



A DISCOURSE

DELIVERED ON THE

12TH OF SEPTEMBER, 1866,

AT THE CELEBRATION OF THE

150TH ANNIVERSARY

OF THE

First Reformed Dutch Church,

FISHKILL;

WITH AN APPENDIX, FURNISHING A BRIEF HISTORICAL SKETCH
OF THE ASSOCIATED CHURCHES OF HOPEWELL,
NEW HACKENSACK, FISHKILL LAND
ING, AND GLENHAM.

BY

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PUBLISHED BY REQUEST,
UNDER THE DIRECTION OF THE CONSISTORY.

NEW YORK:
PRESS OF WYNKOOP & HALLENBECK,
NO. 113 FULTON STREET.
1866.

INTRODUCTION.

WEDNESDAY, 12th September, 1866, was the day set apart for the celebration of the 150th Anniversary of the organization of the First Reformed Dutch Church, Fishkill. The previous day had been dark and stormy, but the dawning of the 12th was bright and cheerful.

The exercises commenced at 10.30 A.M. in the venerable church, which had been tastefully decorated for the occasion with festoons of evergreens and bouquets of flowers. On the different galleries, in letters of evergreen, were the inscriptions "The Lord our God be with us as He was with our Fathers," "Instead of thy Fathers shall be thy Children," "Praise ye the Lord." A large number of the clergy of the church took their seats near and around the pulpit; the pulpit being occupied by the pastor, the Rev. Dr. THOMAS DE WITT, and the only surviving ex-pastor, Rev. Dr. GEORGE H. FISHER, together with Rev. Dr. VAN CLEEF and MESSRS. COBB, BERGER, and HORTON, the pastors and representatives of the

four churches formerly associated with and springing from the church at Fishkill.

After an anthem by the choir, the Rev. Dr. FISHER offered a solemn and impressive prayer. The following hymn, written for the occasion by Miss ANN R. BARCULO, of Hopewell, was then sung :

Thrice fifty years our altar fires
Have burned within this sacred place,
Enkindled by our honored sires,
Inspired by the God of Grace.

Thrice fifty years, thrice fifty years !
How many from earth's toils have slept !
What wealth of human joys and tears
Adown life's troubled stream has swept !

Thrice fifty years ! sweet words of grace
Have sounded hence with clarion calls ;
The heralds sleep—all sleep in peace—
Save two, who watch on Zion's walls.

Our Saviour God, hear thou our prayer !
As ever in the ages past,
This church would be thy loving care,
And crowned with joy by thee at last.

Oh, never may our altar fires
Burn dimly in this sacred shrine !
Where lie the green graves of our sires
Let every Christian virtue shine.

The discourse contained in the following pages was then delivered by the pastor, after which this

hymn, written for the occasion by JAMES E. DEAN, Esq., of Fishkill, was sung :

This church, first planted by thy hand,
 Still stands and points to thine abode ;
 The fathers in that better land,
 The children yet upon the road.

Man passes, but thy work still stands,—
 Thy church for ages rests secure ;
 Thy grace upholds thy people's hands,
 Thy promise is for ever sure.

Accept our thanks for mercies past,
 And bless us still for time to come ;
 Aid us through life, and then, at last,
 Receive us to our heavenly home.

There, joined with those who've gone before,
 We'll sing thy praise through endless years
 Upon that bright celestial shore,
 Forever free from care and tears.

Still make this church thy special care,
 As seasons roll and ages glide ;
 Answer, O Lord, its every prayer,
 And for its every want provide.

May myriads here, in coming time,
 Feed on thy truth and learn thy love ;
 The rugged hill of Zion climb,
 And reach that better home above.

When this hymn had been sung, the Rev. Dr.
 JOHN DE WITT, of the Theological Seminary,

New Brunswick, arose and offered a resolution "That the discourse just read should be published," which, being seconded, was adopted by the rising of the congregation.

To this succeeded a poem, prepared for the occasion by T. VAN WYCK BRINCKERHOFF, Esq., of Hopewell; and then the venerable Dr. DE WITT, after offering an appropriate prayer, dismissed the congregation, blessing them in the name of the Triune God.

A plentiful collation had been prepared by the ladies on the green fronting the residence of JOHN C. VAN WYCK, Esq., to which all friends were invited, and of which it is computed that from eleven to fifteen hundred persons partook. Their bodily wants having been supplied, the congregation gathered around the platform to listen to the impromptu remarks of the friends providentially present.

For the substance of these addresses we are indebted to the report in the "Christian Intelligencer."

The Rev. Dr. CAMPBELL, President of Rutgers College, said that he had come a hundred miles to attend this celebration, and had been amply repaid for his trouble. He urged those present to prize such celebrations, both for the memories of the honored dead they recalled and the social benefits they imparted.

The **REV. DR. FISHER**, of **HACKENSACK, N. J.**, said that this church was founded on the principles of piety and intelligence. Alluding to the fact that during the celebration of the morning the flag of **Holland** was on the right, that of **England** on the left, and that of the **United States** in the centre of the pulpit, he observed that the flags of **Holland**, **England**, and afterward that of the **United States**, had floated over this spot, and the free principles of piety and knowledge had saturated this whole land. After referring to the various improvements in science and the arts witnessed since the foundation of our government was laid, the **Doctor** pronounced the **Church** the noblest institution on **American** soil, and the celebration of this day of more importance than any other.

The **REV. DR. FERRIS**, Chancellor of the **University of New York**, thought that the grand idea inculcated by the occasion was progress. He met and conclusively, by the facts he stated, confuted the oft repeated assertion that as a denomination we are slow. Our **Church**, said he, has a conservative and healthy progress ; it goes forward and holds its own, doing its work without blowing a trumpet. The single church planted in **New York** in 1619 has expanded into four hundred and thirty-four.

The **REV. DR. THOMAS DE WITT** spoke of old age

as the season of retrospection. He said that on the morrow he would be seventy-five years of age—a period one-half as long as the age of the church whose anniversary we were commemorating. His ministry had now been continued for fifty-four years, equal to one-third the life-time of the church. The honored speaker's reminiscences awakened by the occasion were both affecting and pleasing.

The Rev. Dr. DEMAREST, Professor in the Theological Seminary of New Brunswick, referred to his great interest both in this celebration and in the Church of his fathers. Admitting that our Church has not grown so rapidly as some others, he assigned satisfactory reasons for the fact. The stay of the tide of emigration from Holland after the cession of the colony to the English, the influence of the government in favor of the Episcopal Church, and the persistence of our fathers in the use of the Dutch language in their public services for more than a century after the English rule had commenced, necessarily retarded the progress of the Church. The Doctor was very urgent in his appeals for more young men to consecrate themselves to the work of the ministry.

The Rev. J. McC. HOLMES, of Hudson, who had married a descendant of the Rev. NICHOLAS VAN VRANKEN, during the progress of his remarks, exhib-

ited a manuscript sermon of that man of God, written and preached in this place in the year 1792. He also related the fact of a minister between eighty and ninety years of age calling upon him and preaching in his pulpit who ascribed his conversion to the divine blessing on the labors of Mr. VAN VRANKEN.

The exercises were then closed with the apostolic benediction by the Rev. Dr. THOMAS DE WITT.

THE DISCOURSE.

HE who relates facts previously unknown which have fallen under his own observation, or which he has learned from chronicles hitherto concealed, or gathered from his intercourse with those who participated in the events narrated, imparts what may be considered original information. Those who derive either benefit or gratification from the narration are debtors to him for an enjoyment they might not otherwise have known. But he who relates the occurrences of long past years, facts which have been already gathered together and recorded by others, can lay no claim to originality. Other men have labored, and he avails himself of their labors.

This is my position to-day. One hundred and fifty years have elapsed since the organization of the Reformed Dutch Church of Fishkill, and we have convened this morning to celebrate the anniversary. We do not know, nor is it possible for us to learn, the precise day or even month when the Rev. PETRUS VAS, in the name of the Triune God, constituted this church; for we have to regret a sad carelessness in keeping, or a shameful neglect in not preserving the record of events, a knowledge of which would now be highly appreciated. The year is all

we know; the selection of the day is arbitrary on our part.

The present discourse is expected to comprehend the history of the intervening period. The fulfillment of the expectation is not without difficulties. For the records of our church, with the exception of a volume in the Dutch language, extending from 1728 to about 1766, are lost and, it is feared, beyond recovery. It is thought that they were taken to Poughkeepsie to be used as testimony in some trial, and through carelessness were left there. Be this as it may, the only records since 1766 in the possession of the church, with the exception of some occasional consistorial minutes, are those which were commenced by my immediate predecessor, the Rev. Dr. GEORGE H. FISHER, in the year 1830. Of the events of the intervening sixty-four years we can only acquire information from the printed minutes of Synod, the facts which others who have made the history of the times their subject, have brought to light, and the traditionary knowledge extant in the neighborhood.

Several years since the Rev. Dr. MANN, then of Poughkeepsie, lent me his manuscript history of the Dutch Church in that city, from which valuable information was derived. T. VAN WYCK BRINCKERHOFF, Esq., who, for many years, has made the early history of our town his careful and diligent study, and whose success amply rewards his efforts, has in former years made me acquainted with many facts of much interest, and, for my assistance in the preparation of this discourse, has kindly placed in my

hands his valuable and instructive lecture on "The Pioneers of the Town." And my friend and neighbor, Rev. OLIVER E. COBB, of Hopewell, having prepared a very full and most interesting history of the church under his pastoral care, has, by loaning me his manuscript, furnished a mass of information I could not otherwise have acquired. Availing himself of every possible opportunity for the attainment of historic knowledge on the subject, by searching all existing records, and personal converse with the many aged ones of his congregation, and with every one whose antecedents gave the least hope of information, his discourse is not only a monument of his patient diligence, but of his marked success. And all connected with the Dutch churches of Fishkill who cherish an interest in their early history owe him their thanks for his careful and patient researches into the history of the past. From the sources of information alluded to, in connection with some others in my possession, I have derived the facts which make up this history of our church, laying claim to no further credit than such as may be awarded to compilation, arrangement, and such research as my opportunities have afforded me.

