

**The First English
Presbyterian Church
In Amwell**

By Rev. John Backer Kugler, A. M.



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REV. JOHN B. KUGLER.

✓
THE HISTORY
OF
THE FIRST ENGLISH
PRESBYTERIAN CHURCH
IN AMWELL

BY
REV. JOHN BACKER KUGLER, ✓ A. M.
" "
CLINTON, N. J.

1912

THE UNIONIST-GAZETTE ASSOCIATION
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DEDICATION.

IT IS IN HARMONY WITH THE FITNESS OF THINGS THAT

I DEDICATE

THIS HISTORY TO YOU

ANN ELIZABETH CRAMER,

MY BELOVED WIFE.

I do this to express my appreciation of your great helpfulness in the work we shared for the Master; and with the intent, that it may serve as a *Memorial* of your faithfulness in his service, after we shall have finished our Mission. It was while the June roses were blooming in eighteen hundred and seventy-three that you permitted me to call you by my own name. From that day onward, the charm of your personality has blessed my home. At once your enthusiasm for the Saviour's work kindled a like zeal among the Church women, so that they gladly followed your leadership without faltering during the ten years we continued in the home Church of your girlhood and young womanhood. This is an achievement, I believe, rarely equalled, never surpassed.

And further, the same unswerving devotion to duty on your part was a large factor in accomplishing blessed results in the other churches in connection with which our lot was cast.

JOHN B. KUGLER.

2/17/13

FOREWORD.

The writer is aware that from the viewpoint of the stranger this History may seem to be burdened with unimportant statements. Be it so. In reply he begs to say that in its production his aim has been to aid a venerable Mother to tell the Story of her life to her children. True, multitudes of these children have obeyed the Master's call to come home; yet there are others who fondly gather within her doors for worship, while vaster numbers of her children and children's children are scattered and settled in nearly every State of the Union.

From these scattered children have come to the writer, again and again, requests for just such unimportant facts (but very important to a child), as are here given.

His deep regret is, that many of these requests must ever remain unanswered. Conscious of this, and other deficiencies, yet after long and persistent research, he submits this record of those whose memories we fondly cherish, along with this venerable Mother Church for which his affection has increased with years of devoted service, with the desire that it may awaken a stronger attachment to this Church of Christ, and a gladness like that of the Psalmist, when they say unto us: Let us go into the house of the Lord.

JOHN B. KUGLER.

Clinton, N. J., March 5th, 1912.

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PERIOD I.

THIS IS THE COLONIAL PERIOD; EXTENDING FROM THE
ORIGIN OF THE CHURCH TO THE DECLARATION
OF INDEPENDENCE.



The Amwell First Church

PERIOD I.

SECTION I. FIRST THINGS.

Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.—
Ps. 48:12-13.

THE text assigns two duties which claim our attention. The one is to recognize the full equipment of Zion for defense and safety and fellowship as shown by tower and bulwark and palace. And so confident is the psalmist of security that he asks for a military inspection of Zion's security. And yet it is patent to all believers that he does not so much rely on these fortifications for the protection of Zion, as upon the more essential fact, that God is known in her palaces for a refuge. It is this most precious truth, wrought into the very fibre of the Jewish patriot who, rejoicing in this relationship, exclaims, "The Lord is my rock, and my fortress, and my deliverer." We would be disloyal to our divine Master not to recognize his indwelling in the Church now, as really as in the past. For safety and for victory, the Lord of hosts is with us; the God of Jacob is our refuge. God is good to Zion, and he would have his goodness known. For lack of this knowledge men perish.

Hence the second duty enjoined is to make known

the fact of God's indwelling in his Church, as the source of her life, and strength, and safety. And knowing this each generation is to "tell it to the generations following." And while thus he continues to be his people's strength and safety, be it remembered that the instruments of his care, and the gifts of his love may differ. The tower and bulwark of the Church to-day are the finished atonement, the risen Christ, the gift of the Spirit, the completed Bible, the ministry of the Word, the appointed Sacraments, and the consecrated lines of her sons and daughters. The monuments, documents and sacraments of both Old Testament and New, by stress of example, show how God would have us make known the former victories of his grace to the present generation; then, gathering up the achievements of the past and present, to "tell all to the generation following." Herein is divine authority for Church History. In obedience to this authority we are assembled here to-day to tell the story of the Amwell First Presbyterian Church. So far as our own experience demands this would be an easy task.

But to gather up the neglected and forgotten past in the history of this venerable Church, and from a line here and a name or date there, to tell what God has wrought in her, and by her, has been found most difficult to accomplish. And I am conscious that this attempt to tell the story of his doings in the past to the present generation, and to put it on record for the generation following will be found far from satisfactory. To shield myself from too severe criticism for such deficiency I beg to state that the Records of the Session of the Church are lost from the unknown beginning up to 1821, or a period of

at least eighty-four years. And the Records of Trustees and Congregational Meetings are also lost up to 1792, a period of at least fifty-five years.

To cover this long period we must rely first upon the Records of the Presbytery of New Brunswick, with a record or two on the minutes of the Presbytery of Philadelphia.

In addition to these chief sources of information we have a few subscription lists and other scattered papers, preserved by Jasper Smith, one of the early and most active members of this Church. We have also been able to cull a few facts from Hodges' Constitutional History of the Presbyterian Church, from Alexander's Log College, from Murphy's Presbytery of the Log College, from Nevius' Encyclopedia, from Mott and Blattenberger, who have reaped and garnered all the full sheaves from this field, from Sprague, and Webster, from Smith's, N. J., and Snell's Hunterdon County, from Cooley of Ewing, and Hall of Trenton, from Beatty, Kirkpatrick and Converse; from family records furnished by several members of this congregation, from correspondence with distant ministers and professors, and from visits of inquiry and research to distant cities, and last of all, from the memorial stones and monuments in yonder cemetery, where sleep the beloved dead of the congregation.

Yet we do not know the date of the organization of the Church, nor who were its first members, nor the names of the persons active in its establishment. However, there are many facts of much value pertaining to the early history of the Church, which we deem worthy of being recorded. The small country Church is too often looked

upon as an institution of but little importance to the State or the Church at large. Yet I am confident that the history of this Church, along with scores of others, similar in location and numbers, will show how erroneous that opinion is. This Church not only has a history, but that history shows it to be a factor of great efficiency and influence in the nation and in the Church at large. In the first place, the Church stands on historic grounds, and is identified with "the beginnings of things." A tribe of Indians living near the site of Hartsville, Pa., had a path to and across the Delaware at Lambertville, and thence to Newark, by way of Mt. Airy, Ringoes and Reaville. In time this path became the Old York Road. In a deed for land at Ringoes, dated August 25th, 1726, this is described as the King's Highway, that is called the York Road. That road passed the doors both of the old Church and that in which we now worship. And this is historical ground in a higher sense.

The oppressions of Charles II, who died in 1685, toward dissenters of every phase of faith, such as Quakers, Puritans, Independents and Presbyterians, and the greater sufferings visited upon the same people by that monster of cruelty, his brother, the Duke of York, who reigned as James II, until December 25, 1688, drove many of these most valuable citizens from the kingdom. Some went to Germany, others to Holland, and many came to the Colonies in America. And, though the government changed for the better, in subsequent reigns, yet religious privileges were much restricted, especially from 1714 to 1740. As a consequence, multitudes of the oppressed came to America for the freedom they could not find at home.

The revocation of the Edict of Nantes by Louis XIV of France in 1685, and like oppressions in the Palatinate, now covered chiefly by Bavaria and Baden, had a similar effect, in driving many earnest souls from their own country, of whom thousands came to America.

Fronde says that in two years, after the Antrim Eviction, 30,000 Protestants left Ulster, in the north of Ireland, for a land where there was no legal robbery. Ships could not be found to carry the people who were eager to go. The rich and spacious Amwell Valley at an early day received many of these worthy immigrants. Some landing at Philadelphia, proceeded to Lambertville, and came into the valley from the west. Others landed at Perth Amboy or New York. Many settled on Long Island, others on Staten Island, who eventually came over to Jersey, journeyed up the Raritan, and finally settled in Amwell.

Such a people will make history. They will also organize a church and form a state. So worthy an ancestry should inspire us with the determination to be their worthy sons. These are the people who formed this Church. But when? We do not know. But in 1738 the Synod of Philadelphia ordered that the members of the Presbytery of Long Island should be united with the Presbytery of East Jersey, and be henceforth known by the name of the Presbytery of New York. The same year came a supplication of some members of the Presbytery of New York to be erected into a new Presbytery with certain members of the Presbytery of Philadelphia. The petition was granted and the churches to constitute the Presbytery mentioned. And it was ordered that said

Presbytery be known by the name of the Presbytery of New Brunswick, and that the time of their first meeting be the second Tuesday (which was the 8th) of August next, and that they meet at New Brunswick. Amwell First was at this time a member of the Presbytery of Philadelphia and was by this order made a member of the Presbytery of New Brunswick. It was then an organized Church, having a house of worship. This date, 1738, 160 years ago, has long been that, from which the existence of this Church has been known or recorded. That it was then an organized Church, with a house of worship, is evidence conclusive that its origin was prior to this date. After long research I have been able to carry the date back one year. From the records of the Presbytery of Philadelphia we learn that Francis McHenry, before leaving Ireland, married the eldest daughter of Hugh Wilson, who emigrated with his family and friends to America, and was among the first purchasers at Craig's Settlement in the Forks of the Delaware.

McHenry appeared before the Presbytery November 10th, 1737. He was licensed after examination and directed to supply Amwell, Bethlehem and other vacancies in Hunterdon County, N. J. The date of his preaching here is not given. Again, Hugh Carlisle, most probably from Ireland, or Scotland, was admitted into the Presbytery of Newcastle in 1735. He joined the Presbytery of Philadelphia in 1736. He was called to Newtown and Plumstead, in Bucks County, Pa., in 1737, but declined the call. He was sent by the Presbytery to supply Amwell and Bethlehem, in Hunterdon County, N. J., with other vacancies. Which of these two men came first

to our Church the records do not definitely state, but both were sent or ordered in November, 1737. Here again we have the Church, but not the date of its origin, but showing its existence 161 years ago.

While unable to give that date definitely, we are warranted in placing it long previous to 1737. This, on presumptive evidence. Presumption, it is true, is not history, but presumptive evidence may be so strong as to demand consideration. Such it is as to the earlier date for the origin of this Church.

In the first place, the people were on the ground in sufficient numbers, and with character and religious tendency of such a degree as to make a church a necessity to their full enjoyment. In fact they left home and settled in America in order to secure for themselves church privileges to the full. What here they sought more than anything else was "freedom to worship God." It is wholly improbable that such a people would remain long without a church.

This is confirmed by a writer belonging to the Episcopal Church, who, speaking of Amwell and Hopewell as early as 1718, regrets the presence of so many Dissenters in this part of the Colony. The Episcopal Church of Amwell, St. Andrews, was situated near the present village of Ringoes, where the old academy now is. It was in existence as early as 1725, having been organized under a charter granted by the Crown, by a Missionary of the "Society for the Propagation of the Gospel in Foreign Parts." Because of this royal favor, and the bigotry of Lord Cornbury, the Episcopal Church was founded at this early day, but by its own testimony had the masses

of the people against it. Such testimony is of great value. Thirdly, Nevin in his History of the Presbytery of Philadelphia, page 104, states that Robert Orr, a probationer from Ireland or Scotland, having preached sometime for the churches at Maidenhead (Lawrence) and Hopewell (Pennington), presented his credentials to Presbytery in 1715. They were approved, and a call being presented by Phillip Ring, he was ordained at Maidenhead October 20th, 1715. "His field," says the historian, "embraced the ground covered by Lawrence, Pennington, Trenton First Church, which is Ewing, Trenton City, Titusville, and *perhaps* Amwell."

Dr. Sprague, in "Annals of the American Pulpit," contends that it is highly probable that Orr preached at Amwell. Webster, in his History of the Presbyterian Church in America, also maintains that Orr preached at Amwell during his pastorate from 1715 to 1719. When we remember Mr. Webster's great diligence in searching the early records of the Church, his testimony adds much weight to the reasons given for believing in this early date for the existence of the Amwell Church. But taking either date, that of 1737, where we have solid ground from the mention of the Church in the Minutes of the Presbytery of Philadelphia, or the presumptive date of 1718, at which time the Dissenters of Amwell are mentioned by the Episcopal writer, or 1715, under Orr's ministry, the Church comes into existence amid events of great, historic interest, and may rightfully claim a place with "the beginnings of things" in this country.

Let us note things ecclesiastical. The first Presbytery was formed in 1705 or 6. The first Synod was formed

out of the four Presbyteries, in 1717. The Adoptive Act was passed in 1729. By this act the Westminster Standards, Confession of Faith and Catechisms were made the doctrinal standards of the Presbyterian Church in America. Simple as the record of this event is in the minutes, there never has been an act passed by what is now the Great Presbyterian Church in the United States of America so far reaching and salutary as that which received "the Westminster Standards as containing the System of doctrine taught in the Holy Scriptures," or to give the exact language of the members of Synod, which "declared these Standards to be the Confession of their Faith." And, again, it is certainly a distinguished honor, at this day, to have been a charter member of the Presbytery of New Brunswick at its formation in 1738. This Church likewise has the honor of having been identified with the "beginnings of things" of historic interest in the State. Hunterdon County was set off from Burlington, March 11th, 1713, only a year before the death of Queen Ann, and was named after Brigadier-General Robert Hunter, who was Governor-General of the Provinces of New York and New Jersey at the time.

Hunterdon County then extended south to the Assanpink, and Trenton was the county seat. It contained the territory now embraced in Morris, Sussex, Warren and most of Mercer, as well as the present territory of Hunterdon. The boundary lines of the county on the north and northeast were fixed in 1738. Mercer was set off a century later. But it thus appears that the history of this Church and of the county run in nearly parallel lines.

From its origin until 1728 the county was deprived of

representation in the General Assembly of the Colony. This privilege had been suspended by Queen Ann "until her Majesty's royal pleasure was further known." In 1728 King George declared it to be "his royal pleasure" "that Hunterdon County should, in the future, have two representatives."

At that time John Reading, a member of this congregation, assuming that the Church had an existence at that date, was a member of the Council of the Province of New Jersey, having been appointed to the office in 1720. His interests would lead him to co-operate with the representatives of the county for its welfare and advancement.

From 1689 to 1702 the proprietors of the Colony of New Jersey were vexed and distracted by the many rival claimants for the Government. Wearied by this political intrigue, these proprietors surrendered their rights of civil jurisdiction to the Crown, retaining only ownership to the soil. Thereupon the Colony was accepted by her Majesty, Queen Anne, and united to that of New York, with Edward Hyde, known as Lord Cornbury, Governor of both Colonies.* Cornbury was a most unworthy Governor. The colonists found themselves in a worse state than before. They complained of the Governor to the Queen. They described him as "trifling, mean and extravagant."

On this complaint the Queen removed him. He was succeeded by eight others from the time of his removal until 1738. The colonists wearied of their union with

*Smith's New Jersey, p. 218, and Ridpath's History of United States, p. 208.

New York, by which they were overshadowed, and, because of her larger numbers and influence, that Colony received the greater part of the Governor's attention. From 1728 to 1738, petition followed petition on the part of the Assembly for a separate Governor for New Jersey. It is evident that the Ciuncillors united with the Assembly in this petition, from the fact stated that they united with them "in most hearty and sincere thanks to his Majesty, George the Second, for having, at their earnest Petition, appointed a Person to govern this Province Solely." This "Address" was signed "by order of the Council."

JOHN HAMILTON, Spr.

And by order of the House of Representatives.

JOSEPH BENNET, Spr.

[New Jersey Archives, Series VI, p. 58.]

Of that Council John Reading was an honored member, and had been since 1720. He was also at that time a member of this congregation. We have then these two interesting facts, viz., that in the year 1738, in which this Church was received as a corporate member of the Presbytery of New Brunswick, a commission arrived, appointing Lewis Morris Governor of New Jersey, and separating the Colony in its government from that of New York. Here, again, this Church and the State, with Mr. Reading connected with both, move forward on synchronous lines to that common date, 1738, when, under a new administration they were better fitted for their respective spheres of usefulness. Who were the people of the Church at that early period? While this inquiry cannot be fully answered, there are some very important facts to gratify

us, gathered from the memorial stones in our cemetery and from family records.

There are families in the Church at the present time whose ancestors reach back to her earliest days, and whose first records are on these tombstone memorials. We have with us other families with such memorials going back to nearly the same date, and when we examine the plots we find near these graves others unmarked and undated, but bearing evidence of being older graves, and hence showing that these families have also been on the ground from the earliest days of the Church. Then again there are many old graves marked with names no longer represented on the Church records.

Among the oldest graves in our cemetery we mention the following: Jacob Mattison, died December 7th, 1804, aged 95 years. Ann, wife of Jacob Mattison, died June 30th, 1761, aged 52 years, 5 months, which makes the birth of both in 1709. Joseph Mattison, died August 26th, 1745, aged 34, and Ann Bishop, wife of Joseph Mattison, died May, 1748, aged 31 years. The Mattison family furnished several men for the Army of the Revolution. One of these was the ancestor of Mrs. Van Fleet, widow of the late Vice-Chancellor Van Fleet. The Hoaglands are one of our oldest families, of which Jacob Hoagland is still with us as a member of the Church. John Hoagland, born 1761, and died 1842, aged 81 years. Derrick Hoagland was the first representative of the Church in Presbytery, of whom we have any record. He heads the list of elders of the Church, and was commissioner to Presbytery at Bound Brook May 30th, 1753. He was a prominent man in the affairs of the township

during that early period. John Brown, a native of Bristol, England, born 1721, died March, 1797, aged 76 years. Garret Schenck, born 1716 or 1719, died 1791. His wife, Mary, born 1720, died 1778. William Schenck, born 1727, and died 1806, aged 79 years. Captain John Schenck, born 1750, and died 1823, aged 73 years. See Appendix 2, p. 284. Another member of this family is Captain Garret Schenck, born 1782, and died 1858, aged 76 years. Up to a very recent date the Schencks were numerous on the rolls of this Church. At present the family is represented by only one family, viz., Mr. Rhutson Schenck, and his wife.

The grave of Aaron Van Doren is found in the cemetery. He was born April 8th, 1730, and died September 30th, 1792, which dates make him to have been one of the old families of this congregation, but the family is no longer represented among us. The same is true of Jacob Kershaw. He was born 1744, and died 1818, seventy-four years of age. He is the representative of a large family here in the early days of the Church, but is no longer found among our people.

THE CASE FAMILY.

Subsequent records will make frequent mention of the Cases. Dr. Mott, in his valuable history of the Presbyterian Church of Flemington, says: John Philip Case came to this country from Germany in 1738, and purchased from Penn a tract of land on which he built the first house in the neighborhood of Flemington. The date is slightly in error, both for the arrival of the family and the purchase.

Chambers, in his history of the Germans in Hunterdon County, places the arrival of the Cases in 1730. And I have in my possession a deed conveying a tract of land from the same Penn plantation to one William Anderson in the year 1737. The deed describes Anderson's purchase as joining lands of one Philip Kase. The conveyance was made by Thomas Penn, for himself and his brothers, John and Richard. The signatures were taken March 1st, 1737, by John Reading, "one of his Majesty's Commissioners." This document has additional interest because it bears the signature of John Reading, as well as that of Thomas Penn. The Cases have been connected with the Church all through its history. Several families of this name are now in the congregation, although Mrs. Martin Bellis and Mrs. Robert Smith, daughters of Lewis Case, are the only communicant members of the Church at the present time.

The family was represented by Jacob Case, born August 11th, 1765, and died January 4th, 1850, and John L. Case, born January 24th, 1806, and died September 23d, 1883, and more recently by Mr. Lewis Case, who, during my pastorate, moved to Flemington. At different periods the family has rendered efficient service to the Church.

THE HOLCOMBES.

Another of our old families is that of the Holcombes.

John Holcombe, of Abington, Pa., purchased a tract of land November 16th, 1705, of one Richard Wilson. This land, then a wilderness, is now covered in part by the borough of Lambertville. At that time the name for

the village was Corryell's Ferry. In 1724 John Holcombe was appointed one of the freeholders for Amwell township. In 1725 he was collector. In 1726 he was again freeholder, showing him to have been a man of affairs in the early days of the township.

John Holcombe bequeathed to his son Richard the farm he bought of John Ways. It was situated just north of the borough. Richard served in the Revolutionary War. He also entertained General Washington in the stone house erected by his father on the farm just mentioned. This was just before the battle of Trenton. The early Holcombes were Quakers. Tradition says they came from Devonshire, England, and not long after the arrival of William Penn.

From John Holcombe are descended all the Holcombes in this part of New Jersey. During the early days of this Church Lambertville was a part of the congregation.

Richard Holcombe and Hannah Emley, his wife, were the parents of Miss Ann Holcombe, who became the wife of Furman Romine, grandfather of Charles Romine, and great-great-grandfather of Dr. George L. Romine, of Lambertville, with whom Mrs. John Emiley Holcombe is connected. I may add to this Mrs. Holcombe was Miss Emma A. Skillman.

The Church at Mount Airy, or Amwell II, was organized in 1754, by our first pastor, Rev. Eliah Byram.

The Church at Lambertville was organized much later. Both of these Churches contain families originally connected with our Church.

The Holcombes have long been prominent in this Mother Church, also in these two Churches of later date.

Trustee Peter Q. Holcombe and his brother, Deacon John Emiley Holcombe, are son of John Holcombe, an honored elder and Sabbath School Superintendent of our Church. And the late esteemed Mrs. Caleb F. Quick, and Mrs. John Quick, both very active and useful members of this Church, were members of the Holcombe family.

THE CORYELLS.

The Coryells, an old family of Lambertville, were in this Church during its early history. After the Revocation of the Edict of Nantes in 1685 they came to this country, landing at Perth Amboy. They settled soon after that near Dunellen and Newmarket. Their church connection was with the First Reformed Church, of Somerville, where many of their children were baptized. In 1732 John Emanuel Coryell came to Amwell and purchased a large tract of land, on part of which Lambertville is located. He made other purchases in 1737. In 1743 his name appears as one of the witnesses to the will of John Holcombe. In 1748 he is named among the managers of the "Amwell Lottery, gotten up to raise funds to finish the Presbyterian Church, and to purchase a parsonage." At that time the family had control of the ferry at Lambertville, which connected the king's highway from Philadelphia to New York. This family had the honor of aiding Washington crossing the Delaware and in preparation for the movement on the Hessians at the battle of Trenton.

After the organization of Amwell II Church at Mount Airy, the Coryells were in connection with that Church

and so continued, as did many of the Holcombes, until the organization of the Church at Lambertville in 1822. From that time onward the Coryells have been identified with the Lambertville Church.

THE STOUTS.

The Stouts, said to be one of the largest families in the United States, have been identified with the Church throughout its entire history, and they may be found today in nearly every department of human industry and in almost every section of the country. On the subscription paper of February, 1753, we not only have the names of James and Jonathan Stout among the subscribers, but James Stout is one of the four persons named in that paper for receiving the subscriptions. This paper is our oldest written document.

The name occurs in many, if not all the subscription papers of the Church during that century. Because of the vast numbers of the family it will be impossible to give anything approaching a record of it in this history. But because of its early connection with the Church and intermarriage with a large number of its families, we must repeat a few of its widely known facts of the family's history. A history of the family was printed at the Herald office, Hopewell, N. J., in 1878, which was written in 1823. This part of the history has since been enlarged, and the whole referred to, or copied in part by subsequent writers. The first of the name in America was Richard Stout, who was born in Nottinghamshire, England, and was the son of John Stout. Richard, when quite young, left home and went aboard a war vessel

and served in the British navy for seven years. He got his discharge from this service at New Amsterdam, now New York.

At or near the same time a ship left Amsterdam, in Holland, for New Amsterdam. She was driven by the wind out of her course, and landed near Middletown, Monmouth County, N. J. The vessel was freighted with passengers, who with great difficulty reached the shore. Here they were met with hostile Indians, who murdered or thought they had, all who landed. One woman, Penelope Van Princes, whose husband had been killed by the Indians, regained consciousness after the Indians had gone away. She crawled to a place of hiding, where, after she remained for a short time, she was found by an Indian of a friendly disposition, who cared for her until she recovered from her wounds. Then he took her in his canoe to New Amsterdam and sold her to the Dutch. Legendary as this appears, this narrative is considered genuine history by the Stouts themselves. The man Stout of whom we have spoken and this widow Van Princes became acquainted in New Amsterdam, were married, and soon after went to Middletown, where Penelope had lost her first husband. This was in 1648. At that time there were but six families in the settlement, including themselves. From this couple we have the Stouts of this country.

As I have said you will find them on almost every record of our Church's history. Their name is found in the old cemetery of the Church. They will be found on the roster of the Army of the Revolution. You will meet with it to-day in the different communities to which you

may go. We shall meet them in subsequent parts of our history and find them in places of usefulness and honor.

THE CHAMBERLAINS.

Elder James Prall Chamberlain represents another of our old families. Also a cousin, Lewis Chamberlain. Elder Chamberlain was born December, 1825, and is the son of Lewis Chamberlain, born December 18, 1797, and died November 24th, 1830. He and Lewis first mentioned are grandsons of Lewis Chamberlain, born 1749, and died January 15th, 1812. They are great-grandsons of Lewis and Leucetia Chamberlain. It is not known when this earliest Lewis was born, but he died about 1762. A family record in existence says that Leucetia his wife, was born in 1709, and died in 1812, making her 103 years old. Another record, however, makes her age a trifle less than one hundred years.

This family of the Chamberlins lived on lands now owned in part by the two Chamberlins first mentioned. The farm of Martin Hoffman, lying between the two, is also a part of the original tract. Subsequent history will speak of the official relation of James P. Chamberlin to this Church.

THE HILLS.

The Hill family, well represented in the Church at the present time, appears on our earliest records.

On the subscription paper of 1753 we have the names of Jonathan and Samuel Hill. The names occur in the same order on papers of a later date. As the name of Jonathan disappears, the name of Isaac occurs and con-

tinues down to 1789, when we have the name of Richard. We have no family record to assure us that Jonathan was the father of Samuel. They may have been brothers, but more probably it was father and son, as Samuel is believed to be the father of Isaac, because in each case they stand in the same order. Up to 1789 Samuel and Isaac are found on the subscription papers of the Church giving liberally for its support.

Isaac Hill was the father of Joakim, the maker of the old fashioned eight day brass clock, still highly prized by those fortunate enough to possess one. In 1791 Isaac and Samuel joined in the movement to establish the Presbyterian Church at Flemington. After this they became useful members of that congregation, Samuel being for several years a trustee and Isaac an elder. Other sons of Isaac were William and Thomas. They remained with the congregation of the Mother Church. Thomas lived on the farm now owned by Whitefield Case. His children were Joseph, William, Theodore and Calvin, and Ara, wife of Clinton Blackwell. Joseph resided on the homestead farm and his family attended, and some were members of the Church during my pastorate. His son, George, was one of our active trustees. William was himself a member of the Church and also several members of his family.

