of the Church of Scotland, celebrated for his connection with the great Revival at the Kirk of Shotts. He was a son of Gilbert Robert and Martha (Kane) Livingston. His mother was a daughter of John Kane, a native of England, who came to this country in early life, and died at Schenectady, leaving a numerous and respectable family. His father was originally a merchant in the city of New York, and, during the Revolution, adhered to the Royal cause. He resided, for a time, at Stamford, Conn., and here, on the 8th of October, 1786, his son, *Gilbert R.* was born. He subsequently fixed his abode in the town of Beekman, Dutchess County, N. Y., and there his son passed his early years, except while he was with his mother's family at Schenectady. He fitted for College chiefly at home, under the instruction of Mr. Mabon, a teacher of some celebrity. He graduated at Union College in 1805, at the first Commencement held under the Presidency of the Rev. Dr. Nott.

Soon after leaving College he commenced the study of Theology under the direction of the Rev. Dr. Perkins, of West Hartford, Conn. Here he continued two years. He seems to have had an early predilection for the Ministry, but there is no evidence that his mind had received a permanently serious direction until after he had commenced his theological course; and he did not make a public profession of religion till the year 1807.

He was licensed to preach by the North Association of Hartford County, June 7, 1808. He then went to New York, and studied two years more, under his relative, the Rev. Dr. J. H. Livingston, thus passing through the entire course prescribed by the Reformed Dutch Church. He was received under the care of the New York Classis, as a candidate, May 29, 1810,—his licensure, by the Hartford Association, two years before, being duly recognized.

On the 9th of August, 1811, he received a call to settle in the ministry from the Reformed Dutch Church in Coxsackie, N. Y.; and, having accepted the call, was ordained and installed Pastor of said Church, on the 4th of December following.

On the 17th of September, 1812, Mr. Livingston was married to Eliza, daughter of Ebenezer Burrill, Esq., of New York. They had nine children,



four of whom died in infancy, and five, with their mother, survived their father. One of the sons, a graduate of Williams College, became a clergyman, and another settled as a lawyer in the city of New York. One of the daughters is married to Sidney E. Morse, Esq., of New York, and another to the Rev. Dr. Alden, President of Jefferson College.

Mr. Livingston remained at Cossackie nearly fifteen years. It was an extensive field, and he devoted himself most assiduously to the cultivation of it; indeed, he performed an amount of labour which, but for his uncommon vigour of constitution and great power of endurance, would have been quite impossible. Three revivals of religion took place under his ministry, the latter of which was very extensive and powerful, and brought into the church, in one year, three hundred and seventy-three persons on a profession of their faith. About six hundred were added to it during his ministry.

In the autumn of 1826 he accepted a call from the First Reformed Dutch Church in Philadelphia, and was installed as its Pastor, by the Classis of Philadelphia, in the month of November. Here he passed the residue of his days. The success of his labours in this field may be estimated by the fact that he received three hundred and twenty persons to the communion of the church, and upwards of one hundred in a single year.

In the year 1829 he was honoured with the degree of Doctor of Divinity from Williams College.

In August, 1833, while on a visit to his friends in the State of New York, he noticed some unusual appearances about his mouth, though they were not supposed at first to indicate serious disease. Soon, however, a tumour was discovered, the rapid growth of which was thought to require a surgical operation. This was submitted to on the 19th of October; and, for a few weeks, strong hopes were entertained that he would be restored to health and usefulness. These hopes, however, proved fallacious; for the disease soon revived with increasing power, and turned out to be a cancer. Unable to hold verbal intercourse with his friends, or to take food sufficient to sustain his large and powerful frame, he languished, in extreme suffering, but in the utmost patience, till Sabbath morning, the 9th of March, 1834,—the day on which his people met to commemorate the love of Christ,—when he passed away to mingle in other and higher scenes. His Funeral Sermon was preached by his early friend, the Rev. Dr. Cuyler, from Hebrews xi, 4, and was published.

Dr. Livingston published a Sermon in a volume entitled the "Greene County Preacher;" but, with the exception of a small tract, it is not known that he published any thing besides.

FROM THE REV. JOSEPH ALDEN, D.D.,

PRESIDENT OF JEFFERSON COLLEGE.

JEFFERSON COLLEGE, JUNE 6, 1860.

My dear Sir: I was an inmate of the family of the late Rev. Dr. Gilbert R. Livingston, during a considerable portion of the last year of his life. As no one could well be more unreserved in the family circle, I soon formed, as I suppose, an accurate acquaintance with his character.

Dr. Livingston was naturally of a very affectionate temper. It is believed that he never, either by words or actions, exhibited an angry emotion towards any member of his family. His attachments were strong, lasting and uniform.



He possessed fine social qualities. He was especially fond of the society of his ministerial brethren, and exercised towards them at all times a most generous hospitality. He was constitutionally liberal and magnanimous.

It could not be said that he was a man of genius, in the popular sense of that word, nor of very extensive or varied acquirements; and yet he possessed decided talent. He had strong perceptive powers; he had wisdom to form his plans and energy to carry them into execution. I never heard him charged with saying or doing a weak or foolish thing. Hence he obtained a strong influence over those with whom he came in contact, and especially with whom he was brought into intimate relations.

Dr. Livingston was well acquainted with human nature. Throughout his whole life he was accustomed to study men rather than books. His habits of observation were accurate, and his conclusions seldom, if ever, warped by prejudice or passion. This knowledge, while it rendered him successful in influencing other minds, never led him to adopt a sinister policy. He did not take advantage of the weakness of men to further his objects. He was frank and honest, and, so far as I know, possessed the entire confidence of all who knew him.

Dr. Livingston was eminently devoted to his work as a Minister—the desire to save the souls committed to his charge seemed to have all the force of a ruling passion. In labours he may be truly said to have been abundant. He uniformly preached three times on the Sabbath, and attended meetings always three, and often five, evenings in the week. He pursued a regular course of pastoral visitation, endeavouring, as far as possible, to bring religion home as a personal matter to the hearts and consciences of all his people. He performed also a large amount of occasional labour for his brethren in the ministry. Every judicious enterprise of benevolence found in him an ardent friend and an efficient advocate.

His views of Theology were fully in accordance with the standards of the Reformed Dutch Church. In the management of Revivals, of which he was an earnest friend and advocate, he fell, to some extent, into the use of what were called “the new measures”; but he became tired of the system, and I think heartily abjured it before his death. In the first extensive revival that took place under his ministry, he doubtless erred in admitting persons to the church too hastily; but his experience rectified the error, and, in his latter years, he required a probation of at least three months after professed conversion.

As a Preacher, he was earnest, energetic, direct and discriminating. He addressed chiefly the understanding and the conscience. He more frequently appealed to the fears than to the gentler emotions of the heart. He was the strong man armed, who rushed impetuously on the foe; who saved men, plucking them out of the fire. His personal appearance was much in his favour, his voice was one of great power, and his action dignified and commanding.

Very faithfully yours,

JOSEPH ALDEN.

FROM THE REV. HENRY G. LUDLOW.

POUGHKEEPSIE, February 28, 1857.

Rev. and dear Brother: The late Dr. Gilbert R. Livingston, concerning whom we conversed a few days since, was one of my earliest ministerial friends. Shortly after indulging the Christian's hope, and while in the transition state from the Bar to the Pulpit, I held meetings in my native town, Kinderhook, and addressed the people, in a school-house, on the bank of the Hudson, on the great subject of the salvation of the soul. While thus occupied, on the 29th of December, 1820, the Spirit of the Lord came down and





filled the place. About thirty were deeply impressed, and the good work thus auspiciously commenced ceased not until between three and four hundred were added to the church, then under the pastoral care of their devoted minister, the Rev. Dr. Sickles. Having heard of the revival, Dr. Livingston soon appeared in our meetings, and manifested the greatest interest in the progress of the work. It soon spread through his own congregation, and resulted in an immense addition to his church, that seemed to carry one back almost to Pentecostal times. I remained with him until October, 1821, when I left, to become a member of the Princeton Theological Seminary.

Dr. Livingston was of a tall, athletic form, and his whole physical aspect was one of uncommon dignity. He had a fine face,—his complexion was fair, his features regular, his forehead high, his eyes hazel and expressive at once of intelligence and affection. The engraved portrait of him, which you have doubtless seen, is a very truthful representation of his outer man.

The leading characteristic of Dr. Livingston's mind was, I think, sound common sense, or great practical wisdom; and this rendered him a safe and excellent counsellor. He was remarkable, also, for great delicacy and purity, and never could tolerate the least departure from it in the conversation or conduct of others. He was eminently social in his feelings, and possessed, withal, a playfulness and buoyancy of spirit that made him a most agreeable companion. He was ardent and firm in his attachments, and most cordial in all his expressions of good will. I shall never forget the occasion of my farewell meeting with that noble man and his noble congregation, when, rising in his pulpit to express for them and for himself their interest in me, and their desires for my future prosperity, he burst into a flood of tears, so as for some time to obstruct his utterance.

Dr. Livingston was a lover of good men. While he was always faithful to the interests of his own denomination, his large Christian heart cordially welcomed all who love our Lord Jesus Christ in sincerity, without stopping to inquire beneath what denominational banner they ranged themselves. I think I never knew a more truly catholic and unsectarian spirit than he possessed.

He was most deeply interested in the cause of Revivals of Religion, believing as he did that they were identified, in no small degree, with the prosperity and final triumph of the Church. Hence, he laboured in season and out of season to secure these gracious visitations of the Holy Spirit, and to render them as protracted as possible. No small part of the efficiency of his whole ministry was in connection with revivals.

My last visit to Dr. Livingston was while the disease (a cancer in the mouth) was in progress, that terminated his life. Rising from his seat, and walking the room with a firm step, he said,—“I am as able as ever I was to preach, but for this malady.” He contemplated the issue with great solemnity, and yet with joyful confidence; he knew in whom he had believed, and doubted not that He would keep that which he had committed unto Him, against the day of his appearing.

Will you allow me, in concluding this brief notice of my lamented friend, to pay a passing tribute to one concerning whom I might speak in the language of an Apostle as “his mother and mine.” I knew her for upwards of twenty years, and had every opportunity of observing her admirable qualities of mind and heart. I have always thought that the true secret of the eminent piety and usefulness of her son was that he had such a mother. Though she was born and reared amidst wealth and fashion, she trained her own children on strictly Christian principles, and her grand aim was to imbue them with the spirit of the Gospel,—and in this she was, by God's blessing, eminently successful. Besides being a most diligent student of the Bible, she was familiar with many of the best writers in the language, especially on experimental



religion; and of the works of Newton and Romaine she could repeat large extracts almost verbatim. I never knew a person who seemed to me to walk more humbly with God. She survived her son a few years, and then followed him to his rest.

Yours affectionately  
H. G. LUDLOW.

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## JESSE FONDA.

1809—1827.

FROM THE REV. JOHN FORSYTH, D.D.

NEWBURGH, July 16, 1863.

Rev. and dear Friend: I send you my recollections of the Rev. Jesse Fonda, such as they are, and with them such information in regard to him as I have been able to gather from various sources.

JESSE FONDA was born at Watervliet, in the county of Albany, on the 27th of April, 1786. After the usual course of academic studies, he entered Union College, where he graduated in 1806, in the same class with the late excellent Dr. C. C. Cuyler, of Philadelphia, and that distinguished Jurist, the late Hon. John C. Spencer. I have not been able to ascertain where or with whom he studied Theology. He was licensed by the Classis of Albany in 1809, and in the same year was ordained Pastor of the united churches of Nassau and Schodaack, where he remained until 1815, when he received and accepted a call from the Reformed Dutch Church of New Brunswick. In 1817 difficulties arose, which disturbed the peace of that large congregation, and rendered the position of the Pastor somewhat uncomfortable, and, on this account, he listened to a call from the Dutch Church of Montgomery, Orange County, one of the largest and most respectable country churches in the denomination. Over this charge he was installed on the 23d of September, 1817; and here he continued to labour, with unwearied zeal and great success, until May 2d, 1827, when he entered into rest. His remains were followed to the grave by an immense crowd of weeping parishioners, and friends from adjacent congregations, at the head of which walked nine ministers. The Funeral services were conducted by the Rev. Dr. Fisk, of Goshen, Mr. (now Dr.) Wallace, of Little Britain, Mr. Van Vechten of Bloomingburgh, Mr. Ten Eyck, of Berea, who preached the Sermon, and Mr. Arbuckle, of Blooming Grove, who delivered another Funeral Discourse, on the Sabbath succeeding, to the bereaved people of Montgomery.

I never heard Mr. Fonda in the pulpit, and therefore I can give no personal recollections of him as a Preacher; but, as he and my father were warm friends, and as he was my father's guest from time to time, my remembrances of the appearance and manners of the man are so combined with impressions respecting his qualities as a Pastor, derived from others, that I can scarcely separate them.

Mr. Fonda was, as to his physique, of medium height, with a rotund form and ruddy countenance, perhaps by nature of a jovial turn, but, if so, the tendency was kept under perfect restraint; and his air and aspect were such



that a stranger, meeting him casually anywhere, would have at once concluded that he was a minister of Christ. He was "simple, grave, sincere." He was not a man of brilliant parts, nor was he distinguished for oratorical power. On all the topics that fall within the range of Theology, all who knew him testify, and his writings confirm the testimony, that he was more than ordinarily well read. But I fancy that, in general literature, his attainments were respectable, and no more. Indeed, in his position as the Pastor of an unusually large rural parish, it was hardly possible for him to give much attention to secular learning or to scientific enquiries, without neglecting matters infinitely more important. When he entered upon the charge, in which the largest part of his ministry was spent, he found it in the condition in which most of the older Dutch congregations in this region are said to have been at the beginning of this century,—having "a name to live," and "the form of godliness," and little else. The vigour with which Mr. Fonda addressed himself to the task of combatting the evils which he found in the church, and the grosser, if not greater, ones which abounded in the community, showed that he was no common man, and especially that he had the heroic courage of the good soldier of Jesus Christ. The success which attended his labours gives evidence that he was endowed with other qualities besides courage. A blunt, ill-mannered, ill-tempered man, however forcible as a preacher, and unquestionable his piety, would have been compelled, most probably, to leave that field within a year. But Mr. Fonda, though a most rigid disciplinarian in dealing with evils within the church, and hence brought into conflict with usages which had previously been, to say the least, tolerated; though he was unsparing in his rebukes of the sins then prevalent in that region, never lost the affections of his own people, and never forfeited the respect of the community. In all companies and on all occasions he exhibited the urbanity and politeness of the Christian Gentleman, as well as the gravity becoming the Christian Minister.