It appears from ancient records that to FRANCIS ROMBOUT,* a resident of the city of New York,

* FRANCIS ROMBOUT was born^{*} in Holland, and sent out to the province of New Amsterdam as an apprentice by the Dutch East India Company. On the expiration of his apprenticeship he engaged in business on his own account, being associated with GELYN (or GULIAN) VERPLANCK. This copartnership evidently continued for several years. In September, 1683, he married the Widow HELENA VAN BALL, whose maiden name was TELLER, and who, previously to her marriage with Mr. VAN BALL, had been

** b. in Hasselt, now in Belgium
& bap. there Jan. 1631.*

together with GULIAN VERPLANCK, also a resident of that city, a license was granted by the Governor of the Province in February, 1682, to purchase a tract of land from the Wappinger Indians. This tract, consisting of eighty-five thousand acres, included the whole of Fishkill and East Fishkill, together with some portions of the adjacent towns; and the purchase was effected during the following year, the same year in which the county received its name of Dutchess. Seventy-six thousand of these acres were in Fishkill and nine thousand within the limits of Poughkeepsie. It is said that in the course of this year a committee was sent from Ulster to examine this tract, with a view to settlement, and that they returned to those who had sent them with the report that the land was not worth crossing the river for.

In October, 1685, this tract—the Indians having received what was considered a fair equivalent for it—was conveyed by letters patent from KING JAMES II, under the broad seal of the Province of New York, to FRANCIS ROMBOUT, STEPHEN VAN CORTLANDT, and JACOBUS KIP. Mr. VERPLANCK having died in the interval, Mr. KIP, who had married his widow, was associated with ROMBOUT and VAN CORTLANDT to represent the children of Mr. VERPLANCK and take

the Widow BOGARDUS. KATHARINA ROMBOUT was their only child. Mr. ROMBOUT was an Alderman of the city of New York in the years 1673, '76, '77, '78, '86, and '87. He was also Mayor in 1679. In January, 1691, he executed his last will, in which he speaks of his gift to his daughter KATHARINA, of his land in the Wappins, i.e., the land purchased from the Wappinger Indians. During the year 1691 he died, his widow entering an inventory of his effects January 22, 1692.

care of their interests. ROMBOUT's share in this patent was transmitted to his daughter, well known among us by the name of Madame BRETT,* and it was in her name conveyances were made to the purchasers of the lands. Yet her father's name long continued to designate the original purchase. In 1737 the county, including Putnam, which had been previously divided into three wards, was, by an act of the Legislature, divided into seven precincts, one of these, including the territory now occupied by Fishkill and East Fishkill, receiving the name of the Rombout Precinct.

In 1714 the whole county of Dutchess contained only four hundred and forty-five inhabitants and sixty-seven heads of families. The whole amount of taxable property in 1717 was £1,300 (\$3,250). The Dutch church nearest to this town was that at New Paltz. The churches of Poughkeepsie and Fishkill were organized in 1716, yet seven years

* KATHARINA ROMBOUT was born in the city of New York. At the age of sixteen she was married to ROGER BRETT, a native of England. They had three sons. A few years after her marriage she removed with her husband to Fishkill, making Dutchess county her permanent residence. Her husband, ROGER BRETT, as he was returning from a visit to New York, was knocked overboard by the boom of the sloop in which he had taken passage and drowned just as the vessel was entering the mouth of the Fishkill creek. He was buried in the graveyard at the Landing, near the residence of the NEWLINS. Madame BRETT died in Fishkill in the spring of 1764, at the age of eighty. The weather being very cold at the time of her death, the body was kept for a week, at the expiration of which time it was buried under the church at Fishkill, near the pulpit. Her will was executed December 13, 1763, and the following persons appointed her executors: FRANCIS BRETT, Colonel JOHN BRINCKERHOFF, Captain ELIEZER DUBOIS, and PETER DUBOIS, of Rombout Precinct.

subsequently, in 1723, there were only one hundred and ninety-five taxable inhabitants in the county. After this the population appears to have increased with considerable rapidity.

From their organization in 1716, the churches of Poughkeepsie and Fishkill formed a collegiate charge, being served by one pastor and having at least some of their property in common. This union continued till 1772.*

In the volume of records in our possession the names of the following persons are registered as the Consistory of this church, April 17, 1730: ABRAHAM BRINCKERHOFF and HENDRICK PHILLIPS, Deacons; PETER DUBOYS and ABRAHAM BUYS, Elders. The first marriage recorded is dated 7th October, 1731. In 1846 a gentleman called on me to inquire whether we could prove the marriage of two persons whose names he gave. On searching the records I found the names registered as having been united in marriage in 1742. Soon after, being requested again to examine the records that it might be known whether any children of this couple had been baptized, I found that two of their children had been dedicated to the Lord in this ordinance. Having, according to request, furnished an official certificate of the fact, I was informed that one of these chil-

* In a minute of a meeting of the Consistory of this church, recorded in the Treasurer's book, dated 22d September, 1789, we find that the "Consistory appointed a committee of two to visit Poughkeepsie and inquire into the state of the glebe belonging to the churches of Poughkeepsie and Fishkill" and, at a meeting in June, 1790, the "Consistory resolved to dispose of their right in the glebe at Poughkeepsie for £50."

dren, who had been baptized just a hundred years previously, was still living at Fishkill Landing.*

The first minute of a consistorial meeting is dated Poughkeepsie, December 22. 1745, and is signed by B. MEYNEMA, Preacher in Poughkeepsie and Fishkill.

In this volume a copy of the call on JACOBUS VAN-NIST, Ministerii Candidatus, is recorded, dated November 28, 1758, and attested to be a true copy by the members of the Consistory, under their own signatures.

The first baptism is recorded as having taken place Sunday, October 10, 1731. The first name of a church member bears date September 30, 1727.

Although religious services were without doubt observed as opportunities offered, it was probably not till 1731 that the first edifice for the worship of the Triune God was built. In the Documentary History of New York, vol. iii., p. 974, there is recorded the petition of the Elders and Deacons of the Dutch Reformed Protestant Church of the Fish Creek, in Dutchess county, in the Province of New York, bearing date 28th June, 1731, and addressed to his Excellency JOHN MONTGOMERIE, Esq. In this petition they state that the members of the said congregation being in daily expectation of a minister from Holland have agreed among themselves to erect and build a convenient church for the public worship of God nigh the said Fish Creek but, finding that the said building will be very chargeable,

* The parties were ISAAC VAN TYN and MOLLIE BOGARDUS. The child's name, RACHEL.

they most humbly pray for license to be granted to collect, gather, and receive the benevolence and free gifts of all such inhabitants of the province as shall be willing to contribute somewhat toward the erecting and building such church." In 1736, though the edifice had been built, the church was not yet incorporated. I have a copy of a bond given in that year by ABRAHAM BRINCKERHOFF to certain parties acting as representatives of the church, from which it appears that a church had already been built, and that the said ABRAHAM BRINCKERHOFF had, with the money advanced by the congregation, purchased two tracts of land, the one of CATHARINA BRETT, containing seven acres and almost a half; the other of JOHANNES TER BOS, Esq., containing three-quarters of an acre and fifteen rods, the deed of which property had been made in his name; which tract, with the church and dwelling-house thereon, he bound himself, under the penalty of £800 of current money of the Province of New York, to convey to the church as soon as its incorporation should be obtained.

The first church was built of stone, with port-holes in the wall. The roof came up from each side to the centre of the building. The window-sashes were made of iron, or some kind of metal, the panes of glass being very small. A small cupola was on the top of the building in which the bell was hung.

When this bell became unserviceable is not known. My informant remembers seeing it during her childhood in the lower part of the present church

building, and to have heard that an effort, though unsuccessful, had been made to saw off the cracked portion. About 1822 a bell was purchased, which was the first ever hung in the steeple of this building. In 1839 this became unserviceable, and the bell since and now used was purchased and hung in its place. The first church fronted on the street, and when it became necessary to erect a larger and more commodious edifice, and the present building was reared, as much as could be was retained of the original walls.

But before entering on the more particular history of this church, it may be well to give a brief sketch of the two parties, *Coetus* and *Conferentie*, whose divisions of sentiment most sadly distracted and rent the Dutch Church in this country. From the time the feet of our emigrant fathers had pressed this soil the Reformed Dutch had been the established Church, and was considered a branch of the National Church of Holland. On the cession of the colony to Great Britain in the treaty of capitulation, signed August 27, 1664, it was expressly stipulated that "the Dutch shall enjoy the liberty of their consciences in divine worship and church discipline." From the first settlement of the country the churches had looked to the *Classis* of Amsterdam for clerical supplies, and ministers were ordained by this *Classis* with the approbation of the Synod of North Holland, and then sent to preach the word of life to our fathers. This arrangement, though attended with much inconvenience, continued till 1737, ordinations being occasionally performed in America, but only by the ad-

vice and with the consent of the Classis of Amsterdam. In 1737 a few ministers met in the city of New York, and formed the plan of a Coetus, or an assembly of ministers and elders, subordinate to the Classis of Amsterdam. This plan, being submitted to the churches and receiving their hearty concurrence, was adopted at a large meeting of ministers and elders held during the following year, and sent to the parent Classis for their approbation. Nine years elapsed ere an answer was received. This being favorable, the first meeting of the Coetus was held in New York in September, 1747. At this meeting the Rev. B. MEYNEMA, the second pastor of our church, with his elder, HENDRICK VAN DEN BERG, were present. The powers of this Coetus were, however, exceedingly limited. It could neither ordain to the ministry nor decide ecclesiastical disputes without the consent of the Classis of Amsterdam. Fraternal intercourse and counsel were the main benefits derived from it. The churches in this land, continually increasing in number, and, hence, finding their necessities multiplied, became painfully sensible of their need of some different arrangements for their general government and ministerial supplies; and this feeling, constantly growing, led, in 1753, to a proposition in Coetus to form a regular Classis. In the Coetus of the next year a plan for such an organization was submitted, and sent to the churches for their approval. Of this plan the ministers who had been by especial license ordained in this country, and the various congregations who felt the inconvenience of the existing arrangements, were the chief advocates,

while some few of the clergy who had been ordained in Europe supported it to the extent of their ability. But the majority were bitterly opposed to this measure ; and in the next year, 1755, the opponents of an independent Classis organized their party, to which they gave the name of Conferentie. Then began that unhappy strife which continued to rage and to distract the churches to the endangering of their very existence ; until healed in 1772, principally through the wisdom and prudence of our beloved and revered father, the **REV. DR. JOHN H. LIVINGSTON**. To the effects of this strife on our own church I shall have occasion hereafter to recur.