It should be said in honor of the abiding consistency of his esteemed wife that according to a concurrent opinion of friends and neighbors, Mrs. William Hill exerted the influence more than any other that led her husband and several of her children to follow her example in the service of the Saviour. Of these, Ira and Miss Bessie, united

with the Church during my pastorate, and later I was called upon to perform the funeral services for both Joseph and William. And what was more sad, after retiring from the pastorate, to render the same service for Ira, who became entangled in the machinery of the mill and was killed. Bessie, after serving the Church many years during my pastorate and afterwards as organist and leader of the choir, died early in life, "her sun going down while it was yet day," and I was called to officiate at her funeral. Alvin, son of William, became an elder of the Church, an office for which he was well fitted.

Ara (Mrs. Blackwell), was one of our most faithful Christian women, ready at all times to serve the Church and the Master in the cause of missions, in whatever her hand found to do. And, again, for her, the funeral service was rendered after I had left the Church. So we meet "at the closing scene," and say farewell "until we meet beyond the river."

THE SUTPHINS.

Deacon Lewis Sutphin, with his wife and children, are members of one of the original families of this Church. They are represented throughout the entire history of the Church. Members of the family are found on the Church's oldest document. They can be traced back as follows: The Sutphins, or Zutphens, may still be found at Zutphen, a town and fortress on the Yssel in Holland. There the Zutphens of Holland can trace back their family record for a thousand years, and even before this, to Denmark, whence they came with the "Northmen" to Holland.

Derick, or Direk Janse Van Zutphen, married Lysbeth Van Nuys, stepdaughter of Aneke Janse Van Nuys. Her real name was Lisbeth Janse Jacobs.

Derick Janse and his wife came to America and settled at New Amsterdam, Long Island, in 1651. Their children were Jacob, born 1684, John, born 1686, Derick, in 1688, and Guisbert, in 1690. That part of the family at present connected with the Amwell Church trace back to Jacob. Jacob married Engethe Bennet, and in 1717 moved to Freehold, Monmouth County, N. J. Among the children of Jacob was his son, John, born 1711, who died 1784. John married Penelope Stout, daughter of John Stout, and granddaughter of the John Stout who was the son of Richard Stout and Penelope Van Princes, his wife, whose tragic history has been given. These persons were married in 1648.

The son of this John Sutphin was Derick, born July 14, 1743, and died 1831. Derick, or more probably his father, John, while Derick was yet very young, moved from Monmouth to Hunterdon County and settled in Amwell Township. He married Ann Chamberlain in 1767. The ceremony took place in the Amwell First Church and was performed by Rev. William Kirkpatrick, third pastor of the Church. This is the only marriage in the Church up to this time of which we have record.

Among the children of Derick Sutphin and Ann Chamberlain was Arthur, born March 20th, 1785, who died January 28th, 1860. Arthur Sutphin married Mary Cox. One of their children was Deacon Lewis Sutphin, who was born June 3d, 1829. The death of Lewis Sutphin July 2d, 1898, will be more fully noticed in its

proper place. Lewis Sutphin married Ann Waldron, who was born January 23d, 1842. She was a daughter of Samuel Waldron, born August 6th, 1808, and granddaughter of Jerome Waldron, born November 1st, 1760. His son, William, was an elder in this Church. To this brief sketch, tracing an officer in this Church, should be added that members of the Sutphin family also settled in Somerset County. From this branch have sprung some very prominent men, among whom was Rev. Morris Sutphen, D. D., who was with me in Princeton College and Seminary, and who occupied some of our leading pulpits. His son, Dr. Paul Sutphen, of Cleveland, Ohio, is following well in the footsteps of his honored father. Another of this branch is the celebrated oculist, Dr. Sutphen, of Newark, N. J. Jacob Sutphen moved from Somerset County to Amwell about 1700, and settled along the Neshanic, on the farm now owned by Robert Cain.

On the old subscription paper of 1753 we have the names as written by themselves of Jacob Sutphen and Derick Sutfin. Many others of the name are settled in nearby places, but they do not have a record in these pages.

THE GRIGGS FAMILY.

Mr. and Mrs. Samuel Griggs and their daughters, Belle and Nellie, all church members, together with younger children not members of the Church, represent another of our old families. With this family there have been periods of interruption, but during the first forty or fifty years of the Church's history, they were very active in all its undertakings. During these years their record

is similar to that of the family of the Hills, of which we have just spoken. In proceeding with the record of this family, I have the satisfaction of obtaining a part of my statement from two members of the family, viz., Mr. Samuel Griggs of the Church and a Miss Griggs, of Flemington, whose independent accounts are in full accord.

Samuel Griggs is the son of Aaron, the grandson of Samuel, and the great-grandson of Joakim Griggs. Samuel, of our Church, had two uncles, Daniel and John. The Griggs' home, that is, where Samuel the elder lived, was on the farm, a mile and a half east of Flemington, or between Flemington and Reaville, where Mr. Theodore Hill now resides. There is a family burying ground on this farm. During the lifetime of the elder Samuel, the family became identified with the Church at Flemington, in fact were instrumental in its organization. As Dr. Mott had needed to refer to the records of Amwell in writing the history of the Flemington Church, so, to complete our record, we must refer to the history of the Church at Flemington.

From Dr. Mott's history we learn that Daniel Griggs united on confession with the Church at Flemington in 1816, while a "Mrs. Griggs" is found on a list of members in 1810, previous to which date the records of Session of the Flemington Church had not been regularly kept. Also that John Griggs and Mrs. Catharine Griggs united in 1834, and Aaron Griggs and Margaret Griggs in 1838. In the same record we find that John Griggs was ordained an elder in 1838, holding the office until his death in 1872.

I was personally acquainted with Elder John Griggs,

as during the early forties he moved to Frenchtown and resided there for one or two years. This was at the time when the Sabbath School in Frenchtown had just been organized by a governess in the family of Louis M. Prevost, Esq. Sometimes Mr. Griggs, and at other times my father, would come to the Sabbath School and open it with prayer, a service much appreciated by all.

In the same history Samuel Griggs, the grandfather, is named among the trustees of the Flemington Church in 1814, 17, 21 and 25. At some date in this period not known by my informant, Daniel Griggs moved to Sussex County "and settled on a tract of land belonging to the family." Here, the Hon. John W. Griggs, the most distinguished member of the family, grew to manhood. It is well known that he was elected Governor of New Jersey and that during his term of office he was appointed Attorney General by President McKinley. He discharged the duties of the high office with credit to himself and to the satisfaction of his superior, to whose regret he left the cabinet that he might resume the practice of law. So if not in one of her sons, yet in one of her grandsons, the Church is honored, by having a representative in the highest councils of the nation, as also another Governor of the State. In many particulars we have gone beyond the information furnished by members of this family. But many facts remain to be mentioned. A paper was circulated, bearing date June 23d, 1791, stating why it was desirable to form a Presbyterian Church in Flemington. This petition was circulated with the known purpose of presenting it to the Presbytery of New Brunswick.

The first name on this petition is that of John Griggs. It also contains the name of Samuel Griggs and Joakim Griggs. Documents in our possession show that these persons all resided in what was popularly known as the "North Side," meaning north of Neshanic, the latter two being identified with the farm east of Flemington. A comparison of the dates here given shows a period of eighty-one years between the death of Elder John Griggs and the signing of this petition, which makes it plain that the John Griggs here signing is not Elder John Griggs. But the members of the family, to whom I am indebted for the relation of the different members of the family above given, knew nothing of this John Griggs. But from salary lists and other subscription papers, and a list of pew holders in the Amwell Church, some additional information may be obtained and also another name. On a salary list dated April 23d, 1779, there are many subscriptions of produce as well as money. Of this we shall speak at the proper time, but now to add to our history of the family under consideration.

One of the subscriptions is that of Thomas Reading, who delivered two and one-half bushels of corn at the mill of John Griggs for Rev. Mr. Warford. And Charles Reading delivered one and one-half bushels of wheat at the same mill for Mr. Warford also. And be it remembered, in passing, that these two persons were among the prominent and active members of the Church at the time.

In 1784 a subscription paper was circulated in order to raise funds for erecting a new meeting house in place of the two existing under the pastoral charge of Mr. Warford. This was one of several attempts made to get

the Church nearer to the people in and about Flemington. Though liberal subscriptions were made, the object failed, and among the subscribers we have the names of John and Joakim Griggs. A little presumption may be indulged in here in two respects. First, that the mill of John Griggs was on the South Branch near the home of the Readings or near Flemington Junction. Second, that John and Joakim Griggs were father and son, or, if not, then brothers. Either relationship would be possible with dates given, and others yet to be produced. But it is evident that Joakim and Samuel Griggs were more deeply interested in the Amwell First Church than this John Griggs. As already noticed their names and that of John were on the petition of 1791, asking for the formation of a Church at Flemington. At the time evidently the two mentioned were members of the Amwell Church, but it is not so clear about this John. They were regular supporters of that Church, both being on the subscription papers from 1779—the earliest one preserved up to 1791—and on that to pay supplies for 89 to 91, as at this period there was no pastor. There is preserved one list of pews in the Amwell Church located and numbered. In the pew “southeast” of the pulpit No. 2, Joakim Griggs has “2” (presumably sittings) and Samuel Griggs has “2.”

Earlier yet, we have the name of Daniel Griggs on the subscription of 1753—our oldest Church document in existence. The purpose of this subscription was to procure a parsonage.

It will be perceived from the above that we have a Daniel Griggs and a John Griggs, not included in our information derived from members of the family. That

these two persons belong to an earlier generation, or to two generations in the same family, is very probable. Evidence for this is their interest in the same Church, and especially the recurrence of the same Christian name in later generations. The date of 1753 would allow this Daniel Griggs to have been the father of John Griggs of 1779 and 1785, and grandfather of Joakim, providing he was an old man at the time; or this John and Joakim may have been brothers or cousins. Be that as it may, we find the names, presumably of one family, on record from 1753 to the end of the century. And we find the names of the same family at the present time. There is evidence of devotion to the interests of Church all through her earlier history and we have decided evidence of the same interest on the part of this family in all departments of the Church's claims to-day.

NOTE.—The above statements of this family, as well as similar ones of some of the other families, are here recorded as important facts in this history, although they are not as clearly digested as we wish had been the case. But they are gathered from perishable papers, not easily accessible to any who may be personally interested, and here inserted for their preservation.

THE HENRYS.

Another family on the ground in the early days of the Church's history is that of Michael Henry. Although the name has not appeared on our records for many years, Mr. Henry deserves a place in this history as among the first members of the Church. In fact, his name stands second in the roll of our elders. And from the Minutes

of the Presbytery of New Brunswick we have the interesting fact that at the first meeting of the Presbytery in Amwell, which was in the second year of its organization, October 11th, 1739, the Presbytery held its first session in the evening of that day at the house of Michael Henry.

His name occurs again as one of the managers of a lottery held in 1749, for the purpose of raising funds to "finish the Presbyterian meeting house and to purchase a parsonage." We next have his name on that noted subscription paper of 1753, where we find Mr. Henry bearing his part in raising funds for that same parsonage. The name in his will, which is on record at Trenton, is spelled Henarie, and this spelling occurs on a duplicate of the subscription paper above mentioned.

In 1756 Michael Henry is named in the records of the Presbytery, among the elders in attendance at that meeting.

These facts have been long familiar to all who have had to do with the Amwell Church, and their importance gladly recognized in this history. Among the new facts more recently discovered was the burial place of Mr. Henry. To this is to be added the more interesting fact that Michael Henry is the ancestor of my friend and classmate, the Rev. J. Addison Henry, D. D., of Philadelphia. The remains of Michael Henry are interred in a private burying plot, known as that of the Rowe family. What relation, if any, existed between the Rowe family and Mr. Henry, I have not been able to discover. The plot referred to is about twenty feet square, inclosed by a common fence, and is situated between the South Branch of the Raritan and the Flemington branch of the Central

Railroad of New Jersey. Its location is near the village of Three Bridges, Hunterdon County. Four members of the Rowe family are buried here, which are marked by a small granite obelisk. These are Jacob, who died February 15th, 1851, Christopher, who died April 25th, 1833, aged 77 years, Ida, wife of Christopher, died October 31st, 1839, aged 81 years, Abraham, son of Christopher and Ida, who died October 12th, 1790, aged 3 years. The other two graves are those of Michael Henry and Jean, his wife. They are marked by small brown stone slabs bearing the inscriptions as follows:

Here
lie
the Precious Remains
of

Michael Henry Who Died
December 1760 Aged 77.

The truly Pious Faithful, Loving Friend
Who persevered in every Christian Virtue to the End.

With other testimony to his worth.

On another and similar slab we have:

Here
lie
the Precious Remains
of

Jean Henry, wife of Michael Henry
Who died June — 1761 aged 67 years.

The accomplished Friend, ye Christian, Mother, Wife,
Shone with ye brightest Charms thro' all her Life.

Quaint as are these inscriptions we look upon them with deep interest, as we recall the important places the subjects of them filled in the early Church. How that interest deepens as we trace back to them one of our grandest and most useful and honored ministers of the Gospel. More delightfully true is that to me. Since this minister, Dr. J. Addison Henry, and I sat together as students in college and seminary at Princeton for six precious years. And, again, while I was settled at Strasburg, Pa., meeting in the same Synod, and during which I was frequently made a welcome guest in his charming home, and sometimes having the added pleasure of occupying his pulpit. A very rare instance of this fellowship came to me in later years, 1895, in the city of London, when the omnibus in which I was riding with Mrs. Kugler stopped and the passenger who entered was Dr. Henry. That the greeting was cordial need not be stated, and the more surprising because neither of us knew of the other's presence in the city.

As I am revising these pages this year, 1907, and adding here and there a newly discovered fact, there came to me yesterday, from Princeton Seminary, the record of her sons who died during the previous year. In this record of her honored dead is found the name of Dr. Henry.

The leading facts of that record are already known by the Church. Briefly, they are these: Dr. Henry was born at Cranbury, N. J., October 28th, 1835. He graduated from Princeton College in 1857, and from the Seminary in 1860. He was installed pastor of the Princeton Church, Philadelphia, June 5th, 1860, and continued in charge of the same until his death, which occurred at

Asbury Park, August 8th, 1906. He was honored with the degree of D. D. by Centre College, Kentucky, and Washington and Jefferson College, Pennsylvania. This latter college conferred on him the degree of LL.D. in 1905, and he received the title of S. T. D. from the University of Pennsylvania in 1906 just before his death. He was Commissioner to the General Assembly seven times, and the General Assembly meeting in Buffalo in 1904 elected him as her Moderator. He was also a trustee of Princeton University from 1883 until the time of his death, and one of the trustees of the General Assembly. The Church bestowed on him many other offices and honors, but none of these was held by him in higher esteem than that of pastor of the Princeton Church, which office he held, and whose duties, with love and faithfulness, he discharged for the long period of forty-six years. During these years this Church grew under his nursing care and by the blessing of the Master from infancy to be a leading Church in strength, activity and influence. Naturally it is a matter of personal interest to me to know that this classmate is by descent a son of the Amwell First Church. His sister-in-law, Miss Steen, visited me in 1905 to get the facts of his ancestry as related above.

Dr. Henry traces back to Amwell First as follows: He was the son of Rev. Symmes Cleves Henry, D. D., of Cranbury, and Catherine Rowley, his wife; the grandson of Colonel James Henry, of Lamington, N. J., and Abigail Woodruff McCrea, his wife; the great-grandson of David Henry and Mary Rosborough, his wife. David was born in 1728, probably at Amwell. He died January, 1783, and was buried at Lamington. J. Addison was

the great-great-grandson of Michael Henry, and Jean, his wife. It may be noticed that the age given of Michael Henry carries his birth back to 1683, while the date of Dr. J. Addison's death in 1906 extends our record of the family to a period of 223 years, the greater part of which was passed in America.

THE PRALLS.

Of these old families no one has been more uniformly identified with the Church than the Pralls. They were here at the beginning and they are with us to-day. At present we have Deacon William Bellis Prall and his brother, Elder Abraham Prall. And at the one hundredth and sixtieth anniversary of the Church, 1898, they both had children on the roll of the Church, and William had grandchildren. Going back to the earliest known date of the family in America we give the record only so far as it concerns the ancestry of those connected with this Church.

Arent or Aaron Praal owned land in Staten Island in 1684. Peter Praal, a son of his, born date unknown, who died October 27th, 1748, was an assessor in Staten Island in 1702. He came to Amwell between 1711 and 1716. In 1716, May 25th, he purchased 750 acres of land in Amwell. His son, Pieter Praal, born March 29th, 1700, and died May 1st, 1761, belonged to the last generation in which the German spelling of the name was practiced. His son, Abraham Prall, was born February 6th, 1723, and died June 9th, 1812. Peter A., son of his, was born June 3d, 1751, and died March 2d, 1829.

The next generation we have Abraham again who was

born November 21st, 1770, and died June 21st, 1851. And his son, Abraham, born December 9th, 1811, and died September 6th, 1843, was the father of William Bellis Prall, born April 10th, 1834, and his brother Abraham, one of our elders. William B. Prall died January 26th, 1906. Of Pieter Praal born March 29th, 1700, we have the interesting fact that he gave the land for the old Church, and also for the cemetery within whose walls the old Church was situated. In this venerated spot sleep the dead of the Church and congregation for many generations. It contains the remains of many noble patriots of the revolution, and of many valiant soldiers of the Civil War. By this generous act of Pieter Praal, the family is closely identified with the Church in all its subsequent history.

William B. and Abraham Prall represent the sixth generation of the family in the Church from the time of that generous gift, and the eighth generation of the family in America. Remembering that these brothers have baptized grandchildren, we can say we have eight generations of the family in the Church. This is truly a very interesting fact, and I am convinced, a very unusual one in American Church history.

Members of this family may be found in many states of the Union. I met one of them in California at the Christian Endeavor Convention in San Francisco in 1897.

A grand nephew of Pieter Praal the early benefactor of the Church was John Prall, born September 20th, 1756, and died September 21st, 1831. He married Amelia Coryell, of Lambertville. This John Prall built the mill at Prallsville above Centre Bridge, now Stockton. He

was a member of this Church when it stood on the hill, where his great uncle had given it a plot. And notwithstanding the distance of ten miles away, to this day the statement is remembered and repeated to his credit that he was noted for his regularity in attending the Church. He would be found in his place, almost without failure, both winter and summer. His remains and also those of his wife lie in our cemetery. I was impressed by the unique inscriptions on their tombstones and copied them, before I had learned the interesting fact just stated. They are as follows:

John Prall—A Christian, a philanthropist and a patriot.

The other is Amelia Prall—Sixty years a Christian. Records like these well authenticated are an honor to any Church. During my pastorate these brothers did very much to show the continued attachment of the family to the Church and their interest in its welfare.

THE READING FAMILY.

In a subordinate sense the families I have named, with others, whose record has passed out of sight, have constituted the "towers and bulwarks" of this Church for generations. It has seemed becoming that we should "mark them in our Walk About Zion."

There is yet another name no longer represented among us, yet by common consent, holding, in the early days of the Church, the place of greatest prominence. The reference is to John Reading. Mr. Reading was born June 6th, 1686. It was my purpose, originally, to dwell at length upon the facts of his life. But I recently learned

that Mr. J. Granville Leach, acting for Hon. Stephen B. Elkins,* is now publishing a fuller history of his life than I could possibly give, I, therefore, confine myself to the statement of only a few of the interesting facts of his life, and I do this both because of the fitness of such a record in the history of this Church, of which he was so important a part in the early period of its organization; and I do it also to show how wide and beneficent the influence of the small, and often lightly esteemed country Church may be. The father of John Reading was also John. He and his wife Elizabeth came to America sometime before 1683, and settled in Gloucester, N. J. Dr. Mott and Mr. Covley give his wife's name as Elizabeth. (The New Jersey Archives IV, page 62, say her name was Rebecca). He was a prominent man in our early colonial history. While at Gloucester he was Clerk, or Recorder of the county from 1683 to 1701. Archives IV, p. 62. We find him a member of the Council in 1706, and again in 1707, (N. J. Archives III, pages 158 and 221). He was nominated as a member of the Council again in May, 1711, and confirmed in 1713, and held the office until his death in 1717 (Archives IV, pages 62, 171, 333).

From what place in England he came, is not positively known, Mr. Leach asserts that it is almost certain that he came from London. He sent his children, John and Elsie, in charge of his wife, back to England for a better education than could be secured at that time in the col-

*Senator Elkins is a descendant of Elsie, sister of Gov. Reading.

ony. They remained nine years and then returned to America. The father, with two other persons was sent in 1730 to purchase the great tract of land of one hundred and fifty thousand acres between the Delaware and Raritan rivers. He also made extensive purchases of land for himself in Amwell, and about this time, 1703, removed to his estate at Howell's Ferry, now Stockton and Prallsville. He named his estate Mount Amwell." To Mr. Leach's contention that Mr. Reading the elder, came from London, I wish to say that my belief is, he or his ancestors came from Amwell, a small village N. E. of London. Snell (Hist. of Hunt. Co., p. 346) says from 1709-14, Amwell was one of the three towns that constituted Burlington Co. Hunterdon was set off March 15th, 1713-14 making the Assunpink the southern boundary and Amwell was one of the four towns which lay to the north of it. So far as I have been able to discover, and I have the aid of one of the best authorities* on the State Archives, that there is no mention of the word Amwell previous to its use by the elder Reading to name his estate at Howell's Ferry." The custom of bringing names from home or familiar places in the old home land to the new, leads me to the belief that this is the origin of the name, "Amwell."

A uniform tradition up to the present time has asserted that he was a Quaker, and that at his death, in 1717, he was buried in the grounds of the Buckingham Meeting House, Bucks Co., Pa. Mr. Leach stoutly contests both of these traditions, adding "there is not a scintilla of evidence to show that he was a Quaker, but much to the con-

*Mr. Frank Transue of Trenton.

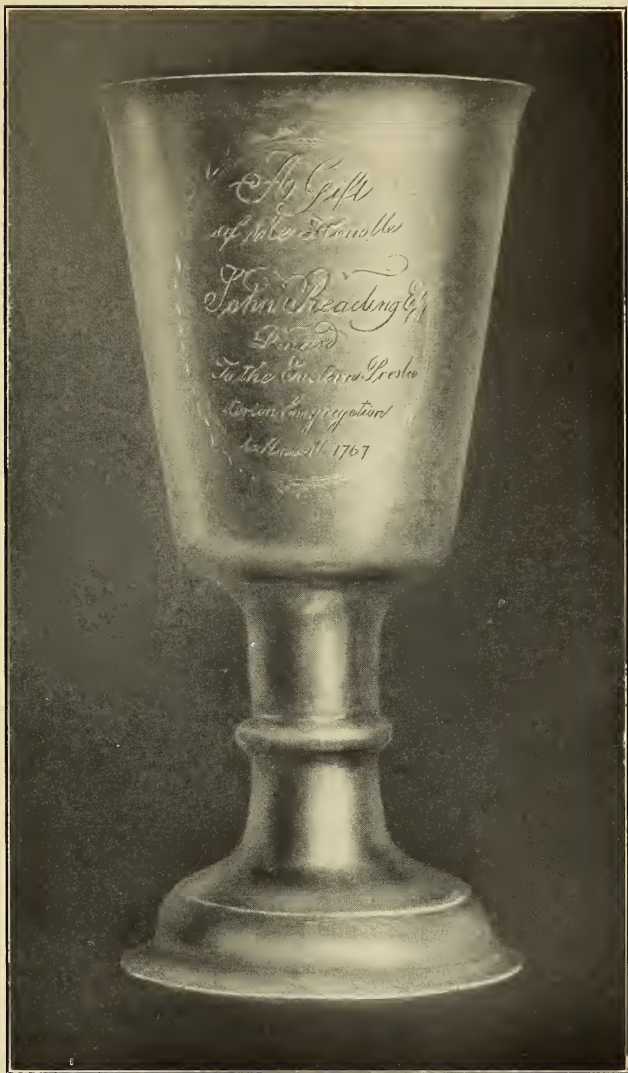
trary. In the first place he is never alligned with the Quakers, when they dissent from any action on the part of their fellow citizens." I can confirm this contention from personal examination of the State Archives. Secondly, he bears military title, as Captain and Colonel, which a Quaker did not. But there is no question about the more important fact to us "that the son, John, during his stay in England, became a Presbyterian, to which Church he was warmly attached until the time of his death" (Dr. Mott's First Cent. of Hunterdon Co.). He was a most liberal supporter of the Amwell First Church, as the meagre documents and subscription lists fully show.

He, like his father, was a surveyor. He was one of the Commissioners appointed to run the State line between New York and New Jersey, July 25th, 1719, Archives IV, page 394.

As a surveyor, he became acquainted with the rich lands in the Amwell Valley. He had formerly surveyed tracts in this valley for parties in Burligton, who were locating lands here.

He improved the opportunity afforded, and purchased for himself six hundred acres along the South Branch, a short distance from Flemington, where he subsequently built the Reading homestead. Governor Reading was noted for his fair dealing with the Indians, and in this way gained their confidence and high regard. He was trusted by them as truly as he was by the whites. He came thus to have frequent dealings with them, and was often employed for purchasing lands from these original owners.

Mr. Reading was recommended by Governor Hunter



SILVER CHALICE.

Presented to Amwell Church by Governor John Reading, 1767.

as a suitable person to be appointed a member of his Majesty's Council, November, 1718, when he was only thirty-two years of age. The appointment was confirmed May 31st, 1720. Archives IV, p. 377. He held this office, under repeated appointments, until 1758, when he resigned on account of age and infirmity. Archives IX, 127. He was Lieutenant Governor for two terms, and as the oldest Counselor became Governor, by virtue of this position on the death of Governor Hamilton in 1747, *being the first native born Jerseyman to govern the province.*

Again, on the death of Governor Belcher in August, 1757, he was Governor for the second time, holding the office until the arrival of Governor Bernard in June, 1758.

His name heads the list of the trustees of Princeton College, under the new and more liberal charter granted by Governor Belcher in 1748, when the college was transferred from Elizabeth to Newark.

"His influence, services and money were freely bestowed to lay the foundation of religious privileges, educational advantages, and national freedom."—MOTT.