His ministry at Montgomery was, I may venture to say, singularly successful. Three hundred persons were added to the Communion of the church on the profession of their faith; the spiritual life of the church was greatly quickened; and the whole moral aspect of the region was changed. To this day, his memory is precious to all the older inhabitants of Montgomery, and to not a few in other parts of the County of Orange.

The publications of Mr. Fonda, so far as I know, are a Farewell Sermon delivered at New Brunswick, 1817; and Familiar Letters on Sacraments addressed to the people of his charge, 1824.

Mr. Fonda was married on the 18th of October, 1807, to Susan, daughter of Jelles A. and Elizabeth (Yates) Fonda. They had ten children,—all of them sons, only four of whom survived their father. Mrs. Fonda died in New York, April 14, 1863.

I remain affectionately yours.

JOHN FORSYTH.



## WILLIAM McMURRAY, D.D.\*

1809—1835.

WILLIAM McMURRAY was born in Salem, Washington County, N. Y., on the 3d of July, 1783. His father, Robert McMurray, was descended from an old Scotch family, a branch of which passed over to Ireland, where Robert was born. He migrated to this country about the commencement of the American Revolution, in company with several other families distinguished for their great moral worth, and purchased the place in Salem on which his son William was born. He was a man of fervent piety, and was, to the day of his death, a Ruling Elder in the Scotch Presbyterian Church in Salem. With his family and neighbours, he encountered the difficulties and perils incident to a pioneer settler, and was among the volunteers who witnessed the surrender of Burgoyne at Saratoga.

William McMurray was the youngest son of his parents. From his earliest years, he evinced a purity of character and a deep toned religious sentiment that marked him, even in childhood, as one destined to the sacred office. Having gone through his preparatory course at the Academy in his native place, he entered Union College, from which he graduated with honour in the year 1804, in the same class with Bishop Brownell and the Rev. Drs. Mathews and McAuley. Shortly after his graduation he went to New York and commenced the study of Divinity under the Rev. Dr. John M. Mason, with whom he remained as a Theological student till 1809, when he was licensed to preach by the Presbytery of the Associate Reformed Church, at Salem, N. Y. During part of the year 1806 he was a Tutor in Union College.

Shortly after his licensure he was settled as Pastor of an Associate Reformed Church at Lansingburg, N. Y., where he remained about three years, eminently useful and beloved. In 1812 he accepted a call from the Reformed Dutch Church at Rhinebeck, Dutchess County, then one of the most flourishing and influential churches in the State. About the same time he was happily married to Esther, daughter of Peter Rutgers Kissam, Esq., of New York.

He continued Pastor of the Church at Rhinebeck till 1820. Here his ministry was eminently successful; and persons of all classes and conditions revered him as a Pastor and loved him as a Friend.

From Rhinebeck he was called to the Reformed Dutch Church in Market Street, New York. It cost him a severe struggle to break away from those cherished associations which had been the result of a happy ministry of eight years; but he took counsel of the indications of Providence, and he could not doubt that it was his duty to accept the invitation. Accordingly, he was installed Pastor of the Market Street Church in the summer of 1820.

In the year 1823 he was honoured with the degree of Doctor of Divinity from the College at which he had received his education.

At the time of his settlement in New York, the church of which he had charge was situated in the (then) suburbs of the city; and the population, in its immediate neighbourhood, was chiefly of the poorest, and to some extent the most vicious, class. The church edifice had been erected by a few wealthy individuals,

\* MS. from his son, Hon. Wm. McMurray.





and the congregation consisted of a mere handful. He, however, engaged in his work with most untiring zeal, and was soon permitted to witness a rich blessing upon his labours. He generally preached three times on the Sabbath, attended strictly to the Catechetical and Bible Class exercises, lectured twice during the week, and performed, with great vigilance and fidelity, all the more private duties of a Pastor. The success that attended his ministry may be inferred from the fact that, at the time of his death, his church numbered between five and six hundred communicants. He was repeatedly invited to other spheres of labour, in which there would have been a less draft upon his physical energies, but he was convinced that he was in the place in which Providence had fixed him, and that he had no right to abandon it. To the warnings of his friends that he was overtaking his strength he paid alas! too little heed; and he kept on labouring, even in his weakness, and amidst the desolations of the pestilence, until God's Providence issued a command to him to desist, to which he was obliged to submit. A violent Typhus Fever, acting upon a constitution already enfeebled by excessive labour, left him in a state of debility from which he was never able to rise. He died on the 24th of September, 1835, in the fifty-second year of his age.

An affecting incident occurred on his death bed, which was strikingly illustrative of his benevolent spirit. During an early period of his ministry he had found, in the course of his philanthropic labours, the family of a man broken in fortune and spirit, who were in a state of absolute suffering for want of food and clothing. He instantly relieved their immediate distress; and, by his subsequent assistance and that of some charitable individuals associated with him, the man was furnished with the means to remove with his family to the Far West. Many years afterwards, and, as if by special direction of Providence, while Dr. McMurray was on his dying bed, and only a day or two previous to his decease, a gentleman begged earnestly at the door to be permitted to see him, and, being informed that the physicians had directed that no visitors should be admitted to the patient's chamber, he showed so much distress at the refusal that his request was finally granted. This was the man who had so long before been relieved by the kindly aid of the Doctor and his friends. He had travelled more than a thousand miles, and had been congratulating himself, on his journey, that he should once more have an opportunity of seeing the friend to whom he felt that he owed more than to any other person on earth; but, alas! he found him dying. Throwing himself on his knees, by the bedside, he poured forth his gratitude and his sorrow, and begged the blessing of him whose friendship had marked a bright spot in his history and seemed to bring down upon him the smile of Heaven. He had prospered ever since: had not only thriven in his worldly circumstances, but held an important judicial station in his district. "All this," exclaimed he, with unutterable emotion,—"all this I owe to you!" Dr. McMurray supplicated for him a blessing, and only remarked,—“Oh how unworthy am I, a sinful man, to listen to expressions like these.”

Dr. McMurray was well known in the walks of public benevolence, and lent a hearty influence in aid of most of the great charities of his day. He presided over several religious institutions, and was Overseer of the College of New Jersey, and a member of the Council of the New York University.

Mrs. McMurray survived her husband, and died in 1842. They had eleven children. Their eldest son (*William*) is a lawyer in the city of New York, and has been much in civil life.



Besides various contributions to periodicals, Dr. McMurray published the following: A Sermon preached before the American Colonization Society, 1825. Remarks on the Letters of Domesticus, 1827.—A Sermon on the Death of Colonel Rutgers, 1830.—A Sermon on the Death of Aaron Hand, 1831.—A Sermon before the American Board of Foreign Missions, 1833.

FROM THE REV. THOMAS DEWITT, D.D.

NEW YORK, APRIL 25, 1849.

My dear Sir: My acquaintance with the late Dr. McMurray commenced in 1812, at the period of my first settlement in the ministry at Hopewell, Dutchess County, when he was Pastor of the Reformed Dutch Church at Rhinebeck Flats, in the same County, where he had been for a short time settled. We were members of the same Classis, and enjoyed frequent ministerial intercourse, with, I believe, growing mutual personal friendship. He removed to this city about 1820, and I in 1827. Our intercourse, which had been less frequent during the intervening period, was now renewed in greater intimacy, and continued till the time of his death. My recollections of him are exceedingly pleasant, and he often comes to my remembrance as a fine model of Christian and ministerial character, in the various relations of private, domestic and social life.

It was his privilege to be placed, by the circumstances of his birth and education, in such associations, and under such influences, as were peculiarly favourable to the early formation and growth of Christian character. The religious instruction and government of the family, the evangelical and successful ministry of the late excellent Dr. Proudfit, under which he was brought up, and the religious associations of the church and place, all united to exert a salutary influence, and, it is believed, were blessed in his early youth, to his spiritual renovation, and the opening of a consistent Christian course, that proved as the shining light that shineth more and more unto the perfect day. With this early training, and this gradually maturing and consistent piety, from early youth, was connected that striking harmony in the various traits of character by which he was so much distinguished. It was this rather than the prominence of any single quality, which impressed those who were brought in contact with him, and permanently attracted their affectionate regard and confidence. His spirit, in its natural mould, was one of great kindness and gentleness, and his manners were distinguished by an amenity and courtesy, which were grateful alike to persons of all ranks and classes who had intercourse with him. There was blended with this the frankness which always forbade the remotest suspicion of disguise, a clear, well-balanced judgment, sound, practical sense and great fidelity to his own convictions of right, a most unaffected humility and a delicate and scrupulous regard to the feelings of others. It was impossible to be on terms of confidential friendship with him without discovering the pervading and controlling influence of the principles and spirit of the religion of Christ in his soul. These constituted the element in which he breathed and moved; they sanctified his amiable natural traits of character; gave an exemplary consistency to his private walk, and an impressiveness to his public ministrations; and won the continued and undying attachment of his friends.

From the very commencement of his ministry he showed himself "a workman that needeth not to be ashamed, rightly dividing the word of truth." His discourses were carefully prepared, were full of evangelical truth, presented in a chaste and simple style, and eminently adapted to practical usefulness. It was remarked to me, by one who had long sat under his ministry, that his preaching was uniformly excellent; that, if not, as in the case of some, occa-



sionally rising to the highest order of eloquence, yet it never failed to interest and satisfy his hearers. As a Pastor, he had peculiar qualifications, and in a remarkable degree won his way to the hearts, and identified himself with the interests, of his people. And his labours were peculiarly owned and blessed by the Head of the Church. As a member of Church Judicatories, he was punctual and regular in his attendance, and he was always cordially greeted by his brethren, as one who combined, in an uncommon degree, a discriminating judgment with a forbearing and conciliatory spirit.

His death was in beautiful unison with his life. A few years before he died, he received a fall which, for a season took him off from active service. As soon as he could, he resumed his cherished labours with great ardour and devotedness; but the fall had given a shock to his constitution from which it never fully recovered; and it undoubtedly paved the way for the inroads of that disease under which he sank to the grave. It was remarked, as he prosecuted his labours, how the inner man bore up under the weakness of the outer, and how he counted not his life dear unto him that he might fulfil his ministry and finish his course with joy. He was laid aside from his labours and confined to his chamber for some months. That chamber witnessed the Christian Minister, bowing submissively beneath the hand of his Heavenly Father, cherishing the peace of Christ, casting his wife and children on the care of his Covenant God, and, with a hope laying hold on eternal life, patiently waiting for his departure to Heaven. My visits to his sick chamber always proved refreshing and profitable to me; and when, at last, he gently fell asleep, I could not for a moment doubt that it was gain for him to die.

Yours in Christian bonds,

THOMAS DEWITT.

FROM THE REV. JAMES M. MATHEWS, D.D.

NEW YORK, March 15, 1849.

My dear Friend: You have asked me to give you a brief account of the character and ministerial standing of my late friend, the Rev. Dr. McMurray. I had occasion to know him well. He was not far my senior in age, and we were in habits of constant intercourse from our childhood. We were scholars together in the same School and in the same Academy; and we were students together in the same College and in the same Theological Seminary. From the time of his removal as a Pastor to this city, we lived on terms of uninterrupted intimacy until his death; and I felt that event as a most serious bereavement.

From his earliest days there was a purity about him that put his motives beyond suspicion, in whatever he said or did. He was gifted with a discretion and soundness of judgment that made it easy for him to detect error, whether in doctrine, measures, or practice. There was a gentleness, a soothing influence in his manners and conduct, peculiarly his own; and I have often seen its power displayed amidst those scenes of debate in deliberative assemblies, where warmth in argument had risen too high, and where his voice acted like a charm to allay the rising tempest. He had a kindness towards all, and an affectionateness towards those he loved, which not only made him valued as a friend, but which also qualified him for special usefulness among the young, whose hearts can be often touched by the very smile of an affectionate Pastor. The great characteristics of his preaching were clearness in his exhibitions of truth, and a mild earnestness, which led his hearers to feel how much he desired to do them good. Such a ministry would, of course, be fruitful; and, accordingly, under his labours in the Market Street Church, the members increased from a mere handful to a number so large as to render the Church distinguished in our city for its spiritual prosperity.



I know not how far you include in your biographical sketches, or expect from your correspondents, any reference to the dying hours of the clergymen whose names you are commemorating. But there was something so peculiarly impressive in the last days of Dr. McMurray that I cannot refrain from a brief allusion to them. I never saw a death-bed scene of more varied joys, more enlarged views of Divine truth, more complete superiority to every earthly tie and feeling. His spirit often seemed to have passed away so far towards Heaven as to have lost all view of earth, and to be waiting with its eyes fixed upward for the signal that would call it home. In the early part of his illness he had seasons of darkness and disquietude. A few weeks before his death he observed to me,—“ I have had my conflicts, but my Saviour would not let me die, would not let me die [repeating it] till he had given me victory over all through Him who hath loved me.” And a complete victory it was. He felt, to the last, a deep and abiding sense of unworthiness and short-coming, but, with it all, such a steadfast hold of the Divine promises, such an elevating sense of pardoning grace, that, at times, I have seen his bosom heaving with the fulness of its own joys. When portions of the Bible were repeated to him, he would often exclaim,—“ What light! What love! How it shines!” His favourite petition, as he approached the last hour, was the prayer of Stephen,—“ Lord Jesus, receive my spirit!” and his last breath was seen to leave him as he repeated the Saviour’s name for the last time. I can never forget the scenes of that chamber, and, often as he expressed his thanks for my visits, I always felt that I received more enjoyment than I was the means of imparting. He died as he had lived, honouring his Master, and an ornament to the Ministry.