The churches of Poughkeepsie and Fishkill were organized by the **REV. PETRUS VAS** in the year 1716. He was the fifth pastor of the church at Kingston, where he exercised his ministry from 1710 till 1731 or 1732.

MR. VAS was born and educated in Holland, and came to this country under the auspices and direction of the Classis of Amsterdam. From the records of the Church at Kingston during his pastorate, his labors appear to have been remarkably successful. Large numbers were received into the church during his ministry. Between April, 1712, and December, 1715—a period of less than four years—one hundred and sixty-seven persons were added to the church. In 1717 thirty-four professed their faith in Christ. After a pastorate of a little more than twenty years **MR. VAS** resigned his call, but continued to reside at Kingston until his death, at the advanced age of ninety-six.

The first pastor of the United Churches of Poughkeepsie and Fishkill was the Rev. CORNELIUS VAN SCHIE, who had been educated in Holland. He was installed in office by the Rev. GUALTERUS DUBOIS, of the city of New York, October 4, 1731. The earliest printed minutes of our church in this country bearing date sixteen years subsequently to this period; we have no further knowledge of Mr. VAN SCHIE, but that, after sustaining the pastoral relation to these churches till 1738, he was released from his charge and removed to Albany. being called to be the colleague of Dominie VAN DUESSEN. In this charge he continued to labor till August 15, 1744, when he died at the age of forty-one years. His last sermon was from Revelations ii, 10: "Be thou faithful unto death and I will give thee a crown of life."

The second pastor was the Rev. BENJAMIN MEYNEMA, who was also educated in Holland. The certificate of his Professor of Theology, dated April, 1727, speaks in the most flattering terms of his attainments and industry: His pastorate here commenced in 1745 and continued till 1755, when he resigned his charge. Of his subsequent history we know very little. It is said that he died September 9, 1761, and was buried in the yard of this church.

The third pastor was the Rev. JACOB VANNIST. The strife between the Coetus and Conferentie parties was about this time beginning to rage with violence, and Mr. VANNIST having been educated in this country and ordained by the Coetus; the Conferentie, in an official letter to the Classis of Amsterdam, dated October 12, 1758, thus complained of the

acts of the Coetus: "They proceeded in the spring to make a candidate of one **HARDENBERGH**, and afterward, even last week, made him the minister of **Raritan**; and, further, two other candidates, one **VANNIST** called to **Fishkill** and **Poughkeepsie**, and one **BARCOLO**."—Minutes of Synod, i, p. 102.

Mr. VANNIST's ministry was of brief duration, being continued only for two years and a half. God took him in the very spring-time of life. An aged member of our church informed me that her mother (who died at a very advanced age, and at whose funeral services I officiated nearly thirty years since) has frequently spoken to her of **Mr. VANNIST's** interment, at which she was present, the grave being dug under the pulpit of the old church, on the site we now occupy. The stone erected to his memory stands at present against the rear wall of the church, directly back of the pulpit, bearing this inscription in the Dutch language: "**JACOBUS VANNIST**, Preacher of the Holy Gospel in **Poughkeepsie** and **Fishkill**, died 10th April, 1761, in his 27th year."

After the death of **Mr. VANNIST** the Coetus party of **Poughkeepsie**, **Fishkill**, **Hopewell*** (organized 1757), and **New Hackensack**† (organized 1758), presented a call (a copy of which is in our minute-book) to **HENRICUS SCHOONMAKER**. This call is dated December 11, 1763. So strong and bitter was the opposition of the Conferentie party to **Mr. SCHOONMAKER** that, at his ordination at **Poughkeepsie**, they closed the doors of the church against him,

* See Appendix B.

† See Appendix C.

and the services took place under an apple-tree not far distant from the present site of the First Dutch Church. At a meeting of the Conferentie, held June, 1764, the elder ISAAC BRINCKERHOFF, of Fishkill, being one of the members; PETER VAN KLEEK, elder, and JOHN CONKLIN, deacon of Poughkeepsie, appeared before the assembly with a complaint against the ruling consistory of the congregation for making a call upon one SCHOONMAKER. In the letter of the Conferentie to the Classis of Amsterdam they complain of "the tyranny of some consistorial persons at Poughkeepsie, who were picked out of the congregation by the Coetus ministers to serve the ends of the Coetus by unlawfully thrusting (ten to one in the congregation being opposed) upon Poughkeepsie and Fishkill that SCHOONMAKER, whom they last autumn made a candidate, and now have made a minister."—Minutes of Synod, i, p. 115.

The majority in the congregations of New Hackensack and Hopewell were attached to the Conferentie party, and it appears that Mr. SCHOONMAKER did not preach in either of these churches, the few in these places who were the adherents of the Coetus attending the services at Poughkeepsie and Fishkill. It was in these two churches that the unhappy spirit springing from their opposite views was manifested.

After the death of Mr. VANNIST, in the year 1763, the Conferentie party of the United Churches sent a call to the Classis of Amsterdam, to be disposed of according to their wisdom. This call they placed in the hands of the Rev. ISAAC RYSDYCK, who, on his signifying his acceptance of it, was installed

pastor of these churches in September, 1765. Mr. SCHOONMAKER therefore officiated in this vicinity nearly two years previously to the commencement of Mr. RYSDYCK's pastorate. In the spring of the same year in which Mr. RYSDYCK was installed ENGLEBERT HUFF, a member of this church, died and was buried in Hopewell, near the east wall of the church. The silver tankard we use in the celebration of the Lord's Supper was presented to the church January, 1820, for the perpetuation of his memory, and bears the following inscription: "Presented by SAMUEL VERPLANCK, Esq., to the First Reformed Dutch Church in the town of Fishkill, to commemorate Mr. ENGLEBERT HUFF, by birth a Norwegian, in his life-time attached to the Life Guards of the Prince of Orange, afterward King William III. of England. He resided for a number of years in this country, and died with unblemished reputation at Fishkill 21st of March, 1765, aged 128 years."*

And in this connection it may not be out of place to remark that the two massive silver plates we use in the celebration of the Lord's Supper were given to the church in 1836 by three ladies, in memory of a loved sister recently deceased, Miss LETITIA VAN WYCK, her name and the time of her death being

* A number of years since a friend related to me, as a traditional story, for the truth of which, however, he could not vouch, that on one occasion, in the days of his widowhood, Mr. HUFF made an evening call on a young lady. When he entered the house he found that another young man was also paying his addresses to the lady, who was thus favored with the simultaneous attentions of two gentlemen, in whose ages, however, there was a marked difference, the one having attained twenty-one years, the other one hundred and twenty-one.

inscribed on each. What better or more endearing monument could be devised for the perpetuation of the memory of a loved one ?

We have no records to show how the pastors SCHOONMAKER and RYSDYCK, themselves of different opinions and the leaders of opposing parties respectively, discharged the duties of their office. Certain it is that the feelings of the partisans in the associated congregations were characterized by the most bitter animosity, leading at times to acts of shameful violence. It is said that in this village, at one time, the leaders of the Coetus party broke open the doors of the church with an axe, and the heads of families sat during the service with clubs in their hands. Mr. SCHOONMAKER continued laboring in this Church, in connection with Poughkeepsie, till 1772, when, Poughkeepsie being made a separate charge, his labors were restricted to it for the next two years. In 1774 he accepted the call from the church at Aquack-ononck, in New Jersey. There, as I was informed by his son (the late Rev. Dr. SCHOONMAKER, long time pastor of the churches at Jamaica and Newtown, Long Island), he continued to labor in the Gospel until he became Emeritus, and there he died in the year 1816. A grandson is now laboring in the ministry of the Dutch Church at Rotterdam, in this State.

Mr. RYSDYCK, though a member of the Conferentie, never manifested that bitterness of spirit which was evinced by many of his party, but, while decided in his views, was gentle and peaceable. In the letter of the Conferentie to the Classis of Amsterdam, dated

October 22, 1765, they say : “ The Rev. Mr. RYSDYCK has been received with extreme love and joy, and he gives promise of being a man of great usefulness in our church, especially in his own congregation, where he labors with discretion.”—Minutes, i, p. 126.

At the meeting in which the plan of union was adopted, held in New York June 16, 1772, “ the reverend meeting of ministers and elders of the Dutch Reformed Churches of the Provinces of New York and New Jersey, for the consummation and ratification of the union of the churches,” we find among the members HENRICUS SCHOONMAKER, V. D. M. at Fishkill and Poughkeepsie ; Mr. PETER MONTFORT, elder,” and “ ISAAC RYSDYCK, V. D. M. at Poughkeepsie and Fishkill ; Mr. RODOLPHUS SWARTWOUT, elder.” Of this assembly Mr. RYSDYCK was the president. The plan of union then adopted prepared the way for the peace of the church ; but it was not to be expected that all the discordant elements then existing in the church would at once be harmonized. The waves of the sea still continue to roll tumultuously after the storm has subsided ; and the church, after the dissolution of the parties which had so long rent her, continued for a time to feel their influence.