Mr. Reading married, November 30th, 1720, Mary, daughter of Yoris or George Ryerson, and Ann Schoute, his wife, of Pequenaic, Passaic County, N. J. Governor Reading died November 5th, 1767, in the 81st year of his age, and is still "remembered for what he has done." Mrs. Reading died April 17th, 1774, aged 78 years. They are buried, as are many of their kindred, in the old Amwell burying ground, near to the spot where the old Church stood. Over the grave of the Governor and his wife was erected within a few years a monument of Quincy

granite, by John G. Reading of Philadelphia, and Franklin Reading of Williamsport. The monument states that Mr. Reading's death occurred November 7th. But Mr. Leach discovered an obituary notice, printed at the time of his death, and almost certainly written by Rev. William Kirkpatrick, pastor of the Church at the time, which says the death took place on the 5th of November. The closing paragraph of the obituary reads "He manifested an high regard to religion, and was a constant attendant on public worship; was Catholic in his sentiments, and loved good men of every denomination of Christians."

While Governor Reading is gratefully remembered as, perhaps, the most liberal benefactor of this Church in its early days, there is no one gift of his that stands out so distinctly and awakens so much interest to-day as that which he made just before his death.

In a codicil to his will added October 29th, 1767, only one week before his death, we have the statement.

"I give also the sum of ten pound proclamation money towards the making of a silver chalice, or such other needful Church utensil for the use of the Eastern part of the Presbyterian congregation in the township of Amwell in the administration of the Lord's Supper." These cups are of heavy hammered silver, and still in a perfect state of preservation. On one of them, is the following inscription: A Gift of the Honorable John Reading, Esq., deceased, to the Eastern Presbyterian Congregation in Amwell, 1767. They came into use during the pastorate of the Rev. William Kirkpatrick to whose pen we ascribe the obituary notice of Mr. Reading, to which reference has been made. These cups are still in use in this Church,

as they have been for one hundred and thirty-three years. There are, I am sure, few objects of deeper and more sacred interest, or more venerable with age, in the whole Presbyterian Church in America, than are these consecrated vessels of the Sanctuary. They have passed through the hands of fifteen pastors of this Church, besides many who have supplied the pulpit, when the Church was without a pastor. Among these, was the venerable John Witherspoon, D. D., President of Princeton College who administered the Sacrament of the Lord's Supper in this Church, June 21st, 1789. And now 1910 at the revision seventeen pastors and 145 years. Your parents and grandparents to the third and fourth generation who now "asleep in Christ," have pressed them to their lips, and taken from them the consecrated wine. What a chain of tender associations between the living and the dead, do they suggest! How blessed to feel, as "we receive" from these sacred vessels that we are communing with our Lord, and with those who have gone to commune with Him in his Father's Kingdom.

Was Governor Reading a communicant member of this Church? This question was asked by his biographer. We have no records in existence to which we can appeal for an answer. But it seems to me that these communion cups do give answer. They certainly testify to his appreciation of Christ's death for our redemption, and of the blessed Sacrament by which that death is commemorated. And whether a member of the Church or not, we have here an act of faith and devotion, that would adorn the profession of any Church member; which, with many other acts of his, for the furtherance of the Church leads us

to regard him as numbered with believers, who constitute the Church of Christ.

The relation of Governor Reading to the Church and State seems to warrant me in adding a few statements concerning his family.

To Governor and Mrs. Reading were born seven sons and three daughters. The children were all baptized in the Reading Reformed Church of which Mrs. Reading was a member at the time.

John, born March 30th, 1722, died November, 1766. Anne, born in May or June, 1723, as inferred from her baptism July 21st, 1723. George, born February 26th, 1725, died August, 1792. Daniel, born February 2nd, 1727, died October, 1768. Joseph, born November 23rd, 1730, died November, 1806. Elizabeth, born December or January, 1731. Richard, born December 8th, 1732. Thomas, born September 27th, 1734, died December, 1814. Mary, born July (?), 1736. Sara, born September (?), 1738. Samuel, born November 25th, 1741, died August, 1749. He and many of the family are buried in the cemetery near the grave of Governor Reading. You will notice that the date of the birth of the daughters is not given. It can only be inferred from the baptism.

Judge James N. Reading, formerly a prominent lawyer in Flemington, was the son of Joseph and Eleanor Grandin Reading, and a great-great-grandson of the Governor. Mrs. James N. Reading who died recently in Illinois, was Sara C., daughter of Isaac Southard. James N. Reading built the imposing residence in Flemington, now owned and occupied by Mrs. J. Newton Voorhees. Their children are now living in Morris, Ill. Another son of

Joseph and Eleanor Grandin Reading was Philip G. Reading, late of Frenchtown, N. J.

Of Joseph Reading, born in Amwell, November 23, 1730, it may be said he was the first judge of the Hunterdon County Orphans' Court. He was a member of the Governor's Council from 1781-1783. He was a member and an elder of the Amwell Second Presbyterian Church, Mt. Airy, and frequently a delegate to Presbytery. He owned a plantation near Rosemont. The family burying ground is at that place. He married Amy Pierson about 1754.

While I have had but the slightest acquaintance with James N. Reading I was intimately acquainted with Philip G. Reading, also with their sister Mary Ann, who became the wife of William Hedges, of Somerville.

Mr. and Mrs. Hedges came to Frenchtown about 1840, and Philip Reading a short time afterward. Mr. Hedges was engaged in mercantile business, and later he and Philip G. Reading united in conducting the lumber business which they carried on for several years at Frenchtown. Joseph, the oldest son of Philip, was a pupil of mine a few years later, when I was engaged in teaching, while preparing for college.

This was in the early fifties, Mr. Reading and Mr. Hedges had both been associated with my father, Joseph Kugler, in establishing and sustaining the Presbyterian Church in that village. The first Church building was erected in 1845, and was used as a place of worship and for the Sabbath School, but was not organized as a Church until May 16, 1849. Of course many others were active helpers in building and sustaining the Church.

Elizabeth R., the only child of Mr. and Mrs. Hedges was also a pupil of mine. During my college days I met her socially at the residence of Governor Olden of Princeton.

Previous to this, and in my boyhood, and early manhood, I was often thrown in social relations with Mrs. Reading Hedges. She was a woman of culture and refinement and I always have been thankful that in early life, I came under her influence. Mr. Reading also influenced me in a way different from my old neighbors. There was a frankness of speech and manner about him in keeping with his manifest integrity, and the evident courage of his convictions that greatly helped me. Mr. Reading had several children, as Charles and James, merchants in Frenchtown, Charles having been once a member of the Senate. George, a physician in Southern, N. J.; Philip in business in Philadelphia, and John a distinguished lawyer at Williamsport, Pa.

Having stated my indebtedness to Philip G. Reading during my boyhood, it will not be amiss I trust, to add another pleasant fact of my connection with this family. The only daughter of Mr. Reading, Miss Eva, I came to know in Clinton, N. J., where I am residing since retiring from the pastorate and am engaged in revising this history. She is the wife of Hon. W. C. Gebhardt of the New Jersey Senate, and herself the distinguished president of the W. C. T. U. of Hunterdon Co., also active in Temperance, Sunday School and Church work. Here relations have been reversed, as I have had two of her daughters, the granddaughters of my old friend, Philip G. Reading under my instruction in the Sabbath School, and

particularly in a Teacher-Training Class, in which, at graduation, they received along with one other, Miss Elizabeth Fox, by the bestowment of the State Superintendent of this department, the highest honors at his disposal. There are other descendants of the Reading family, residing in or near Clinton. Of these we mention Mr. John Stryker, son of Mrs. Theodosea Reading and Larison Stryker, also Nelson, the son of John Stryker, who with his wife are active workers in the Presbyterian Church of Clinton.

Miss Elizabeth Grandin, daughter of Dr. John G., lives at the old Grandin homestead, and is a devoted student of Art.

Then there are large groups of the family residing in and about Sergeantsville, N. J., and others at Rosemont and along the Delaware. These cannot here be traced. As to my pupil, Miss Elizabeth Reading Hedges, I feel warranted in making additional statements, because this pupil of mine afterwards became the highly esteemed wife of one of your pastors, the Rev. John H. Scofield, but alas no longer living. It is gratifying to have with us to-day at our anniversary services, and also at the parsonage, her daughter, Miss Mary Scofield. And this interest is increased by the fact that the parsonage is the birthplace of Miss Scofield.

As Miss Scofield is the only representative of the Reading family attending these services, we deem it fitting to trace her relation to the Governor.

Mary Reading Scofield is the daughter of Rev. J. H. Scofield and Elizabeth R. Hedges, his wife; granddaughter of Mary Ann Reading and W. W. Hedges; great-

granddaughter of Joseph Reading and Eleanor Grandin; great-great-granddaughter of Captain John Reading and Elizabeth Hankinson; great-great-great-granddaughter of John Reading and Isabella, daughter of William Montgomery* of Ayr, Scotland, and great-great-great-great-granddaughter of Governor John Reading and Mary, daughter of Yoris or George Ryerson, of Pequenaac, Passaic Co., and his wife, Ann Schoute. This makes Miss Scofield of the seventh generation from Governor Reading.

Captain John Reading in the above line styled "Valiant John" was ensign in the company commanded by his Uncle Thomas, Second Lieut. in Captain Dougherty's Company, and Jan. 1st, 1777, was made First Lieut. in Captain Cox's Company same Batallion (Leach, page 55).

Mrs. John H. Scofield was the second of the descendants of Governor Reading who has presided in the Am-

*This William Montgomery, son of William, came in his ninth year, with his father to America. He settled in Upper Freehold, where he died in 1771, aged 78 years. William, the elder son of Hugh, was the heir and owner of the property in Bridgewood about one mile from Ayr. He married Isabel, daughter, of Robt. Burnett, of the family of Gilbert Burnett, Bishop of Salisbury, and also one of the proprietors of East Jersey. Having lost much of his property, he moved in 1701 with his family to New Jersey, and settled on the lands of his father-in-law at a place to which he gave the name of Eglington, two miles from Allentown. The ancestry of this William traces back to Lord Hugh Montgomery, who in 1508, was created by James IV of Scotland, Earl of Eglington. (Early settlers of Trenton by Cooley, page 223).

well parsonage. The other was Theodosia, daughter of Daniel, who married Rev. Thomas Grant, the fifth pastor of the Church.

William Reading, a grandson of Daniel, attained the rank of Brigadier General in the regular army during the Mexican War. He was distinguished for gallantry in the battles of Palo Alto, Resaca de la Palma, and Molino del Rey in Mexico. Ann also daughter of Daniel, married Thomas Wood, an eminent lawyer of New Jersey, and afterward of New York. Another descendant, Anna Farlee, became the wife of the late Augustus Richey, a distinguished lawyer of Trenton. In early life, and up to manhood Mr. Richey resided in Asbury, N. J., and was connected with the Musconetcong Valley Presbyterian Church, of which I was for many years the pastor. These are but a few of the names which show how widely extended the influence and widely scattered the members and children of this Church, who, when they sit down to tell the history of their own lives or families, must turn back to the Old Amwell First Church as the home of their ancestors. There was Major Pierson Reading, grandson of Joseph who went to California, when it was a wilderness, and before the discovery of gold there. He was there before Commodore Stockton's arrival, and in command of a division in Stockton's little army, participated in the victories which won for our country that paradise of the Pacific coast. His children are still there, holding positions of influence and responsibility. I must not pass by Thomas, the youngest son of Governor, excepting Samuel who died in childhood. Thomas died in 1814, in the 80th year of his age. It is claimed for him by Dr.

Miller K. Reading, of Virginia, that he was by far the ablest and most active man in war, in Church and in State, of Governor Reading's sons. He was Captain of the 6th Company of the 3rd Battalion of the New Jersey Brigade. He was mustered into service in 1774. He took part in the operations before Quebec, in 1776, and continued in command until his regiment was mustered out in 1777. He was chosen Member of the Colonial Congress February 9th, 1776. He was a Trustee in our Church and our very meagre records of the time, show him to have been very active in measures for the Church's advancement. It is asserted that he was also a communicant member of the Church. And while he naturally went with the Flemington Church at the time of its organization, he was not only an active member there, but the first man to be ordained to the office of Ruling Elder in that Church. John, a grandson, entered the company of his Uncle Thomas.

Another grandson of the Governor, Thomas, was First Lieutenant in Captain Stout's Company of the Jersey Line. He was taken prisoner at Three Rivers, June 8th, 1776. He became Captain February 5th, 1777, and Major of the First Regiment December 29, 1781, and served until the close of the war. Yet another, Charles, was Lieutenant of the Third Regiment, and afterward Captain.

Dr. Miller K. Reading, great-grandson of Thomas, residing in Aden, Va., has shown much interest in the publication of this history. He informs me that his grandmother, wife of Joseph Reading, was a Miss Waldron, whose family at the time attended this Church, which

enables us to place the Waldrons among the early worshippers at Amwell. This lengthy account of the Readings must admit of one more branch, in justice to the Church's record, as well as to the family.

We have stated there were seven sons and three daughters born to Governor and Mrs. Reading,

"Woman is too much to the fore" in this day, to be left "unnamed, unhonored and unsung."

The daughters were Ann, married to Rev. Charles Beatty. Mary, married to Rev. William Mills of Jamaica, Long Island, and Elizabeth, married John Hackett, from whom Hackettstown takes its name. Of Ann only, and a few of her children we wish to speak. She was the second child of Governor Reading, having been born early in 1723. Her baptism took place at the Reformed Church of Readington, July 21st, 1723. June 24th, 1746, Ann Reading was married to the Rev. Charles Beatty, Mr. Beatty was a graduate of the Log College at Neshaminy.

The Rev. William Tennent was the able head of this school. Mr. Beatty came to this country from the North of Ireland. His mother was Christina, daughter of James Clinton. She was the sister of Charles Clinton, whose son, George, was successively General in the Army of the Revolution, Governor of New York and Vice-President of the United States with Jefferson during his second term. This shows good blood for young Beatty. The Beattys were of Scotch-Irish descent, and of the Presbyterian faith. The elder Beatty having died, Mrs. Beatty and her four sons, accompanied her brother, Charles Clinton, to this country in 1729. Charles Beatty was then a lad of

fifteen years. He undertook to support himself by selling linen fabrics, and carried his goods, as was the custom, on his back. In one of his excursions, as the tradition has given it to us, he approached Mr. Tennent, and addressed him in Latin, seeking to sell his goods. The result of the interview was that Mr. Tennent persuaded him to sell the goods on hand and return to the Log College and study for the ministry. Whether this is all true or not, it is given on the authority of Dr. Rodgers, and there is no doubt about his studying at the Log College and entering the ministry of the Presbyterian Church. He was licensed by the Presbytery of New Brunswick, October 13th, 1742, adhering to his teacher, Mr. Tennent, in what was called the New Side. His license was one year after the division of the Synod. He was called to succeed Mr. Tennent at the Forks of the Neshaminy, May 26, 1743, and ordained and installed there on the 14th of December. Mr. Beatty possessed, in a large measure, the missionary spirit, and sympathized with the celebrated David Brainard, in his efforts to evangelize the Indians. He entertained Brainard at his house in 1745, when on a visit to confer with the Governor on business connected with his mission. In June of that year occurred a memorable communion, when Brainard on Mr. Beatty's invitation came to assist, and preached to a large audience of two or three thousand, and many were deeply affected. Mr. Beatty and Ann Reading were married as already stated, June 24th, 1746. In the fall of that year Mr. Brainard's health having failed, and he having decided to leave New Jersey, Mr. and Mrs. Beatty called to bid him farewell, to which Brainard refers in his journal "as

unexpected, and refreshing to his Spirit." Mr. Beatty's personal connection with this Church was not as pastor, but only as a supply. It was in this way the Church was served from its origin to 1751. Mr. Beatty was prominent among these supplies. In October Mr. Beatty was appointed by Presbytery "to supply Amwell one-quarter of his time, and Mr. James Campbell before our next." Again in 1748 and 1749, Mr. Beatty, Mr. Campbell, Mr. Allen and Mr. Chestnut are some of the supplies. During these years you will remember he was, by his marriage to Ann Reading, the son-in-law of the Governor, which perhaps had something to do with his frequent services of this kind. The children of Mr. and Mrs. Beatty were able, godly and influential. So from this Amwell girl, Ann Reading, wife of Charles Beatty, sprung men and women to benefit and bless both the State and the Church at large.

One daughter, Mary, married the Rev. Enoch Green, a member of the Green family of Ewing and Trenton, who graduated at Princeton College and was pastor of the Presbyterian Church of Deerfield, N. J. He entered the Army of the Revolution in 1776, as Chaplain, contracted fever and died in December.

But Mary lived until 1842. When she died in the ninety-sixth year of her age, and was buried in the grounds of the Presbyterian Church, corner of Fourth and Pine Streets, Philadelphia. Elizabeth, another daughter, married Rev. Philip Vicars Fithian. He, too, was a Presbyterian clergyman, and entered the army as Chaplain. He was at the battle of White Plains and soon after died from exposure in camp. Their son, John, graduated at Prince-

ton, in the first class under Dr. Witherspoon, whose coming to Princeton was due as much to his grandfather, Charles Beatty, as to any other man. But as the war broke out he entered the army, received a Captain's commission in the Fifth Penna. Batallion, attained the rank of Major, was taken prisoner at the surrender of Fort Washington, November 1776. On his exchange, he was appointed commissary-general of prisoners. As a man of business he held many positions of great responsibility. He returned to Princeton after the war and represented the State in Congress from 1783 to 1785.

Dr. Reading Beatty, son of Charles and his wife, Ann Reading, was a student of medicine when the war broke out. He at once entered the army, and was taken prisoner with his brother at the surrender of Fort Washington. He was a ruling elder in the Presbyterian Church at Newtown. Pa. His daughter, Ann, married the Rev. Alexander Boyd of Newtown, Pa. His daughter, Mary, married the Rev. Robert Steel, pastor of the Presbyterian Church at Abington, Pa. Another daughter, married Rev. Henry Wilson and died as a missionary in Arkansas. A daughter of Rev. Robert Steel, D. D., Mrs. Mary Harvey, is now (1898) residing in Hoboken, N. J. She is an eminently brilliant woman and active in church and educational work. This at least, was true of her, during the time of my pastorate in that city, but being the widow of an Episcopal clergyman, her connection was not with the Church I served. She has rendered me material assistance in the preparation of this history.

Col. Erkuries Beatty, another son of Rev. Charles Beatty was preparing for college when the war broke out. At

the age of sixteen he entered the army under Lord Stirling, who had espoused the cause of the Colonies. He was in the battles of Long Island and White Plains. He obtained an Ensign's commission in the Fourth Penna. Battalion. He was engaged in the Battle of Brandywine May 1777, and in that of Germantown in which he was severely wounded. He fought at Monmouth, June 28th, 1778, under Wayne. He then joined LaFayette and was present at the capture of Yorktown, October 19th, 1781.

Dr. Charles Clinton Beatty, son of Erkuries, was a distinguished clergyman of the Presbyterian Church. He was settled at Steubenville, Ohio, where in connection with his wife, he founded a large Female Seminary. He was Moderator of the General Assembly in 1862. He was an influential member of the Committee which consummated the Union between the old School and the new School Presbyterian Churches. He was a very liberal benefactor of the Church and educational institutions. His gifts to the Female Seminary at Steubenville, to Jefferson College and to the Western Theological Seminary at Pittsburg are said to amount to \$500,000. And he and his descendants must trace back to Amwell, and to Ann Reading when they would write up their history.* Just one more illustration of this wide influence of our Church. Mary, a daughter of Ann Reading and Charles Beatty married Rev. Enoch Green, Lydia Elizabeth, a granddaughter of this Enoch Green married James W. Moore, D. D., and settled at Little Rock, Arkansas, and was

*We are indebted to Dr. Charles Beatty's History of the Beatty family, for many of the above facts.

the first missionary of the Presbyterian Church in that part of the State. A son of this James W. Moore, was Charles Beatty Moore, who graduated at Princeton in 1857, in the same class with myself. When I began to write this history I was struck with the name Charles Beatty and made inquiry as to his ancestry. You may imagine my surprise and delight to find that this classmate whom I love as a brother was also a descendant of the old Amwell Church of which I am pastor. For years we sat together in grand old Princeton. During the war he was in the Confederate Army, and I in the Church, and my sympathies with the North. The war is ended, and old friends clasp hands with the friendship of earlier days. I believe him to be as true to the flag as I am, or any other man. He is an elder of the Presbyterian Church at Little Rock. In 1897 Major Charles Beatty Moore, such is the record in the minutes of the Synod of Arkansas, was elected to the office of Moderator of the Synod for the second time. Unfortunately, I have lost the date of his first election, which was said to be the first time that a layman had filled that office in America. I am confident he honored the office as truly as the office honored him. Naturally he is interested in this Church of his ancestors, and in this history.

This family history should not close without recording the fact that a Miss Beatty, a great granddaughter of Ann Reading and Charles C. Beatty was a pioneer missionary in India, stationed at Dehra, where, after a life spent in obedience to the Saviour's last command, she died and was buried. So it comes to pass that we have representatives of Old Amwell, or their descendants, scat-

tered over the whole country. We find them on the Atlantic Coast, in the great Central States, in the Central and Southern part of the Mississippi Valley, on the Pacific Coast, and among the missionaries of far off India, all making a deeply interesting history of the family and an honor to the Church.

And yet "the half has not been told," nor can we even mention the vast multitudes who trace their origin back to the Amwell Church, and to those honored ancestors whose faith in God, and whose Christian character have stamped themselves upon their numerous descendants. Truly we have a wonderful heritage in the venerable and sacred organization whose story we are trying to tell to the present, and the generation following.

In presenting these family records I have answered with sufficient fullness the questions who was on the ground at the beginning of the Church? and presumably by whom was it organized? And who sustained the Church in the days of its infancy? For some of these I have carried the record down so as to connect the past and the present.

Now, leaving the records of families, or individuals, we recur to the organization of the Church. The date of the organization I have been able to give only proximately. But I have the pleasure of stating for the first time to the present generation at least, the date of building the old Church which stood in the cemetery grounds between Reaville and Ringoes. This date is not given either by Dr. Mott or Dr. Blattenberger, in the sketches they have published of the Church. We have on file a paper in the handwriting of Jasper Smith, which was prepared

in order to secure the removal of the Church to Flemington, and rebuild it there. This paper was presented to Presbytery, and its facts used in an address before Presbytery, as an argument for the change of location.

The paper gives numerous reasons for such removal. The very first reason mentioned is this, "Because the house," (meaning the old Church) "is *ex-central*. It was built fifty-two years ago, for the people between the Delaware River and the Dutch Congregation in Reading Town." This paper is dated November, 1791. But fifty-two years before 1791 gives us 1739, thus fixing the date of building the old Church. That building continued to be the house of worship, though undergoing numerous and extensive repairs for one hundred years. For the other record is, that in 1839, during the pastorate of Rev. David Hull, the old Church was taken down, and the present Church building erected. That event closed a marvellous century in the history of this Church, and yet, so far as I have been able to learn, it was allowed to pass without a centennial celebration; most likely without the knowledge that the Church had stood there for one hundred years. Who the people were who were interested in the erection of that Church, we have already shown with very strong probability, if not certainty.

A brief description of that building was given by the late George P. Rex, M. D., and was included in a sketch of the Church furnished by Dr. Blattenberger, for Snells History of Hunterdon County, published in 1881. Unlike our present Church building, its greatest length was parallel to the highway. The door was on the side facing the road, and directly in front of it was the pulpit.

There were galleries on three sides. It was built of wood. It contained neither stove nor fire place.

"It was unfinished, and ever likely to be, and very cold," is given as the second reason, in the paper of 1791, already quoted for removing and building in Flemington, "And because when the people arrive, there are no houses nearby, with fire, where people can warm." A third reason for moving the Church was, "There is no place by the Church where victuals and *drink* can be procured for the hungry and thirsty."

Last winter I called on Mr. Peter R. Young, then in his 90th year, and living with his daughter at Morristown, to learn something of the old Church. But his memory had failed, and there was but little that he could give in a way that I could rely upon it. But this is a part of what he said. The floor of the Church was of brick and the means of heating was to build a fire of logs outside the Church. Coals from such fire were gathered into a large iron caldron or kettle and carried to the centre of the Church. The fumes arising from these coals would some times cause persons in the gallery to faint. He had some interesting reminiscences about the Schencks who he said came to this country in 1630 and that they owned a very large tract of land, extending from Ringoes to Pennington. Also he said that General Washington advised the oldest of the Schencks then living not to join the army, but to continue on the farm to raise grain to feed the army. This reminiscence of Mr. Young I mention, but because of his failing memory, it is to be regarded rather as a subject for inquiry, than as a statement of fact.

The Presbytery of New Brunswick was organized 1738, and directed to hold its first meeting August 8th, at New Brunswick. It was ordered at that meeting that "Mr. Wales preach at John Fraissier's upon the third Sabbath of this instant, upon Monday following at Edward Barbers, and upon Tuesday at Amwell meeting house." Thus it appears there was a meeting house in existence in 1738. Hence the date I have quoted from Jasper Smith's paper, making the "Old House" our previous Church fifty-two years old in 1791, was not our first Church building, or else there is a slight error in the date. I think it altogether more probable that there was this still "older house" in existence, somewhere in the Amwell Valley, which was supplanted by the one built on the York Road in 1739.

A fact of greater historic interest than the date of the origin of the Church is the first meeting of the Presbytery at Amwell. The Synod, then the highest court of the Church, had ordered that every candidate for the ministry, not having a degree from a university, must, in lieu of that, have a certificate from the Synod's Committee on Candidates for the Ministry, before it was in order for a Presbytery to proceed with his license. The Presbytery of New Brunswick, however, at its first session disregarded this order of Synod. John Rowland, a native of Wales, appeared before the Presbytery and was taken on trials. It is true he was a graduate of the Log College, but that, by no means answered the requirement of Synod for a degree from some university. Neither had he the certificate in lieu of it, from Synod. September 7th, 1738, the Presbytery proceeded with his license,

claiming that to the Presbytery belonged the original jurisdiction in granting a license, and that the Synod had no right to interfere. The Synod at its next meeting entertained a complaint of this action of Presbytery, and expressed its disapproval. At the meeting of Presbytery just mentioned, which was held at Freehold, more supplies were requested by Amwell. Though there was a great scarcity of ministers John Rowland was appointed to preach at Amwell. The Rev. William Tennent was also appointed to preach at Amwell the first Wednesday in September, 1739. In that same month the people of Amwell offered a petition for the ordination of Mr. Rowland. That meant his settlement as pastor. On the 11th of October, 1739, the Presbytery *met at Amwell*, with a view to ordain Mr. Rowland. This is the *first* meeting of Presbytery *at Amwell*. It held its first session on the evening of the first day at the house of Michael Henry. Among those present were William and Gilbert Tennent, also graduates of the Log College, under their father. The record of this meeting in the minutes of the Presbytery of New Brunswick, which is the authority for these statements, is as follows:

“The affair of Mr. Rowland being resumed, the Presbytery do report that, after deliberate consideration upon the present circumstances of Amwell, inasmuch as they desired, but one-third part of Mr. Rowland’s time and labors among them, judged it improper to ordain him to that place in particular, and therefore the necessitous state of the Church so requiring, they proceeded to ordain him, *sine titulo*, i. e. to the ministry of the word in general.” Hence he was not installed as pastor at Amwell. He,

however supplied Amwell and Lawrenceville for about six months, and this ordination took place in the Amwell Church. There is to-day, 1898, an added interest adhering to this license and ordination of Mr. Rowland, because the license was granted contrary to a standing rule of Synod, and the ordination in face of the admonition of Synod; and because the act, and the plea that original jurisdiction in this matter belongs to the Presbytery, and not to the Synod, is substantially the same as the case of the Presbytery of New York, which claims original jurisdiction in the matter of granting license, and disregards the deliverance of the General Assembly, which grew out of the Briggs case.