Believe me yours very truly,

J. M. MATHEWS

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## JOHN DEWITT, D.D.\*

1811—1831.

JOHN DEWITT was a son of John and Mary (Braisted) Dewitt, and was born in Catskill, N. Y., in August, 1789. He was a lineal descendant of Tjerick Dewitt, who emigrated from Holland, and settled at Kingston, Ulster County, N. Y., in the year 1656. His father was a farmer, as indeed were nearly all his paternal ancestors in this country. At a very early age he discovered a passionate fondness for reading; and his father, who did not fail to notice and appreciate the precocious intellectual developments of his son, resolved to give him the best advantages for an education that were within his reach. He fitted for College mainly under the instruction of the Rev. Dr. Porter, of Catskill. He entered Union College in 1805, and, after remaining there three years, transferred his relation to the College of New Jersey, where he graduated in 1809. His father, who was ambitious chiefly of his acquiring worldly distinction, placed him in the law office of Peter Van Schaak, a gentleman distinguished for his legal attainments, at Kinderhook; but he had not been there long before, to his father’s great disappointment, he became the subject of strong religious impressions, which resulted in a determination to abandon the profession of Law and devote himself to the Ministry. “ Oh, John, John,” said his father, expressing his disappoint-

\*MSS. from his son, Rev. John Dewitt, and Rev. Chauncy Eddy.





ment in the Dutch language, which was then extensively used in that neighbourhood,—“I thought I was going to make a great man of you.” “Ah, father,” was the son’s reply, in the same language,—“the good only are great.” The old gentleman could not, for some time, become reconciled to the idea of his son’s being a Minister; and, on this account, he laboured under some disadvantages in obtaining his Theological education. He returned to his native place, and sought the direction and assistance of his old friend, Dr. Porter, under whom he prosecuted his Theological course. The Doctor was greatly pleased with his pupil, and was heard many years after to speak of the full and able analysis of Edwards on the Will, and some other profound Theological treatises, which he produced at that early period.

He was licensed to preach, by the Berkshire (Congregational) Association, on the 15th of October, 1811. He was ordained and installed as Pastor of the Congregational Church at Lanesborough, Mass., on the 8th of July, 1812, as colleague with the Rev. Daniel Collins.\* The Ordination Sermon was preached by the Rev. Dr. Porter, of Catskill. Here he continued till near the close of 1813, when he received calls, about the same time, from the Reformed Dutch Churches in Schenectady and Albany; the latter of which he thought it his duty to accept. There were at that time two Dutch Churches in Albany, forming one pastoral charge, under the care of two ministers. By his settlement Mr. Dewitt became the colleague of Dr. John M. Bradford, with whom he alternated in ministerial service until the year 1815. In that year he received a call to the Collegiate Reformed Dutch Church in New York; and, though greatly attached to his field of labour in Albany, yet, as certain obstacles to his usefulness existed there, for the removal of which he had little reason to hope, he reluctantly determined to accept the call. He seems, however, to have underrated the attachment of his flock; for no sooner were his difficulties understood than the provision for their removal was promptly agreed upon. A separation between the two congregations was effected, and each minister had his distinct pastoral charge. Dr. Bradford and Mr. Dewitt drew lots for the churches, and the South Church fell to the latter; the people being left to follow either Pastor according to their preference. Mr. Dewitt still found himself in the midst of a large congregation, and he continued to prosecute his labours for several years with great alacrity and acceptance.

In September, 1823, the Chair of Biblical Criticism, Church History and Pastoral Theology, in the Theological Seminary at New Brunswick, being vacant, Mr. Dewitt was elected to fill it; and, as there were then only two Professorships in the institution,—the other, that of Didactic Theology, being held by the venerable Dr. John H. Livingston,—the duties to which Mr. Dewitt was called required the most indefatigable industry. Dr. Livingston died at the beginning of the year 1825; and the additional labours of instructing the classes in Didactic Theology devolved upon the surviving Professor until another was chosen, which was not till the ensuing September. Dr. Dewitt (for the degree of Doctor of Divinity was conferred upon him by Washington College, Pennsylvania, in 1824) was relieved from a portion of his duties in

\* DANIEL COLLINS was born at Guilford, Conn.; was graduated at Yale College in 1760; studied theology under the direction of the Rev. Dr. Bellamy, at Bethlehem, Conn.; was ordained, and installed Pastor of the Congregational Church in Lanesborough, Mass., April 17, 1764; and died August 26, 1822, aged eighty-three years.



1825, by the establishment of a third Professorship, embracing the branches of Church History and Pastoral Theology,—only, however, to have the amount of labour restored by the revival of Rutgers College, in which he took the deepest interest. A plan was formed which provided that, for a while, certain duties, in the College should be performed by the Professors in the Seminary. Dr. Dewitt promptly assumed the duty of instruction in Rhetoric and Belles-Lettres, and discharged it, as he did his other duties, with great ability and enthusiasm.

Dr. Dewitt remained in his Professorship till the close of his life. His constitution was naturally vigorous, though he suffered, for many years, from a bronchial affection, which somewhat embarrassed him in public speaking, and formed one inducement for his acceptance of the Professorship. His heart, however, was so much in the ministry that he could not but respond favourably to many of the applications that were made to him to preach in New Brunswick and other places in the region; so that he really preached as much as was consistent with the discharge of his duties as a Professor. His last illness was brief, though, several months before, his constitution had been materially impaired by exposure and exhaustion from a journey undertaken in the service of the Church. This is supposed to have been the remote cause of an attack of fever that terminated his life. He died on the 11th of October, 1831, in the forty-second year of his age. His Funeral Sermon was preached by the Rev. Dr. Cannon, who was one of his colleagues. The General Synod, at an extra session, held soon after his death, ordered the erection of a suitable monument, with an appropriate inscription, which was shortly after carried into effect.

Dr. Dewitt was married, about the year 1810, to Sarah Schoonmaker, of Saugerties, Ulster County, N. Y. By this marriage he had seven children, two of whom entered the legal profession, and one the ministry,—the latter is now (1864) Professor in the same Seminary with which his father was so honourably connected. Mrs. Dewitt died in 1824; and, in September, 1825, he was married to Anna Maria Bridgen, of Albany, who survived him about eleven years, and died at Albany in 1842. By the second marriage he had two children, both daughters, one of whom is married to the Rev. A. G. Vernilye, D. D., now of Utica, N. Y., and the other to the Rev. James Cruickshanks, of Spencer, Mass.

Dr. Dewitt's publications are —

A Sermon on Infant Baptism, preached at Albany, - - - -	
A Discourse on the Death of the Rev. J. H. Livingston, D.D., - - -	1825
A Sermon on the Necessity of the Atonement, preached in the Murray Street Church, New York, and published as one of the Murray Street Lectures, - - - - -	
A Premium Tract entitled "The Bible of Divine Origin," - - - -	1830
A Sermon on Regeneration, (posthumous,) - - - - -	1832

FROM THE REV. HENRY MANDEVILLE, D.D.

ALBANY, May 3, 1852.

My dear Sir: My acquaintance with Dr. Dewitt began in September, 1826, when I entered the Theological Seminary at New Brunswick, in which he was then Professor of Biblical Literature. I had been favoured, by a friend, the



late Professor J. A. Yates, of Union College, with a letter of introduction to him, and, soon after my arrival, I sallied forth to deliver it.

As I drew near his residence, a gentleman, approaching from the opposite direction, arrested my attention. He was a little below the average height, stoutly made, broad shouldered and broad faced. His hat hung on the back of his head, with the rim resting apparently on the collar of his coat behind; and underneath, beginning to separate on an exposed forehead of ample dimensions, floated sportively, outward and backward in the wind, long curling locks of brown hair. He came on with a rapid step and a swinging gait, and it was wonderful to see how he twirled and flourished a cane in his right hand, as if he were practising, much to his own amusement, but to the manifest alarm of passers-by, a lesson in sword exercise. But, while his feet seemed to be thus hurrying forward on a business of life and death, and his hands to be entertaining themselves as they liked best by the way, his eyes, indifferent to what was passing below, had a distinct occupation of their own. They roamed every where, examining every thing, overlooking nothing. They were now bent upon the pavement, as if busy with the geological character of the stones which composed it; they now looked sideways at the street, as if it were of the utmost importance to know its width in feet and inches; they now turned upward, and slowly ascended the walls of the buildings on either side of the street, as if their materials and structure were worthy of profound consideration; and now, having reached the very topmost brick of the chimney opposite, they struck out boldly into the measureless ether, and seemed to be lost in astronomical and meteorological speculation.

These observations, made in less time than I have been engaged in relating them, were yet in progress, when, before we could meet, he suddenly turned aside, and, mounting a short flight of steps, entered a dwelling a few feet in advance of me, casting at me, as he went in, an enquiring glance from a large clear blue or blue-grey eye. Arrived opposite the door, to my surprise, it bore the very number to which I had been directed as the residence of Dr. Dewitt. I rang the bell. The gentleman I had just seen entering appeared. "Well" said he, "well," as if impatient to know my business. "Is Dr. Dewitt at home?" I asked, somewhat disconcerted by his abrupt, impatient manner. "I am the man," was his reply. "Will you allow me to see you a few moments?" "Walk in"—and in I went.

Leading me into a parlor and requesting me to be seated, he himself remained standing, with those inquisitive eyes of his fixed upon me, as if intent on wrenching from me the purpose of my visit, and, before I had time to open my lips, I was greeted with a repetition of the address which had already so startled me. "Well," said he, "well." My self-possession now utterly forsook me; and, with a trembling hand, delivering my letter of introduction, I stammered out in a broken sentence my desire to enter the Seminary, and pursue a course of Theological study under his instruction. Recalled to himself by my visible embarrassment, or regarding me in a very different light when he learned that I was not an intruder upon his time, but a prospective pupil, he instantly, as when the sun bursts through cloud and mist on the raw atmosphere of a dismal day and bathes the whole landscape in warmth, splendour and beauty, assumed the most conciliatory, tender, anxiously affectionate and winning address, which it is possible to conceive; and I forgave him, and shortly after took my leave, very happy.

In this short scenic sketch all who knew Dr. Dewitt will recognize, if I mistake not, some of the peculiarities of his personal appearance, and at least one of his address;—a neglect of those slight courtesies, (the result rather of pre-occupation and inability to conceal it, than of intentional rudeness,) which ingratiate at first sight, and produce an impression of considerate affability



and friendship. Had any one inferred from this abrupt manner that the Doctor was deficient in kindness of heart, the inference would have done him great injustice; for no man, in my opinion,—an opinion formed after intercourse with him extending through three years,—possessed a greater share than he of sensibility and real goodness. It was necessary, however, to interest him before these were disclosed—the apparent rock had to be struck before the waters within would flow copiously forth.

I had arrived at New Brunswick three or four weeks after the commencement of the term. Hebrew being there, as in other Seminaries, the first study of a Theological course, I came immediately under the Doctor's instruction. Few elementary aids in English to the study of Hebrew then existed in this country, and of those that did exist, none were used as yet in the Seminary. The instructions of the Doctor were given by Lectures; and, as so large a portion of the term had already passed before my arrival, I found my endeavours to keep pace with the class in hearing, copying, committing to memory, reciting, and, above all, understanding the current Lectures, seriously embarrassed by my ignorance of those which had been previously delivered. I borrowed the notes of my fellow pupils, but want of time and the difficulty of understanding mere rules, without pertinent examples to illustrate them, rendered them almost useless. The consequence, as might be expected, was, that I scarcely ever appeared in the lecture room decently prepared for a recitation. After repeated failures, which annoyed me exceedingly, and the more because they made me the Hebrew butt of the class, the Doctor one day called me up, and put to me a series of questions, the answers to which were so far beyond the reach of my optics that, though I rolled them about in an agony of search, I could find none of them, and in despair I dropped into my seat. He looked at me in surprise, then reddened with displeasure, and was evidently on the point of giving it severe utterance; but he suddenly changed his mind, and proceeded with the recitation as if nothing had occurred. At its close, he requested me to remain after the other students had left.

“Mr. Mandeville, why did you treat me so disrespectfully just now?”  
 “Disrespectfully, Doctor? I never thought of such a thing.” “Why then did you take your seat in that unceremonious, and, as it seemed to me, sullen manner, without answering my questions?” “Ah, my dear Doctor, how you have misapprehended me! I meant no disrespect; I sat down because I was chagrined and ashamed of myself that I could not answer; and, to confess the truth, because, after so many failures, I was in despair of ever getting an insight into the Hebrew.” “That was the case, was it?” and his brow cleared at once—“I am glad to hear it—I thought otherwise. But what will you do? I can't go over the ground again for your benefit; you must get abreast of your class somehow. Come, try—a strong will can achieve wonders. Try, try; if I can aid you, be assured I will with pleasure.”

I went home ruminating. I had just heard of Stuart's translation of Gesenius' Hebrew Grammar. My resolution was taken. That very evening I went by the boat to the city of New York, and returned in the morning with the precious volume in my possession. It was then Thursday. We had a recitation in Archæology that day, and on the next it happened that the Doctor was called from town and we had none in Hebrew. On Saturday we never had one. During all this time the Grammar of Stuart was my constant study,—all day and nearly all night; and, on Monday morning, I was master not merely of all the ground over which my class had passed, but of much of which they knew nothing. My short Hebrew lesson, too, had been conned with a diligence which left nothing unexplained. Every word, with its inflexions, every vowel sign, with its changes and transpositions, every thing relating to sense and government, I had made myself thoroughly familiar with.