About the period of the commencement of the revolutionary war, the Rev. SOLOMON FROELIGH, then a young man, came to Fishkill and gathered around him the members of the old Coetus party, establishing a separate service, and organizing a consistory. All efforts to reconcile and unite the discordant parties were fruitless until May 12, 1778 ; when a meet-

ing was held at Fishkill of the two consistories of the divided congregations, Rev. Messrs. RYSDYCK and FROELIGH both being present at this meeting, a reconciliation was effected on the following, among other, terms :

1. That in future there should be in Fishkill but one Low Reformed Dutch Church ; and, to that end,
2. That the two consistories should be combined in one, so that half of each should remain in office, and this should henceforth constitute the ruling consistory. And thus this difficulty was settled.

Mr. RYSDYCK began and prosecuted his pastoral work in the associated churches in troublous times, and this not merely in view of the division of feeling which at that time rent the church. The inhabitants of these (then) colonies had already, at the time of his settlement, begun to be restive under the denial of their rights and the weight of the burdens imposed on them by the English Government. The dark cloud portending was continually becoming thicker and heavier, till at last it burst upon the land ; and from 1776 to 1783 the colonists were battling with a mighty foe for the acquisition of that national independence they believed God willed them to enjoy. During the seven years of the war, though no battle was fought in Fishkill, yet the town is memorable in the history of the times. As in other parts of our country, so here there were diversities of sentiment and feeling. Party spirit ran high. It is said that one-third of the inhabitants were tories, who sympathized with the loyalists. But the other two-thirds were actuated by a deep-seated spirit of patriotism, leading

to cheerful sacrifices and earnest labor in promoting the cause of freedom.

During the war the ladies of the town were diligent in preparing linen and clothing for the army. Whenever there was a pressure for more, the State Committee say that they had only to make known their wants to the ladies of Fishkill.

In this village was the chief repository for the military and hospital stores of the Northern army. The convention appointed to prepare a Constitution for the State having been previously driven from New York to Harlem and thence to this place, sat in session in 1776 in the Episcopal Church in this village; and though they subsequently transferred their sessions to Kingston, where they completed their work, it was printed in this village.

Says the HON. GULIAN C. VERPLANCK: "The Constitution of the State of New York was printed in 1777, and was the first as well as the most important book ever printed in the State. The people could find but one press in their domain with which to print this work of their representatives. It was done at Fishkill by SAMUEL LOUDON,* who had been a whig editor and printer in the city of New York, and who had retired with his press to Fishkill."—Lossing's Field Book of the Revolution, vol. i, p. 693.

During the war a newspaper was published in this village, and, according to a statement in the Historical

* MR. LOUDON occupied a dwelling on the site of the residence of JOHN C. VAN WYCK, Esq., and in his house the post-office was kept. .

Documents (vol. iii, p. 1195), “while the revolutionary army was at Newburgh the printing was done by a press at Fishkill, as appears by the printed orders of the army of that day.” And here it was that the sword of Washington, now in the Patent Office at the seat of Government, was made, still having on it the maker’s name, J. BAILEY, Fishkill. Mr. BAILEY was a member of this church, and active in the erection of the edifice we now occupy.

During the war a part of the army was located in this place, their barracks extending from the Van Wyck place to the foot of the mountain. The officers’ headquarters were in the dwelling now occupied by SIDNEY E. VAN WYCK, Esq., well known to the readers of the “Spy” as the Wharton House. Near the residence, by the large black walnut trees, south of the road near the foot of the mountain, was the burial place of the soldiers. The Episcopal Church was used as a hospital, as was afterward the Presbyterian Church, about one mile and a half north of the village. In our old church the tory and other prisoners were confined, and from this building tradition teaches us that “Harvey Birch” (ENOCH CROSBY), having been arrested as a spy, effected his escape. Gen. LA FAYETTE is said to have had his quarters in the house now occupied by M. V. B. BRINCKERHOFF, Esq., and while there had a sickness of six weeks’ duration; and Gen. WASHINGTON, while in the vicinity, was oftentimes the guest of the family.

Mr. RYSDYCK is described as of commanding personal appearance; in his manners an old-time gentleman. According to the custom of those days he usu-

ally rode on horseback, wearing a cocked-hat and white flowing wig, with the customary clerical dress. On the Sabbath he rode up to the church door, where the sexton was waiting to take his horse, and, dismounting, would pass into the church and kneel in silent prayer at the foot of the pulpit. Mr. RYSDYCK was a man of great and diversified attainments. A writer in the *Reformed Dutch Church Magazine* (vol. ii, p. 244) says: "Dominie RYSDYCK was in his day considered 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, and in the University of Groningen he was made as familiar with the Hebrew as with his mother-tongue and, great as were his attainments in the sacred and profane classics, his theological reading and attainments were no less extensive and accurate. His sermons were specimens of the analytical form of discussion. The body of the sermons were judicious and masterly dissertations, and the applications were practical and full of affectionate consolations, warnings, and reprovings." During a part of his ministry Mr. RYSDYCK, in addition to his pastoral labors, had the charge of a grammar school, which had previously been established in Fishkill and was the first academy in Dutchess county. Here, it is said, the Rev. Dr. LIVINGSTON and other men of note received their early academic instruction. During Mr. RYSDYCK's supervision of this institution the building used as the academy was located on the hill above the present residence of JAMES B. BRINCKERHOFF, Esq. After the revolutionary war it

passed from Mr. RYSDYCK's hands and was transferred to Poughkeepsie. In the session of General Synod, 1772, after expressing their regret that it was necessary to postpone action with regard to the professorate, Synod resolved "That if in the interval any students should be desirous of being prepared for the holy ministry, they shall resort to one of the following places as best calculated to secure a learned education, viz: New York, Albany, Fishkill, Raritan, and Hackensack;" this resolution obviously, so far as respects Fishkill, referring to Mr. RYSDYCK's academy. Soon after his settlement a parsonage was built at Mr. RYSDYCK's request, being the first house south of the site of the Presbyterian Church, on the westerly side of the road. After his removal to New Hackensack this house was sold by the congregation and purchased by Col. DERICK BRINCKERHOFF. It is only within the last few years that it was taken down, the tenant-house now belonging to MATTHEW V. B. BRINCKERHOFF, Esq., occupying its site. In 1772 Poughkeepsie, withdrawing from the associated churches and becoming independent, Mr. RYSDYCK presented to Synod, for their approval, a call upon himself from the Church at Fishkill, additional to his former call, to preach to them alternately in the Dutch and English languages, for hitherto it seems he had only preached to them in the Dutch language. This call Synod approved under certain conditions, which were fulfilled. Mr. RYSDYCK continued to labor in the associated churches for some years subsequently, and, as appears, in New Hackensack and Hopewell till his decease. In Hopewell the record of mar-

riages and baptisms by him extends to 1788, and in New Hackensack to 1789. His connection with the church at Fishkill evidently ceased some short time before his death. He was a member of Synod in 1789, but is recorded as V. D. M. at New Hackensack, while ISAAC BLAUVELT is noted as V. D. M. at Fishkill. He died November 20, 1790, at New Hackensack, and was buried under the pulpit of the church. The new edifice being erected a little north of the site of the old, Mr. RYSDYCK's remains still lie where they were originally placed, in what is now the pastor's plat. On an adjoining monument is this inscription: "The remains of the Rev. ISAAC RYSDYCK, the first pastor of this church, lie in the southeast corner of this plat. He was settled over the churches of Poughkeepsie, Fishkill, New Hackensack, and Hopewell in the year 1765, and continued to minister in the three latter churches until his death in 1790, when he was buried in front of the pulpit of the former house of worship which stood here from 1766 to 1835." During the latter years of his life it is said that he depended for his support solely on the collections made on the Sabbath.

In October, 1783, Mr. ISAAC BLAUVELT, who was born and had been educated in this country, pursuing his theological studies under the direction of the Rev. Dr. HARDENBERGH, presented himself to Synod for examination for ordination, he having received a call from Fishkill and Hopewell. New Hackensack, it appears, was not included in this arrangement. Synod sustained his examination, and he was

on the 26th of October ordained and installed, the Rev. ISAAC RYSDYCK preaching the sermon. From official records we learn that Mr. BLAUVELT gave one-third of his services to the Presbyterian Church in this vicinity. An agreement between the Presbyterian congregation and the congregations of Fishkill and Hopewell, dated January 10, 1783, recites "That the Rev. ISAAC BLAUVELT shall perform the functions of his ministerial office in the said three congregations in proper rotation. Rev. ISAAC BLAUVELT shall perform service at Hopewell when Mr. RYSDYCK is to preach at Fishkill." In October, 1790, Mr. BLAUVELT having received and accepted a call from Paramus, N. J., removed to that place, and afterwards fixed his residence in Westchester county, where he died at a very advanced age. I remember meeting him about thirty-seven years since in New York (at the house of my pastor, Rev. Dr. KNOX), a venerable-looking old man. During his pastorate he resided in the dwelling still occupied as the parsonage of the Presbyterian Church.