And this was maintained with great spirit and earnestness, only two weeks ago, in the Presbytery of New York, so we had substantially a Briggs case in the Presbytery of New Brunswick, and this old Amwell Church, directly concerned in the matter as long ago as in 1739. And while this act of the Presbytery was a leading factor in causing the Schism of 1741, yet it is pleasant to know that New Brunswick acted without personal bitterness, and long before the union in 1758, came to recognize the fact that unity was much to be preferred to division, and that authority and mutual concession are better than disorder and variance.

It will be interesting to have a brief account of Mr. Rowland's labors on this field. At the time "the piety of the Church, both among the ministry and laity was in a languid condition." There had been an awakening a few years previous, in Freehold, under John Tennent. This began to be felt in other sections. Whitefield came to

America in 1738. His preaching deepened this interest. The Tennents and Whitefield were in full accord in Spiritual matters and withal sometimes uncharitable, not to say unchristian, in their utterances about what they regarded as an unconverted ministry. Rowland embraced the views of Whitefield and the Tennents. He writes that at the Presbytery in 1738, the congregations of Maidenhead (Lawrenceville) and Hopewell (Pennington) put in a supplication for me. The opposition to him that arose afterward about the manner of his license increased to so much dislike to him at Hopewell (Pennington) that the use of the Church was denied him. Hence he preached in private houses, and in barns. Shortly after the people of the Hopewell Church, who desired him, obtained permission from the Presbytery, and erected a Church for his use. It was nearer the river than the present Church at Pennington. After the reunion, this part of the congregation returned to the old Church, and the new building went down. Rowland labored zealously in these two Churches. He writes "there is another town (township he means) lying contiguous to Hopewell, which is called Amwell. The people there, are something numerous likewise, and having none to labor among them, they petitioned for a part of my time, namely, one Sabbath in three." His ordination for this field, as we have seen, led to the serious difference between the Presbytery and the Synod. He continues, "there was a small number in Hopewell and Maidenhead, truly acquainted with vital religion, as far as I could judge, before I came among them. They seemed so earnest in prayer, night and day, to have the gospel in power among them, as if they would

take no denial. But in Amwell there were very few who knew the Lord Jesus when I came among them. Yet in many ways they were an agreeable people."

"The subjects I insisted on for about six months were conviction and conversion. Usually I made use of the most rousing and awakening texts. Some began to be convinced that they were in misery, and knew not the way to the Kingdom of heaven. I commonly preached at night as well as in the day, and frequently on week days. The people of God were much enlivened to see poor sinners convinced of the perishing nature of their State, and their absolute need of Christ. The effect was they bore great love to one another, and sweet peace among themselves, so that I was not interrupted from my work, in making up differences among them."

"In the month of May, 1739. I began to preach on the most inviting and encouraging subjects. A sermon from the text, The Master is come and calleth for thee, was brought home, through the divine influence, upon many Souls. Solemn weeping, and deep concern appeared throughout the congregation."

Again in Amwell, July 27th, 1740 and in Maidenhead August 3rd, God was pleased to magnify his grace, in visiting poor sinners. He opened their eyes, to see themselves without Christ, and without hope in the world. Their convictions were attended with great horror and trembling, and loud weeping, which I suppose could not be stopped so easily as some do imagine for I observed that many did continue crying in the most doleful manner along the road, on their way home."

On one occasion after sermon I enquired of these per-

sons the real cause of their crying out in such a manner. Some answered me "that they saw hell opening before them, and themselves ready to fall into it. Others answered that they were struck with such a sense of their sinfulness, that they were afraid the Lord would never have mercy on them."

"As to the issue of these convictions, many of them were followed with sound conversion. Others backslided and became stiff-necked again, though the numbers of the backsliding in these towns, was not so great as I have seen in some places. One great means to prevent backsliding from convictions in Amwell was this; when the husband was taken, the wife was also taken; or, when the wife was visited, the husband was also; so they were ever stirring up each other. Many such instances are in the town of Amwell, upon which account that congregation appears to me peculiarly beautiful. As to Maidenhead and Hopewell, I believe that one great means the Lord used there to prevent backsliding, was the care and diligence of some of the Christian people in conversing with the convinced." Mr. Rowland was a real Boanerges in denouncing the terrors of the law against impenitent sinners, and because of his faithfulness, the ungodly nicknamed him "the hell-fire Rowland."

A very brief notice of Mr. Rowland after he left Amwell, Hopewell and Maidenhead, will show how the influence of the first Amwell preacher has been extended. He went from here to the Great Valley of Providence and Norristown, Pa. While laboring there, the grandfather of Archibald Alexander was converted.* Also the an-

*Dr. Murphy's Log College Presbytery.

cestors of Revs. Robert, Samuel and Hugh Hamell, D. D., were converted under his ministry. Likewise under his preaching and that of Whitefield the soul of that pre-eminent preacher, Rev. Samuel Davies, afterwards president of Princeton College caught its inspiration. Another fact of deep interest was the visit of Whitefield to Amwell. He was undoubtedly the greatest preacher since the Reformation. Mr. Webster and Dr. Mott have placed this visit of Whitefield to the Amwell Church in 1739. Long ago I became convinced there was an error as to this date, believing the time to have been in 1740, I wrote to Rev. Mr. Dulles, librarian of the Theological Seminary Library at Princeton, asking him to investigate the matter. He answered that I was correct, since a volume in the library made Whitefield's visit to Amwell in 1740.

I was not satisfied to make the correction on this testimony alone. Hence, when I was in Philadelphia recently, searching for material for this history, I looked up the matter of Whitefield's visit. In the memoirs of the Life of Whitefield, compiled by Rev. John Gillies, D. D., and published in 1772, I found extracts from Whitefield's journal, written by William Seward, Whitefield's companion in travel.

In a continuous extract from that journal we have:

April 13, 1740. Mr. Tennent informed us of the great success which had attended on brother Whitefield's preaching when last here.

April 14. Mr. Jones, a Baptist minister, told us of two other ministers who were affected with our brother Whitefield's spirit, viz., Mr. Treat and Mr. Morgan.

April 18. This day was published our brother White-

field's letter to the inhabitants of Md., Va. and N. and S. Carolina about their abuse of the poor negroes.

April 22nd. Agreed with Mr. Allen for 5,000 acres of land at the Forks of the Delaware for 2,200£ Sterling; the conveyance to be made to Mr. Whitefield, and after that assigned to me, as security for my advancing the money. Mr. Whitefield proposes to give orders for building the negro school on the purchased land before he leaves the province.

April 24th. We came to Mr. Wigner's plantation in Skippack, where many Dutch people are settled, and where the famous Mr. Spalenburg, (Spangenburg) resided lately. It was surprising to see such a multitude of people gathered in such a wilderness country, thirty miles distant from Philadelphia(!) Our brother was singularly carried out in his sermon to press poor sinners to come to Christ by faith, and claim all their privileges, viz, not only righteousness and peace, but joy in the Holy Ghost. After he had done, our dear friend, Peter Boehler preached in Dutch, to those who could not understand our brother in English. Before our brother left Philadelphia he was desired to visit one who was under a deep sense of sin, from having heard him preach. And in praying with this person, he was carried beyond himself, so that the whole company who were about twenty, seemed to be filled with the Holy Ghost, and magnified the God of heaven.

"April 25th. We rose at three o'clock and though our brother Whitefield was very weak in body, yet the Lord enabled him to ride near fifty (50) miles and to preach to about five thousand (5,000) people at Amwell, with the same power as usual. Mr. Gilbert Tennent, Mr.

Rowland, Mr. Wales, and Mr. Campbell, four godly ministers, met us here. These brethren are said to have given the people three sermons before the arrival of Mr. Whitefield. Saturday, April 26, we came to New Brunswick, and preached there and on Sabbath to seven thousand people. New Jersey Archives XII, page 26, corroborates this date. The statement of 5,000 at Amwell April 25, 1740, looks almost like an impossibility. Knowing how people are prone to overestimate numbers at any gathering, I so regarded it when I first saw it. But the evidences convince me it may be received as accurate. Let us remember the intense religious feeling now awakened, and the marvellous oratorical powers of the preacher, Benjamin Franklin went to hear him in a cold calculating way to find out the secret of his power, but soon found himself a captive. His statement is that so loud and clear was Whitefield's voice and so distinct his articulation that he estimated he could be heard by 30,000 people. He was less than a month in Philadelphia and yet so great was the change wrought that there was religious service held every day for a year after, and three times on Sabbath. Twenty-six associations for prayer were formed. The judges at Chester hearing he was to preach in their town, sent him word they would adjourn the court until after the sermon. A platform was erected and he preached to seven thousand. At Wilmington he preached twice to five thousand. At Philadelphia ten thousand assembled on Society Hill to hear his last sermon. On Sabbath at White Clay Creek to eight thousand. When he left Philadelphia, a thousand people accompanied him on horseback out of the city. But where did the five thousand come from? From far and near. As evidence, an Indian Chief

was known to walk fifty miles to attend communion at Crosswicks in the days of David Brainard. When Whitefield arose at three o'clock in the morning so weak as to need help to mount his horse, and rode from Philadelphia to Amwell to preach, could not the people go an equal distance. The reputation of the man, his matchless oratory, and the intense interest of the people make it possible. To-day people interested, will go from twenty to forty miles to attend a State Fair, to see some machinery, some fancy work, some fine horses, cattle or sheep, because *interested*. Those were the days, when a man was thought to be better than a sheep, and an interest in the Kingdom of more moment than the success of a party, and a man's soul of more value than earthly goods. So I believe it, "Five thousand at Amwell to hear Whitefield." And as we are to-day working and preserving and honoring every house where Washington may have stopped for a night or a few days at most, so may we count it an honor, and cherish the fact with much pleasure that April 25th, 1740, Whitefield, the prince of preachers, honored our church with his presence and his labors, and drew together this vast audience of five thousand people to hear him. Of course the sermon was delivered by the Church, not in it.

After Mr. Rowland left Amwell, the Church continued to be served by supplies. August 2nd, 1742, a call was presented to Presbytery for the services of a Mr. McCrea, (supposed to be Rev. James McCrea, licensed by Presbytery November 5th, 1739, and ordained August 4th, 1741). The answer of Presbytery was that Mr. McCrea supply Amwell as formerly. He continued with the Church, as supply until May 28th, 1745. May 26th, 1746, Mr. Davenport was appointed to supply Second

Bethlehem one-quarter of his time, Amwell one-half his time, and the remaining quarter at Hopewell and Maidenhead. May 19th, 1747, Amwell petitioned for three-fourths of Mr. Davenport's time, which was granted.

This arrangement soon ceased. Mr. Davenport supplied Amwell only occasionally after that, in 1747, and in 1748. In October, as already stated, the Rev. Charles Beatty was appointed to supply Amwell one-fourth of his time, and Mr. James Campbell three Sabbaths before our next. Mr. Beatty, you remember, married Ann, daughter of Governor Reading. He and Mr. Campbell, Mr. Allen and Mr. Chestnut were among the supplies. Mr. Campbell was the principal supply until June 12th, 1750, when he declined a call to Amwell, previously received, and accepted one to New Providence and Charlestown.

It will be a surprise to many, I am sure, to be informed that May 1st, 1749, this Church held a Lottery. This was a common practice at that day among the churches and colleges when they wished to raise money. The College of New Jersey did this, (See New Jersey Archives, Vol. XII, First Series), which also gives an account of the Amwell Lottery, as here presented, and of many others. The Legislature, however, passed an act at that very time, making them unlawful.

SCHEME

Of The

Amwell in New-Jersey LOTTERY,

For raising Six Hundred and Thirty Pounds, for the finishing the Presbyterian Meeting-House, and buying a Parsonage.

Number of Prizes.		Value of Each.	Total Value.
2	of	£100	are £200
3	of	50	are 150
8	of	30	are 240
12	of	15	are 180
25	of	10	are 250
40	of	5	are 200
150	of	3	are 450
200	of	2	are 400
990	of	£ 1. 10s.	are 1485
<hr/>			
Prizes	1430	First drawn	5
Blanks	4170	Last drawn	10
<hr/>			
	5600	From which	3570
Tickets at 15s. each, is £4200		deduct 15£ per Cent. is	630
			<hr/>
			£4200

The Drawing to commence on or before the First Day of November next, at the Meeting-House abovesaid, if filled by that Time, under the Care and Management of Martin Ryerson, Esq.; and Messrs. Peter Prall, Michael Henry, and Emanuel Coryel, who are to dispose of the Tickets, and to be under Oath for the faithful Management of the same. The Fortunate are to receive their Prizes entire; the 15 per Cent. being deducted from the whole Sum produced by the Sale of the Tickets before the Drawing begins, and not from the Prizes after they are Drawn: Fourteen Days Notice at least to be given before the Day of Drawing; the Prizes are to be

printed in this Paper, when the Drawing is concluded.—The Pennsylvania Journal, September 1, 1748.

The Managers of the Amwell Lottery, hereby give Notice, that they intend to put the Numbers in the Boxes, the latter End of April next, so as to begin the Drawing thereof on Monday the first Day of May, when they will certainly proceed therein without any further Delay or postponing; Mean while there remains some Tickets in the Hands of the Managers to be sold as usual.—The N. Y. Gazette Revived in the Weekly post Boy, Feb. 27, 1749. See N. J. Archives, First Series, Vol. XII, page 483.

THE FIRST PASTOR, REV. ELIAB BYRAM.

1751—1754.

The time came at length, however, for relief from the unsatisfactory system of supplies. The first settled pastor of the Church, was the Rev. Eliab Byram. Mr. Byram was born at Bridgewater, Mass., and graduated at Harvard College in 1740. His ancestor Nicholas Byram, settled in Bridgewater in 1660. He became pastor of Rocsiticus, now Mendam, New Jersey, in October, 1743.

Rocsiticus was placed under the care of the Presbytery of New Brunswick in 1738, but at its own request was restored to the Presbytery of New York, the next year, Mr. Byram was present at the formation of the Synod of New York in 1745.

The celebrated David Brainard had Mr. Byram for his companion in his first journey to the Susquehanna in 1746. Brainard speaks of him with much affection. Mr. Byram afterward labored in 1746, and 1747, in Augusta Co., Va., and his labors there were greatly blessed. The

awakening resulting therefrom, lasted until 1751 (Webster). Falling Spring and Providence called him in 1747, having had experience of his faithfulness and ability, but he declined to settle in Virginia. His very success in Virginia, brought him into trouble, for there was a very bitter feeling excited against him by "The Old Side," which stirred up the government of Virginia against the revivalist.* Mr. Byram had Mr. Deane, of Brandywine Manor, Pa., and a graduate of the Log College, with him, in these missionary labors in Virginia.

Mr. Byram joined the Presbytery of New Brunswick May 22nd, 1751. He became at this time a supply for Amwell. He was called to the pastorate of this Church June 25th. He was duly installed as pastor of Amwell First Church, August 14th, 1751.

He married "Phebe, daughter of Ephraim Leonard, of Raynham, of an ancient and honorable family," the historian says. So there was a good beginning in the first pastorate of this Church in this, that the pastor's wife was as is becoming, of an "honorable family." And we must not overlook, what it is very pleasant to record, that the first pastor of this church, was so imbued with the missionary spirit, that he was an acceptable companion to the Sainted Brainard, the great missionary to the Indians, and that he himself gave a part of his early years to other missionary labors. In the Amwell Valley, after he settled here, he cherished the same spirit, for we learn that here Mr. Byram's labors were so successful that in 1754, the year of his death the Presbytery was petitioned by the

*Dr. Mott.

people bordering on the Delaware," to give them the privilege of building a meeting house for their own convenience. This was granted, and a separate congregation was formed, and a Church built at Mount Airy, which was called the Second Amwell Church. These two Amwell Churches continued as united charge, served by the same pastor down to 1818, (Dr. Mott). The petition presented to Presbytery for the organization of a church at Mt. Airy was presented "by the people bordering on the Delaware." This gives the western boundary of the charge as at first constituted, and continued until the church at Lambertville was organized. On the east there was no church until you come to Reading Town, as it was then called. Many of the strong families on the north came from Flemington and miles beyond, as the nearest churches in that direction were those of Bethlehem and Kingwood as now named. The only churches within these boundaries was the Episcopal Church at Ringoes, and the Dutch Calvinistic Church at Larison's Corner, organized in 1749. To the northwest was the German Baptist Church at headquarters organized in 1732 (Converse).

Upon this territory constituting the pastoral charge of Mr. Byram, when he was installed, and from all parts of which he had members in attendance, there are now seven Presbyterian Churches, two Reformed Churches, and many Methodist and Baptist Churches.

The Presbyterian Churches are Amwell First, organized before 1737, Amwell Second, organized 1754, Flemington 1792. Amwell United First 1810, although it had existed as a Dutch Calvinistic meeting house since 1747.

Lambertville 1821, Stocton 1867, Kirkpatrick Memorial 1868, with an aggregate membership of 1608, in 1898, and 1552 in 1907.

During Mr. Byram's pastorate in the year 1753, a subscription was made for purchasing a parsonage. There are on file three copies of the subscription paper circulated for this purpose. These are the oldest papers known to be in existence, pertaining to the Church. These papers are so tender and torn that their further preservation and use will be very difficult. For this reason the paper will be copied entire. It is certainly worthy this distinction. The paper is deeply interesting, as showing the earnest purpose of our ancestors and predecessors when they were making a subscription for Church purposes. They not only are careful to bind themselves for the payment of the sum subscribed, but their heirs and executors as well. The paper reads as follows:

"We, the Subscribers do hereby separately, apart and for himself, and his Several and Respective Heirs, Executors and Administrators, Covenant And bind ourselves, and each of us in the penalty of Double the Sum affixed to our Several names to pay, or cause to be paid, to Derick Hoagland, Robert Combs, James Stout, Derick Sutphen or Abraham Larew; or the Survivours of them, or Such other persons as shall at any time be chosen hereafter, or by the Heads of the Presbyterian Congregation in Amwell, be appointed (as well as if they were expressed by name) their Executors, Administrators or Assigns, or either of them, Such sum and Sums of money as are Affixed or Subscribed to our Several Respective Names, to be in Such proportion as the payments equal to the pay-

ments that shall be agreed on by the Managers that may be chosen for the purchasing of a Parsonage, which shall be thought by the persons Appointed, fitting, necessary, and convenient for the Seat of a Presbyterian Minister which now is, or may hereafter be called, induced or ordained for the Afforsaid congregation. Witness the Hands of us the Subscribers fully, freely and voluntarily Consenting to the above engagement. Amwell Feb. 1753."

Then follows a list of the subscribers, which has many interesting features, but chiefly as showing who were on the ground, and interested in the Church at that early day in her history, one hundred and forty-six years ago.

The subscribers are as follows. I give the spelling as found on the paper as accurately as it can be made out. The money is in pounds and shillings, in the subscription. In the payment which I shall not quote, it is in pence also, which is accounted for, because evidently notes were given, and interest collected on the subscriptions when not paid down. There is also a distinction made of subscribers north of the Neshanic, and south of the Neshanic:

On the North.	£	s.
John Reading Jr.....	2	10
John Reading	10	00
John Reading	3	00
Jacob Gray	5	00
Jacob Gray	1	10
Daniel Reading	1	
Jacob Mattison	6	00
Jacob Mattison	2	00
Martin Ryerson	2	00

Daniel Griggs	7 00
David Bartron	3 00
John Smith	1 00
George Reading	5 00
Eliz Harney	15
James Stout	6 10
Richard Philips	5 00
John Anderson	8 00
William Anderson	5 00
Samuel Carman	2 00
Samuel Furman	1 00
Thomas Hunt	4 00
Jonathan Hill	5 00
Samuel Fleming	6 00
Michael Henry	5 00
Richard Reading	15
Samuel Hill	5 00
Derrick Sutphin	5 00
Derrick Sutphin	1 10
John Frances	7-6
John Cox	1 00
William Davison	1 05
John Wood	15
Henry Dildine	1 00
Nathaniel Bogart	15
Abraham Larew	5 00
On the South Side:	
Peter Prall	10 00
Benjamin Johnson	5 00
Benjamin Johnson	1 00
Peter Prall, Jr.	1 10

Abraham Prall	2 05
Garret Schenck	5 00
Garret Schenck	1 15
Garret Schenck	05
William Schenck	1 05
William Schenck	10
Daniel Larew	10
Thomas Harding	1 00
Jacobus Johnson	6 00
Gerardus Lequier	2 00
Samuel Kompton	15
John Corwin	1 10
Joseph Corwin	1 10
Simeon Kinney	2 00
Peter Lott	10
Ester Corwin	05
James Stout	6 10
Jacob Sutphen	1 05
Alexander McElheny	15
Eliab Byram	10 00
Joseph Reading	15
Jonathan Stout	1 10
Benjamin Howell	1 00
Stephen Gano	15
Tunis Quick	15
Thomas Lake	10
William Wilgus	6-3
Joseph Sargeant	12-6

Some of the names last given are not classified as to North and South side of the Neshanic, and consequently may not here be placed accurately. But the distinction

between the North and South sides of the Neshanic was kept up in all subscription papers for many years. Later the North side was known as the Flemington division.

Mr. Byram continued in the pastorate of the Church until his death, which occurred before May, 1754. His remains are supposed to lie under a horizontal slab in the cemetery, near the place where the old Church stood. But the hand of time has obliterated every trace of whatever inscription may have been placed upon it.

So within less than three years of incessant labor in this large field, and doing the work of a missionary besides, the first pastor died, and was buried, and only by vague tradition can we tell his grave. But better than monument of marble is the work he did. These works follow him and testify of his zeal for the Master, nor will the unmarked grave be unknown, on the morning of the resurrection.

Derrick Hoagland is the first representative of the Church in Presbytery. He attended the meeting at Bound Brook, May 30th, 1753, when he asked for supplies for Amwell. As Mr. Byram was still pastor, this application leads to the inference that the pastor was either off doing some missionary work in the colonies, or was in too poor health to fill the pulpit. Mr. Hoagland subsequently appears in Presbytery as an elder, which shows him to have been the first elder of the Church so far as is now known.

THE SECOND PASTOR WAS REV. BENJAMIN HAIT.

1755—1765.

The second pastor of Amwell First, was Benjamin Hait, or Hoit as his name is pronounced, and sometimes

spelled. Webster says Mr. Hait was probably a native of Norwalk, Connecticut. He graduated at Nassau Hall in 1754. While a student he went, in company with Davies, afterward president of the College of N. J., from Newark to New York. "A promising young man," he observes, "I had an agreeable conversation with him on original sin, and the influence of the flesh upon the spirit to incline it to sin."*

Mr. Hait was taken on trials by the Presbytery of New Brunswick, as soon as he had received his diploma September 27th, 1754. He was licensed October 25th and sent to supply the Forks of the Delaware. In the following May, Amwell and the Forks asked for him, and Fagg's Manor made him a call. Amwell presented a call to him November 11th, 1755, which he accepted. He was ordained and installed December 4th, 1755.* The pastoral relation was dissolved May 30th, 1765. From Amwell Mr. Hait removed to Walkill, N. Y., and afterward settled at Connecticut Farms, N. J., where he died June 27, 1779.

During Mr. Hait's pastorate in the Amwell Churches, death entered his household. On a tombstone in our old burying ground is the only record the church has of his stay among us. That reads, "Nancy, daughter of Benj. and Ann Hait, born September 21st, 1757, died September 20th, 1759."

In 1756 Michael Henry is named in the records of the Presbytery among the elders in attendance at that meet-

*Webster.

*Records Presby.

ing. He is undoubtedly the same Michael Henry, at whose house the first meeting of Presbytery in Amwell was held.

Evidently Mr. Hait was a man of ability and had the esteem of his brethren as the Records of Synod show. The same minute is also interesting, as informing us of the manner of caring for theological students at that early day.

Newark, September 30th, 1756, Synod of New York in session.

"Whereas, the Synod appointed such Scholars as expect any part of the fund designed for the education of pious youth to be examined by Synod at their annual meeting and the Synod finding they are unable through multiplicity of business, and by reason of the absence of some that designed to offer themselves, to have their examinations before their own body at this meeting, do appoint Messrs. Burr, William Tennent, Brainard, Davenport, Treat McKnight, Cummins and *Hait* to be a committee to meet at Princeton 23rd day of November next, to examine such candidates as offer, and determine what proportion of said money each shall have the ensuing year. The committee met as appointed, and granted assistance as follows: to John Strain £24, to John Carmikle £12 for the year.

Again Synod met at Maidenhead May 18th, 1757. The Synod at this meeting (and you will notice it was during his pastorate in these Amwell Churches,) appointed Mr. Hait to go to the vacant places in the South as soon as his affairs will permit, and spend four months among the people there.* From this appointment we see that the

*Records of Synod.

Second pastor of this Church, like the first was personally interested in the cause of missions. And also that the Church surrendered his service that he might engage in this mission work for a period of four months.

I much doubt if this Church ever made a collection for missions during its entire history, equal in value to the services of their pastor, for a period of four months. It is also pleasing to record the fact to Mr. Hait's honor, that he was elected moderator of the Synod of New York and Philadelphia which met at Philadelphia May 22nd, 1776 (Mott). This honor came to him during his pastorate at Connecticut Farms. Of his subsequent history we know nothing except what has been stated.

THE THIRD PASTOR WAS REV. WILLIAM KIRKPATRICK,
1766-1769.

From the time of Mr. Hait's dismissal May 30th, 1765, to August, 1766, the Church was served by supplies. Among these was the Rev. William Kirkpatrick, who became the third pastor of the Church.

Mr. Kirkpatrick graduated at the college of N. J. in 1757, being a member of the first class that graduated after the removal of the college to Princeton. Judging from his age at the time of his death, as given on his tombstone, he must have been about thirty years old when he graduated. That was the year in which president Burr died. It was in that year the college was blessed with a precious revival of religion.