Behold me then seated in the lecture room. I look at the Doctor very demurely; and I observe that he is looking at me very kindly. Condescension and patronage were written in every line of his face. It said as plainly as face could say,—“Poor fellow, don't be alarmed; we'll deal gently with you; and, with a little patience and hard work, we'll make a Hebrew of you yet.” It is soon my turn to read. I read and translate with a fluency which the Doctor manifestly did not expect. He gives me a word to parse. The analysis of it is easy; and, for this reason, doubtless, it was selected; for the Doctor is aware of my deficiencies in grammar, and he will favour me. The promptitude and confidence, however, with which I proceed, encourages him to select another. This, too, is quickly disposed of, and another, and another. He shows astonishment—the class share it. He is resolved to ascertain how much I do know, and he selects the most difficult case in the sentence. I analyze it as promptly as before. His astonishment is still greater—but there is one part of my analysis pointedly at variance with my previous instructions. He corrects me. I deferentially beg his pardon, but, at the same time, adduce an example which confirms my position. He reddens even more than he had done the week before, but he frankly acknowledges that I am right; and, soon after, dismissing the class, he once more requests me to remain.

“Mr. Mandeville, what is the meaning of this?” “Of what, Doctor?” “Of this rapid progress in Hebrew, and its grammar?” “Why, I have been studying as you recommended, Doctor.” “Studying what?” “My lesson and Stuart's Gesenius.” “Humph!” said the Doctor, “you may go now.”

I need scarcely say an order was immediately sent to the city of New York for as many copies of Stuart as there were members of the class. But what particularly amused us all the next time we visited the room of the Doctor, we observed a Stuart's Hebrew Grammar lying at his elbow; and he soon informed us that recitations from it would be henceforth substituted for his Lectures. Happily for us that they were; for we soon ascertained that much previously taught by him sadly needed review and correction. His knowledge of the sacred language was obviously very limited. In fact, as is too often the case with Professors in our Literary and Theological institutions, he had been selected with reference rather to his general acquirements, and the position he held in the Church, than to his acquaintance with Hebrew and its literature; and I have reason to believe that he began his preparation for the Professorship only when he became its incumbent.

And yet, strange as may appear, after making such a statement, I regard Dr. Dewitt as one of the ablest Professors with whom I ever came in contact. If his professional knowledge was not great, it was nevertheless sufficient to correct and guide us; while, endowed with an extraordinary memory, stored with information upon almost all subjects, with a vigorous understanding, with a brilliant imagination, with a delicate perception of beauty, and with a suggestive faculty which I have never seen equalled, much less surpassed, he possessed the enviable power of investing with interest every subject which he touched, and kindling the enthusiasm of his pupils. Few were the recitations from which we did not retire with our minds in a glow of admiration at some original conception of the text, some pertinent and striking illustration, direct or analogical, or at least some casual remark, imparting to the fact, or truth, or sentiment under consideration, and even to dry grammatical forms, a new and exciting aspect.

I have spoken of the Doctor's extraordinary memory and stores of general information. The following incident which broke the monotony of our student life, and is yet, I believe, traditional in the Seminary, will be regarded as evidence of both. But, before I proceed to the relation, I should observe that



the Doctor, like all men of an original turn of mind, cherished an undisguised contempt for the mere retailer of the opinions of other men; especially when the latter exposed himself to the charge of plagiarism. I really believe that, had he possessed power to dispose of a culprit of this class, he would have sentenced him to perpetual imprisonment for the first offence.

It was the second year of my connection with the Seminary that a young gentleman from Scotland, who had studied Theology one year in his native land, entered the Junior class; with the expectation, however, of obtaining a dispensation from the General Synod, for which he soon after applied, to finish his course of study in two years. The dispensation was subsequently granted on the condition that he sustained a satisfactory examination, and preached a sermon, which, in the opinion of the Faculty, gave evidence of due ability and acquirements. Whether the examination took place or not, I do not remember; but the sermon was prepared and preached. When the students had, as usual, criticised the performance, most of them praising it in exalted terms, Dr. Dewitt rose, and said he would take the liberty of entertaining us a moment with a few historical reminiscences; and he then went on to relate that there were, in the beginning of the last century, in Scotland, two celebrated men, who were brothers; the one a Mathematician, and the other a Minister of the Gospel. He told us where they were born, and when and where they were educated. When he had traced their career in common, he spoke of each separately; of the Mathematician first; informing us how he rose to the highest distinction, and won the friendship of Sir Isaac Newton, by whose recommendation he was elected Professor in the University of Edinburgh, &c., &c.; then of the Preacher, following him step by step until he reached the highest eminence, and became the acknowledged ornament of his Church and Country. He wrote and published, the Doctor continued with increasing animation and emphasis, a volume of sermons. Among these there was one of remarkable beauty and power. The Doctor warmed, and his eye gleamed with mingled admiration and mischief, as he spoke of the various excellencies of the sermon,—its arrangement, its argumentation, its superb imagery; and proceeding thus until, having wound us up to the highest pitch of interest and excitement, he paused; and looking around deliberately on the circle of students, and at last fixing his gaze on one now deadly pale, he closed by saying, amid a breathless silence,—“And that sermon, Gentlemen, we have heard to-day.”

“A man is known,” saith a Spanish proverb, “by the company he keeps.” I believe that company is a less unerring index of character than certain marked predilections for things. Dr. Dewitt was extravagantly fond of the old poets and prose writers of the English language; from Chaucer down to Milton and Jeremy Taylor,—and of flowers. One of the former was scarcely ever, when he was in his study, beyond the reach of his hand; and one of the latter, whether he was at home or abroad, in his study, in the street, or in his lecture room, was scarcely ever, during the summer season, absent from his hand, or a button-hole of his coat. Pinks, especially, which he reared from cuttings, were his passion; and I have many a time observed him busy as a bee, and humming like a bee, over an array of inverted tumblers, that might have furnished the dinner table of a very respectable city hotel. When he had succeeded in maturing a fine double carnation, he was in raptures—almost in an ecstasy, a fury of sentiment and emotion.

Of the piety of Dr. Dewitt, and his ability as a Preacher, all who knew him will speak in terms of strong commendation. Of a joyous, happy temperament, his religion, as a serious display, was less demonstrative than that of many others; but no one could doubt, certainly no one intimately acquainted with him, the sincerity and fervour of his love for Christ and his



cause. In conversation with him on the subject of our common salvation, and especially of Christian experience, I have often observed his voice faltering and the tear trembling in his eye.

As a Preacher, he was excelled by few. There was, indeed, nothing remarkable in his address. Hearing him, you would observe that his attitude was dignified, his manner unaffected and serious, his voice strong and agreeable, and his enunciation deliberate and distinct; but you might regret, perhaps, that he was so closely confined to his notes; since it impaired the effect of his manly frame and noble brow; keeping him, as it did, too much of the time, in a stooping posture, and confining one hand to his manuscript. His address, however, was soon forgotten in the superior attractions of the subject and its handling. No man could more felicitously introduce his proposition and divide the discussion, or more vigorously, yet simply, conduct the argument; and few approached him in the aptness and originality of his illustrations and the purity and precision of his style. I always heard him with instruction and pleasure; and what is an unerring test of a superior mind in the pulpit, I never heard him without being able to bear away with me, and reconsider at home, the larger portion of his discourse.

Such, very imperfectly delineated, was Dr. Dewitt as a Man, a Professor, a Christian, a Preacher—at least such were the impressions which, in these several relations, he made on my mind, memory and heart.

Respectfully your obedient servant,

HENRY MANDEVILLE.



## JOHN SCOTT MABON.\*

1812—1849.

JOHN SCOTT MABON, a son of George and Margaret (Tillie) Mabon, was born in the parish of Bowden, Roxburgh County, Scotland, on the 20th of January, 1783. His father was a weaver, and in moderate worldly circumstances, but both his parents were eminently pious, and paid great attention to the religious instruction of their children. As he was rather a feeble boy, he was employed, for two or three summers, in watching his father's cows in the field; and, as this gave him abundant leisure for reading, he read many religious books by which the early serious tendencies of his mind were greatly strengthened. His father, in the hope that he might become a Minister of the Gospel, sent him to school at Selkirk, distant four miles; and he bought a pony for his accommodation, so that he might spend his nights at home. About this time he had great anxiety in regard to his spiritual interests, and, for a considerable period, was alternately struggling against sin, and then yielding to it, so that his experience had no very definite or satisfactory character. At length, however,

\*MS. Autobiog.—MS. from his son, Rev. Dr. Mabon.



he gained a clearer view of the provisions of the Christian scheme, and was enabled, as he believed, in the exercise of a living faith, to consecrate himself to the glory of his Redeemer.

About this time the people in the neighbourhood in which he lived became apprehensive that they were in danger of an invasion from the French; and this seems to have first suggested to his father the idea of seeking a home on this side of the ocean. Having, at length, formed the purpose of doing so, he disposed of the little property that he had, and, in company with several of his neighbours who had joined him in the enterprise, went to Greenock, with a view to embark for America; and they actually did embark, in an American ship bound for New York, in July, 1796. On their passage, they encountered a squadron of four French frigates, which, at first, assumed toward them a very threatening attitude; but, as soon as satisfactory evidence was furnished that it was an American ship, they were suffered to proceed on their way without further molestation. The ship reached New York, after a long passage, sometime in September; and, as Mr. Mabon's (the father's) funds were now nearly exhausted by the expense of the voyage, and he had no friends or acquaintances here to whom he could look for aid, the condition of the family seemed well-nigh desperate. In consequence of the expected appearance of the Yellow Fever in New York, they hastened up to Albany, and thence to Cambridge, Washington County, where they found a Scotch settlement, and an excellent minister of their own communion,—the Rev. Mr. Beveridge. Here they took possession of an old deserted log-house, about a mile from the village, until they could afford to have better accommodations. The subject of this sketch, being then a boy of about thirteen, and earnestly desirous of obtaining a liberal education, went to live with the Rev. Mr. Whyte, the minister of Argyle, with a view to prosecute his studies preparatory to entering College, under him, and to pay for his board and tuition by his services in the family. He was taken ill, however, after a short time, and went home; and, after his recovery, he yielded to the necessities of the case, and was engaged with his father at weaving for about a year and a half,—never, however, during this period, giving up the cherished idea of going to College. He then went to live again with Mr. Whyte, and, after remaining with him two years, working through the day, and studying only in the evening,—(though he had, by this time, made considerable progress in the classics,)—he began to yield to discouragement, and to feel that, unless Providence should make his way more clear than it then was, his favourite project must be abandoned. His father, who had, by this time, removed his family to Argyle, went to Salem, and procured a boarding place for him, with a view to his entering the Academy there; but this plan was frustrated by his nearly cutting off his foot, while attempting to assist his father, in the woods, in cutting down trees. This casualty confined him for almost a year, during which time he was occupied in study, though without the benefit of any instruction. He remained at home now nearly two years; and by this time his father's worldly circumstances had so much improved that he was able, without any special inconvenience, to keep him for a year at the Cambridge Academy. Here he completed his preparation for College, but just as he was about to offer himself for admission at Union College, he was attacked with the fever and ague, which kept him back six months. Though he joined the Freshman class, he was enabled, by his intense application, to keep along with two classes at the same time, so that, when he





graduated, in 1806, he had really been a member of College but two years and a half. He had a high standing as a scholar, as was indicated by the fact that he graduated with the Greek Oration.

After leaving College, two or three months previous to his graduation, he studied Hebrew a few weeks, under the Rev. Dr. Banks, then of Florida, Montgomery County, and, having joined the Reformed Dutch Church, made his way to New York with an intention to place himself, by some means, under the Theological instruction of Dr. Livingston. But, on his arrival there, he found himself without money, and he had actually begun to meditate the purpose of going to sea, in the hope of thus securing the means of prosecuting his studies. When his mind had almost reached the point of desperation, he was introduced, by a stranger, to the notice of Dr. Peter Wilson, then a Professor in Columbia College, and, through his influence, he immediately obtained the place of Assistant in the Flatbush Academy, at the rate of twenty dollars a month. He made a short visit to Schenectady in July, when he took his degree, but, with that exception, he remained in the school at Flatbush until the succeeding fall, when the Principal of the school died, and the vacant place was offered to him; but he declined it, partly, on the ground that it was too far from New York to allow him to prosecute to advantage his studies under Dr. Livingston, and partly that it was a position of more responsibility than he felt himself adequate, at that time, to occupy.

Finding himself again afloat, he determined to make a tour to the South, in the hope that he might be advantageously employed there as a Teacher. He went first to Savannah, thence to Augusta, thence to Columbia, S. C., and finally to Charleston,—travelling a large part of the way on foot, and meeting with all sorts of treatment in the course of the journey. At Charleston he engaged as an assistant teacher in a school, at the rate of six hundred dollars a year, with an understanding that the engagement should terminate at his pleasure. He remained there about nine months, and feeling dissatisfied that he was making no actual progress in his preparation for the ministry, he resigned his place in the school, and returned to his father's house in Washington County. The year immediately following he spent in the study of Hebrew, under Dr. Banks, while he, in turn, taught the Doctor Mathematics. Being still in a state of perplexity, from not having the means to prosecute his Theological studies, he went to New York, and soon engaged himself as the teacher of a Young Ladies' School in Brooklyn, at five hundred dollars a year. He then applied to Dr. Livingston, the Theological Professor in the Dutch Church, to receive him as one of his students. The Doctor complied with his request in a way that greatly gratified and encouraged him. He attended the Doctor's Lectures—three each week—for two years, his school, meanwhile, yielding him a comfortable support.

In the year 1810 Dr. Livingston, by order of the Synod, removed to New Brunswick, and this led Mr. Mabon to give up his school and go thither also. But scarcely had he entered upon his studies there, before he received a special request, from Dr. Livingston and the Trustees of the College, to take charge of the Grammar School, which was then vacant; and, as an inducement to his doing so, the Doctor kindly proposed, for his accommodation, to change the time for the delivery of his Lectures. After having been thus occupied between one and two years, Dr. Nott applied to him to become a Tutor in Union College, and Principal of the Grammar School in connection with it; and though strong objections were made to his leaving his position at New Brunswick, and the Hebrew Pro-



fessorship was offered to him as an inducement to remain, yet he felt constrained, on the whole, to accept Dr. Nott's offer.

Having been licensed to preach on the 15th of April, 1812, he proceeded to Schenectady, and entered upon his duties there as a Teacher; and as the Rev. Mr. Bogardus,\* then Pastor of the Dutch Church in Schenectady, was seriously ill, and died shortly after, he was called upon frequently to supply his pulpit. He continued here, occupied chiefly as a Teacher, but very often as a Preacher, for about four years.