Our next pastor was the Rev. NICHOLAS VAN VRANKEN, whom some few of you still remember. He was born in Schenectady, May 24, 1762. After completing his preparatory studies he became principal of a flourishing academy in his native city, retaining this position for six years. This academy was the germ of Union College. While engaged in the work of instruction he pursued a course of theological studies under the guidance of the Rev. DERICK ROMEYN, but completed his course in New York under the direction of the Rev. Dr. LIVING-

STON. He was licensed to preach the gospel in 1790 by the General Synod, during the same session in which Mr. BLAUVELT was released from the pastoral care of this congregation. In October, 1791, having received a call from the United Churches of Fishkill, Hopewell, and New Hackensack, he presented himself before Synod for his final examination. This being sustained, he was ordained and installed on the 23d of November, the Rev. ANDREW GRAY, of Poughkeepsie, delivering the ordination sermon. During the term of his pastorate Mr. VAN VRANKEN officiated at Fishkill two Sabbaths in the month, the other two being divided between New Hackensack and Hopewell. At the commencement of my labors in this church there were many still living among us who had enjoyed Mr. VAN VRANKEN's pastoral care, and who cherished a vivid and grateful memory of his excellence as a minister and a man; but the most of these have in the interval passed away. Mr. VAN VRANKEN was a man of fine attainments, literary and theological, a fervent and eloquent speaker, and a most devoted servant of God. The loss of our records precludes knowledge of the results of his ministerial labors in this church; but the Rev. Dr. VAN CLEEF, of New Hackensack (the records of whose church are preserved), observes in a note to Rev. Dr. MABON, the grandson of Mr. VAN VRANKEN: "His labors were blessed, if I may judge from the additions made to this church during his ministry." A man of strong affections, Mr. VAN VRANKEN was ardently attached to the churches committed to him by the Holy Ghost, and

no inducement could prevail with him to sever his connection with them. He received a call from the First Dutch Church in Albany and one from the church in Schenectady, but to each of these invitations his reply was that he would live and die with his own people. During his pastorate preaching in the Dutch language was altogether relinquished in the associated churches. I have been told by a venerable elder of this church, JAMES GIVEN, Esq., who but a few years since left us for heaven, that so intimate was Mr. VAN VRANKEN'S knowledge of his people, and so great his tact, that when, according to the old Dutch custom, the communicants stood around the pulpit to receive the sacramental elements from the hands of their pastor, who, as he administered, was wont to address such words to each as his circumstances seemed to require, Mr. VAN VRANKEN'S quick eye in a moment took in individual peculiarities; and to the one who best understood the Dutch he addressed himself in that language, while the next, as better comprehending it, was spoken to in English. From all I have learned in former years, through my intercourse with those who had been his parishioners, but are now with him around the throne of God, he was a most faithful and devoted and consequently a dearly loved pastor. Mr. COBB, in his sermon, tells us that an elder of the church in Poughkeepsie once said to him: "Dominie, I hear that a great woe has been pronounced against you—a woe upon the very highest authority. Woe unto the man of whom all speak well." One who knew him, writing to his grandson, says that "his

personal appearance was prepossessing in the extreme ; a perfect man and gentleman ; his conversational talent was finely developed, enabling him to make the best possible use of a large fund of chaste anecdotes, and rendering him a most agreeable associate, as well as an instructive one, to all classes." This statement agrees with all I have learned respecting him. While he never lowered his ministerial character, he richly enjoyed a jest. Tradition hands down an incident to which I have frequently heard reference made as illustrative of his humor. Having visited one of his parishioners, as he was about leaving, the latter said : " Dominie, the next time you come bring a bag and I will fill it with oats." On his next visit Mr. VAN VRANKEN did take a bag with him, but it was one of unusual dimensions—two large sheets having been sewed together for the purpose. His friend took the sack, and, paying the Dominie in his own coin, filled it with oats in the sheaf.

During Mr. VAN VRANKEN'S life-time the parsonage, still standing, was near Swartwoutville, a location very central for the associated congregations. There he lived, and there, after a very brief but violent illness, he died on the 20th of May, 1804, in the forty-second year of his age and the thirteenth of his pastorate. His illness was so severe in its nature and rapid in its termination that the majority of the people knew not that their beloved pastor had been stretched upon a bed of sickness until they were informed of his death. A member of this church, Miss GERTRUDE BRINCKERHOFF—the oldest com-

municant at the time of his decease—left us in December, 1864. Her memories of the past were exceedingly accurate, and her descriptions vivid. She said that Mr. VAN VRANKEN having preached as usual on one Sabbath, the congregation assembled on the following Lord's Day to listen to the instructions of their loved and revered teacher. While they were waiting, expecting each moment to see him enter the sanctuary, the sad and startling intelligence was communicated to them that their pastor was not, for God had that morning taken him. She added that on the following Sabbath a stranger was expected to supply the pulpit of this church. Being herself delayed it was past the hour of service when she reached the house of God; but on entering she found that the preacher had not yet arrived, and the people were waiting for him just as they had been on the preceding Sabbath for their honored pastor. The sameness of the circumstances producing a conviction of their great loss simultaneously affected the whole assembly, and with bowed heads they yielded to bursts of sorrow which could not for a time be checked. The same venerable lady has told me of the immense throng which gathered at the parsonage to follow his remains to his grave in this churchyard, where they were deposited to rest till the morning of the resurrection. On the stone which designates his grave is the following inscription: "Glory to God alone. Sacred to the memory of the Reverend NICHOLAS VAN VRANKEN, Minister of Jehovah Jesus and Pastor of the Dutch Reformed Congregations of Fishkill, Hopewell, and New

Hackensack. This excellent man lived tenderly beloved and died deeply lamented by the people of his charge. He was born the 24th of May, 1762, and departed in peace and rested in hope the 20th of May, 1804, aged 41 years, 11 months, and 27 days. ‘The Lord gave and the Lord hath taken away; blessed be the name of the Lord.’”

Mr. VAN VRANKEN was married twice. Of his children, one, the Rev. Dr. SAMUEL A. VAN VRANKEN, after having for many years occupied some of the most prominent positions in our Church, was elected Professor of Didactic and Polemic Theology in our Seminary at New Brunswick, N. J., and died there, a man greatly beloved, in 1861. One son WILLIAM AUGUSTUS VAN VRANKEN, of Geneva, N. Y., still survives, and one daughter, Mrs. HARRIET V. V. MABON. A grandson, Rev. Dr. MABON, is settled in the ministry of our Church at New Durham, N. J. The widow of Mr. VAN VRANKEN subsequently married Colonel DERICK BRINCKERHOFF, and is still living among us—being now in her ninetieth year—and the oldest member of our Church, suffering to some extent from bodily infirmities, but still yielding the fruits of holiness and patience, happy in herself and contributing to the happiness of others. The esteem of the Classis for this excellent servant of God is manifested in the action of that reverend body, July, 1804. “Adjourned to meet at Red Hook, September 21. Ordered that the Rev. CORNELIUS BROWER preach a sermon at our next meeting sacred to the memory of our lately deceased brother, Rev. NICHOLAS VAN VRANKEN.” After the decease

of Mr. VAN VRANKEN, Classis, in October, 1805, dissolved the connection between Fishkill, Hopewell, and New Hackensack; and Fishkill became a separate charge.

The Rev. CORNELIUS D. WESTBROOK succeeded Mr. VAN VRANKEN. He was born in Rochester, Ulster county, in 1782, and graduated from Union College in 1801. Of this institution he was a tutor for two years. His theological studies were pursued under the direction of the Rev. Dr. JOHN B. ROMEYN, and he was licensed to preach the Gospel by the Classis of Albany in 1804. Mr. WESTBROOK was ordained to the ministry and installed pastor of this church in 1806. In the Treasurer's book, in which are recorded some occasional minutes of Consistorial meetings, I find the following entry: "Sunday, March 9, 1806, after previous publication, and after a suitable discourse from 1 Cor. v, 11, by the Rev. CORNELIUS BROWER, Mr. CORNELIUS D. WESTBROOK was ordained minister and bishop. CORNELIUS BROWER, Mr. BRODHEAD, and Mr. BARCULO, performing the same, ordained him, the said CORNELIUS D. WESTBROOK, Minister and Bishop over the first Reformed Dutch Church in the town of Fishkill, in the presence of the elders and deacons of the church and a very crowded audience." Since that time—sixty years ago—no ordination service has taken place in this church, though there have been two installations to the pastorate. Mr. WESTBROOK's service of the church appears to have commenced a short time previously to his ordination, his salary being payable from January 1, 1806. His pastorate here

was long continued, embracing a period of twenty-five years. Says his son, F. E. WESTBROOK, Esq., of New York: "This ancient and venerable church was the object of solicitude and affection of my late respected and beloved father from the date of his settlement to the time of his removal to a brighter world. It was his first love, and amid the varied scenes of his subsequent life the church and congregation he had left were always the object of his affectionate remembrance."

By many still with us he is well and tenderly remembered. A man of much reading, of very genial manners, and of a peculiarly benevolent disposition, he could not but be loved. Suffering humanity never passed under Dr. WESTBROOK's notice without receiving relief to the very extent of his ability. It is related of him that riding in a sleigh on a very cold day in the Highlands he passed a foot-traveler whose broken boots afforded no protection from the snow and cold. The Doctor took off his own boots and gave them to the poor man; then, wrapping his feet in a buffalo robe, returned to his own house. About July, 1830, Dr. WESTBROOK resigned his pastoral charge to edit the "Christian Intelligencer," the first number of which was issued at the commencement of the next month. He removed to Harlem, where he was also engaged in the instruction of youth. In 1833, being appointed Rector of the Grammar School at New Brunswick, he transferred his residence to that city, where he remained till 1837, when he resumed the active duties of the ministry, taking the pastoral care of the Re-

formed Dutch Churches at Peekskill and Cortlandt Town. In 1850 he resigned his charge and removed to Kingston, where he died, at a good old age, in the year 1858, leaving a widow, who still survives, and several children. During his pastorate the church at Fishkill Landing* was formed and ministered to by him in connection with his services to this church. For a number of years he preached in this village on the morning and evening of the Sabbath, and at the Landing Church in the afternoon. A few years prior to his resignation this church was separated from Fishkill, and in 1823 the Rev. WILLIAM S. HEYER, who has recently entered into his rest, was settled as their pastor. At a meeting of the South Classis of New York, held April 20, 1858, it was

RESOLVED, That the stated clerk be requested to forward to the family of the late Rev. Dr. WESTBROOK the following tribute to his memory:

“After a long, active, and useful life, the Rev. CORNELIUS D. WESTBROOK, D.D., for many years a member of this Classis, a father in Israel, and a veteran in the camp of Christ, has been gathered to his fathers in peace and in honor. In him all the best purposes of the life of man were accomplished, and he came to the grave in full age, like as a shock of corn cometh in its season.”