One of his classmates was Joseph Reed, afterward Governor of Pennsylvania. Another was Rev. Alexander MacWhorter, D. D. In the following year 1758, oc-

curred the Union of the Synods of New York and Philadelphia. At the meeting of the Presbytery of New Brunswick in June of that year, Kirkpatrick and MacWhorter were taken under trials as candidates for the ministry. Presbytery pronounced themselves so well pleased with their preliminary examination, as to encourage them to proceed in their design. The theme for Kirkpatrick's exegeses was, *An certitudo subjectiva salutis sit de essentia fidei justificantis*. His trial text was Rom. 3:28. On the 25th of next month the Presbytery met at Princeton, when the only business was to hear and approve the composition of the two candidates, and giving them texts for further exegesis. Kirkpatrick's second trial text was Phil. 4:5. These were heard August 15th, when both were licensed and sent out to supply vacant congregations till fall Presbytery. Kirkpatrick's appointments were Oxford-Forks of the Delaware, Greenwich, Bethlehem and Kingwood.

In June, 1759, the united congregations of Bethlehem and Kingwood brought a call to Mr. Kirkpatrick. A call or "petition" as was the term then in use, was also presented for his services from Tohikan, Tehicken or Tinicum, the Church whence came Benjamin Carrell one of the pastors of this Church. But Synod, which at times exercised Presbyterian functions, had at its sessions a month before, ordered that Kirkpatrick, MacWhorter and Latta take a journey to Virginia and Carolina as early in the summer or fall as possible, and minister to the destitute in those parts for several months. Presbyteries also acted for sessions, as we find this item in the record of transactions, that in October, 1756, Jacob Reeder, a member of Hope-

well and Maidenhead congregations asked Presbytery to dismiss him to Amwell on account of convenience, which request Presbytery granted. On their return from the South Presbytery hastened to ordain Kirkpatrick and MacWhorter. Kirkpatrick's text was "The poor have the Gospel preached to them," and for a Latin exegesis "The Perseverance of the Saints."

These were presented July 4th, 1759, and both candidates were ordained on that day "Sine titulo." Kirkpatrick declined the calls to Bethlehem and Kingwood. The Trenton First Church asked for Kirkpatrick as a supply March 11th, 1760, and he was directed to preach there as many Sabbaths as may consist with his other obligations, between this and next Presbytery.

The French war was now drawing near its close, yet was calling out loyal colonists on the frontiers. May 21st, 1760, Synod directed Kirkpatrick to go with the New Jersey forces in the ensuing campaign for a short time."

He was back in season for the meeting of Presbytery in Princeton February 3rd, 1761, at which time he was clerk of Presbytery. Other congregations asked for his services. In April 28th, 1761, Trenton made a call for him as their pastor. May, 1761, we find him on a committee of nine to devise ways for the better support of John Brainard, as missionary to the Indians. Brainard left his Church at Newark for this Mission on the solicitations of the Indians themselves. They had become destitute by the death of his brother, David. Crosswicks, the place hallowed by these associations is but a few miles from Trenton. Though last named on the committee, the

overture urging an increase in the funds as well as the laborers, is from the pen of Kirkpatrick.

At the meetings of Presbytery, during the intervals of Synod, applications were made for the service of Mr. Kirkpatrick from Elizabethtown, Brunswick and Deerfield. Presbytery allowed him to dispose of his time as he deemed best. The Trenton call had not been accepted, though he was still with them much of his time. It seems that while he was inclined to Trenton, "the congregation were so backward on the point of salary, that he held the matter in suspense." When Presbytery met August 11th, there was placed before it a call for Mr. Kirkpatrick to Hanover, Va., presented by Captain Samuel Morris and Captain William Craighead, the commissioners from that Church. To this Trenton made objection. Towards the end of 1761 Trenton Church appeared before Presbytery with some advance on the amount of salary previously offered, and Presbytery expressed their gratification at the exertion made to this end, but pronounced the "medium proposed to be inadequate." As the commissioners gave reason to hope that a still further effort would be made for said medium's being increased. Presbytery advised Mr. Kirkpatrick to officiate among them until next spring. In 1762 the Trenton congregation made an advance toward settling a pastor by purchasing a parsonage. In 1763 a call was made for Mr. Kirkpatrick to become colleague with Rev. Ebenezer Prime of Huntington, Long Island. The call was irregular and no action was taken. These informalities were corrected, and the call was renewed in 1764. The Trenton people became somewhat impatient, but Presbytery replied that there was no satis-

factory evidence that Mr. Kirkpatrick could be duly supported, if settled, and that he was under no obligation to settle among them. Some even claimed that if not settled, he should be dismissed, which Presbytery declined to encourage.

In the Synod, as well as in Presbytery, the minister of Trenton was a punctual and active member. In the Synod of 1763 he was on committees for education of pious students at Princeton, and for the direction and support of missionaries on the frontiers. In 1765 New Brunswick and Metuchen, White Clay Creek and Christiana Creek, also Walkill applied to Presbytery for the services of Mr. Kirkpatrick with a view to settlement. In April, 1766, there came once more a formal call from Trenton and at the same time one from Amwell. Both congregations made their pleas before Presbytery. "Presbytery advised Mr. Kirkpatrick to *accept the call from Amwell.*"

The dilemma was not wholly relieved by this action. At a subsequent meeting of Presbytery, two members of the Presbytery of Philadelphia were present as correspondents. They urged the reconsideration of the vote in April. Their plea was that by this action a most important Church would be so discouraged as to be prevented from future applications to Presbytery. The matter being thus opened afresh, the Presbytery *at six o'clock* of the following morning resumed the discussion, and consented to adjourn to the next month at Trenton, and there re-consider their decision. The congregations of Trenton and Amwell were notified of the opportunity of being heard. On the 24th of June, the parties were again present. The Presbytery were unwilling to decide. They placed both calls into the

hands of Mr. Kirkpatrick, and told him to make his choice. *He decided for Amwell.*"

Following this decision Presbytery made arrangements for his installation at Amwell. This took place the second Wednesday of August, 1766.

To Mr. Kirkpatrick it is believed, belongs the honor of being the first Stated Clerk of Presbytery, to which he was elected October 23rd, 1766.

In 1767 he was elected a Trustee of the College of N. J., from which he had graduated ten years previously. In 1769, he was both Treasurer and Clerk of Presbytery. He was also Clerk of Synod, and in 1769 was chosen Moderator of Synod in Philadelphia, and a member of the Presbytery's committee to draft a memorial to obtain funds for the college at Princeton. This eminently useful and busy pastor had but a short career. He died in Amwell on the 8th of September, 1769, not yet forty-three years of age. His body was buried in front of the pulpit of the "Old House," in yonder cemetery where our Church stood for one hundred years. Over the grave of this pastor is placed a granite slab, which, together with the inscription, is in excellent preservation, and is as follows:

"Here lieth the body of the

Rev. William Kirkpatrick,

Late Pastor of this Church,

who died in the 43rd year of his age. Reader, wouldst thou know his character for good.

Think what a man, a Christian, a minister of the Gospel, a Friend, a Husband, a Father, a Master should be; For in imitating this pattern (if justly drawn) thou shalt imitate him, and with him, shalt with distinguished honor;

attain to the resurrection of the just." Says Rev. J. P. W. Blattenberger tradition represents Mr. Kirkpatrick as an eloquent man and distinguished for his piety. The late Dr. John Hall of Trenton, to whom we are indebted for the larger part of what we have said of Mr. Kirkpatrick, quotes in 1857 from a venerable mother in Israel, aged ninety-seven, who, has a distinct recollection of his personal appearance. She describes him as being above the average size, but not corpulent; grave, dignified and commanding in his aspect, and of most engaging address.

We are deeply impressed by what Mr. Kirkpatrick accomplished in the short period of twelve years from graduation. He was evidently a man of great ability, and marvellous versatility of talent. And there still lingers a charm about his exalted character, and thorough consecration to the interests of the Church, such as is seldom felt. And now in 1907, while reversing this history, I wish to add that having studied the lives of all the pastors of this Church, as fully as material allowed, Rev. William Kirkpatrick impresses me as the ablest man, all in all, who filled the pastoral office in this Church.

Early in Mr. Kirkpatrick's pastorate, occurred November 5th, 1767, the death of Governor Reading, eighty-one years of age. An obituary of Governor Reading was published at the time in the Pennsylvania Gazette to which reference has already been made, as evidently written by Mr. Kirkpatrick. And the communion cups given by Governor Reading date from this pastorate. The names of the following elders are gleaned from the records of Presbytery, as representing the Church at Presbytery while Mr. Kirkpatrick was the pastor, viz., April 19th, 1768,

Abraham Le Rue; May 20th, 1768, Jacob Ruder; October 18th, 1768, Peter Wilson; November 16th, 1768, William Norcross; April 18th, 1769, Alexander White. In this connection, there is another name deserving of mention. It is that of Joseph Reed, who died in Amwell, 1774. In his will, he mentions the children of his brother, Andrew, the father of General Joseph Reed, who came to Amwell in 1759 and died in 1769. Joseph left £30 to Princeton College in addition to £20 previously given. He also left £50 to the First and Second Amwell Churches each, and directed that his body should be interred in the Old Presbyterian House burying ground.

PERIOD II.

THE INTERMEDIATE, OR PERIOD OF CONFLICT WITH
THE MOTHER COUNTRY, 1776-1820.

PERIOD II.

THE FOURTH PASTOR WAS REV. JOHN WARFORD,
1776-1787.

After the death of Mr. Kirkpatrick, the two Churches of Amwell remained without a pastor for about seven years, during which time they were served by supplies. The Rev. Samuel Kennedy, pastor at Basking Ridge from 1751 to 1787 is most frequently mentioned among these supplies.

Mr. Kennedy was at once a clergyman, a teacher, and a physician. Rev. William Mackey Tennent is another of these supplies. The minutes of the Presbytery of Philadelphia May 17th, 1771, say "Mr. Tennent, a candidate under the care of the Presbytery of Lewis Town, and who is now in these parts, is requested to supply Amwell as many Sabbaths as he can, between this time and the next Presbytery." Mr. Tennent was a son of the Rev. Charles Tennent and a grandson of the Rev. William Tennent. He died while pastor of Abington, Pa., in 1810. Our history will have impressed you with the fact that there was, and had been from the beginning of the Church in this country, a great scarcity of ministers of the gospel. To supply that need, and to evangelize the American Indians were the chief objects of Christian beneficence at that time, and up to the early part of the present century. While Mr. Tennent was supplying Amwell a very liberal collection was taken at that church in 1772 for the education of candidates for the ministry. The subject was discussed at Presbytery meeting at Kingston October 8th,

1771. It was then resolved to notify all the Churches of this matter. Mr. Tennent was directed to present the subject to the vacant Amwell Church presumably both Churches. The report to Presbytery at Trenton April 14th, 1772, says the subscriptions amounted to £114, 17s. 6d, paid £87, 7s, 6d. This was the largest sum subscribed except at Bedminster, and the largest paid by £25.

The fourth pastor of this Church was the Rev. John Warford. Mr. Warford graduated at Princeton College in 1774. He was licensed by the Presbytery of New Brunswick in 1775. He received a call to the Amwell Churches April 3rd, 1776. He was ordained and installed at what in the minutes, is called the Upper House, meaning Amwell second, July 31st, 1776

At this ordination and installation of Mr. Warford, the Rev. Elihu Spencer, successor of Rev. William Kirkpatrick as pastor of the Trenton First Church, presided, and preached the sermon. We must not overlook the fact that these interesting services held July 31st, 1776, occurred in the same month in which the Fathers of the Republic signed and sent forth the Declaration of Independence.

Mr. Warford had graduated only two years before the Nation's birthday at Princeton College, of which the President, Rev. John Witherspoon, D. D., was at the same time a member of the continental Congress and but a few days previously, had pledged his property, his life and his reputation, in advocating and signing that immortal document. It goes without saying that "patriotism was in the air."

What specific utterances if any on the state of the country were expressed either by the Presbytery or the

congregation at this time, have perished with the lost records of the Church. But the numerous military titles born by members of the Church and congregation during the "Struggle for independence," and the records elsewhere preserved of efficient service rendered to the cause by her members, abundantly prove the Churches abounding patriotism. Members of the Reading family, as already shown, were conspicuous in the service of their country. Other names will occur to the reader or be presented in order as we proceed. The cemetery bears its witness to these in many cases though not always.

There were many, doubtless, like the Mattisons, ancestors of Mrs. Elizabeth Bonnell, widow of Vice-Chancellor Van Fleet, who when I chanced to ask her what official positions these ancestors of hers had filled, said, "Oh, they just fought and bled for their country." As we look back to-day and recall their devoted fidelity under trials hard to be born we count this honor enough surely.

However we are especially concerned with the Church itself, and her record. We can well conceive that the struggle for national freedom, imposed burdens numerous and heavy to be born, upon the Church in her own sphere of action, but without definite facts before us, this conception will come far short of the actual condition. Bear in mind that Mr. Warford had been installed the same month in which the Declaration of Independence had been made. From that time onward the whole country was intensely occupied with national affairs. He was only the fourth pastor installed over this church and but twenty-eight years from the installation of the first one. The seven years immediately preceding this installation—the

Church had been without a pastor, in which condition a church is uniformly losing more or less of its vital force. Two of these former pastors had died on the field, after a period of only three years service each. This undoubtedly indicates great hardships and exposures connected with the service. These hardships often befel the membership as truly as the pastor.

These difficulties were greatly augmented by the state of the finances of the colonies, diminishing as this did the resources of the Church. Added to this, the Church was never fully finished and consequently although the Church building had been on its foundation only thirty-seven years, it was already needing repairs. The Rev. Mr. Warford was called on a salary of £100 per annum from the two Amwell Churches, £50 to be paid in semi-annual payments.

The congregation had from the first provided a parsonage for their pastor. We learned this, as you will recall from the object stated in ordering a lottery to be held in 1749. This occurred before there was a pastor on the ground.

Again in our oldest subscription paper that of 1753, there is a vigorous effort made to supply this need. When the parsonage was secured, there was connected with it, a piece of land which they always speak of as a plantation. When the pastor Rev. William Kirkpatrick died in 1769, his widow Margaret Kirkpatrick, with her two children, was allowed to remain in the parsonage free of rent, so long as not needed by a successor to Mr. Kirkpatrick. This was indeed becoming and generous treatment.

The generosity, however, received a spot on the feast

of charity. At the annual meeting of the congregation April 22nd, 1773, it was mentioned that leave had been given Mrs. Kirkpatrick in April, 1770, to occupy the parsonage free of rent until the congregation should settle another minister. At the meeting now held, considering their former action, they think the minute before made was not fully expressive of the true intent of the vote then taken. That intent was, that Mrs. Kirkpatrick might have leave to occupy the parsonage for one year free of rent, unless a minister should be called, and it is the sense of this meeting that Mrs. Kirkpatrick ought to pay a reasonable rent to the said congregation since April, 1771, and that Mr. Mattison serve Mrs. Kirkpatrick with this minute.

Mr. Mattison reported that he had agreed with Mrs. Kirkpatrick, "that as she has put up two hundred rails within two years, if she buys and puts up five hundred more rails this year, it shall be in full for the rent of two years last past." Also agreed by Mrs. Kirkpatrick to give ten pounds paper money for ye year, and to have ye privilege of sowing ye field over ye brook with winter grain. But amid the present stringency and impending hardships there occurred a charming piece of romance connected with Mr. Warford and the inmates of the parsonage.

When Rev. John Warford came to Amwell fresh from his studies at Princeton, unlike most young clergymen of more recent times, he seems to have been free from all entangling alliances. Once on the field, he took in the situation. It was not in his heart to displace Mrs. Kirkpatrick and her children, by bringing a wife to the parsonage. He did the vastly better thing. He went to the parsonage

for a wife. So in due time, he and Margaret, the widow of the Rev. William Kirkpatrick were united in holy wedlock. I am sure a new joy came into that parsonage from that union, the exact date of which I have not been able to discover.

We may be equally sure, that notwithstanding the stringency of the times, and the impending hardships and privations awaiting the pastor, he found unfailing help and encouragement in this wife whose wise management and resourcefulness, have already been manifest. And for the impending hardships, they had not long to wait.

As previously stated the minute book of the trustee and congregation is no longer in existence, but from 1779 we have some unengrossed minutes of congregational action, also several lists of pewholders and other subscription papers. In such a minute dated Jan. 21st, 1779, we have the record of the following action: "Whereas the Prices of Country produce are much risen to what they were when the Rev. Mr. Warford settled in Amwell, when his congregations agreed to pay him a salary of one hundred pounds per annum, to which we respectively subscribed or engaged to pay. We who had subscribed or taken seats in order to pay the salary, now engage to make up our respective engagements in produce, at the price they respectively bore when we made such engagements. Or to pay as much money as will purchase such, or so much produce. And this to commence from October last past. Witness our hands the 21st January, 1779.

JASPER SMITH.

The prices prevailing in 1776 are then annexed—Wheat 7/, which means 7 shillings; Rye 3/9, is three shillings

nine pence; Oats at 2/, Corn 3/6, Buckwheat 2/, Hay 6/ per ton, best sort. Of course this was the coinage of the Mother country. It will be of interest to see the names of the persons making this agreement. They are as follows:

Arthur Gray, Samuel Carman, David Jones, Samuel Furman, David Bishop, Garret Schenck, Abm. Devermer, James Stout, Captain Peter Phillips, Cornelius Stout Major, Samuel Hill, John Phillips, Thomas Reading Major, David Bartron, Charles Reading Captain, John Reading Captain, son of David; Wm. Abbit, Tunis Quick, Wm. Schenck, Abrm. Williamson, Peter Prall, Thomas Lowney, Isaac Hill, James Stout, Jacob Mattison, Jas. Hankinson, Jr., John Hankinson, Thomas Wilson, Jonathan Pidcock, Jacob Bowman, Walter Wilson, Thomas Burrows, Abraham Hagaman, Thomas Hankinson, Daniel Wilson and surely Jasper Smith who drew up the paper to which he signs his name as here given, considered himself a signer to its obligation. From this date down to the forming of the Church at Flemington, he was the most active man in the Church. A sketch of his life is given by Dr. Mott in his history of the Church at Flemington. It may only be stated here that he was a lawyer and to his care as a lawyer, we owe the preservation of these subscription papers to which we are indebted for the valuable information they furnish of this interesting period of the Church's history. On the same day January 21st, 1779, on which the above action was taken, we find another paper was circulated on which generous subscriptions were made. Although the purpose of this act was not then accomplished, we quote a few of its statements.

The paper opens as follows: Whereas a good parsonage is of great consequence towards supporting the Gospel and the place in Amwell wherein the Rev. Mr. Warford lives, being small, and but little wood on it, and not capable of much improvement, it is judged best by many to sell it, and purchase a plantation if to be had, that may be suitable and convenient. The persons named to receive the money and make the purchase were—David Chambers, Nathaniel Hunt, Jonathan Pidcock, David Jones, Tunis Quick, Jr., David Bishop, Cornelius Stout and Jasper Smith.

From the first subscription paper after this meeting of January 21st, 1779, we learn that that meeting was a joint one of the two Amwell Churches, as undoubtedly the above names represent both Churches. Although the subscriptions as far as made were most generous, there were only eight subscribing, and this movement to sell the old parsonage was abandoned, but not the main movement to secure better accommodations for the pastor.

We are especially interested in this paper, because it asserts that Mr. Warford was living in the parsonage January 21st, 1779. This gives us a strong probability that the marriage between Mr. Warford and Mrs. Kirkpatrick had taken place previous to that date.

May 10th, 1779, another subscription paper was circulated in the interests of the parsonage. I shall venture to quote this paper also in part, because it seems to me that the tenacity with which the members of old Amwell adhered to their purpose, is truly refreshing. This paper reads—"Whereas the parsonage in possession of the Rev. Mr. Warford in Amwell is small, the committee of the two congregations * * * have hired a plantation ad-

joining the parsonage to be used with it, in order the better to support the minister. They agree to pay one hundred and fifty pounds rent for the year, a part of which plantation is since rented out (so as to ease the congregation) at fifty pounds, leaving fifty pounds a year for each congregation to raise by subscription. And as these congregations have heretofore been noted for their zeal in supporting the Gospel, and the hiring of this place, being absolutely necessary for that purpose, the Committee have the highest confidence of the approbation of the congregations in their proceedings. * * * And any overplus money, is to be laid out in repairing the parsonage or the Meeting Houses as the committee may think best. The persons appointed to receive the subscriptions, were Jasper Smith, Cornelius Stout, Tunis Quick and David Bishop. There were two of these papers circulated (in Amwell First as it appears). There were twenty-one subscribers on this paper, and the amount subscribed was sixty-three pounds two shillings and six pence. I shall not give the names, because they all and many others appear on the first paper next circulated, for the salary. That is, the First Church secured on their subscription circulated for the first time to raise funds for renting a plantation, thirteen pounds, two shillings and six pence more than the £50 required for the purpose. We must now go back a month and give an account of the new methods of paying the salary, each Church paid £50 per annum in two equal payments, April and October. April 23rd, 1779, attention was called to the fact that the salary was due for six months past and collectors sent out.

On this first paper there are sixty-two subscribers, with

the amounts each had been accustomed to pay in the currency of the Mother Country, but which they had agreed to pay either in that currency or in produce at the price prevailing before the war, or in full value in continental currency. April 23rd, 1779, the collectors were notified that the half year's salary settled on the pews at the rate of £50 for the year, was now due, and they were urged to collect the same as soon as possible. It is also stated that there had been an addition made at the rate of nine pence in the pound, to each subscriber, to meet the deficiency arising from a number of vacant pews. We add the full list of these subscribers or pew holders, their amounts and in what each paid, whether money or produce:

	£	s	d	
John Reading ...	0	10	4	
Joseph Hankinson	0	10	4	Received £9.18.9 in cash. That is in colonial currency.—John Warford.
David Bartron ..	0	14	9	Promised wheat after harvest.
Thomas Reading	0	5	2	Delivered 2½ bushels of corn at Griggs' mill. The overplus to be on next collection.
Isaac Hill.....	0	9	7	Delivered 15 lbs. of flax to Mr. Warford.
John Reading...	0	9	7	Promised wheat after harvest.
Jasper Smith....	0	14	5	Not legible.

Samuel Hill....	o	8	10	Delivered 1½ bushels of wheat at James Stouts' mill for Mr. Warford.
Richard Phillips.	o	8	10	Received 45 dollars towards this and next half year's salary.—John Warford.
Rulif Schenck...	o	8	o	Promised 1 bushel and 4 quarts wheat after harvest.
C. Reading, Capt.	o	10	4	To deliver 1½ bushels of wheat at Jno. Griggs' mill.
Henry Bailie....	o	5	2	To work to this amount at the old price.
Thomas Lowrey.	1	o	8	Received 53 dollars in cash.—John Warford.
Mary Carman..	o	8	10	Delivered 4 bushels of oats to Mr. Warford.
Cornelius Stout..	o	8	10	Promised to deliver 1¼ bushels of wheat at Jno. Stout's mill.
Thomas Stout...	o	4	5	
Hannah Clark..	o	4	5	
James Clark....	o	4	5	
James Stout....	o	9	6	Promised wheat.
Samuel Furman.	o	9	6	Delivered 1½ bushels wheat at Stout's mill.
James Stout, Jr..	o	9	6	Promised wheat.
Jos. Moorehead..	o	7	9	

Arthur Gray....	0	11	3	Promised to deliver 1½ bushels of wheat or a little more at Griggs' mill.
Joseph Mattison.	0	5	8	Received of Jos. Mattison £5.8 in cash, and id, Mr. Warford the same July.
Moses Estey, Jr.	0	5	8	27 dollars 7d for this and next half year's salary, and Estey moved away.
John Henry....	0	11	3	Promised wheat.
Joachim Griggs.	0	10	5	To deliver 1½ bushels of wheat at James Stout's mill.
Samuel Griggs..	0	10	4	To deliver 2 bushels rye at James Stout's mill, to be 7-6, 2-10 to be paid next collection.
James Furman..	0	5	2	Delivered to Mr. Warford 3 bushels of oats.
Isaac Gray.....	0	14	3	Promised to deliver at Griggs' mill 2 bushels of wheat.
Jacob Mattison..	0	9	6	Delivered to Mr. Warford 1 bushel of wheat and one of rye.
Rich. Hankinson.	0	3	11	Paid Mr. Warword £3. 15 in cash.
John Haviland..	0	7	9	Promised a pair of shoes.

The following names belong to members South of the Neshanic, as those already given are on the north side or in the Flemington district. This distinction runs through the subscription papers although there may be individual exceptions. The old subscriptions are here given, but how they paid is not stated:

	£	s	d
Lewis Chamberlin	0	8	0
John Schenck, Capt.	0	8	0
Stout Sutphin	0	4	0
George Hyde	0	11	0
David Bishop	0	9	7
William Schenck	0	9	7
Cobus Johnson's widow	0	9	7
Sarah Williamson	0	4	10
John Sutphin	0	8	0
George Prall	0	8	0
John Williamson	0	4	0
Tunis Quick	0	11	0
Abraham Prall	0	11	3
John Prall	0	5	8
Benjamin Prall	0	5	8
Jared Sexton	0	5	8
Douck Sutphen	0	5	8
Peter Prall	0	10	5
Abraham Williamson	0	10	5
Jacob Sutphin	0	8	8
Derick Sutphen	0	5	8
Guisbert Gulick	0	8	8
Garret Schenck	0	7	9
Isaac Prall	0	8	8

Jacob Kershaw	0	3	11
Benjamin Johnson	0	10	5

The subscription paper for the next half year for the Flemington district has not been found. Only a few items need be given for the same period from the paper circulated in the district south of the Neshanic. The subscribers and their amounts remain the same as before given excepting that for Guisbert Gulick, we have his estate. And in the payment by Isaac Prall, whose subscription was 8 shilling, 8 pence, we have the Cr. received £17.7.6, rate 2½ bushels of wheat at 20 dollars continental.

In the collection for October 23rd, 1779, to April 1780, in the Flemington district, we see evidence of the burden of the church from the greater depreciation of the currency. In this paper we have collections for salary in arrears, and also the current dues together with an increase of two shillings to the pound, assessed on those who hold pews, to make up for the increased number of vacant pews. Our list of subscribers remains substantially the same, as it was a year before. We only select a few of the name, in order to bring out more clearly the state of things existing. John Reading 11 shillings, and arrearage for a year preceding £1.0.8. Received in cash 380 dollars in full.

Joseph Hankinson 11 shillings, and arrearage for six months, 10 shillings, 4 pence. Received in cash 256 dollars in full. That is, in the colonial currency they paid twelve (12) dollars to the shilling of hard money as they termed the English coinage. Thomas Reading 5/6, received sixty-six dollars in full. Jasper Smith 10-2, deliv-

ered Mr. Warford two quires of paper at three shillings per quire and eighty-six dollars cash in full.