In July, 1816, he was married to Harriet, daughter of the Rev. Nicholas Van Vranken;† and, in October following, embarked for Europe, with a view partly to visit his friends in Scotland, and partly to purchase for himself a library. He had engaged his passage at New York in a vessel bound for Sligo; but, as she was detained beyond her appointed time for sailing, he embarked in another, bound for Dublin. His passage was a most tempestuous and perilous one; and the vessel in which he had at first expected to sail, he learned, after his arrival, had been lost, with every person on board. From Dublin he proceeded, by way of England, to Scotland, and, after passing a little time in his native place, went to Edinburgh, where he was engaged in purchasing books, gratifying his curiosity, and forming interesting acquaintances, for about two months. He then sailed for Holland, where he made another considerable addition to his library; and, in the

\* CORNELIUS BOGARDUS was licensed to preach in 1807; was settled as Pastor of the Dutch Church in Schenectady in 1808; received the degree of Master of Arts from Queen's College in 1810; and died in December, 1812.

† NICHOLAS VAN VRANKEN, a son of Maus and Harriet (Van Dervolgen) Van Vranken, was born on the 24th of March, 1762. He prosecuted his theological studies at Schenectady, under the Rev. Dr. Dirk Romeyn, and was also engaged, for some time, as a teacher in the Academy, which afterwards became Union College. He was licensed to preach the Gospel in October, 1790, and was ordained, and installed Pastor of the three United Churches of Fishkill, Hopewell, and New Hackensack, on the 23rd of November, 1791. Here he continued to labour with great acceptance and fidelity until his death, which occurred on the 20th of May, 1804. In 1787, he was married to Ruth, daughter of Adam Comstock, of Saratoga County, N. Y., by whom he had seven children,—four sons and three daughters. Mrs. Van Vranken died on the 16th of August, 1800. In April, 1802, he was married to Catherine Conklin, by whom he had two children,—a son and a daughter. Mr. Van Vranken is represented as having been a man of fine personal appearance, of attractive manners, of an active and well furnished mind, a popular Preacher and a devoted Pastor. He was invited to settle over two or three of the most respectable congregations in the Dutch Church, but he could not be persuaded to leave his original charge.

Mr. Van Vranken's son, SAMUEL A. VAN VRANKEN, D.D., was born in Fishkill, February 20, 1792. When he was about twelve years old, he was sent to New York city with a view to his becoming a merchant's clerk, but, as his mind took a serious direction, it was determined that he should be educated with reference to the ministry. After graduating at Union College in 1815, he entered the Theological Seminary, in New Brunswick, N. J., where he took the regular course, and was licensed to preach the Gospel in 1817. The same year he received and accepted a call from the United Reformed Dutch Churches of Freehold and Middletown, in Monmouth County, N. J. After labouring here with great diligence for nine years, his health demanded a suspension of his labours, and he yielded to the necessity; but, in 1827, resumed the charge of the Freehold Church, the connection between that and the sister church at Middletown having been dissolved. Here he continued till 1834, when he accepted a call from the First Reformed Dutch Church of Poughkeepsie, N. Y. In 1837 he was called to the Church in Broome Street, New York, then vacant by the resignation of Dr. Brothead; and, though he declined the call at first, yet, upon its being repeated and urged upon him, he finally accepted it, and was installed in December of that year. After labouring here four years, he was chosen, by the General Synod, to succeed Dr. Milledoler, as Professor of Didactic and Polemic Theology in the Theological Seminary. He accepted the appointment, and was inaugurated in this office, December 14, 1841. Here he remained till his death, which occurred, from congestion of the lungs, on the 1st of January, 1861. He was a noble specimen of a Man and a Christian, and was greatly respected and honoured as a Professor. He was three times married;—first to Maria Ganeswood; next to Maria Swift; and last to Mary Boulden. His last wife survived him with one daughter.



spring of 1817, returned to Edinburgh, and thence, almost immediately, sailed for America, which he reached safely, after having been absent about one year.

He made his way immediately to Schenectady, where he had left his family, and found his wife seriously ill. It was his wish now to give up teaching, and devote himself exclusively to the ministry; but, as Providence did not seem to favour this, he removed to New York in the fall, and opened a Select School in Greenwich Village. In the spring of 1818 he accepted an invitation from the Trustees of Queen's College to take charge of the Grammar School at New Brunswick, and he continued there several years. Meanwhile he was preaching, as opportunity offered or occasion required, in various churches, but did not receive a formal call from any; and such was his desire to be engaged in the appropriate duties of the ministry, that he offered himself to the Young Men's Missionary Society of New York, and actually became engaged, for three months, as a Missionary, in the region around and beyond Utica. But, before the time for which he had engaged himself had expired, he was summoned back to his school by a letter from the Trustees, informing him that there was a degree of insubordination under the management of the young man in whose care he had left it, that rendered it desirable that he should return as soon as possible. He resigned his place as the Head of this school in 1825, and returned, with his family, to Schenectady, hoping again that his labours as a Teacher were at an end.

But herein he was again disappointed. The next summer he engaged to go as a Teacher to Morristown, N. J.; and, though he did not enter on his duties there till the fall, during his sojourn there an extensive and powerful revival of religion took place in the neighbourhood, in which the school of which he had charge richly shared.

On the 19th of November, 1828, with a view to his greater usefulness as a Minister, he was ordained by the Classis of New Brunswick, at Bedminster,—the Rev. J. L. Zabriskie\* preaching the Sermon.

After having been engaged in the school at Morristown about two years and a half, during which time he had had a part in educating quite a number of young men who have since become ministers of the Gospel, various circumstances conspired to induce his removal to Brooklyn; and, after being there a year, engaged in both teaching and preaching, he accepted an invitation to become the Rector of Claverack Academy, where he remained four years; the Academy meanwhile enjoying a very high degree of prosperity. During the last year of his residence here, he took a violent cold, which, in connection with his arduous duties, occasioned the failure of his health to such a degree that he resigned his place in the spring of 1834, and devoted the next year chiefly to travelling. As his health did not improve but rather grew worse, he removed with his family, in the spring of 1835, to Hackensack, N. J., where he spent the remainder of his life.

At Hackensack he opened a school for both boys and girls, which, notwithstanding his broken health, he conducted, greatly to the advantage of his pupils and the satisfaction of his employers. He was, for several years, gradually sinking under the consumption, and, as his life approached its close, he was a great

\*JOHN L. ZABRISKIE was a native of Schenectady; was graduated at Union College in 1797; was licensed to preach in 1801; was Pastor at Greenbush and Wynantskill from 1802 to 1810, and at Hillborough from 1810 to 1850—the year of his death.



sufferer, but was happy in the reflection that his immortal interests were all safe in the keeping of Him to whom he had committed them. He died at Hackensack, on the 27th of April, 1849, in the sixty-seventh year of his age.

Mr. Mabon was the father of four children, one of whom (*William V. V.*) was graduated at Union College in 1840; completed his Theological course at New Brunswick in 1844; and was settled as Pastor of the Reformed Dutch Church in New Durham, in 1846. Mrs. Mabon still (1863) survives.

FROM THE REV. F. N. ZABRISKIE, D.D.

COXSACKIE, November 22, 1861

My dear Sir: I have no doubt that the Rev. John S. Mabon deserves a place among the notables of our Dutch clergy, as well from his own intrinsic character and position as from the part which he bore in the training of others for the sacred office. With the exception of the Professors in the College and Seminary at New Brunswick, probably no one man has had a larger share in educating the present generation of Dutch Reformed ministers. From the recollections of several years under his tuition, I take pleasure in endorsing Mr. Mabon's distinguished qualifications as a Scholar and Teacher, and his noble qualities as a Man.

Vividly do I recall my old Preceptor. His habits were scholarly in more senses than one. His ancient hat, and old green cloak, and ivory headed cane, all of which he was wont to bring with him into the school room, though merely passing from one apartment to another of his house,—all these are ever before me. Sometimes he would wear them during school hours, partly from eccentricity and abstractedness of mind, though chiefly from infirmity of body. His health was wretched during the latter chiefs of his life. Slow consumption preyed upon him and ultimately took him to his grave. But, with characteristic heroism and resolution, he continued to discharge the duties of his calling, where most men would long before have succumbed. I have heard him cough so long and loud and painfully that it seemed as if his frail tenement would be shaken down. I have seen him suddenly leave the school room, and, after a protracted absence, return with feeble steps and face of deadly palor, bent almost double, to continue the duties of the day.

He was of less than the average stature, and had been, in earlier life, I should judge, tolerably thick-set in person. His head was large, his forehead high, his features prominent, his hand unusually delicate.

He was a thorough Gentleman,—rather an aristocrat by nature. High spirited and independent, yet courtly in his manners, delicate and sensitive in his feelings, and loftily superior to all that was mean or low, he exemplified our idea of high and gentle breeding.

He was a Scotchman in every fibre of his nature,—in his appearance, his broad and rich accentuation, his earnestness, his independence, thrift and godliness. There was a genuineness about the man, a sterling and rock-like integrity, an heroic self-reliance and a fear of God, which would have commanded the homage of his eminent brother Scotchman, Carlyle. And yet there is one trait sometimes attributed to his countrymen, from which Mr. Mabon was absolutely free. And that was an undue greediness for gain. His limited income and his sick family obliged him rigidly to economize, but this did not debar him from many a generous and large hearted act. I recall, for instance, as a characteristic of the man, that he utterly refused to take from my father the full charge for my tuition, on the ground of kinsmanship; and his sensitive nature would bear no urging upon such a point.





As a Teacher, in his palmiest days, I suppose Mr. Mabon had few superiors in this country. He was a profound and enthusiastic scholar, especially in the languages. His Hebrew Bible and Greek Testament were always at his side, and his use of the English version of the Scriptures was only exceptional. Teaching with him was no mere machine work; but he insensibly, and with little apparent effort, imparted to the natures capable of such experience, something of his own interest and appreciation of language and science. To be sure, he had little patience with a dunce, and no mercy on a drone, but he evinced the warmest and kindest interest in all who approved themselves by diligence and promise. And even the dunce and idler (for his auger was as evanescent as it was quick) seldom or never applied to him in vain for a friendly word of recommendation, upon going forth into the world.

Mr. Mabon was withal a man of deep and earnest piety. He walked humbly with his God, and feared him in all his ways. Conscientiousness and concentration were the most apparent traits of his religious character.

The life and experience of this excellent man constitute a striking chapter in Divine Providence, especially in the dealings of God with his own people. I remember to have seen an autobiographical sketch, now in possession of his son, the Rev. William V. V. Mabon, which struck me, at the time, as being one of the most impressive and instructive narratives I had ever read. Not only does the deep piety and heroic spirit of the man stand out most conspicuously, but every reader will be amazed at the peculiar and painful road by which God led his servant. Here was a young, ardent, pious, scholarly and able man, after many years of toil and preparation, ushered into the ministry. And yet, by an inscrutable arrangement of the great Head of the Church, every door seemed closed against him. Why he never obtained a settlement is one of the most unaccountable things in the world to me. I have no recollection of his preaching, but I remember most distinctly a Charge, delivered at the Ordination of his son, which struck me as one of the most eloquent and impressive addresses I ever listened to. I can only explain the strange circumstance by the fact that God willed it so, having other work for him to do. He was to hold the still loftier and more responsible position of a Teacher of teachers.

Mr. Mabon's life also is one of those instances of silent and heroic endurance, whereby God sometimes sees fit to try his people as in a furnace. He had much more than the ordinary share of earthly troubles. Scarcely any thing seemed to go prosperously with him. Great labour with an infirm body, a small income with a sickly and expensive household, conscious abilities with an unappreciating public, enthusiastic devotion to God's work with a restricted sphere, a sensitive spirit in the midst of daily annoyances and harrassing cares, high hopes of youth early disappointed,—he was all his life like a proud and solitary eagle, chained and chafing beside the rock of suffering. But God has let him loose at last, and, I doubt not, his spirit exults on bolder wing, in that new sphere, because of its earthly confinement. The world was but a gloomy place for him. God, who led this son through suffering into glory, will make Heaven all the brighter.

I have thus striven to present a faithful sketch of my old master, and therefore have not indulged in unmingled eulogy. His honour, I am sure, is as dear to me as it can be to any of his surviving friends and admirers. And John S. Mabon was a man who can afford to be painted at full length.

"The elements  
So mixed in him that Nature might stand up  
And say to all the world, 'This was a man.'"

With great respect, I remain, dear Dr. Sprague, Yours truly,  
F. N. ZABRISKIE



FROM THE REV. THOMAS DEWITT, D.D.

NEW YORK, September 10, 1861.

My dear Sir: I knew John S. Mabon first at the New Brunswick Theological Seminary, where we were together as students; and my impressions in respect to his character date back chiefly to that period, though I met with him occasionally afterwards, and knew the general estimation in which he was held by his brethren and the Church at large.

Mr. Mabon is to be regarded in the double capacity of Teacher and Preacher. As a Teacher he was highly competent, thorough, and, I believe, successful; though there was one period of his life at which he was said to have practised quite as rigidly as was acceptable to his pupils Solomon's doctrine of the use of the rod. His mind was rather of a contemplative than demonstrative character; and hence he was more distinguished as a Scholar than a Preacher. He was a good Biblical critic, and well qualified to superintend especially that part of the course of Theological study. His manner in the pulpit was not very fluent or animated; but his thoughts were well arranged and well expressed, and the general tone of his discourses highly evangelical. Indeed, I think he may be reckoned as having belonged to the Ebenezer Erskine school of Preachers in a higher degree than most clergymen of his day. But it may be doubted whether the sphere of his greatest usefulness was the pulpit; for though his intellect was of a high order, and highly cultivated, it was probably better fitted to the training of young men to usefulness in the different professions, including the sacred office, than it was for the active duties of the ministry. I cannot say that he was naturally of a very social turn, and yet, when he was drawn out, it was always found that he had enough to say, and that he was sure to say that which was well worth listening to. In stature he was rather below the medium; and there was nothing in his general appearance that was specially distinctive. He enjoyed a high reputation while he lived, and his name is still honoured by those who remember his excellent character and his useful career.