Our next pastor was the Rev. GEORGE H. FISHER, who was born in New York, where he received his education, graduating from Columbia College in the year 1821. His theological studies were prosecuted

* See Appendix D.

at the seminary of our church in New Brunswick, from which, after passing through the entire course, he graduated in 1825. Licensed by the Classis of New York to preach the gospel, he was during the same year invited by the church at North Branch to be their pastor and teacher, and on his acceptance of their call was ordained and installed by the Classis of New Brunswick. In October, 1830, he received and accepted a call from this church, where he labored with much fidelity and with marked success for the next five years. In October, 1835, he resigned his charge, having accepted a call from the Reformed Dutch Church in the city of Hudson, where he remained till 1842, when he became the pastor of the Reformed Dutch Church in Broome street, New York.- In 1855, having accepted a call from the Reformed Dutch Church in Utica, he removed to that city. In 1864 he assumed the pastoral charge of the Reformed Dutch Church at Hackensack, N. J., where he is still engaged in active labors for the promotion of his Master's glory.

On the 25th of July, 1836, I received a call to the pastorate of this church. Like my immediate predecessor I was born and educated in the city of New York, graduating from Columbia College in 1826. I commenced my course of theological studies at our seminary in New Brunswick in 1827, and graduated from that institution, and was licensed to preach the Gospel by the Classis of New York in April, 1830. In August of that year I was ordained by the same Classis, and installed pastor of the Reformed Dutch Church at Bloomingdale, then in the

suburbs of the city of New York. In October, 1831, having been invited to take charge of a new enterprise in Ninth street, New York, I resigned my call, and entered on another field of labor. A church was organized of which I was installed the pastor, and in connection with that church I continued to prosecute the work of the ministry until I accepted your call. Here, on the third Sabbath of August, 1836, I commenced my labors. Consequently I am now in the thirty-first year of my pastorate.

In the following year, 1837, the church at Glenham* was organized, being constituted in a great measure of members dismissed from this church and that at the Landing.

Thus we learn how the Head of the Church has watched over and blessed the churches whose history has been brought before us this morning. Until 1747 the only churches of any denomination in Dutchess county were the church at Poughkeepsie and our own. Then, and for some years subsequently, one pastor occupied the whole ground from Poughkeepsie to Fishkill. Now, in addition to the many flourishing churches of various denominations to be found in this district, we have two large and flourishing churches in Poughkeepsie, one at New Hackensack, one at Hopewell, one at Glenham, one at Fishkill Landing, and this the old church of Fishkill—seven churches, each having her own pastor, and being not only self-sustaining, but able and willing to take part in those grand efforts of the day,

* See Appendix E.

the aim of which is the conversion of a revolted, fallen world to God. From the reports presented by these churches for the year ending April, 1866, it appears that they numbered seven hundred and ninety-one families, fifteen hundred and sixteen communicants, and that the sum total of their contributions during the year for religious and benevolent purposes was \$7,445.57.

In the year 1757 the church at Hopewell was organized by a colony of nineteen persons from this church. About the year 1822 the church at the Landing was constituted by those who withdrew from this church for the purpose of effecting such organization, and in 1837 the church at Glenham was, as we have seen, formed by those whom we and our brethren at the Landing cheerfully dismissed for this purpose. Yet, though this church has thus with the cheerful relinquishment of brethren beloved aided in lengthening the cords of our Zion, she has not lost any measure of her own strength and life. When I began my labors here the number of communicants reported was one hundred and sixteen. There have since been received one hundred and ninety-seven on confession and ninety-seven on certificate. Our total number at present is two hundred and three. During this period one hundred and two of our communicants have passed away from earth. One of the elders of our church had fallen asleep a short time previously to my settlement, so that there were but seven to sign my call. Of these all are dead but one, and he, many years since, removed from this place. The ministerial brother

who, according to the rules of the church, presided at the meeting of Consistory when the call was executed, and signed it as the temporary president, is dead. The stated clerk of Classis who, when the call had been approved by them, gave it his official indorsement, is dead. The three brethren who, by the appointment of Classis, officiated at my installation, are dead. Six of the nine who then constituted the ministerial membership of the Classis are dead.

A few extracts from the occasional minutes of the Consistory which are found in the Treasurer's book of accounts may be presented, as both interesting in themselves and valuable for the information they impart on matters of a local nature. I cannot learn the precise time of the erection of the present church edifice, but from information heretofore derived from some of our aged members I have reason to think it was immediately after the close of the revolutionary war, about the year 1784. At a meeting of Consistory, held May 12, 1790, "a committee was appointed to investigate the accounts of the subscription list for the building of the Low Dutch Church at Fishkill Town," and a contract was entered into for finishing the church, according to written articles, October 27, 1790. It was resolved that the pews in the church should be exposed to sale on Monday, November 8. December 12, 1790, Consistory asked of Mr. BARNES his account for work done by him in rearing the spire of the church. 1793, June 25, the Consistory took measures for finishing the steeple of the church. 1795, June 1, the bill for finishing the new pulpit, amounting to about \$75, was presented

to Consistory. 1795, December 26, the Treasurer records the payment for a spindle ball, &c, for the steeple of £46 14s. 2d. August 17, 1796, Consistory examined the accounts rendered for finishing the steeple of the church.

Books were scarce in those days. At a meeting of Consistory, December, 1790, "a letter being laid on the table from the printer, Mr. POWERS, of Poughkeepsie, requesting the loan of a number of catechise books for the use of the Consistory of Poughkeepsie for a few weeks; RESOLVED, that the said books, being in number thirteen, be lent for the purposes aforesaid." At the same meeting two resolutions were passed, which in the present day would find little favor with either church officers or members. 1st. "That a petition be drawn and signed by this Board praying leave from the Legislature of this State to make a lottery for the raising the sum of £1,000 for the use of this corporation." 2d. "RESOLVED, That the Treasurer of this corporation shall, out of moneys in his hand belonging to this corporation, purchase a ticket in the New York lottery." And it was purchased; and the price (£2) and the number (2,671) were duly recorded.

Various alterations were made at different times in the interior of the church building. The iron rods by which the galleries had been fastened to the walls were removed, and wooden pillars placed underneath to sustain them. The pulpit, which originally stood in the middle of the northern side, was transferred to the rear of the church, and the door of entrance on the opposite side opening directly on the

street was closed, a door being opened on the front immediately under the spire. This change necessarily effected a change in the position of the pews on the ground floor. In 1854 the internal arrangement of the building was entirely altered. This alteration was effected under the direction of a committee, selected from the Consistory and congregation, consisting of JOHN GRAHAM, JOHN LOUNSBURY, JOHN SECORD, ANTHONY VAN WYCK, JOHN C. VAN WYCK, COERT A. VAN VOORHIS, and RICHARD H. BRINCKERHOFF. The old, high and uncomfortable pews were removed and replaced by others much more convenient for the occupants. The galleries were narrowed and lowered. The venerable old pulpit, with its high sounding-board (oftentimes to strangers the occasion of fear lest it might suddenly fall on the preacher), was taken out, and the rear wall of the church having been partially removed, a new pulpit was placed in the recess some eight or ten feet back of the site of the old, giving us a wide aisle in front of the desk and an additional row of pews. A furnace was placed beneath the church, and thus the room formerly occupied by the stoves became available. By the changes thus made some fifteen or eighteen pews were added to the church.

During the one hundred and fifty years of this church's existence she has had but ten pastors, including the present; or, perhaps, since during the troublous times two simultaneously officiated—the one for the Coetus, the other for the Conferentie party—it might more properly be said that but nine have sustained the pastoral office. From Mr. VAN VRANKEN'S settle-

ment to the present time—a period of seventy-five years—the pastorate has been held by four. Of the pastors of this church but two—VANNIST and VAN VRANKEN—have actually fallen asleep while engaged in the service of the church, Mr. RYSDYCK having resigned his call some time previously to his decease; and two, the Rev. Dr. FISHER and myself, are living.

It is a remarkable fact that during one hundred and forty-three years of this church's existence, not a single one of her young men went forth directly from her communion to prepare for the work of the ministry. But within the last seven years, three of our sons who have consecrated themselves to the work of Christ have been ordained to the Gospel ministry. Another has just received his license, and the fifth, if God shall spare him, will be very soon commissioned to make known to his fellow men the blessings of redemption through Christ.

But, having already occupied much time, and perhaps exhausted your patience, let me bring the subject to a close with the presentation of a thought the review of the past naturally suggests. One hundred years have elapsed since Mr. RYSDYCK was installed pastor of this church and entered on the faithful discharge of his duties. In the interval the churches with which he was associated have grown and strengthened, breaking forth on the right hand and on the left. But he and all his parishioners have passed away from among the living, and his successors, BLAUVELT, VAN VRANKEN, and WESTBROOK, have been called to render in their account to God.

Three generations of men have during that period exchanged time for the realities of eternity.

What shadows we are ! The past is the history of the future. We are following to the grave those who have preceded us. One hundred years hence — what changes shall then have taken place !

Who'll pass along our village street
 A hundred years to come ?
 Who'll tread this church with willing feet
 A hundred years to come ?
 Pale, trembling age, and fiery youth,
 And childhood with its brow of truth ;
 The rich and poor, on land and sea—
 Where will the mighty millions be
 A hundred years to come ?

We all within our graves shall sleep
 A hundred years to come.
 No living soul for us will weep
 A hundred years to come.
 But other men our lands will till,
 And others then our streets will fill,
 And others words will sing as gay,
 And bright the sun shine as to day,
 A hundred years to come.

A P P E N D I X .

Through the loss of a portion of our records it is impossible to furnish a full and accurate list of those who have constituted the Consistory of this church. We can only give the names of such as are recorded in the minutes in our possession.

“A.”