Isaac Hill 9/4, received flax on last collection overpay to 8/7, 9 pence now due. Richard Phillips 9/4, received 7 lbs. of flax badly cleaned, and 5½ lbs. well cleaned.

Thomas Lowrey, subscription £1.2, received in specie £1.2.6.

Joseph Moorhead 8-3, arrearages for a year preceding 15-6, received weaving 34 2-3 ells at eight pence per ell, £1.3.2. John Haviland 8-3 credit, 1-9 before paid, and a pair of shoes 8 shillings. Dr. Jacob Kirkpatrick in his reminiscences of fifty years, being at one time pastor of this Church, tells also of a pair of shoes extra finish, for Mrs. Warford, but that record is no longer to be found. In the subscription paper for salary for April to October, 1780, only the following need be mentioned, Joseph Hankinson, salary 11 shillings, paid by giving 132 dollars; Jasper Smith salary is 10-2, pays by sending Mr. Warford 15 lbs. of veal at 2½ pence per lb., making 3 shillings 1½ pence and 80 dollars in continental currency. Samuel Hills' salary 9-4, Mr. Warford receipts for pasturing two heifers.

On the salary list from October, 1781, to April, 1782, we have a new subscriber, William Searles, 4-2. In the list from October, 1782, to April, 1783, we have in place of John Henry, John Henry's estate £1.11.3, showing the death of Mr. Henry, and as was the case with many subscribers, that his previous salary had not been paid. Also the collector chosen for this period was Isaac Hill, who was charged to collect in hard money only. In the direction on the previous list the collector, Thomas Reading,

was informed that Mr. Warford was in great want of money. In the list from October, 1783, to April, 1784, Joseph Mattison is credited with 15 shillings for a wheelbarrow, as part payment of his salary of which there was the sum of £2.14.8 in arrears.

Also in this paper the statement that James Furman had moved to Reading Town, and that William Searles had moved to Lebanon (twp.). In the list for October, 1784, to April, 1785, in addition to the usual heading, we have the statement that at a meeting of the congregation held April 29th, 1782, it was ordered that to make up the deficiency arising from the vacant seats, and all deficiency since October, 1778, the Church should levy a sufficient amount on the seats occupied which would occasion an addition of 6-8 in the pound.

This heavy increase showed again the earnest purpose of the church members to sustain the Church. It is the more noteworthy, because the action was taken in the face of many, and large amounts in arrears. This, too, among leading families. Such members as the Readings, Griggs, Hills, Stouts and even Thomas Lowrey who paid the largest salary at this period, and always in specie, are at times in arrears.

This arrearage, in some cases, was as high as four and five pounds, but it was eventually paid.* But we can well understand that in doing so there were cases in which the burden seemed very heavy, because of the depreciated con-

*Of several of these in arrears, it should be said the heads of families had been many years in the army.

dition of the currency. We may be pardoned for illustrating this state of the currency by an example from civic affairs.

Snell's History of Hunterdon Co., informs us that Amwell township before the war paid £100 for keeping the poor, and at a later period so great was the depreciation that it required £6000 to pay for the same service.

In the illustrations we have given, our statements have been taken from old manuscripts, with subscribers names, amounts and how and in what it was paid, just as recorded.

Besides articles mentioned, we find almost every product of the farm used to pay the pastor's salary, such as hay, buckwheat, oats and apples.

At length the congregation grew weary of this method of paying the pastor's salary, and doubtless he did too.

It was more satisfactory to both to do it, even with the depreciated currency of the colony, when it could not be done in the specie of the Mother country.

Amid these struggles for existence, it was very grateful to the Churches of Amwell, to be aided, as they were by a legacy, even though the amount received was not large. This legacy was bequeathed to the Amwell Churches in 1774. The record reads Samuel Turken, Esq., Executor of Joseph Reed, deceased, late of Amwell, Dr. to the Churches of Amwell.

To a legacy bequeathed said Churches by Joseph Reed, and kept in the hands of S.

Turken	£50.00.0
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Interest on the same from July, 1775, being one year after the death of the testator to July, 1790	52.10.0
	<hr/>
	£102.10.0
Deduct four years' interest, from July, 1777, to July, 1781, on account of the war, and depreciated state of the money.....	14.00.0
	<hr/>
	£88.10.0
Credits:—Received interest by Rev. Mr. Warford, minister of the Churches:	
In favor of the First Church....	£10.16.7
In favor of the Second Church..	10.16.7
	<hr/>
	21.13.2
	<hr/>
Bal. due	£66.16.10

At a meeting of the members of the corporation of the first English Presbyterian Church in Amwell, it was agreed that if the above amount as stated, should be paid without difficulty, they would agree to remit four's interest for the reason as above, by order.

JASPER SMITH, President
of the Corporation of First Church.

I shall copy another of these papers, because I believe it will be of real interest to the members and descendants of the Church. You will recall the fact that the old Church, used by the congregation as the place of worship at the time of which we are writing, stood in the cemetery

where sleep the dead of many generations. It was on the north side of the old York road, and unlike modern custom was placed lengthwise to the road. The entrance was in the side facing the road, and the pulpit in the centre on the north side. There was a large space in the centre aisle to which was carried a large caldron filled with live coals. These were obtained from burning logs outside the Church. This was the only means of heating the Church in the early days of its history. There was neither fire-place nor chimney. The fumes rising from these hot coals often caused persons sitting in the gallery to faint. These facts I have from Peter Young in the ninetieth year of his age, whom I visited at the suggestion of Miss Kuhl of Brazil. She is a descendant of the Church. Mr. Young had lived when a boy, with his maternal grandfather, Peter Gano, near Greenville, as Reaville was then called. This description will make intelligible the paper referred to. This paper contains a list of the pews, and the persons occupying them at the time, the paper being dated 1785. Remembering the location of the pulpit, and the open central space, we can see these ancestor, as they were seated for worship.

On the east of the pulpit north side of the Church:

No. 1—John Reading 2, Lesla Bartran 1, Thomas Reading Esq. 2.

No. 2—Jasper Smith Esq. 2, John R. Reading 1, Daniel Reading 1.

No. 3—Samuel Hill 2, Isaac Hill 2, Richard Hill 1, Henry Kennady 2.

No. 4—Lewis Chamberlin 2, John Schenck 2, Ruloff Schenck 2.

No. 5—

West of pulpit, north side:

No. 1—Captain Charles Reading 2, Henry Chapers 2,
Titus Quick 1.

No. 2—William Schenck 3, Dr. Gersham Craven 1,
John Runyan 1.

No. 3—Mary Carmen 2, Cornelius Stout 2, Widow
of John Stout, Jr., 1.

No. 4—Jacob Williamson 2, Amos Haseland 2.

No. 5—

Southwest:

No. 1—Abram Prall 2, Derick Sutphin 1, James An-
derson 1.

No. 2—Peter Prall 2, Abrm. Williamson 2, Tunis
Quick 2.

No. 3—Samuel Furman 2, Widow Stout 1, Garret
Schenck 2.

No. 4—Jacob Sutphin 2, Ruloff Sutphin 1, Samuel
Williamson 2.

No. 5—

Southeast:

No. 1—Arthur Gray 2, John Findly 1, George Clark 1.

No. 2—Joachim Griggs 2, Samuel Griggs 2, Peter
Clover 2.

No. 3—Jacob Mattison 2, David Bishop 2, Isaac Prall
2.

No. 4—John Williamson 1, Zenos Lanning 2.

No. 5—John Hankinson 1, Edward Cooper 1.

Following close upon these repeated struggles for main-
taining the Church, there came to the parsonage and to
congregation also, a day of great sadness.

August 7th, 1786, Hannah, daughter of Rev. William and Margaret Kirkpatrick died in the nineteenth year of her age. She is described as a charming young woman, being possessed of great natural ability, personal beauty and most winning manners. Her funeral was attended by almost as large a number of people as gathered at the burial of her distinguished father. Her grave is covered with a horizontal slab, similar to that over her father's grave, and the inscription narrating her life and character, occupies, as does that of her father, a large part of this memorial slab, and bears evidence of having been written by the same person, who wrote that to his memory.*

These graves deserve from this Church sacred regard, and should ever be cared for with the same affectionate interest that children would give to the grave of a parent. And I wish to add the same care is due to those of Rev. and Mrs. Byram, Mrs. Grant, Mrs. Hull, and that of the benefactor of the Church, Mr. Joseph Reed. And although the resting place of Gov. Reading has been looked after by descendants, there are other members of that distinguished family, and the same is true of many other graves marking the resting place of those who were interested and faithful members of this Church, who have no living kindred near at hand to do this service. I think it would be an honor to the living to recognize the claim and give that care that will keep in respectful condition the graves of those who preceded us in this Church, and

*For many of these facts concerning Rev. William Kirkpatrick excepting the memorial slab, I am indebted to Dr. John Hall's "Early Settlers near Trenton."

who gave liberal and faithful service to keep in prosperous condition the Church, for those who should follow them, in the membership of this Church. We have inherited it from them. Let us honor their memory by caring for their graves.

Of the son, William Kirkpatrick, born November 7th, 1769, we learn from the catalogue of Princeton College that he graduated from that college in 1788. He studied medicine afterward with the celebrated Dr. Rush, of Philadelphia. But he was of so sensitive a nature as to be unfitted for the practice of his profession. It is said that he was eminently literary in his tastes and pursuits. He was of a joyous and pleasant temperament, dignified, easy and graceful in manner. I am describing, you will notice, an cultured Amwell boy and young man of the olden time. It is thus we have him in the traditions preserved by Dr. Hall, of Trenton. But the time was now at hand for Mr. and Mrs. Warford to leave Amwell. A call was presented to Mr. Warford by the Presbyterian Church at Salem, New York, September 27th, 1787, in pursuance of which his pastoral relation to the Amwell Churches was dissolved by the Presbytery of New Brunswick, October 16th, 1787. The Churches of Amwell, as the records of the Presbytery show, expressed great unwillingness to part with their pastor. It was only because the people of Amwell were unable to provide suitably for his support, that they consented to his leaving them.

Three unusual facts here present themselves, one, that while accepting the call to Salem, Mr. Warford did not enter on his labors there until 1788, and was not installed

until July, 1789, and this because of another fact, viz., the scarcity of ministers of the Presbyterian faith in that part of New York, to perform the service

Because of this state of things, Mr. Warford did not leave Amwell for many months after he ceased to be pastor. During this time, he served the Amwell Church as a supply for twelve Sabbaths.

As the time approached for Mr. Warford to leave Amwell, Jasper Smith called the officers of the Church together and made arrangement for final settlement with the retiring pastor.

It will be seen from this settlement with Mr. Warford that for the first two years of his pastorate he had been paid in full, as payments became due. This is in accord with the condition of the Church and its finances, as we have surveyed the difficulty of the Church in meeting its obligations. The statement then made for settlement by Jasper Smith is as follows:

Dr.—The first English Presbyterian Church in Amwell, to Rev. John Warford.

To salary from October 23rd, 1778, to the 23 of October, 1787, being nine years at fifty pounds per year.....	£450.00.0
Charged by Mr. Warford for supplies for Oc- tober 23, 1787, to October, 1788,—12 Sabbaths	24.00.0
	<hr/>
	474.00.0
Cr. to payment.....	408.15.2
	<hr/>
October 14, bal. due	£65.4.10

For this settlement the whole amount paid for each pew-holder is credited, summing up the total amount paid as above.

October 15th, 1788, just before Mr. Warford left for Salem, a number of the pew-holders agreed to advance the money to pay Mr. Warford in full. The effort was only partially successful, the sum subscribed for this purpose amounting £20.13.1, still leaving a balance of £44.11.9. Subsequently other payments were made until January 29th, 1790, when Mr. Warford gives his receipt to Jasper Smith for £7 15s 10d *in full*.

Two facts appear in our informal records, which have to do with the inability of the Church to support Mr. Warford as desired,—one of these is, the great decrease in the number of those who took pews in the Church, the other, the people were in a measure wearied and exhausted under the financial conditions of the country and by the condition of the Church and the parsonage. Subscriptions were solicited for these repairs very often during the pastorate. The papers would be headed with the statement “Whereas, the parsonage in which Mr. Warford now resides is in a wretched condition, the congregation is solicited to subscribe liberally to repair the same.” Then again it would be “both Church and parsonage.” Such subscriptions were taken in 1779 in 1782, in 1783, in 1784, an 1786, and again in 1789 after Mr. Warford had been dismissed.

The location of the Church was also unsatisfactory, especially to that part of the congregation about Flemington. While various remedies were attempted for the relief of the difficulty, no one of them proved satisfactory enough to secure its adoption.

At length Mr. Warford took his departure to his new field of labor, and William, son of Rev. Wm. Kirkpatrick, evidently accompanied the family thither. How he was occupied, for a number of year, we do not know, but in 1806, he was appointed superintendent of the Salt Springs, and moved to Salina, now the first ward of Syracuse.

In 1808 he was elected to the House of Representatives, this being the last Congress under Jefferson's administration. So this sensitive, but scholarly boy of the Amwell parsonage, at last reached a place of honor and responsibility. He died from cholera in 1823.

Of Mr. Warford himself a closing word is also fitting. In addition to what has been said, he was the first pastor of the Church at Salem. His heart was enlisted in the cause of Christian philanthropy and missions. Quoting from a letter furnished me in 1898 by the late Edward P. Sprague, Ph.D., D. D., at that time pastor of the Church at Salem, he says from investigations he had made, it was believed he was born at Martha's vineyard in 1745. His graduation from Princeton in 1774, licensure by Presbytery of New Brunswick, October 10th, 1775, and ordination and installation at Amwell July 31st, 1776, have already been given. Dr. Sprague continues "He died May 19th, 1802, in the fifty-seventh year of his age. Of his pastorate here, there remains little formal record, but it seems to have been everyway successful. He appears to have been a man of earnest devotion, scholarly and able. He took a deep interest in the foundation here of Washington Academy (which still continues) and he was one of its first Board of Trustees. Perhaps no more

correct estimate can be given him than the inscription on his tombstone here. He was an affectionate pastor, husband, parent and friend. An evangelical preacher, meek in his disposition, and grave in his address." Of Mrs. Warford we regret that all records have perished. We feel sure, however, that she has an imperishable record on high.

APPENDIX NO. 1.

As a fitting appendix to this history of the Church during the Revolution, we insert here a description of what is called A Roll for Swearing the Trustees. This roll is on a parchment seven inches wide and two feet long, and is to-day in excellent condition.

The contents of the Roll are as follows: A Roll for Swearing the Trustees of the First English Presbyterian Church in the Township of Amwell, in the County of Hunterdon and State of New Jersey, being chosen pursuant to a Law of the said State, made and passed the sixteenth day of March, in the year of our Lord, one thousand seven hundred and eighty-six.

I — do sincerely profess and swear that I do not hold myself bound to bear allegiance to the King of Great Britain, So help me God.

I — do sincerely profess and swear that I do, and will bear true faith and allegiance to the Government established in this State under the authority of the people. So help me God.

Jasper Smith, Derrick Sutphin, Abrm. Williamson, Lewis Chamberlin, Thos. Reading, Arthur Gray, Tunis Quick.

Sworn the twenty-fifth day of December, Anno Domini 1786, before me, Jos. Reading, one of ye Justices of ye peace for ye county of Hunterdon.

State of New Jersey, Hunterdon County, ss.:

Be it remembered that on the twenty-fifth day of December in the year of our Lord one thousand seven hundred and eighty-six personally came and appeared before me Joseph Reading, Esq., one of the Justices assigned to keep the peace in and for the county afd. Jasper Smith and Thomas Reading, Esquires, Messrs. Arthur Gray, Tunis Quick, Sen., son of Tunis, Derrick Sutphin, Abraham Williamson and Lewis Chamberlin, having been chosen Trustees of and for the first English Presbyterian Church in the Township of Amwell in the County of Hunterdon afd., who being duly sworn on the holy Evangelists of Almighty God, do severally depose that they would execute the Trust reposed in them during their continuance in office, with fidelity and according to the best of their understanding.

Here the several names are given as above.

Sworn the day and year above. Jos. Reading.

Abraham Prall, Tunis Quick, John Schenck, Enos Laning, Derrick Sutphin, Amos Hoagland, Henry Kennedy.

Sworn before me the 19th day of March, 1792. Joseph Reading.

Jacob Schenck, Titus Quick, Ralph Schenck.

Sworn before me the 21st day of March, 1803. David Bishop, Justice of Peace.

Interesting as the above oath is, as giving the state of feeling at the close of the war, it becomes more interesting

to us now, in view of the contrast, as shown by the mutual good feeling and friendship between these two nations giving us a prophecy of lasting peace and mutual helpfulness. So may it be. This has illustration in the Appendix No. 2.

APPENDIX NO. 2—CAPTAIN SCHENCK.

Our scanty records make absolutely no allusion to the struggle for independence, in progress at this time, except the phrase, "Whereas, since prices are much risen because of the war," which occurs in the subscription papers of 1779, as already given, and excepting also, military titles, born by many active members of the Church. But from other sources we have learned and also made record of such service rendered by members of this congregation for the country's cause, particularly of members of the Reading family. To this list of the patriots of the congregation it is proper, at this stage of the Church's history, that the name of Captain John Schenck should be added.

Captain Schenck was born in 1750 and died in 1823. His grave is in our cemetery with the title and dates above given, and the statement added that it was he who shot the British officer Cornet Geary. This took place on the 14th of December, 1776. It is believed that Cornet Geary is the only British officer killed within the present limits of Hunterdon Co. Cornet Geary was a member of the 16th (the Queen's Light Dragoons) under command of Col. Harcourt.

Cornet Geary was ordered to proceed from Pennington, where his Regiment was quartered, to Flemington to

learn, if possible, the location of the Continental Army, which under Washington, was marching through the northern part of New Jersey, after the evacuating of Fort Lee. Failing in this, Geary and his men destroyed a lot of arms and ammunition found in the Old Lowrey Store, near the present site of the Presbyterian Church. After this they started on their return. Captain Schenck had seen them as they marched through Ringoes early in the morning. Hurriedly gathering a few citizens with such arms as they could find, Captain Schenck, one of Washington's soldiers home on furlough, marched his little band toward Flemington to a thick wood opposite what is now known as Kimball's crossing. As the enemy approached, Captain Schenck ordered his men to fire. Cornet Geary formed his men in the road, and returned the fire. Captain Schenck ordered his men to fire again. Cornet Geary fell to the ground dead. His men fled. The Americans buried the body near where it fell. It was reported subsequently that the British soldiers had returned and carried off the body. Many believed this, although through all the years the grave had been known by people of the neighborhood. It lies on the northern line of the farm now belonging to John Ent, and his son-in-law, Howard Sutphin. Theodore Bellis, now of Flemington, the best posted man in this part of Hunterdon Co. in local affairs, determined to settle the question about the remains of the British officer. For this purpose on the 18th of May, 1891, he conducted certain members of the Hunterdon Co. Historical Society to this grave and opened it in their presence. This resulted in finding a human skeleton, and four silver buttons marked Q. L. D.

16, or Queen's Light Dragoons. This established the fact that this was the grave of Cornet Geary. The family of Lieut. Geary have been informed of this fact. Recently a lady in Utica, acting for the family, ordered a monument to be placed at the grave. This was recently done by Reardon and son of Flemington. The monument is of boulder design and of rock taken from the vicinity of the grave. The inscription is as follows:

In Memory of
Cornet Francis Geary
16 (The Queen's) Light Dragoons,
Born 1752.

Killed in action here
in the service of King George III, December 14, 1776.
Eldest son of Admiral Sir Francis Geary, Baronet.

Erected in 1907 by his great nephew
Sir William Navil M. Geary, Baronet.

Now, the struggle long ago ended, we join in tributes of esteem for each other's noble sons.

Captain Schenck, belonging to a very numerous family in the early history of our Church, has an honored place in our country's history, and in the history of our Church as well. Our records show him to have been exceedingly active and liberal for the Church's welfare and the Master's honor.

THE FIFTH PASTOR WAS REV. THOMAS GRANT,
1791-1809.

Although the reason assigned by the Amwell Churches for consenting to the removal of Mr. Warford from them was their inability to give him proper support, we find

these Churches very soon realized their need of a pastor, and that they must, in some way meet the demand. Here again we discover the efficient leadership of Jasper Smith, president of the corporation of Amwell First. In April, 1789, Mr. Smith makes a report to Presbytery, saying, however, in the introduction of the same, that this duty belongs to Elder Mr. Abraham Prall. He then adds "of late years a number have fallen off from our Church, and many others are very cool about supporting the Gospel. This no doubt will greatly encourage the enemy. What then? Are we to give up? No. I hope the Reverend Presbytery will supply us more cheerfully with their ablest preachers, that in the use of powerful means, we may regain what we have lost, and turn the zeal in favor of the Church." Surely a Church is favored, that has among her members a man so fully awake to her interest as Mr. Smith shows himself to be; and who lays emphasis on the able and faithful preaching of the Gospel in order to arouse men to a sense of their duty. It is not always so. As a result of this request we find that the supplies for the vacant Churches besides Mr. Warford, while still residing among them, were Dr. Witherspoon, Mr. Hannah, Mr. Armstrong, of Trenton, Mr. Clark, father of Rev. John F. Clark, subsequently a pastor of our Church and others.

Dr. John Witherspoon supplied the Amwell pulpit on different occasions, during the time the Church was without a pastor. June 21st, 1789, he preached and administered the Sacrament of the Lord's Supper. The Treasurer is credited with paying him £3 for this service. Again November 1st, of the same year he preached at Amwell

and received £1.10s. These were the sums paid at this period to any preacher rendering these respective services. In our day it would be deemed a distinguished honor to any Church to have a man so noted as Dr. Witherspoon, president of Princeton College, and a signer of the Declaration of Independence fill its pulpit. Notwithstanding the increased difficulty of caring for the Church without a pastor, we find the members of the congregation or of the corporation as they call themselves, show their old-time determination to sustain the Church. The salary list circulated for collecting salary for the six months ending October 23rd, 1790, has the following heading, Whereas the salary ordered to be levied and raised every six months for paying supplies sent by Presbytery for the First English Presbyterian Church in Amwell was due October 23rd, 1790. They add to be paid in Gold or Silver money. You will notice this improved condition of currency is in the second year of Washington's administration. This paper is sent out with substantially the same names as were on the lists all through the war, but it is evident many of the persons so listed, do not pay. This paper is arranged as former ones, by having three spaces ruled in which the subscribers may insert as they choose pounds, shillings and pence. In addition to these spaces for current expenses, there are adjoining these, three other spaces, ruled off for arrearages. And these arrearages, generally much larger than the half yearly salary are almost uniformly paid, even by those who have surrendered their seats in the Church, and are not paying for current expenses. If they decline to pay up the arrears Jasper Smith adds a note to the collector's paper saying

“Mr. — signed Mr. Warford’s call and he must pay” so that the money may be refunded to those who advanced it. As a result of insisting on their obligation to the corporation, the arrearage collected on this paper of 1790 is £41,7.8, while for the current expenses it is only £13.16.2. Under this efficient management of the affairs of the Church, and the co-operation of the Presbytery, the pulpit was supplied with preachers during the time the Church was without a pastor.

Among these supplies for the pulpit, we find the name of Mr. Grant in 1790, who supplied the Churches for nine Sabbaths previous to his installation April 1st, 1791. Jasper Smith and many others in and about Flemington, sent a statement to Mr. Grant, and a request that should he be settled over the Amwell Churches, to preach one fourth of his time at Flemington, either in the Court House or in the Baptist Church, which could be secured when not in use by the people of that Church, or else in private houses. For such service they agree to pay him their proportionate part. For some unknown reason this failed also. Our subscription papers, hitherto circulated have revealed to us the fact, that the part of the congregation north of the Neshanic, or the Flemington branch was stronger numerically and financially, than the part south of the Neshanic. It is not surprising that it was next proposed to tear down the old House (Amwell First), and that a new Church be erected at Flemington, which was more central. This proposition failed to secure a sufficient number of supporters and was abandoned.

June 23rd, 1791, a paper was circulated and signed by

fifty-five persons, residing in and about Flemington, requesting Presbytery to form them into a church. Very many of these signers were members of the Amwell First Church and congregation. Three of these signers, viz. Jasper Smith, Thomas Reading and Arthur Gray, were Trustees of Amwell First. These trustees informed the members of the Amwell First Corporation, August 27th, that this application would be laid before Presbytery at its next meeting in October at Pennington. Jasper Smith appeared before Presbytery in behalf of the petitioners, requesting Presbytery to form them into a new Church. This request was opposed by the Churches of First and Second Amwell through their representative Mr. John Prall, Jr.

The Presbytery, after hearing both parties resolved that it would be imprudent to decide at present. Presbytery adjourned to meet at Amwell First on the first Tuesday of November at eleven o'clock. Dr. Smith of Princeton College was appointed to preach at Amwell First, on the preceding Sabbath. Great interest was taken in the object to come before Presbytery, as shown by the persons who attended the meeting. Among others, were Dr. Smith, Dr. Witherspoon, Mr. Armstrong of Trenton and Mr. Clark of Allentown.

At this meeting, as at the previous one, the parties had a full and satisfactory hearing. It will be of interest, to all to have the chief reasons which were presented for removal of the Church or eventually for a new organization at Flemington. They were presented by Jasper Smith, and we have the manuscript containing the points

of his argument. He gives some disadvantages of the present situation, and advantages of a charge.

(1) The number of members have for many years been decreasing, as shown by the book. The reason why, the Old Church is ex-central. It was built *fifty-two years ago* for the people between the Delaware river and the Dutch Church at Reading Town. (This statement is very important as giving the age of the Old Church-building, fifty-two years before 1791).

(2) A new Church (Second Amwell) taking off a part, is erected between this and the Delaware.

(3) Reading Town Dutch Church, having all its services in English, has taken off many over South Branch and is likely to draw off others.

(4) This Church is unfinished, and ever likely to be. When people come, there is not a house with fire to warm by, or any victuals or *drink* to be had for the hungry and *thirsty*.

Some of the advantages.

(1) This (Flemington) is a village containing a number of houses, where a minister coming to preach, cold and hungry, may be refreshed before he goes into the pulpit, which cannot be done here (at the old Church). There are important facts to be read between the lines in this and the previous reason.

(2) Because Flemington is nearly central to the people, who would naturally join (or attend) the Church when erected. This appears from the several subscriptions of April 1st, 1791, and October 15th. Also the association of the 23rd of June last.

(3) There is a considerable sum of money already sub-

scribed for building a Church, which, with what may reasonably be expected, will go far to build a comfortable house at Flemington.

(4) The removal of the Church will be more convenient, and not so far from any member as the old Church now is, for John M. Reading and Charles Reading, who have always attended here.

(5) In and about Flemington there are now upward of forty pounds subscribed for salary to be paid annually.