Very truly yours,  
THOMAS DEWITT.

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## PASCHAL NELSON STRONG.

1815—1825.

FROM THE REV. THOMAS M. STRONG, D.D.

FLUSHING, L. I., June 18, 1858.

My dear Sir: My lamented brother, whom you propose to commemorate, was several years my senior, and died shortly after I entered the ministry. My recollections of him, however, are very distinct, and the facts necessary to an outline of his history I have found easily accessible. It costs me no effort, therefore, to comply with your request, and I am glad of an opportunity thus to place a fresh offering upon my brother's grave.

PASCHAL NELSON STRONG was born at Setauket, in the town of Brookhaven, Suffolk County, L. I., on the 16th of February, 1793. His parents were Joseph



and Margaret Strong, both lineal descendants from John Strong, the first Ruling Elder in the Church of Northampton, Mass., who came to this country with several distinguished Puritans, in the ship "Mary and John," which sailed from Plymouth in England, on the 30th of March, 1630. His earliest years were spent at home with his parents in the city of New York. He was prepared for College by the Rev. John McDonald, a Presbyterian clergyman in Albany, the father of Mrs. Archibald McIntyre, of the same city, in whose family he boarded during this period. He entered the Freshman class in Columbia College, New York, in the year 1806, being then but thirteen years of age. Such, however, was the completeness of his preparation that he took his place at once at the head of his class, which position he retained during his whole College course. He graduated in 1816, on which occasion he received from the Faculty the highest honours of the institution, and from his classmates the appointment of Valedictory Orator.

After completing his academic studies, he entered the Theological Seminary of the Associate Reformed Church, then located in the city of New York, and under the charge of the Rev. Dr. John M. Mason. Having passed through the entire course of study pursued in that institution, with distinguished credit, he put himself under the care of the Presbytery of New York, by whom he was licensed to preach the Gospel in the spring of 1815. While a probationer for the ministry, he received a call from the Presbyterian Church of Harrisburg, Pa., and another from the Collegiate Reformed Dutch Church of the city of New York, then under the pastoral charge of the Rev. Doctors G. A. Kuypers and P. Milledoler. He accepted the latter call, and was ordained and installed by the Classis of New York, as a Collegiate Pastor with those excellent men, at the same time with his classmate, the late Rev. Dr. John Knox, on the 14th of July, 1816. The day after his Ordination he was married to Miss Cornelia A. Kane, daughter of John Kane, then a distinguished merchant of New York. As one of the Pastors of the Collegiate Church, he continued to labour with great ability and acceptance until his health became impaired. This took place in the year 1824, when he was seized with a serious pulmonary affection. Fond hopes were entertained by his friends and the Church that his illness would be brief, and that he might long be continued an active and useful labourer in the Lord's vineyard. But all these cherished anticipations were disappointed. The disease was found to be making constant and rapid progress. His medical advisers and other friends recommended a sea voyage, and a short residence at the South, as likely to be of essential service to him. Accordingly, in the month of December, of that year, he embarked for the Island of St. Croix, W. I. The passage unfortunately proved very rough and tempestuous. He was obliged to sleep on a damp bed, and endure other exposures, which aggravated his disease. After his arrival, he went to sojourn in the family of Mr. Godwin, a relative of his wife, and he rallied to such a degree that he began to flatter himself that he might ultimately recover. But these hopes proved delusive. He gradually declined until April 7, 1825, when, at the age of thirty-two, he was summoned to his final rest. His death was peaceful and happy. His remains were interred in the grave yard of the Episcopal Church, on that island. A monument has been erected over his grave, at the expense of the Consistory of the Collegiate Church. A Discourse was delivered on the occasion of his death by his friend and col-



league, the Rev. Dr. Knox\*. His ministry was comparatively short; but his faithful labours and fervid eloquence are still gratefully remembered, after the lapse of more than thirty years.

He left a widow and three children,—two sons and one daughter. His widow died in Albany on the 12th of October, 1846.

His only publication is a Sermon entitled "The Pestilence a Punishment for Public Sins." This was preached in the city of New York, November 17, 1822, after the cessation of the Yellow Fever, which so fatally invaded that city in the fall of that year. The Sermon attracted considerable attention.

The general traits of my brother's character are well summed up in the following extract from Dr. Knox's Commemorative Discourse :

"His disposition was amiable. He was tenderly attached to his family. His manners were courteous. His spirit was resolute and generous almost to a fault. His mind was gifted in a more than ordinary degree, and his opportunities of improvement were not neglected. With a memory particularly tenacious, and great power of precise and accurate discrimination for one of his years, his attainments, especially in classical and critical learning, may, without exaggeration, be pronounced eminent. In scholarship he excelled, and critical research was with him a favourite employment. He wrote with elegance and force. His discourses were clear, accurate and tasteful; his style copious and advanced; his enunciation easy and natural; his preaching evangelical and faithful."

Very sincerely and fraternally yours,  
T. M. STRONG.

\* JOHN KNOX was born of highly respectable parents, near Gettysburg, Pa., June 17, 1790. He was graduated at Dickinson College, Carlisle, in 1811. He studied Theology in the Seminary of the Associate Reformed Church, New York, under the superintendence of Dr. John M. Mason; was licensed to preach the Gospel in 1815; and was installed Pastor of the Collegiate Reformed Dutch Church in the city of New York, July 14, 1816. At the close of the year following his licensure by the Presbytery, he had received calls from the following churches in the Associate Reformed Communion,—namely: the Church near Milton, Pa.; the Church in Spruce Street, Philadelphia; and the Church in Newburgh, N. Y. Besides these the Presbytery put into his hands a call from the Middle Dutch Church in Albany, and the one which he actually accepted, from the Collegiate Church in New York. About the year 1827 he spent the winter months in St. Croix, and in 1849 he made a short tour in Great Britain and the adjacent parts of the Continent; and with these exceptions, both of which were rendered necessary by the state of his health, he was always found at his post during his long ministry. He was married, on the 11th of May, 1818, to Euphemia Prevoost, daughter of the Rev. Dr. John M. and Ann (Leferts) Mason, a lady of great excellence and rare attractions, who died on the 6th of July, 1855. He was honoured with the degree of Doctor of Divinity from Washington College. He published a Discourse delivered at New Brunswick, on occasion of the Inauguration of the Rev. John Dewitt as Professor of Biblical Criticism in the Theological Seminary of the Reformed Protestant Dutch Church, 1823; A Sermon occasioned by the Death of the Rev. Gerardus A. Kuypers, D.D., preached in the Middle Dutch Church, New York, 1833; A Discourse on Parental Responsibility, delivered in the Middle Dutch Church, 1834; A Sermon on Parental Solitude, delivered in the Middle Dutch Church, 1834; A Discourse occasioned by the Death of Mrs. Mary Anne F. McElroy, wife of the Rev. Dr. McElroy, 1836; A Sermon on occasion of the Death of Lieut.-Col. Alexander Ramsay Thompson, who was killed in Battle with the Indians in Florida, delivered in the Middle Dutch Church, 1837; A Discourse delivered at the Opening for Divine Worship of the Building erected by the Consistory of the Reformed Protestant Dutch Church of the City of New York, at the Corner of Fourth Street and Lafayette Place, 1839; A Discourse in the Reformed Dutch Church in Lafayette Place, on occasion of the Death of the Rev. William Cahoone, 1849; A Discourse on occasion of the Death of John Neilson, M. D., delivered in the Church on Lafayette Place, 1857. He published also several Tracts, and several Addresses in newspapers. On Tuesday, the 5th of January, 1858, Dr. Knox, having returned home, after being engaged during several hours in pastoral visitation, passed out upon the back piazza of his house, which was enclosed with swinging blinds reaching nearly to the floor; and in some unknown way was precipitated from an open lattice into the yard, a distance of five or six feet. His head struck upon the flagging, and he was taken up insensible. He lived, in a state of unconsciousness, until the Friday following, and then entered into his rest. He was a man of excellent sense, kindly feelings, gentlemanly manners, a highly instructive Preacher, and every way devoted to the interests of his fellow-men. He left several children, one of whom is a highly respectable clergyman of the Presbyterian Church.





FROM THE REV. JAMES M. MATHEWS, D.D.

NEW YORK, September 12, 1861.

My dear Dr. Sprague: The Rev. Paschal N. Strong, concerning whom you ask for my recollections, I was intimately acquainted with from about the year 1812, while he was a student under Dr. Mason, till his death. He was undoubtedly among the most popular preachers in New York, and I may add of his denomination, during the period of his ministry, and is well worthy of being honoured with an enduring memorial.

Mr. Strong was of about the middle height, of rather slender form, with a countenance more than ordinarily intellectual. His disposition was highly social, and his manner cultivated and graceful, though still retaining the simplicity of nature. He had a genial and kindly spirit, that was very likely to make him a favourite, even upon a slight acquaintance; and hence few men were more popular than he in general society. His mind, I should say, was rather brilliant and versatile than powerful; though he was far from being superficial, or from dealing in mere declamation at the expense of logic. His discourses presented the truths of the Gospel in a very attractive way, and they were delivered with a degree of propriety and fervour that contributed not a little to increase their effect. I have heard him when he was both brilliant and melting in a high degree; and his ordinary preaching was highly acceptable to all classes of hearers. He had fine executive talents, and always bore his part with great promptness and efficiency in sustaining and advancing the general interests of the Church, as well as in carrying out plans of public usefulness. It was chiefly through his influence that the Society for Domestic Missions in the Reformed Dutch Church was organized; and in the general subject of Missions he always evinced a deep interest. He was a watchful and affectionate Pastor, and enjoyed in a high degree the good will and affection of his people, as he did indeed of all who had the privilege of enjoying his acquaintance. His early death occasioned a wide and deep lamentation.

Affectionately yours,

J. M. MATHEWS.

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### JOHN SCUDDER, M.D.\*

1819—1855.

JOHN SCUDDER, a son of Joseph and Maria (Johnston) Scudder, was born at Freehold, Monmouth County, N. J., September 3, 1793. In his early childhood he manifested great tenderness of conscience and unusual thoughtfulness on the subject of religion. He was accustomed to sleep with a Bible under his pillow; and if there was no other person present to ask a blessing upon the meal of which he was about to partake, he would do it himself. He was much attached to a pious neighbour, who was an Episcopalian, and used to get the key of the village church from her, and go in there and pray. He manifested great concern for the well-being of others. His mother was one night passing the door of an apartment in which some carpenters, in the employ of his father, were to

\* MSS. from Rev. Dr. H. M. Scudder and Mrs. J. Hunt.—Miss. Her., 1819, 1855.



sleep, and she heard John, who was present with them, ask,—“Do you go to bed without saying your prayers?” But the question was followed with a significant silence. These incidents are among the numerous indications he gave that the earliest direction of his mind was in favour of a life of piety. He joined the Church in Freehold, in October, 1810, a month after he had passed the age of seventeen.

His early years, previous to going to College, were spent, partly at home, and partly at New Brunswick under the care of his maternal grandmother. Having gone through the requisite preparatory course, he entered Princeton College, and, having acquitted himself honourably in respect to both scholarship and behaviour, was admitted to the degree of Bachelor of Arts in 1811. After studying Medicine, for a while, in the office of Dr. Samuel Forman, of his native place, he went to New York and took the full course in the College of Physicians and Surgeons in that city. Here, in May, 1815, he was admitted to the degree of Doctor of Medicine; and here, immediately after, he settled himself in medical practice, with the fairest prospect of success.

On the 15th of January, 1816, Dr. Scudder was married to Harriet, daughter of Gideon and Ruth (Tuttle) Waterbury, of New York,—a lady of great personal attractions, and every way fitted for the difficult and responsible stations she was destined to occupy.

Dr. Scudder had already acquired a large and highly respectable practice as a Physician in the city of New York, when, in 1819, he became deeply impressed with the conviction that the Providence of God directed him to another form and another field of labour,—namely, to give himself to the work of a Missionary among the Heathen. And he was not disobedient unto the Heavenly vision. His wife having heartily concurred in the project, they made their arrangements as expeditiously as possible, and, having been accepted by the American Board, they embarked at Boston for Heathen lands, on the 8th of June, 1819, in company with several other Missionaries, and arrived at Tillingally just before the close of the year. At Calcutta they suffered a severe affliction in the death of a little daughter. Dr. Scudder, from the time of his arrival, discharged the duties of a Minister of the Gospel as well as of a Physician; but it was about eighteen months from the time that he commenced his labours before he received Ordination. He was ordained on the 15th of May, 1821, in the Wesleyan Chapel at Jaffnapalam, the Sermon on the occasion being preached by the Rev. Mr. Meigs, and the services shared by clergymen of the Congregational, Baptist and Methodist denominations.

Dr. Scudder became immediately identified with the Mission at Ceylon in the double character of a Physician and Minister. He conducted a large hospital, and became especially distinguished for his successful treatment of cholera and jungle fever. At the same time his efforts in the establishment of schools, in the preaching of the Gospel, and in every department of missionary labour, were such as could have consisted with nothing but a most vigorous constitution and an intense love of his work. In 1832 he made a most earnest appeal, through the pages of the Missionary Herald, to physicians professing Christian character, in this country, in behalf of the wretched Heathen; urging that it was the duty of many of them to relinquish their positions of ease and affluence at home, and give themselves to the same self-denying work in which he was himself wearing out his life. In 1836 he, in connection with Mr. Winslow, commenced a new



mission at Madras; and this, from about that period, became his stated field of labour.

In 1841 Dr. Scudder's health had become so much impaired that he felt obliged temporarily to relax his labours, and he betook himself to what was deemed an unusually healthful position,—a place called the Nielgherries; and while there, he completed the well known tract entitled "Passing over Jordan." But his illness was too serious to yield to so slight a change; and, accordingly, the next year (1842) he came with his wife to this country,—(arriving at Philadelphia in the month of August,) primarily for the restoration of his health, but connecting with that object also a visit to his friends after an absence of almost a quarter of a century, and a prospective effort among our churches in aid of the cause of Foreign Missions.