ELDERS.

Peter Dubois,	Abraham Brinckerhoff,
Abraham Buys,	Isaac Van Wyck,
Abraham Brinckerhoff,	Obadiah W. Cooper,
Hendrick Philips,	William Hoogeland,
Frans. De Lange,	Peter Bogardus,
John Brinckerhoff,	Henry Philips,
John Van Kleek,	Peter B. Dubois,
Henry Vanderbergh,	John Ackerman,
Elias Van Benschoten,	Tunis Dubois,
John Van Voorhis,	Duncan Graham,
Henricus Rosecrans,	John Anthony,
Louis Losee,	Jacobus Swartwout,
Jacob Brinckerhoff,	Cornelius C. Van Wyck,
Frans. Le Roy,	Robert R. Brett,
Cornelius Wiltse,	John Van Vliet,
Cornelius Van Wyck,	Richard Rapalje,
Jacob Dubois,	Abraham Dubois,
John Heermans,	Isaac Sebring,
Francis Brett,	Allard Anthony,
Isaac Romeyn,	Enos Wright,
Theodorus Van Wyck,	John R. Philips,
Elias Dubois,	Samuel L. Van Voorhis,
John De Witt,	Jerome Scofield,

David Romeyn,
 Foris Adriance,
 Louis Dubois,
 Thomas Van Dyck,
 Tunis Van Benschoten,
 Richard Van Wyck,
 Ephraim Schutt,
 Abraham Duryee,
 John Bailey,
 Peter Montfort,
 Jacobus Swartwort,
 Martin Wiltse,
 Evert W. Swart,
 Abraham Schenck,
 Jacob Dubois,
 Cornelius Cooper,
 Daniel Graham,
 Abraham Smith,
 Joseph Vail,

James Given,
 John H. Rosa,
 Daniel Van Voorhis,
 Ephraim M. Scofield,
 Samuel A. Hayt,
 Cornelius T. Pudney,
 Andrew Wight,
 T. V. W. Anthony,
 Charles Scofield,
 John W. Brett,
 John Lounsbury,
 John Graham,
 John Secord,
 Seely Slawson,
 William R. Vail,
 John C. Van Wyck,
 Henry Van Wyck,
 Stephen Bedford,
 Hyman B. Rosa.

DEACONS.

Abraham Brinckerhoff,
 Jacobus Swartwout,
 Henry Vanderbergh,
 Hendrick Philips,
 Foris Adriance,
 Isaac Romeyn,
 Theodorus Van Wyck,
 John C. Van Voorhis,
 Jacob Dubois,
 Isaac Brinckerhoff,
 Maas Ostrander,
 Jonathan Dubois,
 John Brinckerhoff,
 Louis Losee,
 Abraham Bloer,
 Cornelius Van Wyck,
 Cornelius Wiltse,

Peter J. Dubois,
 Richard Van Wyck,
 Daniel Philips,
 John R. Philips,
 John Van Vliet,
 Henry H. Philips,
 Richard Rapalje,
 William R. Van Voorhis,
 Abraham Dubois,
 George Bogart,
 Peter Dubois,
 Jerome Scofield,
 Adolph Van De Water,
 William H. Wiltse,
 Peter Bogardus,
 William E. Rapalje,
 Samuel A. Hayt,

Peter Montfort,
 Abraham De Graff,
 Henricus Rosecrans,
 Jacob Brinckerhoff,
 Richard Van Wyck,
 Rodolphus Swartwout,
 Tunis Van Benschoten,
 Adrian Brinckerhoff,
 John Bailey,
 Peter P. Dubois,
 John Sjurg,
 Abraham Van Voorhis,
 John Bernhalt,
 David Barker,
 John Ackerman,
 Cornelius Luyster,
 Elias Dubois,
 David Romeyn,
 Peter Outwater,
 Garret Storm,
 John Cooper,
 Philip Heermans,
 Cornelius Newkirk,
 Ephraim Schutt,
 Coert Van Voorhis,
 Benjamin Hasbrook,
 Peter Klump,
 John Dubois, Jr.,
 Peter J. Montfort,
 Adam Aalgelt,
 William Schouten,
 Hendrick Van Tassel,
 Jacob Vandervoort,
 Garret Luyster,
 Cornelius Adams,
 John Anthony,
 Isaac Norris,
 William Hoogeland,

James Given,
 David Smith,
 Samuel Meeker,
 Joseph Vail,
 Thomas Lawrence,
 John H. Rosa,
 Nicholas Anthony,
 Daniel Van Voorhis,
 William F. Wiley,
 Nathaniel Pepper,
 Samuel Bowne,
 Daniel I. Philips,
 A. A. Bogardus,
 Seely Slawson,
 Daniel I. Van Voorhis,
 Augustus Bedford,
 John Graham,
 T. V. W. Anthony,
 John W. Brett,
 John Lounsbury,
 A. Z. Van Voorhis,
 Frederic Cook,
 Henry E. Scofield,
 William R. Vail,
 John Secord,
 Nicholas H. Stripple,
 Francis H. Bowne,
 William Van Wyck,
 Anthony Van Wyck,
 Hyman B. Rosa,
 James E. Van Steenbergh,
 Jesse B. Horton,
 Alfred W. Lomas,
 William M. Horton,
 Richard B. Horton,
 Garret Dubois,
 Sylvester Southard,
 Harvey Rozell,

Shibboleth Bogardus,	James R. Needam,
Cornelius Bogardus,	Joseph Scofield,
Cornelius C. Van Wyck,	A. Gildersleeve,
Jacob Dubois, Jr.,	Herman F. Lee,
Samuel Quackenbush,	Theodore A. Rosa,
Theodore Anthony.	

CLERKS.

The only Clerks whose names are recorded are :

Daniel Graham,	William E. Rapalje,
Abraham Schenck,	Andrew Wight,
Martin Wiltse,	John H. Rosa,
John W. Brett.	

TREASURERS.

Daniel Graham,	Richard Rapalje,
Abraham Brinckerhoff,	James Given,
Abraham Schenck,	James E. Van Steenbergh,
Martin Wiltse,	John Graham,
Stephen Bedford.	

The members of the present Consistory are :

ELDERS.

John C. Van Wyck,	William R. Vail,
Henry Van Wyck,	Seely Slawson,
Hyman B. Rosa.	

DEACONS.

Garret Dubois,	Harvey Rozell,
Theodore Anthony,	Sylvester Southard,
Joseph Scofield.	

CHURCH MASTERS.

John C. Van Wyck,	Stephen Bedford,
John W. Brett.	

TREASURER.

Stephen Bedford.

CLERK.

John W. Brett.

“ B.”

After separating from the church at Fishkill, in 1805, Hopewell and New Hackensack formed a collegiate charge, and called as their first pastor the Rev. GEORGE BARCULO. Mr. BARCULO was born at New Utrecht, L. I., and pursued his theological studies under Dr. LIVINGSTON, being licensed to preach the Gospel in the year 1800. In 1805 he was called to the pastoral charge of Hopewell and New Hackensack, which he retained till 1810. He afterwards removed to Long Island, where he died in 1832.

The Rev. Dr. THOMAS DE WITT was the next pastor. He was born at Kingston, graduated from Union College in 1808, and entering the Theological Seminary at New Brunswick was one of the first class of graduates from that institution in the year 1812. In the same year, when just about twenty-one years of age, he was ordained to the Gospel ministry, and installed pastor of the United Churches, the Rev. Dr. CUYLER preaching the ordination sermon and the Rev. Dr. WESTBROOK giving the charge to the pastor. It being thought advisable to dissolve the connection between the two churches, Dr. DE WITT resigned his charge in February, 1826. Immediately receiving a call from Hopewell he was installed pastor of that church ; but this connection was terminated in 1827 by his acceptance of a call from the Collegiate Reformed Dutch Church in New York. There he continues to labor, still bringing forth fruit in old age.

The Rev. CHARLES WHITEHEAD, who prosecuted his theological studies in the seminary of our church,

and was licensed to preach the Gospel in 1826, succeeded Dr. DE WITT, being installed in June, 1828. During his pastorate the old church was taken down and the present edifice erected. In 1835 Mr. WHITEHEAD accepted a call from the Second Reformed Dutch Church of Somerville, N. J. After a few years of useful labor ill health compelled his resignation of his office. He has subsequently occupied important positions in the church, and at present is engaged as chaplain of the New York Hospital in ministering the consolations of the Gospel to the sick and suffering.

In October, 1835, the Rev. Dr. ABRAHAM POLHEMUS was installed pastor of this church. He was born in Astoria, N. Y., in 1812, graduated from Rutgers College in 1831, and from the Theological Seminary in 1835. In 1857, being called to take charge of the North Dutch Church just organized in Newark, N. J., he, after a season of much mental conflict, decided it to be his duty to accept the call; and to the great grief of the congregation at Hopewell, while his own heart was filled with sorrow in view of the separation, resigned his charge in April of that year. He entered on his new field of labor with the brightest prospects of success; but in August of the same year, while on a visit to his friends at Newburgh, he was prostrated by violent disease, which, after many weeks of great suffering, terminated his valuable life on the 28th of October, 1857, being twenty-two years to a day from the period of his ordination and installation at Hopewell.