(6) There would always be a full house at Flemington (?) which is very desirable.

(7) Flemington is an increasing place and the body of the people Presbyterian.

In answer to the petitioners, Presbytery resolved unan-
imously that in the present circumstances, matters do not
appear ripe for forming them into a new congregation,
that Presbytery would cheerfully form them into a new
congregation at Flemington, if it had no appearance of
weakening the congregations of Amwell. They earnestly
advise all parties to unite in prosecuting the call to Mr.
Grant, and to pursue such measure as would tend to peace.
Resolved also, that Mr. Grant (provided he accept the
calls prepared for him by said congregations) preach one-
fourth part of his time at Amwell First, one-fourth at
Flemington, and the remaining half at Amwell Second
Church, and that the salary be apportioned to the time at
each place."

And in order to promote the union and interests of
these congregations ordered that Dr. Witherspoon preach
at Amwell First Church the first Sabbath of November,
and that Dr. Smith preach at Flemington the first Sab-

bath of December. The parties having heard the minutes read, agreed to stand by the decision of Presbytery, and to prosecute the call to Mr. Grant agreeably to the meaning and intent of this decision. The annual provision for salary was £130 gold or silver, besides the free use of a parsonage of £700 or £800 value. At this meeting of Presbytery the call was tendered to Mr. Grant and he signified his acceptance of the same.

The second Tuesday of December at eleven o'clock, was appointed for his ordination and installation. This service was held December 13th, 1791. The Moderator of Presbytery Rev. Joseph Clark, preached, and Rev. John Hannah presided and proposed the constitutional questions. Mr. Clark also gave the charge to the "newly ordained bishop."

Much as the members of this Church regretted and opposed the action of the Flemington people, and naturally, for they could see that it must result in a separate Church and greatly weaken the old Church. Yet it was inevitable, and in view of the history of that movement, we of Amwell First must admit that for the greater honor of the Master and the saving of men, it was wise.

And while the Presbytery hesitated to grant their request, saying "matters do not appear ripe for forming a new congregation," their action in recommending a call to Mr. Grant, and that one-fourth of his time be given to Flemington, practically accomplished what they declined to do. For on the 9th of January, 1792, these same petitioners met after due notice, in the Baptist Church as a *Society* under the Presbytery of New Brunswick, and according to the laws of the State for Religious

bodies, did form themselves into a body corporate, and did then and there choose Trustees. And these Trustees being duly sworn in, on the 28th of January inst. that they might be distinguished in Law from other incorporated bodies, styled themselves Trustees of Flemington English Presbyterian Church in Amwell in the County of Hunterdon and state of New Jersey.

The document recording this incorporation, and all its particulars, is on file, among the unengrossed papers from which we have drawn at first hand so many of the original facts of this history. This act of incorporation of the Church at Flemington, occurring at the very opening of Mr. Grant's pastorate is doubtless the most significant event of that pastorate, both to the mother Church, and the new organization.

For the event that follows close after this, and the first on record, we have the satisfaction of going to the minute book of the Trustees of the Old Church Corporation. The first entry of this old book of the Trustees is as follows: Amwell, April, 1792, Trustees of the First and Second English Presbyterian Churches in Amwell purchased a plantation of Jacob Williamson for a parsonage containing 120 acres of land for £650 to be paid in three equal payments, £216 13s 4d down—or on the first day of May next—and the same amount the first day of May, 1793 and 1794, requiring of each congregation for each payment £108.6.8. At the same time the Trustees sold to Henry Kanaday (Kenedy) 40½ acres off the old plantation leaving 34 acres to be united with the new plantation for £126.2 to be paid in three payments, £85.7.4 down, and £20.7.4 on the first of May, 1793, and the

same May first, 1794. The money arising from this sale was to be equally divided between the First and Second Amwell Churches.

Now that the contributors of the Flemington district, are no longer among the supporters of Amwell First, it will be of interest to see who are the men in Amwell First who are ready to take up the financial burden. They are given as follows:

Collection list for the first payment on the purchase of a parsonage:

	£	s.	d.
John Schenck, Capt.	4	00	0
Peter Prall	2	10	0
Ralph Schenck, Sen.	3	6	8
Enos Lanning	1	3	4
Derrick Sutphin	3	00	0
John Williamson	1	6	8
Ralph Sutphin	1	00	0
Jacob Williamson	2	00	0
Garret Schenck	4	00	0
Jacob Schenck	1	00	0
Gersham Cravan	2	00	0
Henry Kannady	4	13	4
David Bishop	4	00	0
Abraham Prall	5	00	0
Tunis Quick, Sen.	5	00	0
Hite Runyan	1	10	0
Lewis Chamberlin	5	00	0
Joshua Kershaw	5	00	0
Abraham Williamson	5	00	0
Amos Hoagland	3	6	8

Jacob Mattison	1	13	4
William Schenck	5	00	0
			70 10 0

John Schenck, collector, received £68.17.6. This with the half of £85 7s 4d from the sale of the old plantation was more than enough for the first payment, but the list for the next two payments was much smaller, and the amount collected insufficient for the payments. But in 1796 the Trustees borrowed money and paid off the debt.

The third event which characterized Mr. Grant's pastorate, was the sale of this plantation. This took place April 1st, 1806, Nathaniel Wilson was the purchaser. The price paid was six thousand four hundred and twenty-nine dollars and thirty-three cents (\$6,429.33). And although, as stated, the Trustees of Amwell First had a book of records, which is in existence, and dates back to 1792, when it records the purchase of this property, the sale of it is not recorded in that book. However, we have the date, price and particulars of the same preserved in the parchment Deed on file among the papers of the Church. The names of the Trustees making this sale, are from the First English Presbyterian Church of Amwell, John Schenck, Amos Hoagland, Derrick Sutphin, Enos Lanning, Ralph Schenck, Jacob Schenck and Titus Quick, and from the Second Church, John Reading, John Prall, Jr., John Wilson, Samuel Holcombe, Jr., Josiah Holcombe, Amos Wilson and John T. Skillman.

After the sale of this property, Mr. Grant received a consideration from the Trustees as rent, for which he gives his receipts.

Turning from the material to the spiritual interests of the Church, we have during Mr. Grant's pastorate, as we have from that of his predecessors, very little definite information. And we do not have even in the minutes of the Presbytery of New Brunswick a record of the communicants of the Church, nor any regular statement of its beneficence. The health of Mr. Grant during the closing years of his ministry was such, that he frequently failed to meet his appointments to preach. The Flemington Church met this condition by appointing some one to read a sermon, and two of the Trustees were appointed to keep order at the same time. The Second Amwell Church felt his failure to preach so keenly, that many of the supporters refused to pay their salary.

These facts were sent with manifest reluctance in a memorial to the Revd. Presbytery of New Brunswick April 1, 1809. In the same communications the Presbytery was informed that a joint committee from the First and Second Churches have waited on Mr. Grant, and invited him to meet the corporation of these Churches, and talk over the situation and in a friendly manner they requested him to agree to an application for the dissolution of the pastoral relation between them and himself. This he declined to do. The committee, however, requests of Presbytery, the dissolution of the relation. The report is signed by

Amwell, April 1st, 1809.

JONATHAN BORROUGHS, Moderator.

SAMUEL HOLCOMBE, JR., Clerk.

We are not informed what steps the Presbytery took in this matter, but it is stated that Rev. Thomas Grant pre-

sented a request for the dissolution of the pastoral relation between himself and the Churches which he served, and Presbytery granted his request.

After his withdrawal from the Amwell Churches, Mr. Grant moved to Mill Hill, near Trenton. Here he experienced a new affliction in the death of his second wife, which occurred August 9th, 1809. Mrs. Bryan Grant was buried in the old Amwell burying ground in a grave adjoining that of her sister, and her sister's husband, Hon. George C. Maxwell, M. C., of Flemington, and who had been esteemed one of the ablest lawyers of Hunterdon Co. Mr. Grant and Elizabeth, eldest daughter of John Bryan, Esq., of Somerset County, had been married December 6th, 1805. The issue of this union was one child, Elizabeth, as shown in her father's will.

Mr. Grant himself died in March, 1811, and was buried according to the True American in the Presbyterian Church yard, Trenton, and that paper added "Rarely has the Church been called upon to mourn the departure of a more solid, judicious and evangelical divine."

Further obituary notice of Mr. Grant seems to be called for. Especially so, because up to the present time no account of his life and work has been published. Even Dr. Mott, in his day the historian of Hunterdon Co., felt compelled to say, when he published his history of the Church at Flemington, of which Mr. Grant was the first pastor, that he had no facts of Mr. Grant's life excepting his graduation and the statement of his pastorate of the Amwell and Flemington Churches. After the publication of that history there came into his hands the manuscript copy of the sermon which had been preached at Mr.

Grant's funeral. By whom this sermon had been written he did not know. Dr. Mott kindly sent that manuscript to me. The preacher claims to have been a co-presbyter with Mr. Grant, and to speak from personal knowledge. We gladly cull the few facts thus furnished. In the matter of the difficulty between Mr. Grant and the Amwell Churches, he views the case from the other side. He informs us that Mr. Grant's parents had moved from New York to New Brunswick during his early childhood, and that he lived there until he entered the ministry excepting the period of his studies at Princeton. After his graduation in 1786, he applied himself to the study of divinity, and received an early call from one of the largest and most respectable congregations of the State. This was to the Amwell 1st and 2nd and Flemington Churches. "During the first and longest part of his ministry in these Churches he met with but little apparent success. It pleased the Great Head of the Church, however, to give him abundant success in the latter years of his ministry, in the congregations of Amwell and Flemington. Then discord arose and the pastor's health failed, which finally drove him from his pulpit." Mr. Grant, as the minutes of General Assembly show, represented the Presbytery of New Brunswick in the General Assembly in 1802. I can supplement the information furnished by the manuscript, by adding some interesting facts sent me by Mr. Granville Leach of Philadelphia, which he discovered in some of the Archives of New Jersey, while searching for the date of the marriage of Theodosia, daughter of Captain Daniel Reading and Rev. Thomas Grant. We thus learn that Rev. Thomas Grant was the son of Thomas Grant, and

Catherine Stevens, his wife, and that he was born in New York city, 16th of March, 1763. He was baptized at the Presbyterian Church of that city 31st of March of the same year. Then it gives his graduation and settlement in Amwell as already stated."

He resigned the pastorate of these United Churches at the meeting of Presbytery in April, 1809. His pastorate extending from 1791 to 1809, makes his the longest pastorate in the history of Amwell First. Both Amwell Second and Flemington have had pastorates much longer than this.

Early in this pastorate occurred the marriage of Theodosia Reading and Mr. Grant, date of which has not been discovered. The children of this union were Catherine Stevens Grant, born 16 August, 1793. She was married June 6th, 1815, to Abraham Schuyler Neilson, Esq., of New Brunswick. And Theodosia Grant who married Rev. William Whitehead. Also Thomas and John Grant. Mr. Grant's second marriage has already been given. Mr. Leach adds—The inventory of his property, filed at Trenton, among the Burlington Co. probate files, is most interesting, showing a degree of affluence which I should think rather uncommon among clergy of small parishes of that period.

Of this statement he gives the following illustration: His will was proved at Burlington, N. J., 9 April, 1811, which showed him to be possessed of considerable real estate in Virginia and that his personal property was inventoried at twenty-five thousand dollars, Archives, N. J. David Bishop was one of the active elders during Mr. Grant's pastorate. He represented the Presbytery of New

Brunswick in the General Assembly in 1803. Abraham Prall was another. Also Joseph Reading was a member of the session. He was a member of the Amwell Second Church and an elder in the same.

THE REV. JACOB KIRKPATRICK,
1810-1818.

In continuing our "walk about Zion to tell her towers and mark her bulwarks" we come now to a name endeared among the older members of this Church more than that of any other pastor. The Rev. Jacob Kirkpatrick, the sixth pastor of Amwell First, is really the connecting link between the past and the present. No previous pastor of this Church was personally known by any of our members now living, and he not perhaps by his pastorate over this Church, but because he continued to reside and labor in a neighboring congregation. The resignation of the Rev. Thomas Grant occurred as stated in 1809. Mr. Kirkpatrick together with his friend and fellow student, Jacob T. Field, was taken under the care of the Presbytery of New Brunswick, October 7th, 1807. Their next appearance in Presbytery, was on April 26th, 1809, when each read a lecture. They were both licensed to preach the gospel August 8th, 1809. Mr. Kirkpatrick preached for the first time in this Church, the Old Meeting House, as it was then called in September, 1809. Afterwards, by appointment of Presbytery he preached in Amwell five Sabbaths in December, 1809, and in February and April, 1810. It is to be presumed that during this appointment of Presbytery, he preached in all the Amwell Churches, though he does not so state

in his semi-centennial sermon, nor do his biographers. From the Records of Presbytery, it appears he was called to take the pastoral charge of the Amwell Churches. This call was presented at the meeting of Presbytery at Trenton April 24th, 1810. The call was made out in due form except that it was for five years, and the phrase "for five years" was underscored. Dr. Kirkpatrick in referring to this time limit, in his semi-centennial discourse says Dr. S. Stanhope Smith casting his keen eye upon me remarked, "I would throw it back in their teeth." The reason for adding this limitation in their call, as explained by Dr. Kirkpatrick, was because of the trouble that had existed between the Church, and the previous pastor. During the latter part of Mr. Grant's pastorate, his health became very much impaired, so that he often failed to meet his appointments, and yet declined to resign the charge at the suggestion of the people. Because of this difficulty, the Church had unwisely decided not to call another man for life as they put it, the fact being that a call in due form is without a time limit. Mr. Kirkpatrick however, signified his willingness to take charge of the Churches. But the Presbytery, being unwilling to place the call in his hands, and install *him for five years*, appointed him as a *stated supply* to the Amwell Churches for that period and so the young preacher began his labors. On the 19th of June, 1810, the Presbytery met in the Amwell First Church and heard the candidate's trial sermon for ordination from Col. 3:4 and on the next day June 20th, Mr. Kirkpatrick was ordained, but not installed. Dr. John Woodhull, of Freehold, with whom he had studied for the ministry, preached the sermon, and

made the ordaining prayer. The Rev. Holloway W. Hunt gave the charge to the minister, and delivered a suitable address to the people. Originally, you will remember, our own Church, Amwell First, was the only Church on the territory from the Delaware to Somerset Co. and the Readington Reformed Church. In 1754 Amwell Second was organized, and the two Churches formed but one pastoral charge up to 1809 and they continued to have the same pastor until 1818. Between these two Churches was the German Church at Larison's Corner, or formerly Pleasant Corner. The time of the organization of the German Church can not now be definitely stated. The people who worshipped there came originally from Germany and Holland. The Church belonged to the Coetus or German Reformed Synod of Pennsylvania. They worshipped, in what was known as "The Old Stone House," which stood in the graveyard, on the opposite side of the road from the present Church.

The deed for the land on which this "Old Stone Church" stood, is dated the twenty-first day of January in the twenty-second year of the reign of our sovereign Lord George, the Second, over Great Britain, etc. King, Anno Dom. One Thousand Seven Hundred and Forty-nine." The Church was dedicated December 1st, 1749. In the erection of the building, the Church received aid from the Old Dutch Church in New York City, whose records state that "it was resolved to pay £15 to the High Dutch Reformed congregation which meets at Amwell for Christian help in building a Church for divine service. Since their own means fall short. John Ritzema, pastor." (Rev. C. S. Converse, p. 7). To this may be

added Dr. Kirkpatrick's statement that the deed by which the German Church held their graveyard is dated 1740 (p. 8).

This shows them to have been on the ground very nearly as early as the founders of our own Church. This German Church was served by pastors from both Germany and Holland. The first of these preachers, of whom we have any record, though he was never settled as pastor in Amwell, was the Rev. Michael Schlatter. He visited Amwell as early as 1747, and administered the Sacrament. He found thirty communicants on the ground at that time.

From Rev. C. C. Converse's historical discourse I add the following: "The next supply to the German Church was Rev. John Conrad Wertz. He also supplied Rockaway and Fox Hill. The next was the Rev. Johann Casper Lapp, preaching in 1755, and 6. We then have the Rev. William Kalls 1757-59. The Rev. George Alsentz is mentioned as preaching in Amwell in 1760. He was followed by the Rev. Caspar Michael Stabel or Stapfel. He preached also at Rockaway and Fox Hill. The Rev. Frederick Dallicker was Mr. Sappel's successor, 1763-1770. Then we have Rev. John Wesley Gilbert Neveling, 1770-1783, covering the period of the Revolution. After the war there appears to have been a vacancy for about fifteen years, yet doubtless some pastor or pastors visited the Church from time to time during this vacancy, of whom all trace has been lost."

The last of these German pastors was the Rev. John Jacob Mack. He preached also in the two Dutch Churches of Knowlton, and Hardwick at the same time he was pas-

tor here. The date of his pastorate is differently stated by different authorities, from 1798 to 1805, or 1809. He was a man of commanding appearance, and a ready and fluent speaker, in both German and English. He was the first pastor who preached in the English language in that Church (Converse, p. 12). This statement shows the trend of the times. The German language was giving way to the English, even in the German families. The children must be supplied with English preaching, or they will go where they can get it. This granted, it requires but a generation to supplant the German altogether. On the same principle, they must withdraw from the distant German Synod, and become identified with an ecclesiastical body near at hand, and more in touch with their surroundings. Such a movement was favored by the fact that the Rev. Thomas Grant had in April, 1809, resigned the pastorate of Amwell First, Amwell Second and Flemington Churches. The four neighboring Churches were thus without a pastor at the same time. Flemington was the youngest, and the weakest of these Churches. The Flemington people came to the German Church offering to unite with it in calling and supporting a pastor. The overture was favorably considered, and would, in all probability have been accepted had not Amwell First approached the German Church with a similar proposition. All the three Amwell Churches had funds in hand for repairs and supporting the gospel at this time together yielding an income of about six hundred dollars annually. Flemington was without funds. Not only for this reason as it appears, but because union with

Amwell First was the more natural and wiser, the proposal to unite with Amwell First was accepted.

Concerning this movement Dr. Jacob Kirkpatrick makes this every significant statement. "In the early part of the year 1810, the people of the First Presbyterian Church and the German Church came together. They elected their trustees, and were incorporated according to law, assuming the name of *The United First Presbyterian Church of Amwell*. They became by this act *one organic Church*, having two branches or places of service. The funds of the First Church and the German Church, though managed by one board of Trustees, were kept separate. And the whole charge was under the care of one session (Converse, p. 14). The call presented to Presbytery April 24th, 1810, for Mr. Kirkpatrick's service "for five years," was for what are now the three Amwell Churches. At the expiration of this period, the Amwell people came to Presbytery April 25th, 1815, and presented a call in due form for Mr. Kirkpatrick to take the pastoral charge of their Churches. On the 15th of June following in the Old Stone Church, the Rev. Jacob Kirkpatrick was installed, and thus became the pastor of these Churches. In this service, his cousin, the Rev. William B. Sloan, of Greenwich, N. J., preached the sermon, and the Rev. George S. Woodhull gave the charge to the pastor and the people.

The relation between these Churches was not changed by this act, nor was that of Dr. Kirkpatrick's relation to them changed as to the time of service. The act, however, consummated the relation and gave him the authority of

the office and the seal of the Presbytery. This is really very much.

Dr. Kirkpatrick informs us that he preached eight years in these houses of worship, commonly called the Old House, the New House and the Stone House. The Old House was our Church, Amwell First, the New House, Amwell Second and the Stone House that at Larison's Corner. These were the local names by which they were known at the time.

While speaking of the names of these Churches, it will clear up, what has long been obscure, to add other names by which these Churches have been known, and state the relation they have, or have had to each other. First, be it remembered that they are all situated along the "Old York Road," which runs in practically a direct line east and west from Lambertville to Reaville, where the road turns northward to Three Bridges. Amwell First is at Reaville since 1839. Previous to that date it or its predecessor was located in the Cemetery a mile to the west. At first, when it was the only Church it was called the Amwell Church or the Presbyterian Church in Amwell. Shortly afterward when the German Church was established at Pleasant Corner (now Larison's Corner) our Church was called the English Presbyterian Church in Amwell. Then in 1754 we have the Church at Mount Airy, as an offspring of the First Church. Our Church is known as the Eastern Presbyterian Church in Amwell or the First English Presbyterian Church in Amwell and Mt. Airy the Second. The old Trustee book calls ours The Amwell First Church and sometimes the First English Presbyterian Church in Amwell, which name is so

used as late as 1865, when building the parsonage, and still belongs to it. The Presbytery in the olden time uses the terms Old House and New House. Thus Dr. Witherspoon was appointed to preach in the Old House and administer the Sacrament the third Sabbath in June, 1779, and to preach the third Sabbath in July.

Dr. Samuel Stanhope Smith was appointed to preach on the first Sabbath in August and the first Sabbath in September at the New House, i. e. (Mount Airy, which is farthest to the West). Between these two Churches was the German Church, having no connection with either until 1810.

And then the interesting fact, given by Dr. Kirkpatrick in his historical discourse, that the Church at the "Corner" and our Church during the time our Church was under his pastoral care, bore in common, the name of *The United First Presbyterian Church in Amwell*.

Dr. Kirkpatrick considered this fact of so much importance, that when starting a new minute book in 1863, he states on the first page, and over his own signature, the fact as I have quoted it from his discourse delivered in 1860. He evidently desired to have the origin of this name preserved, as an interesting fact in the history of the two Churches.

As the origin of the name has either been overlooked or erroneously applied, I further state, as "true to the truth of things," that the people considered themselves as constituting at the time of the union *but one Church*. As evidence, I quote the following from the old congregational and Trustee book, page 84: "At a meeting of the United First Congregation of Amwell, held at the Old

Presbyterian meeting house, this Second day of February, 1818, agreeably to lawful notice by advertisement, and also publication from the pulpit, for the purpose of taking into consideration the propriety and necessity of building a new house in place of the Old House and Stone House (local name of the German Church). Said congregation proceeded to the choice of a Clerk and Moderator, when Jeremiah Kershaw was chosen Moderator, and John Kee, Clerk.

A motion was made and seconded—Are we *one* congregation or *two* congregations *united*? Carried unanimously that *we are one congregation.* “A motion was made and seconded, That we build a new house in place of the Old and Stone Houses. Carried in favor of a *new house* 42 to 26.

On motion it was then decided to open subscription immediately to raise money necessary for building a new house. The meeting then adjourned to the sixteenth instant. The congregation met February 16th, and after transacting some unimportant business adjourned sine die.

JEREMIAH KERSHAW, Moderator.

JOHN KEE, Clerk.

With this adjournment the matter was next taken in hand by the Trustees, but no further steps were taken to build *one* house which would serve as a place of worship for both the Old House and the Stone House people.

A meeting of the Trustees of the United First Presbyterian Congregation convened at the house of Joseph Kugler, February 28th, 1818. A majority of the Trustees being present, it was moved that the funds originating from that branch of the said united congregation, formerly wor-

shipping at the Old House, be appropriated for the use of that branch. And that the funds originating from that branch of the said united congregation formerly worshipping at the Stone House be appropriated for the use of that branch, to enable them to build a new house of worship in place of the Stone House, and for supporting the Gospel at that place as heretofore, in union with the Old House people. On this question the yeas and nays were called, and were as follows:

Yeas—George Dilts, Jacob Case and William Fisher.

Nays—Titus Quick, Tunis Quick and Abraham Prall.

There being a tie vote the Trustees adjourned to meet at the same place March the 5th, for the further consideration of the matter. On the 5th of March they met according to adjournment at the house of Joseph Kugler and adjourned to meet the next day at the same place. Though no reason for this adjournment is stated the records show that March the 4th, notice was given in writing by Tunis Quick and Abraham Prall, to George Dilts, President of the Trustees of the United First Congregation, that they declined acting as Trustees of said corporation.

The remaining Trustees of the United First Congregation of Amwell, met at the home of Joseph Kugler, March 6th, agreeable to adjournment. A majority being present, to wit, George Dilts, Jacob Case, John A. Kendry and William Fisher, they proceeded to business.

“The motion which was before them February 28th, 1818, for appropriating the two funds of the two branches was called for and considered.”

“When that part of the motion” (so reads the record)

“for appropriating the funds originating from the branch worshipping at the Old House was taken up and considered, and the question put, shall said funds be appropriated? the vote stood, Yeas—none; Nays—Jacob Case, John A. Kendry, William Fisher and George Dilts. Then that part of the motion appropriating the funds of the Stone House was taken up and considered. It was moved to appropriate these funds to the use of said branch, to enable them to build a new house of worship, in place of the Stone House, and for supporting the gospel at that place as heretofore, in union with those worshipping at the Old House.

Yeas—Jacob Case, John A. Kendry, William Fisher and George Dilts. Nays—None.

Paul Kuhl was, at this meeting of the Trustees appointed manager of the funds in hand and such money as should be raised by subscription and to pay the sums expended in building. At the request of Tunis Quick and Abraham Prall a meeting of the United Congregation was called to meet at the Stone House March 19th, 1818. At this meeting Captain John Schenck was chosen Moderator and John Kee, Clerk.

A motion was made by Jacob Young and seconded, That this United Congregation dissolve their present connection in order that each branch may choose Trustees for itself. Carried 34 to 6.

JOHN SCHENCK, Moderator.

JOHN KEE, Clerk.

April 24th, 1818. The Trustees of the First English Presbyterian Church of Amwell met at their Church and received from George Dilts, late president of the First

United Congregation of Amwell, the sum of four thousand four hundred and seventy-six dollars and seventy-cents, the funds belonging to the said First English Presbyterian Church of Amwell. Also the books and papers belonging thereto and receipt given. These funds and books and papers were taken by Titus Quick, as president of the Trustees of the First Church.

Signed TITUS QUICK, President.

It will be noticed that our Church, here resumes its old name, as First Church of Amwell, which we now for convenience write Amwell First.

The Amwell Churches had been transferred to the Presbytery of Newton at its organization in 1817, in which connection they remained until 1839. When the separation took place between Amwell First, and the Stone House people, the latter assumed the corporate title of The United First Church of Amwell. This is stated on the authority of the minutes of the Presbytery of Newton. The Trustees of this United First Church went on with their building according to their previous action.

The lot of ground on which their present Church building was erected, was given by Joseph Kugler. He was also made a member of the building committee. So says Rev. C. C. Converse.

The whole board of Trustees as given by Mr. Converse was Nathan Price, George Dilts, R. M. Williamson, Jere Kershaw, Jacob Dilts, Joseph Kugler, William Fisher and Paul Kuhl, Treasurer. The collectors were Joseph Bishop and Elijah Wilson. This Joseph Kugler who gave the lot and at whose house the Trustees held

frequent meetings, was a great uncle of mine, my father Joseph Kugler having been named for him. He kept the tavern at the time at the Corner. And while I here record his name in connection with the erection of the Church, I would be doing violence to my feelings were I not to add that building a Church and carrying on the liquor business seem to me to be directly opposed to each other, and I am thankful that society, as well as the Church, are now agreed in this opinion.