Dr. Scudder's hopes in respect to the recovery of his health were happily realized, so that he was able, during his sojourn in his native land, to be engaged almost without interruption in labours having a direct bearing upon the progress of the cause to which he had devoted himself. He visited various parts of the country, communicating, wherever he went, a large amount of missionary intelligence, stirring up the Church to a deeper sense of obligation to the Heathen world, and especially creating in the children and youth an interest on this subject, which, in very many instances, proved the germ of a ruling passion that has since given complexion to the life. Though a large portion of his friends, whom he had left when he first took his departure for India, had meanwhile taken their departure for other scenes, a goodly number still remained to welcome him; and with these, as well as large numbers whom he had never met before, he had much of the most endearing and profitable intercourse. His visit was protracted through a period of about four years; and, having accomplished satisfactorily the several objects that brought him hither, he returned to his missionary field in 1846.

In 1849 Dr. Scudder became temporarily connected with the Mission of Madura; and, though his connection with it was brief, he exerted a very important influence in the advancement of its interests. On the 19th of November, of the same year, he was bereaved of the wife of his youth; but, though he felt the affliction most deeply, he was submissive and trustful, and thus was enabled to glorify God in the furnace. A few days before this event, one of his sons, who was in this country, receiving an education with a view to the missionary work, had died at New Brunswick, N. J.; and, shortly after the intelligence reached him, he made the following record of his reflections:—

"Apparently our loss is great, as he was designed for the ministry, and perhaps would have joined me in my missionary work year after next. Had it been possible for one less than Jehovah Himself to have taken him away, then must I have lifted up my voice against his removal. And why? Because millions around me and near me are perishing without any one to tell them that there is a Deliverer from the wrath to come. And are our feeble, our thinly manned, our famishing missionary ranks, to have one the less, in consequence of the death of my beloved son? Head of the Church, forbid it—forbid it. If there be a young man in the American Churches, whose heart can melt under the groans and dying agonies of a lost world, touch, oh, do touch that heart and make him fly to our help!"

In 1854 Dr. Scudder's health again became seriously impaired, insomuch that it was thought best that he should try the effect of a voyage to the Cape of Good Hope. He had himself come to regard his case as well-nigh hopeless before he embarked; and, believing that his work was done, he was more than willing to



be dismissed ; but, contrary to his expectations, the voyage had a highly invigorating effect, so that his health was greatly improved on his arrival there, and he began to think that he might be spared for a few years more of active missionary service. He was very earnest in embracing opportunities for usefulness among the English population of Wynberg, where he sojourned ; and both he and his son (*Joseph*), who accompanied him, preached with much acceptance in the Dutch Church, to that part of the population who could understand English. It appears that their labours were blessed to the conversion of some ; and the ladies of the place presented a splendid Bible to Mr. Joseph Scudder, on his leaving, in token of their gratitude.

The ship in which they had engaged passage for Madras, arrived two days after Dr. Scudder's decease. He was expecting its arrival earlier, and had made all his arrangements for embarking in it. He had appointments to preach twice in the Dutch Church on the 14th of January. On the 12th, at night, he complained of pain in his side, and took some morphine ; but, on the morning of the 13th, he was comfortable, and came to his breakfast as usual. About eleven o'clock he told his son that he should lie down to rest until dinner at three, that he might be refreshed for the morrow, and advised him, as he had not had his usual rest the night before, to do the same. His son left him ; and, on entering his chamber a little before three, found him apparently asleep, but really in an apoplectic fit from which he could not be roused. It was not long before he ceased to breathe.

Dr. Scudder was the father of fourteen children, four of whom died in infancy, and one (already referred to) at the age of twenty-two, in the second year of his Theological course at New Brunswick. Of the remaining nine, seven are sons, and all missionaries in Southern India, under the Reformed Dutch Church. One of the two daughters has been, and the other still is, a missionary in the same field.

Dr. Scudder's publications are "The Redeemer's Last Command," "The Harvest Perishing," "An Appeal to Mothers," "Knocking at the Door," "Passing over Jordan," "Letters to Children on Missionary Subjects," "Grand-papa and Little Mary," besides a large number of communications, scattered through thirty-five volumes of the *Missionary Herald*.

FROM THE REV. BENJAMIN P. AYDELOTTE, D.D.

CINCINNATI, August 18, 1857.

My dear Sir : I first met with that eminent Missionary, the late Dr. John Scudder, in the year 1813, when we both went to attend Medical Lectures in the city of New York. We found ourselves the private pupils of Dr. David Hossack ; and, instead of only occasionally meeting in a crowded lecture room during the winter months of each year, we were thrown immediately together during nearly the whole time of our pupilage. To the familiar intercourse I then enjoyed with him I can trace some of the richest blessings of my life.

I can very distinctly call up Dr. Scudder's career as a medical student, and I often reflect upon it as marked by singular wisdom and firmness, and yet rendered so attractive by Christian courtesy as to win for him the kindly regards even of the most thoughtless and worldly-minded of his fellow students. Amidst the numerous temptations by which we were surrounded at that time, I never witnessed in him the slightest departure from the purity, the rectitude, the amiableness, or the calm dignity of the Christian character. His





presence among us had at least a powerful moral influence, and I cannot but hope that, in the case of not a few, still richer blessings flowed from it.

Dr. Scudder's mind and personal habits were eminently adapted to the Medical profession. He was a close, accurate observer at the bedside, carefully noticing every symptom, and weighing all so calmly and judiciously as rarely to fail of a right decision; and, when decided, none was more energetic than he in reducing his judgment to practice. It soon, therefore, became a general sentiment that if professional knowledge, unwearied industry, soundness of judgment, and a deeply conscientious interest in whatever case he undertook, could ensure a physician's success, the success of Dr. Scudder could not be regarded as doubtful. Accordingly, he very soon found himself with a large and growing practice. Considering that he entered on his profession single-handed, without any established practitioner to assist or encourage him, his success has had no parallel within my knowledge. His course was not like that of the meteor, suddenly flashing upon us and as soon extinguished, but like the steady, growing light of the sun, in which all confide and rejoice.

The particular incident that called Dr. Scudder's attention to Foreign Missions, as a personal matter, and led him to give himself to the work, he related to me just after its occurrence. It was as follows: On visiting a patient, he took up the tract entitled "*The Claims of Six Hundred Millions,*" and carefully read it at the bedside. The Spirit of God thus brought the subject to his mind and heart in all its grandeur and the solemn weight of its responsibility. "What am I doing?"—he thought—"hundreds may be found to seek wealth or reputation in the practice of medicine; but how few are willing to go and preach the Gospel! God helping me, I will, if my dear wife sympathizes with me—I will give up all, and go at once to the very ends of the earth, (if need be,) and preach Christ to perishing Heathen." After much serious communing on the subject, in connection with fasting and prayer, they both resolved, calmly, solemnly, immovably, to live and die for Christ upon missionary ground.

The announcement of this well matured momentous purpose made a strong impression. The worldly stood amazed, not knowing what could induce a man who had already realized so much, and whose prospects were so brilliant, to throw it all away, and embrace a life of toil, privation and danger among an ignorant, degraded people on the other side of the globe. And even many professors of religion were well-nigh confounded—so remarkable a thing was it at that day for an eminent professional man to give up the brightest worldly prospects to spend his life as a humble missionary. But a large circle of Christian friends soon rallied about him with increased affection, endeavouring to hold up his hands and those of his faithful partner, and to turn the occasion to good account in respect to their own spiritual well-being. "They glorified God in him." A series of meetings for prayer and conference were held at his house, and at the houses of some of his Christian friends, and well do I remember "the feast of fat things" which it was my privilege to enjoy on these occasions, as well as in my more private communings with him and his beloved companion. When they went to the steamboat to embark on their mission, a considerable company of friends attended them; and there we took our leave of each other with the full expectation that we should meet no more on earth. They passed through the parting scene with great calmness, while many of their attending friends betrayed the deepest emotion.

Dr. Scudder performed most important service for the missionary cause during the visit that he made to this country a few years before his death; and perhaps there was no way in which his influence told more powerfully than in exciting an interest in favour of Missions in the minds of children.



Every church in which he addressed them was sure to be filled to its utmost capacity. He could hold them in breathless attention from one to two hours; and, when he closed, all seemed reluctant to depart. They crowded around him, each one striving to attract, in some way, his notice. Many visited him at his lodgings, and none of them were suffered to go away without hearing from him some impressive words of counsel, and receiving a present of some little book on Missions. During a large part of the time that Dr. and Mrs. Scudder were in Cincinnati, I had the privilege of having them under my roof; and I have abundant evidence that their visit was fraught with blessings to my children, even to the youngest, inasmuch as it has been the means of drawing their attention particularly to the subject of Christian Missions. After his return to India, he used to write most interesting letters to many of our Sunday Schools, and to some families for whose children he had become specially interested. I feel very confident that multitudes of children, in all the places which he visited, will be found to ascribe their first serious impressions to his influence.

When Dr. Scudder went to India, he was tall, very slender, of fair complexion and light hair: when he returned, though his complexion and hair remained unchanged, he had become quite muscular and portly. His countenance and general air and manner were expressive of great dignity, energy and efficiency.

He was a pre-eminently wise and holy man; and these characteristics gave tone not only to his official and public career but to whatever he said or did. The late Rev. Dr. Joshua L. Wilson observed to me, after hearing one of Dr. Scudder's missionary lectures, that it was one of the ablest and most interesting to which he had ever listened. But it was not superior, in point of ability and instructiveness, to the many others which he delivered in the different churches of our city. There was a striking uniformity in his efforts—I mean uniformity of power and interest. He seemed never to fall below himself.

The same traits characterized his social and more private intercourse. His conversation was always both edifying and interesting. You felt yourself in the company of a highly intelligent Christian gentleman. In this respect he was a striking example of the power of the Gospel to invigorate and elevate whatever is excellent in human nature. I had known him from his youth; and, frequently, in listening to his public performances, and while conversing with him alone or in the family circle, I could not but be deeply impressed with what I saw he had become, in connection with the thought of what he had been as my fellow-student in years gone by. It was manifest to me that the ordinary conventional Christianity of Christian lands never could have made him what he was. In true wisdom and fervent piety he seemed to me far above us all. Those loftier views of Christian character and obligation, which we congratulate ourselves upon having at last barely arrived at, he seemed to discern at once by a spiritual intuition; and not only so, but spontaneously to act upon them. To treat as brethren all, of whatever name, in whom he could recognize the image of Christ, was, in him, no special effort of charity—indeed, he seemed incapable of doing otherwise. And what we usually feel as privations, and sacrifices, and condescension to the infirmities of others, evidently did not appear such to him. He manifestly stood on an eminence far above us, and breathed a purer atmosphere, and could look over and beyond those mists of pride, passion and prejudice in which we so easily suffer ourselves to become involved. No human system of education, not even our ordinary Christianity, I am persuaded, could ever have given to Dr. Scudder such strength, and wisdom, and eloquence, as he actually possessed. I have often remarked to friends that he was a living volume of the evidences of Christianity, far more convincing, especially to those who knew him from the first, than even Butler's



or Paley's great argument. Nothing but the Bible could have lifted him to such an eminence of intellectual and moral influence.

Dr. Scudder united extraordinary zeal with a rare discretion and kindness. Though his zeal led him to say many things which could not but come to most Christians with an air of strong rebuke, and to propose plans and methods of doing good which involved much sacrifice, yet the more spiritual portion of the Church every where rallied around him in prompt and vigorous co-operation; and even mere men of the world manifested towards him no other than the kindest feelings. Of all the returned missionaries that ever left our shores, none, I am persuaded, has gone away more beloved and respected than he. His zeal was marked by so much consideration and tenderness that the most cautious could find no reason for distrust, nor the most sensitive any ground for offence.

I may mention, as another of his striking characteristics, his peculiar talent for exciting others to effort. His whole example, as a singularly devoted servant of Christ, had undoubtedly much influence here; and especially his ardent zeal, guided by prudence and tempered by love—but it seemed also a specific power in him. He had a wonderful talent at inducing others to co-operate with him; and also of exciting others to do what he himself could not do, or what it might not be proper for him to attempt. The working of this power within seemed to give him no rest. He was continually suggesting some plan of usefulness, some new field of Christian enterprise. He could not bear to have any idlers about him.

He was a man of great simplicity and disinterestedness. He was incapable of any thing like artifice or disingenuous concealment. His object, whatever it was, was manifest; and he moved towards it openly and directly. Perfectly honest himself, it was difficult for him to suspect any ill intention in others. The one great object for which he lived was the cause of Christ; and how any particular measure for the promotion of this cause would affect his own personal interests seemed never to enter his thoughts. He was always ready to be any thing or nothing, as would most advance the Divine glory. Believing himself called of God to the work of Foreign Missions, he cast himself without reserve upon his providence. He made no provision for infirmity, early death or old age. And as he cast his care upon the Lord, so the Lord remarkably cared for him, providing for him a help-meet, not only of devoted piety, but of uninterrupted health and active habits. Her prudence, economy and thorough knowledge of household affairs left him fully at liberty to give his whole time and strength to the duties of his ministry. And they were both spared till their numerous children could do without a parent's care.

I will only add that Dr. Scudder was an eminently happy Christian. That he had great natural cheerfulness, in connection with his sanguine temperament, there can be no doubt. But such cheerfulness is a poor support in the trials of a missionary life; and he who embarks in these, with nothing but that to depend upon, will assuredly fail. Dr. Scudder's cheerfulness was to be referred primarily to the fact that he habitually walked in the light of God's countenance. Hence his spirit never yielded under the burden and heat of the day; and when bodily disease and infirmities drove him from the field, his heart was set upon a speedy return. He had long settled the great question that he was a child of God, and was engaged in his Father's work—hence all was bright and hopeful before him. He remarked to me, in a very interesting and instructive conversation, during his stay at my house, that the thoughts of death seldom came across his mind; that they never troubled him; that he believed that he had got much work to do for the Lord, and that time would be given him for it.