Dr. POLHEMUS was one whom it was my privilege

and happiness to call my friend. It was about the same time we assumed the pastorates of our two contiguous churches, and for a little more than twenty-one years in intimate association with our beloved brother, **REV. DR. VAN CLEEF**, of **NEW HACKENSACK**, we labored together, having one heart and one mind; no division of sentiment even for a moment clouding the pleasure of a most delightful intercourse, hereafter, we trust, to be renewed in **Heaven**. If ever there was a man worthy to be loved, such a man was **DR. POLHEMUS**. I have often thought, when I looked on his noble frame and frank and lovely countenance, that in his case the outer was the symbol of the inward man. For in the present state of our nature there could not be a man more entirely free from every spot of meanness or selfishness. Nature had done much for him—grace did much more. It was not strange that his congregation cherished the most tender affection for him; it would have been strange if they had not. A sympathizing friend in affliction; one who ever mingled his tears with those who wept; a genial companion, while he never lowered the dignity of the ministerial office; a powerful and eloquent, while a faithful and earnest, preacher; a pastor during whose ministry two hundred and twenty-five members were added to the church on confession and certificate; one who knew not the fear of man, and was ever ready for every good word and work; we cannot wonder that his people wept when they were told that he must leave them, and wept still more bitterly a few months after when they gazed upon his lifeless body. At his request I presided over the

Consistorial meeting called to unite with him in an application to Classis for a dissolution of the connection subsisting between him and the church. It was a meeting of the deepest feeling. His past services were spoken of, and his continued and present usefulness, while the utter unwillingness of his people to part with him was forcibly expressed. Said one of his elders, "the beloved physician" who about two years since rejoined his pastor in heaven: "There is not a person in the church or out of the church who does not wish him to continue with us." Said another: "If Dr. POLHEMUS has decided that it is his duty to go, and will say so, I will concur with him in the application to Classis; but never will I move for his dismissal;" and this was the sentiment of all, so that we were compelled to adjourn without having accomplished the purpose for which we had convened. Subsequently, Dr. POLHEMUS having stated to Consistory that he was decided in his convictions of duty to take charge of the church at Newark, they consented, though very reluctantly, to the dissolution of the connection.

THE REV. OLIVER E. COBB succeeded Dr. POLHEMUS. He graduated from Yale College in 1853, and from the Union Theological Seminary in 1857, and was ordained and installed September 1 of the same year.

"C."

The first church edifice at New Hackensack was erected in this place in 1766. This was taken down and the present building reared in 1834.

After the dissolution of the connection between this church and that at Hopewell, in the year 1826, the **REV. DR. MAURICE W. DWIGHT** was called to be the pastor of this church. **DR. DWIGHT**, after graduating from Columbia College, N. Y., pursued his theological course in our seminary, from which he graduated in 1821. After a pastorate of about four years at Waterford he entered on his labors among this people, being installed December 13, 1826. Here he continued to discharge the duties of his ministry till the spring of 1833, when he accepted a call from the **First Reformed Dutch Church, Brooklyn, L. I.** In 1855 he resigned this charge, but continued to reside at Brooklyn till his decease, about the close of the year 1859.

REV. DR. VAN CLEEF says, in a note to me : “ I became his successor in the fall of 1833. I knew him quite intimately previously to this, and considered him a man of more than ordinary taste and refinement ; but I esteemed him more highly when I entered into his labors. He did a good work here, and embalmed his memory in the hearts of this people, who always spoke of him with great respect and affection. As far as I have been able to judge he was a faithful, conscientious, and painstaking pastor, looking well to the interests of his charge. He was a diligent student, and prepared his sermons with great care ; and as to style and finish, they were no common productions. I think that his character was remarkable for purity and loveliness, and withal it was very symmetrical. **DR. DWIGHT** as a preacher and a pastor had few superiors, while his genial spirit and

social qualifications were such as to endear him to a large circle of friends.”

The **REV. DR. CORNELIUS VAN CLEEF**, a graduate of Dickinson College, and also, in 1826, of our Theological Seminary, who had previously been settled in the Reformed Dutch Church at Athens, N. Y., for about six years, succeeded **Dr. DWIGHT** in the autumn of 1833, and now has almost completed a pastorate of thirty-three years.

“D.”

The first pastor of the church at the Landing after its separation from Fishkill was the **REV. WILLIAM S. HEYER**. **MR. HEYER** was born and educated in New York, graduating from Columbia College in 1815. He pursued his theological studies in the seminary in New York, under the direction of the late **Rev. Dr. JOHN M. MASON**, and after receiving license to preach was called to the care of the church at the Landing, and ordained and installed in 1823. Of **MR. HEYER** it could with truth be said that he feared the Lord from his youth. From the commencement of his Christian course to the end of his days he walked with God, living to glorify Him who had bought him with His blood. He was a man of fine natural talents, cultivated by a careful and extended education. His sermons were characterized by force of argument, clearness of style, and tenderness of persuasion. As a pastor he was truly faithful, and many are the seals of his ministry. During the whole period of his ministerial life **MR. HEYER** suffered from bodily infirmities, and when he resigned his

call in 1851, it was without the intention of ever taking another settlement. Removing to Newburgh he occupied his time, so long as his strength permitted, in visits of mercy to the prisoners in jail and the poor and neglected in the neighborhood. In January, 1866, after a very brief illness, he gently passed away from earth, to be for ever with that blessed Saviour whom he had so long loved and so faithfully served.

September 4, 1851, the Rev. Dr. D. McL. QUACKENBUSH, a graduate of Columbia College, and of the Theological Seminary of our church, was installed as the pastor of the church. In 1855 he resigned to take charge of a new enterprise at Brooklyn. He is now, as he has been for several years past, pastor of the Reformed Dutch Church at Yorkville.

He was succeeded by the Rev. JOHN H. SUYDAM, who, after graduating from our Theological Seminary in 1859, was on the 17th of June ordained to the ministry and installed pastor of the church. He resigned his charge November, 1862, having received a call from the First Reformed Dutch Church, Philadelphia.

The Rev. Dr. JOSEPH KIMBALL, of the Presbyterian Church, was called to succeed Mr. SUYDAM, and was installed in April, 1863. In October, 1865, he resigned to take the pastoral care of the First Reformed Dutch Church, Brooklyn, L. I.

In January, 1866, the Rev. MARTIN L. BERGER, a graduate of Union Theological Seminary, and pastor of the Reformed Dutch Church at Millstone, accepted a call from this church, and entered on his labors.

“E.”

On the 28th of February, 1840, the church built at Glenham was dedicated to the worship of the Triune God.

The Rev. JOHN G. JOHNSON, a graduate of Rutgers College, and of the Theological Class of 1839, immediately after leaving the seminary commenced his labors in the ministry at Glenham, and in May of the following year was ordained and installed. The church and congregation grew continually during Mr. JOHNSON's pastorate, which was continued till 1845, when he assumed the charge he still retains of the Reformed Dutch Church at Red Hook.

He was succeeded by the Rev. Dr. WILLIAM A. MILLER, who, on the 20th of May, 1846, was ordained and installed pastor of the church. Dr. MILLER graduated from Union College with the honors of the institution in 1842, and prosecuted the full course of theological study in our seminary at New Brunswick. His ministerial labors at Glenham were highly appreciated and very useful. But God in his all-wise providence soon laid his afflictive hand upon him, and in 1849, after three years of pastoral labor, he was compelled by loss of health to resign his call. From 1849 to 1856 he occupied the positions for which his talents and attainments eminently qualified him, first, of Professor of Languages in the Albany Academy, and then of Principal of that institution. His duties were discharged with great ability and to the entire satisfaction both of the Trustees and the community. During this period Dr. MILLER was still actively engaged in promoting the glory of his Master, occupying almost every Sabbath his health

permitted in preaching the riches of the grace of Christ. His health being apparently restored, in 1856 he accepted a call from the Reformed Dutch Church in Rhinebeck, and was welcomed with the utmost cordiality by his parishioners. But his health soon again failed. A violent cold taken while officiating at a funeral settled on his lungs. With the hope of regaining health he sailed for Europe, and returned in about six months with strength in some measure restored, but, as events proved, not established. After continuing for some time, though under much physical weakness, to discharge the duties of his office, he was constrained by his own sense of the hopelessness of his recovery, in 1859, to resign his call, after a pastorate of three years. He removed to Albany, his native city, where he remained, gradually declining, until on the 5th of November, 1863, in the fortieth year of his age, he slept in Jesus. A brother in the ministry, his class-mate in the seminary (Rev. Dr. T. C. STRONG), thus speaks of him: "In every position which he has occupied he discharged the duties with fidelity, energy, and success. Gifted with a mind well balanced and thoroughly cultivated, he was qualified for wide-spread usefulness. As a scholar he was accurate, well read, and fully equal to the standard of modern criticism. As a teacher he was thorough, analytical, and instructive. As a preacher he was sound in the faith, clear in his presentation of truth, logical in his reasoning, practical in exposition, and forcible in his appeals. As a Christian he was meek in spirit, ardent in his piety, and earnest in his endeavors to secure the salvation of souls. In the varied and tender relations

of the home he was all that the loving heart could desire or duty might require. Hence his name and memory will ever be as ointment poured forth to the wide circle of friends and loved ones who now mourn his departure."

The Rev. ISAAC G. DURYEA, previously pastor of the Reformed Dutch Church at Fallsburgh, succeeded Dr. MILLER, being installed in 1851. In October, 1852, he resigned the call to take charge of the Second Reformed Dutch Church at Schenectady. Mr. DURYEA was a laborious, devoted minister of Christ—abundant in labors—but his health was feeble, and in 1858 he resigned his charge. During the late war he was a chaplain in the army, and discharged his duties with great fidelity and efficiency. At the close of the war he was honorably discharged and returned to Schenectady, but only to die. His death occurred early in this present year.

On the 16th of June, 1853, the Rev. JOHN H. BEVIER was installed pastor of the church. Mr. BEVIER was a graduate of our Theological Seminary, and had been previously settled in the Reformed Dutch Churches of Shawangunk and Fordham; having also for some years been the editor of the "Christian Intelligencer." In 1860, Mr. BEVIER having accepted a call from the Reformed Dutch Church at Newtonville, resigned his charge. He is now the pastor of the Reformed Dutch Church at Rosendale, Ulster county.

From 1860 to 1865 the pulpit was supplied by the Rev. EDWIN HOLMES, to the great acceptance of the congregation.

In November, 1865, Rev. FRANCIS A. HORTON, a graduate of Rutgers College and our Theological Seminary, was ordained and installed in the pastorate.