It would be both easy and pleasant to me to dwell upon other traits of the character of my lamented brother, but, as I suppose what I have written will suffice for your purpose, I will only add that,

I am very sincerely yours,

B. P. AYDELOTTE.

FROM THE REV. H. M. SCUDDER, D.D.

MILTON, ULSTER COUNTY, N. Y., July 28, 1859

My dear Sir: I am more than willing to do any thing I can in aid of your effort to embalm the memory of my honoured and lamented father. I shall endeavour to make a faithful record of some of my recollections and impressions concerning him, without suffering myself to be embarrassed by the inquiry how much of what I shall say may be set to the account of filial reverence and partiality.

I think I may safely claim for my father a much more than ordinary degree of strength of character. His mind resembled chiefly the rugged and outstanding mountain, and yet it had characteristics which reminded you likewise of the gentle stream, flowing sweetly through the valley below. There were great natural forces in his intellect. He investigated those subjects which lay within the sphere of his work. On them he concentrated his power, caring little for such as lay beyond. He was a vigorous, able thinker. He thought out his conclusions in straight lines of his own, knowing nothing of circuitous approaches. Minor positions he left for others, himself content to seize upon each important citadel until he found himself master of the country. Whenever he took part in a discussion or treated a subject, all—who matter who might be present—were constrained to feel the native strength, and acknowledge the majestic stride, of his mind. Many excelled him in length and breadth of information, and in acquaintance with the writings of others, but few would gainsay or withstand his plain straightforward logic. If he moved in a narrower circle than some others, it was like the tread of a giant athlete in his own chosen arena, compared with the gazing children who had come from their sports over a wide plain.

He was endowed with great firmness of purpose. This was manifest to any one at first sight. His outward countenance was the truthful index of the inward mental structure. There was nothing facile in him. He could be depended on in any emergency. Convicted of an error, none would be more ready than he to confess and abandon it; but, where he had conscientiously taken his ground, nothing could move him. He climbed up to the hills and sought for light, and from that elevation he gazed and gazed till he saw the path of duty opening out before him, and then, girding his loins, descended to enter it, whatever it might be. His thought and expression were of a peculiarly decisive cast, wherever evil was conceived. A man, who had been imposed upon by a counterfeit bank note, remarked to him that he could not pass it again, as that would be wrong. He replied, "Wrong, yes indeed, I would not do it to save my soul."

He had a large share of perseverance. That which he undertook he steadily pursued. He never relaxed his hold upon an object, nor retreated from a course which he believed to be right. Days and months and years might pass over him, but they found him still cleaving to his purpose. Harassing trials might encompass him, but they could not drive him from his design. So marked was this trait of his character that, in thinking of it, I am reminded of the man, who, when two hostile frigates were about to board each other, sprang towards the antagonist vessel, and seized the bulwarks with both hands. A cutlass blow divided both arms, but he hung on with his teeth. His perseverance was forcibly exhibited in his labours as a Street





Preacher. Apathy, ridicule, scorn, abuse, blasphemy, blows, stonings, physical langour, the natural shrinking of the spirit, and many other causes combined, could not force him to succumb in a single instance. That was the Lord's work, and must be accomplished stately and perseveringly. I well recollect that, on one occasion, he and I returned from a tour late at night. I went weary to bed before he retired. When I awoke in the morning, I found that he had gone out to preach in the streets. He would not rest even for that one day.

He was capable of endurance and willing to suffer. He seldom spoke of pain, however severe. He had power to bear it. Fixedness of feature alone revealed it. Pain came in the course of a kind Father's providence, and was therefore to be borne with quietness. Many years ago a cancer appeared in his foot. Without telling my mother what he was about to do, he shut himself up in a room with a servant, and dissected out the malignant growth. It was a very painful operation, and he said that he just made out to get through it. Nevertheless, he did it without flinching. I feel sure that if a bed of fire had lain between him and his duty, he would have walked over it with the same composure as if it had been a bed of roses. Christ's sufferings were much in his mind. He was pleased to suffer for his sake. Before God called him to the Heathen, he was a Physician, just stepping into a profitable practice in New York city. Those who then began life with him in the same profession afterwards became wealthy. So he might have become. After twenty years spent in India, he returned to his native land with a constitution racked by jungle fever. One night I was with him. He lay very ill upon a bed. Languidly opening his eyes and fixing his gaze upon me, he alluded to the fact that he might have been rich, and that he had given up all worldly prospects for Jesus' sake, and expressed his satisfaction in having done so.

He possessed undaunted courage. It is dangerous to enter the great temples in the South, during their festival days. Nevertheless, he went into one, and became involved in the throng, which fills, on such occasions, those vast edifices. He could not find the way out again, and was obliged to wait till midnight, when he followed the procession, which, at that time, left the temple. Any one there might have killed him with a single stroke, and the murderer never have been known. On one of his tours, an immense crowd being collected, a band of fierce Mussulmen demanded books of the bandy man who was employed to transport his tracts and books, and, when refused, one of them advanced, brandishing a club with which he, supported by his angry coadjutors, would no doubt have killed the bandy man and my father also. With admirable self-possession my father ran up to him, and striking his beard, exclaimed "My brother, my brother." These words, accompanied with the action mentioned, appeased his wrath, and quiet was restored.

He had the true spirit of a Reformer. What he saw to be wrong he struck at with no uncertain blow. When he came to India, missionaries drank wine. He drank it himself. But when the trumpet clang of Teetotalism smote, across the ocean, upon his ears, he stopped, examined the subject, and decided that total abstinence was the only rational and righteous cause, and he put away the wine-cup from his table forever. He was obliged to encounter a determined hostility, but he wavered not, and rested not, till he established Teetotalism in his Mission. Many years ago, when he was sent, with another missionary, to form the American Madras Mission, he, through the press, assailed the social drinking habits of society. He was immediately made the object of virulent attacks from every quarter. When argument failed, ridicule was employed against him. A caricature, purporting to be a description of his death and funeral obsequies, appeared in one of the newspapers. Some



persons even threatened to tar and feather him. Here, also, he steadily persevered. In a Temperance Journal which he had established, he turned the tables upon his adversaries, routed them from their positions, and founded a flourishing Teetotal Society. By his writings and addresses on this subject, he diffused much light, removed many prejudices, and caused the principles of total abstinence to be respected by all.

I will only add that my father was a pioneer in Indian Missions, a John the Baptist, appearing in that wilderness, to herald the coming kingdom of the Son of God among the wretched Hindoos. Almost every large town in that part of India has heard his voice, proclaiming salvation by Jesus. He made many extensive tours, distributing portions of Scripture and tracts. While on one of these journeys, he once stood labouring seven consecutive hours, without moving from his post. He did not even stop to eat, but had coffee brought to him. It was his habit, when thus standing, to lean on his left arm, and it was supposed by his medical advisers that this was the cause of its becoming paralyzed. When he left India to visit America, it hung motionless by his side. He recovered its use on the voyage. For some years before he died, being physically unable to make long excursions into the interior, he was accustomed to preach twice daily in the city of Madras, except on Friday morning, which was set apart as a special season for fasting and prayer. Thus he used to preach thirteen times each week. When he heard that his son *Samuel*, who he expected would soon join him as a Missionary, was dead, he resolved that he would, since so few came as Missionaries to India, endeavour to make up Samuel's loss by extra work on his own part. So he commenced preaching thrice daily. Though I expostulated with him, he thought he could endure it. He soon broke down. He became seriously ill. I thought he would die, but, by God's mercy, he slowly recovered. He subsequently preached twice daily, but this was too much for his time of life; he gradually failed until he was removed to the Cape. There he seemed to rally, but it was the sudden upshooting of a flame just before it expires. He has left behind him a memory more valuable than thousands of gold and silver.

I am very sincerely yours,  
H. M. SCUDDER.

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### PETER P. ROUSE.\*

1821—1832.

PETER P. ROUSE, a son of John and Eyshe (Egbertson) Rouse, was born in Catskill, N. Y., on the 29th of March, 1799. His parents were worthy, respectable people, and his father's occupation was that of a farmer. His early years were spent chiefly at home, in attendance at a district school, where he was invariably found at the head of his class. In 1813 he made a profession of religion, and united with the Reformed Dutch Church in Catskill. In 1814 he commenced his studies preparatory to entering College, under Mr. (afterwards the Rev.) Gideon N. Judd, and remained under his tuition, first at Cairo and then at Catskill, one year. He then spent a year at the old Hudson Academy, under the instruction of the Rev. Moses Smith; and, at the close of the year,

\* MS. from his brother, Mr. Cornelius Rouse.



entered the Junior class in Union College, where he graduated, with the reputation of a superior scholar, in 1818.

Immediately after leaving College he entered upon the study of Theology in the Seminary at New Brunswick, of which the venerable Dr. John H. Livingston was then a Professor. Here he took the full course of three years; at the expiration of which, in 1821, he was examined, and licensed to preach the Gospel, by the Classis of New Brunswick. He returned now to his father's at Catskill, and in June of that year made a tour on horseback through Western New York. On his way, he passed a Sabbath in Florida, Montgomery County, and was introduced, by the friend at whose house he stayed, to more than twenty of the most prominent men of the place. He left on Monday morning. Nine months after, he accepted a call from that congregation, and, on returning to them, recognized at church, on Sunday morning, every individual to whom he had been introduced, and called each by his right name without a single mistake.

During the six months which intervened between September when he returned from the West, and March when he returned to Florida, he supplied the pulpit of the Reformed Dutch Church in Spotswood, N. J. He remained at Florida until the fall of 1828, when he accepted a call from the Reformed Dutch Church in Brooklyn, and was settled there under circumstances that seemed most auspicious to both his comfort and usefulness. Here he passed the remainder of his days.

Not far from the time of his removal to Brooklyn, he was married to the youngest daughter of Dr. Scott, of New Brunswick, N. J. By this marriage there were three children, the youngest of whom was born after his death. In March, 1832, while he was praying at the bed side of a sick parishioner, he was seized with a copious hemorrhage from the lungs, which marked the termination of his earthly labours. After a few days he was removed to New Brunswick, to the house of his wife's mother, where he had the best medical attendance; but his malady was one that mocked all human skill. He died in the month of June, and, though he suffered greatly in the progress of his illness, he enjoyed a large measure of Christian consolation, and finally passed away in joyful triumph. His widow and eldest son have since deceased.

FROM THE REV. ISAAC N. WYCKOFF, D.D.

ALBANY, November 8, 1861.

My dear Sir: I cannot deny your request for my recollections of Peter Rouse, if for no other reason, because my recollections of him are so pleasant that I am more than willing to do any thing to perpetuate his memory. When I took charge of the Reformed Dutch Church in Catskill, his father's family came under my Pastoral care; and, though he was then just completing his collegiate education, I had frequent opportunities of seeing him, and of learning, both from personal observation and from the testimony of his intimate friends, what were his prominent characteristics.

While he was yet a mere boy, he showed himself a fine scholar, and, by every thing that he said and did, made it apparent that he possessed talents of a very high order. After a while, the grace of God touched his heart, giving a new direction to all his faculties; and, from that time, though his original peculiarities, such as great cheerfulness and love of fun, were as strongly marked as ever, yet his all-absorbing desire evidently was to serve and glorify the Master to whom he had devoted himself. His elastic, buoyant spirit



remained with him always; and I presume he never saw the time, when he was not engaged with serious subjects, that a good joke would have been distasteful to him; and yet he made it apparent to every one that the prevailing tendencies of his spirit were upward; that his highest happiness was in doing good, and his noblest treasure in Heaven.

My relations to him were such that I had the privilege of witnessing the gradual unfolding and maturing of his character, from the time that he entered upon his Theological studies until, to the surprise and sorrow of the whole Church, the tidings went forth that his work was done.

Peter Rouse was of about the middle height, rather lean than corpulent, with black hair and eye brows, dark blue eyes, and sharp nose, and with an expression of countenance revealing an abundance of good humour and innocent mischief. He had great powers of conversation; and, no matter where he might be, he was almost sure—and that without the least attempt or desire to put himself forward—to become the leading spirit of the company. With one of the most tenacious memories that I have known, he had at his command an inexhaustible fund of anecdote, from which he could draw something suited to every occasion. But you must not suppose that his love of fun was ever exercised at the expense of ministerial dignity and propriety—while he was as bright and cheerful as any man you could find, you could hardly find a minister who more thoroughly comprehended the great objects of his vocation, or who lived more habitually under the influence of the powers of the world to come.

As a Preacher, he took a decidedly high rank from the commencement of his ministry. His sermons combined the instructive, the rhetorical, the logical, and the emotional, in fair proportions. They were prepared with great care, were full of solid truth, and of a deeply evangelical tone, and had as much of embellishment, both in style and manner, as was consistent with the best impression. So fervent a spirit as he possessed was a security for an earnest and effective delivery. He spoke out of the fulness of his heart, and his words, bathed in the fervour that had originated them, easily found their way to the hearts of others. He was accustomed, I believe, always to preach memoriter; and so remarkably retentive was his memory, that, six months after a sermon had been preached, he was able, by a slight effort, to recall not only the train of thought, but the very language, so that he could re-produce it without the aid of the manuscript, and without any material variation. I may add that in his public devotional exercises he was fluent, earnest, solemn, and appropriate.

In the relation of a Pastor Mr. Rouse was every thing that his people could ask for. His genial, generous spirit, his facility at adapting himself to persons of every character and condition, and his disposition to identify himself with them in all their joys, and sorrows, and interests, gave him an influence over them which few Pastors have possessed. In his intercourse with his people, he was a warm-hearted Christian Gentleman, as well as a watchful and devoted Pastor.

In his more general relations to the Church, particularly in Deliberative Bodies, Mr. Rouse possessed eminent qualifications for usefulness. His quick discernment, his self-possession, his promptness, his frankness, his undoubted integrity, gave him great influence with his brethren; and if he had lived longer, no doubt he would have become one of the controlling spirits of his denomination.

Wherever he was known, he was admired, honoured and loved. It seemed a dark dispensation that so bright a light should have been so early and suddenly extinguished. With the most cordial regard and esteem,

Yours very truly,

I. N. WYCKOFF.