Both branches of the Old United First endeavored to secure Dr. Kirkpatrick's services as pastor. This speaks more than words to his honor. But the United First claimed that as Amwell First had failed to make the necessary arrangements for his support the succession belonged to them by right. And he accepted their call for his services in connection with Amwell Second, agreeing to preach alternately in their respective Churches. This relation continued until his death May 2nd, 1866. Accordingly, Amwell United First made application to the Presbytery of Newton held at Greenwich October 6th, 1818, to be taken under their care as a district Church, and on the next day the call for Dr. Kirkpatrick's services was presented to him and accepted. The parties were cited to appear at the United First Church November 3rd, 1818, when the pastoral relation between Dr. Kirkpatrick and Amwell First was dissolved. The salary due him, however, was not paid until six months later, as appears from a receipt given by Dr. Kirkpatrick May 1st, 1819, as follows. Received of Titus Quick, president of the Trustees of the First Presbyterian Congregation of Amwell, the sum of two hundred and twenty-five dol-

lars for six months salary, due the 1st of November, 1818, together with seven dollars eighty-seven and a half cents, being six months interest on the same—\$232.87½.

J. KIRKPATRICK.

This closes Dr. Kirkpatrick's official connection with our Church. Yet during the long period of his pastorate in the neighboring Churches he was a frequent visitor to this Church, and greatly beloved by our people. So closely are these Churches related by location, ties of kindred and intermarriage; and so winning was the fatherly kindness of Dr. Kirkpatrick that such mutual regard and esteem were as natural as they were delightful. A few words about Dr. Kirkpatrick are here in place as an integral part of this history; but inasmuch as a memorial sermon and sketch of himself and ancestors have been published, my statement will be very brief.

Jacob Kirkpatrick, son of Alexander Kirkpatrick and Sarah Carle, his wife, was born August 8th, 1785. His birthplace was in the Valley of the Passaic, about six miles southeast of Basking Ridge, Somerset Co., N. J. His grandfather, David, son of Alexander Kirkpatrick, was born at Watties Dumfries Shore, Scotland, February 17th, 1724, and died at Mine Brook, Somerset Co. This great grandfather, Alexander, moved with his family from Scotland to Belfast, Ireland, after the birth of his son, David, in the latter part of the reign of George I, probably about the year 1725 (Kirkpatrick memorial).

In the year, 1799, Jacob Kirkpatrick and Samuel L. Southard commenced the study of Latin in the School of Robert Finley, then pastor of the Church at Basking Ridge. They were soon joined in their class by Philip

Lindsley and Theodore Frelinghuysen. These four constituted the first class in the Academy. They entered the Junior Class in the College of New Jersey in 1802. The president of the college at this time was the Rev. Samuel Stanhope Smith, D. D., LL.D.. John Maclean, M. D., was Vice-President. Besides these, there were only two tutors. The College had been burned the previous spring, and rebuilt during the summer. The walls were not yet sufficiently dry for occupancy when they entered and the students were obliged to room for a time with private families in the town. The class graduated in 1804. On graduation young Kirkpatrick entered his name as a student of law in the office of George C. Maxwell, Esq., of Flemington, at the same time teaching in the Academy at Somerville, N. J.

In the year 1807 he visited his home at Basking Ridge. There was a revival of religion in the Church at the time his former preceptor, Dr. Findley still being the pastor. Under the influence of this awakening and the influences of the Spirit, young Kirkpatrick's views and feelings became so changed, on the subject of religion, and his own duty, that he relinquished the study of law which he had pursued for three years and devoted himself to the work of the Gospel ministry. This was certainly no easy task to a man with Kirkpatrick's gifts from the temporal view of the subject. But he heard the call of the Master, and he obeyed. In order to prepare himself for the ministry he went to Freehold and became a student of Theology under Rev. John Woodhull, D. D. He remained here for two years. On the 13th of December, 1909, he was united in holy wedlock with Mary Sutfin with whose

father John Sutfin, who resided near the Old Tenant Church, he took lodgings, while pursuing his studies for the ministry. This united couple were blessed with a large family of children, and they were spared to each other to celebrate their golden wedding and to look into the years beyond. The licensure of Mr. Kirkpatrick and the steps which led to his settlement over the Amwell Churches, have already been stated.

How this venerable man of God, like Paul, was in labors more abundant during his long pastorate of nearly fifty-six years, is known throughout the Church. During this period, extending from 1810 to the time of his death May 2nd, 1866, he preached more than 10,000 times, attended 900 funerals and married 705 couples. When he came to this charge, he informs us in his semi-centennial discourse, there were but 94 communicants in the whole charge. He also remarks that the first five years of his ministry appeared to produce but little fruit. During the first year the cloud seemed to be gathering over our political horizon, which burst upon us "in the declaration of War with Great Britain in 1812." The public mind was absorbed with the events of the day up to the Treaty of Peace at Ghent in 1815. During this period the public ear was open to news of Perry's victory on the Lake, or the saying of Lawrence "Don't give up the ship," in the attack on Baltimore or the "Burning of the Capitol at Washington." This state of things was followed with the period of revivals and the large and rapid increase in the membership of the Churches, receiving forty, sixty and over a hundred in a single year. In all, there were ten seasons of refreshing during his long and honored pastor-

ate. Statistics furnished by Rev. William J. Wright, pastor of Amwell United First, and Rev. John Burrows, pastor of Amwell Second at the time of the publication of the memorial volume, show that six hundred and twenty-one were received into these Churches on profession during his ministry.

It will be interesting to follow these numbers with statistics covering nearly the entire period of Dr. Kirkpatrick's connection with our Church.

I am indebted to Mr. Armstrong, stated clerk of the Presbytery of New Brunswick, for these statistics, and it will be remembered they embrace the whole charge. They are as follows:

1811.	Total communicants at last report.....	112
	Died 2, added 15, total now.....	125
	Adults baptized 9, infants 16.	
1812.	Died 1, removed 1, added 11, total.....	134
	Adults baptized 3, infants 13.	
1813.	Died 4, removed 2, added 1, total.....	129
	Infants baptized 13.	
1814.	No report.	
1815.	Died 1, added 4, total.....	132
	Adults baptized 3, infants 10.	
1816.	Died 3, removed 2, added 6, total.....	133
	Adults baptized 3, infants 11.	
1817.	Which was the last report to the Presbytery of New Brunswick—Removed 1, added 5, total	137
	Infants baptized 9.	

This gives us the interesting statement that in six years 72 infants were baptized, while in the whole charge only

42 members were added both by certificate and on profession, which is three less than were added in this single Church with its greatly limited territory and numbers, during the first six years of my pastorate here, while we received in addition thirty-two by certificate. But soon after this the blessing came under Dr. Kirkpatrick's pastorate in precious fulness, which through ten seasons of revival resulted in the ingathering of six hundred and twenty-one (621) for the whole pastorate. In addition to the abundant labors of Dr. Kirkpatrick in his extended charge, he rendered most valued assistance to a large number of Churches and clergymen in different parts of the State, and also in Pennsylvania and New York. He was always a welcome preacher in these Churches, and contributed in this way largely to their growth. He was also an ardent friend and able advocate of the cause of Temperance. I remember him both as an evangelist, and as a lecturer on Temperance in the days of my boyhood in the old Kingwood Church. At these services his earnest pathos and tearful pleading made impressions that are lasting and beneficent.

Dr. Kirkpatrick was likewise largely instrumental in the organization of the Hunterdon Co. Bible Society, and always until his death, deeply interested and active member of the same.

This Society was organized October 16th, 1816, at the Old Stone Church of Amwell, then under his pastoral care. At its organization General John Beatty, of Trenton, a descendant, if not a member of this Church (Amwell First) being a son of Rev. Charles Beatty, and grandson of Gov. Reading, was made temporary chair-

man. Hon. Samuel L. Southard was chosen President. General John Beatty, First Vice President. Dr. Jacob Kirkpatrick, Second Vice-President. Rev. J. F. Clark, our next pastor, Third Vice-President. Rev. Joseph Boggs, Fourth Vice-President. Peter I. Clark, Corresponding Secretary. Joseph Bishop, Recording Secretary, and John Q. Blackwell, Treasurer.

Perhaps no work in which Dr. Kirkpatrick ever engaged, will, in the end, prove to be so grand and far-reaching for the saving of men, as the part he took in connection with the Bible Society. But his labors are ended and he has long been at rest and his works do follow him.

Let us pause a moment by the grave of this venerable man. I think the sublimest act of his life, was, when, having nearly completed his studies for the practice of the law, in which honor and wealth awaited him, he turned aside, at the call of the Master, and gave himself to the Gospel ministry. Here equal if not more intense toil and hardship confronted him, with poverty, instead of riches as the sure result, although the honor that is his, could not have been greater in any other calling. But when once convinced that he was called to this service, he yielded himself with joyful obedience to preach the everlasting Gospel of Christ.

In this work he was faithful to the end. The burden of his soul was to persuade men to believe in Jesus Christ. To this he gave his time and his strength, and for this he used all the powers of his being. He preached to the conscience of his hearers. He pressed upon them the requirements of the law. He held up before them the matchless

love of our gracious Saviour. He yearned for their salvation and would plead with sinners with the truest, tenderest emotion. When they yielded, he was happy.

This was his joy and crown of rejoicing. I requested Dr. Samuel M. Osmond for many years a colleague, to give me his impressions of Dr. Kirkpatrick as a man, and a preacher of the Gospel. He wrote me, "It is now more than forty years since I was the colleague of Dr. Kirkpatrick. You will see in the Memorial Volume, pp. 65-71, my views and impressions of him as they were penned many years ago. I can now only say that these impressions remain unchanged, unless it be that the favorable estimate which I then sought to convey has been more and more confirmed and intensified with my wider experience and my observation of other men, ministers especially, with whom I have had occasion to compare him or involuntarily to measure his rare excellence, goodness, purity of life, devotedness to his work, generosity, and nobility of character." I am confident that this estimate of the blessed man of God who gave his long life to the service of his Redeemer and ours, in these Amwell Churches, will receive from all who knew him and especially from those who listened to his earnest and tender appeals, a very hearty concurrence, Servant of God, Well done. We loved thee when living, and we love thy memory still.

A list of the supporters of Mr. Kirkpatrick at the commencement of his pastorate over this United Congregation is here given. It is headed: Half year salary due May 1st, 1810:

William Bellis, Sen.,
Jacob Sutfin, Sen.,

Cornelius Wyckoff,
Jonathan Hill,

John Finley,	Dr. John Brown,
Sally Schenck,	James Rowlin (Rowland?)
Jacob Young,	Daniel Carrol,
Wid. Wm. Mary Schenck,	Abraham R. Sutfin,
Isaiah Stout,	Henry Williamson,
Garret Schenck,	Christopher Kuhl,
Richard Williamson,	Peter Young, Sen.,
John Smith,	Jacob Case, Esq.,
Peter Dilts,	William P. Young,
Andrew Bearder,	William W. Young,
Henry Young,	Jonathan Hoagland,
John P. Young,	Mathias Housel,
Abraham Williamson,	Peter Prall,
Jacob Kershaw,	John P. Quick,
Jacob J. Johnson,	Jacob Case,
William Young Weaver,	Polly Van Hise,
Isaac Hill,	Jacob Fisher,
Isaac Prall,	Abraham Prall,
Enos Lanning,	Nathaniel Wilson,
Jeremiah Kershaw,	Joseph Higgins,
Tunis Quick, Jr.,	Abraham Gulick,
Paul Kuhl, Sen.,	William Prall,
John Schenck, Captn.	John Skillman,
Leonard Cool,	John Young,
Jacob Sedam,	John Key,
George Dilts,	Derrick D. Sutfin,
Jacob Dilts,	Morcah Probasco,
Widow John R. Schenck,	David Bishop,
Peter Risler, Esq.,	Titus Quick,
Leonard Cool, Sen.,	Doctor Craven,
Ralph G. Schenck,	Joseph Craven,

Jacob Schenck,	Isaac Taylor,
William G. Schenck,	Nathan Price,
William Fisher,	Tunis Quick, Sen.
Jacob Young, Sen.,	
Jacob J. A. Young,	Collectors—
John J. A. Young,	George Dilt's list. \$38.69
Lewis Chamberlin,	Jacob Case's " 38.28
Widow Rebecca Schenck,	Wm. Fisher's " 30.71
Peter H. Young,	
Paul Kuhl, Jr.,	\$107.68

The subscriptions in the above run very low, caused doubtless in part by the large amount of funds held by the Church. These are Semi-annual subscriptions. The largest one is by David Bishop \$3.00. The smallest is .33 of which there are several. Prevailing amount runs from \$1.17 to \$1.75 with five above \$2.00 besides David Bishop's. There are 80 in all.

To complete the list as time went on, November, 1810, add John Kee and Jeremiah Geary. In 1812, Amos Hartley; November, 1812, Widow of Nathaniel Wilson; 1813, James Sutphin, Polly Williamson and Elizabeth Young. Collectors for 1813 were Captain John Schenck, salary \$3.13, also David Schenck, Titus Quick. 1814 collectors, Jacob Case, George Dilts, William Fisher and add Widow Henry Williamson. 1815, we have Dr. John Kendry. November, 1815, is the last time the Church has the subscription of David Bishop. February 5th, 1816, Trustees met at the house of Joseph Kugler and settled with the executors of David Bishop, deceased, late President, and received all the books belonging to the

First United Congregations of Amwell, and also received from the executors \$1,424.25, being the balance due said United Congregation (Old Book, p. 73).

PERIOD III.

THE MODERN PERIOD, 1820-1900.

PERIOD III.

THE SEVENTH PASTOR, THE REV. JOHN FLAVEL CLARK,
1820—1836.

As stated heretofore at a meeting of the United First Church March 19th, 1818, at the Stone House, it was decided to dissolve the connection existing between the German Church and the First Church, in order that each branch might elect Trustees for itself. We have no record of the trustees chosen, as the result of this motion. It is only stated that the Trustees of the First English Presbyterian Church of Amwell met at their meeting house April 24th, 1818, and that Titus Quick, President of the Trustees, received from George Dilts, late President of the United Church, the money and books belonging to the First Church. Also that John P. Quick, Thomas Wilson and Tunis Quick were collectors of the salary to pay Mr. Kirkpatrick, who continued to serve the First Church as pastor, as heretofore until November. This implies that these three persons, together with Titus Quick, were four of said Trustees.

The congregation of the First Church met October 12th, 1818, with Jacob Young as President and John Kee as Clerk, in order to make arrangements to meet the Presbytery of Newton in conformity with their citation. The meeting then adjourned to meet October 26th. The following commissioners were then appointed to attend the meeting of the Presbytery of Newton the first Tuesday of November next, viz.: Tunis Quick, Enos Lanning, Abraham R. Sutphin, Jacob J. Young and John Kee.

The commissioners were instructed to use their endeavors to perpetuate the connection with the Second Church of Amwell in support of a minister of the gospel. This was an adjourned meeting of Presbytery and was held November 3d at what was then the United First Church, which was the corporate title assumed by that Church after it severed its connection with Amwell First. As you know, the effort to continue the connection with the Second Church for the support of a pastor did not succeed. Amwell First was thus left alone and without a pastor.

A meeting of the congregation was held at the Church November 19th, 1818, to decide upon their future course, and another meeting the 8th of December. It was decided that the pews should be free until May next, and that the money to pay the supplies should be raised by subscription.

Zaccur Prall and Garret Schenck were appointed collectors, from which it may be inferred that they also were Trustees. The church remained without a pastor until 1820, being served in the meantime by supplies.

We have the list of subscribers to this fund for supplies, which is especially interesting as showing who adhered to the church after the separation.

The first on the list is Captain John Schenck, which gives us the right to claim this revolutionary hero as belonging to our church. His remains, as you know, rest in our cemetery. He was one of the largest contributors to this fund to pay the supplies for the next six months. His subscription was \$3 for six months, only three others, viz., Peter Prall, Derrick Sutphin and Titus Quick, giv-

ing as much. It must be remembered that only a small amount was required for this purpose.

The whole list is as follows:

Captain John Schenck, Jonathan Hoagland, Abraham Williamson, Lucretia Williamson, Jacob J. Young, William Hortman, William Young, Sen., Richard Sked, Peter Snook, William Fisher, Joseph Sutphin, Ralph Young, Benjamin Young, Mary Young, Uriel Phillips, John W. Young, John Campbell, Henry Young, Sen., William P. Young, Jacob J. Quick, Abraham Servis, John P. Young, John R. Wilson, Wm. Williamson, Jacob Schenck, Major Wm. G. Schenck, William Prall, David Rickoff, Peter Prall, Peter Prall, Jr., Garret J. Quick, Abm. Prall, Peter P. Quick, Arthur Sutphin, Derrick Sutphin, David Manners, Derrick Sutphin, Jr., Henry Young, Jr., Ruben Runyon, Garret J. Schenck, Jacob J. Young, Peter P. Young, John J. Young, Titus Quick, Tunis Quick, Benjamin Johnson, Abraham Gullick, Aaron Prall, Robert Stout, Abraham Sutphin, Jacob Wilson, Catherine Stout, Isaac Prall, Garret Williamson, John P. Quick, Gideon Quick, Mary Schenck, John Kee, Isaac Taylor, John Blackwell, Thomas Prall, Andrew Blackwell, Mary Wilson, James S. Sutphin, Zaccur Prall, Joel Wolverton, David Bellis, Isaac Houshel, William W. Schenck, Johnathan H. Covenhoven, Thomas Wilson, Rebecca Schenck, Elizabeth Brooks, Mary Hoagland, Rebecca Hoagland, Enos Lanning, Lewis Labaw. In all seventy-seven subscribers. (From minutes congregation, pages 99 and 100).

The clergymen who supplied the pulpit during the two years in which the church was without a pastor were

Revs. Garner Hunt, George W. Gale, John F. Clark, L. F. Leake, John Boyd, Jacob Kirkpatrick, Aaron Babbit, James S. Woods, Benjamin J. Lowe, John H. Smaltz, Cyrus Gildersleeve, Enoch Burt, David Bishop, William Sloan, Joseph Campbell and Horace Galpin.

The Rev. Joseph Campbell was at the time pastor at Hackettstown. From 1838 to 1840 he was pastor of the Milford and Kingwood Presbyterian churches. At this time I attended on his ministry with my parents, and at his hands received the rite of baptism. He married, for his second wife, a Mrs. Chamberlain, of Flemington, formerly a Miss Sutphin, whose kindred are with us, at this day. The sum paid the supplies was sometimes six and sometimes eight dollars for the Sabbath service.

There was a meeting of the congregation held August 16th, 1819, when Jacob J. Young was chosen Moderator, and Thomas Wilson Clerk. The object of this meeting was to consider the propriety of uniting with the Reformed Church of Neshanic and together becoming one pastoral charge. The movement was discussed with interest and a decided disposition for the union was manifested. A committee of conference was appointed to meet a similar committee from the Neshanic church. These committees were, from Amwell, Titus Quick, John Schenck and Jacob J. Young; from Neshanic, it was Henry H. Schenck, John Wyckoff, Jr., and Nicholas Williamson. The committees met at Cookstown, August 18th, 1819, when John Schenck was chosen chairman and Nicholas Williamson clerk. The following propositions were submitted by the Neshanic committee, viz.: 1st. That Amwell should come under the Classis of Philadel-

phia; 2d. Call the Rev. Mr. Smaltz, who was then the pastor of the Neshanic church; 3d. The Neshanic church should take one-third of Mr. Smaltz's service and pay one-third of the salary. The committee of Amwell agreed to these propositions. The last one shows the relative strength of the two churches at that time.

A meeting of the First English Presbyterian congregation was called at the church the first of September, 1819, for the purpose of receiving the report of their committee. Enos Lanning was chosen Moderator and Thomas Wilson, Clerk. A motion was made and seconded to take the sense of the congregation on the first proposition made by the committee from the Neshanic church, viz.: "Shall Amwell come under the Classis of Philadelphia?" Carried in the *negative*. This action brought to a close the effort for a union with this neighboring church. And with all the good feelings toward this neighborly sister then and now the action of our church in the matter shows that attachment to the old Presbyterian name and the old ways was stronger than to a few dollars that would have been saved in salary by forming the union. And it is fair to infer if this crucial proposition had been submitted to the Neshanic people, asking them to change their name and ecclesiastical relation, the same negative vote would have been given.

The decision by the Amwell First Church was the more significant of a firm attachment to the church of their fathers, because, since the recent separation from the other Amwell churches they evidently felt themselves unequal to the support of a pastor alone. Happily for the church at this crisis Providence had ready at hand relief

for them in this hour of need. Only a few days after the above action had taken place the following communication was received from the Presbyterian Church of Flemington:

“To the President of the Board of Trustees of the First English Presbyterian Church in Amwell:

“Gentlemen—At a large meeting of the pew holders of the Flemington Presbyterian congregation at their meeting house on Sunday, December 4th, 1819, it was unanimously resolved that a committee be appointed from their body to confer with a committee that may be appointed from your body, in relation to a union of the two congregations under one pastor; and that Isaac Hill, Sen., Christopher Cool, Andrew Van Fleet, Cornelius Wyckoff and William Williamson be the committee for this congregation.

“This committee are entrusted with full and ample powers to negotiate for us in this transaction, and any assurances that they may give in writing, or any agreements or arrangements that they may make as our representatives, are to be considered as binding and obligatory upon us.

“On motion it was further resolved that the President of the Board of Trustees * * * do immediately communicate to the President of the Board of Trustees of your congregation. * * * I would beg leave to request, agreeably to a suggestion made at their meeting, that you would communicate to our Board what steps you may take * * * in the appointment of a committee from your congregation; of whom it may consist, the time

and place that would be most convenient to them to meet the committee of this congregation.

“As a representative of the voice of this church, I cannot forbear to remark that a sincere regard to the interests of the Gospel, and the good of society in this part of the county induces us to hope that the disposition and measures of this church will be reciprocated on your part. The event is with Him in whose hands are the hearts of all men, and who will do good to his church as shall seem best to his infinite wisdom, that both this church and yours, whether separated or united, may be blessed with the smiles of an overruling Providence is the sincere wish of

“Your friend and servant,

“DAVID P. SHROPE, President.”

The cordiality and spirituality of the above communication are so marked that I have considered it worthy of being copied almost entire as an interesting part of this history. To this communication the following response was sent:

“December 20th, 1819.

“Sir—We have had a meeting of the congregation, at the old Meeting House, and agreed to appoint a committee to meet yours at your request on the third day of January next, at the house of Isaac Hill. The following is the committee appointed by the Amwell First Church: Derrick Sutphin, Titus Quick, Enos Lanning, Jacob J. Young and James Sutphin.

“TITUS QUICK, President.”

Following the conference of these committees, a meeting of the Amwell congregation was held at the church, April 1st, 1820, at which Tunis T. Quick was chosen Moderator and John Kee, Clerk. At this meeting it was decided to join with the Flemington congregation in supporting the gospel. The Rev. John Flavel Clark was at this time pastor of the church at Flemington, which office he had held since June, 1815.

The Amwell congregation also agreed at this meeting to make out a call for half the services of the Rev. Mr. Clark. This action was modified at a meeting of the congregation held at the church April 29th, 1820, when it was moved and unanimously carried to have Rev. Mr. Clark for a supply for three years. It was also agreed to pay Mr. Clark three hundred and twenty-five dollars for his services, in half yearly payments. At this meeting Titus Quick was Moderator and George Wilson, Clerk. The congregation again met at the church July 1st, 1820, with Tunis T. Quick Moderator and John Kee Clerk, when nominations were made of persons to be chosen as Trustees. Also the following committee was appointed to confer with the Flemington congregation about getting a minister, viz.: Titus Quick, Jacob J. Young and Enos Lanning. The meeting then adjourned to meet August 12th, when the following persons were chosen Trustees, viz.: Titus Quick, Jacob J. Young, William W. Schenck, Aaron Prall, John P. Quick, Abraham Sutphin and Peter P. Quick.

The congregation met September 27th, 1820, to receive the report of the committee appointed to confer with the Flemington committee relative to the union of the two

congregations and securing the services for half of Mr. Clark's time. The Flemington people had modified the offer of the Amwell congregation by proposing that each congregation should pay Mr. Clark \$350. This was not approved by the Amwell people and the committee was again instructed to confer with the Flemington committee relative to a union of the two congregations, and for securing the services for half the time of Rev. Mr. Clark. As a result of the conference it was agreed at a meeting, date not given, to make a call for one-half of Mr. Clark's time, and for this service each congregation was to pay him \$325 annually, and that this arrangement was to continue for three years. You will notice that the union was finally consummated substantially on the terms offered by the Amwell people April 29th. At these several meetings Tunis T. Quick was Moderator and John Kee Clerk.

At a meeting of the Presbytery of Newton, in New York, October 17th, 1820, a written application was received from the First Presbyterian congregation of Amwell requesting that the Rev. John F. Clark be appointed a supply in said congregation for one-half his time, for three years. Presbytery having satisfactory evidence that such an arrangement would meet the wishes of the people of Flemington, and Mr. Clark consenting, he was appointed a supply to Amwell, as requested.

Dr. Mott gives some interesting facts on the State of the country, which led the Flemington people to propose the union of the two congregations, the influence of which were doubtless as weighty with the Amwell people as with those of Flemington. "The church had enjoyed

the exclusive services of Mr. Clark until 1820. But the last four years had been a season of financial depression. The whole country was very poor. Money was scarce. In the summer of 1816 there were frost and ice every month. Nearly all the crops failed. An extensive emigration to Ohio was the consequence. Farmers in this region had little to sell; and their produce was carried a long distance, and then the price obtained was small. More and more the congregation felt its inability to continue the whole support of Mr. Clark. Arrearages now amounted to \$580—more than a year's salary. So thoughts were turned toward a union with the old Amwell Church." And this church not having been alone in the support of a pastor since 1754, with the same conditions in the country, made our people feel the like need of union for the support of the gospel. Doubtless this common experience made them patient with each other during the numerous conferences held, and led each party to surrender enough of their own preferences to impart strength and harmony to the union secured.

At the same congregational meeting (minute not dated) at which the Amwell people recognize the consummation of the union, it was decided to appropriate one hundred and sixty-two dollars and fifty cents of the interest money from the funds of the church towards raising the three hundred and twenty-five dollars which they agreed to pay the Rev. John F. Clark for one-half his ministerial services, and the remainder to be raised by subscription.

A congregational meeting was held September 6th, 1823, with Titus Quick as Moderator, and John Kee, Clerk. It was decided at this meeting to renew the call

to Mr. Clark for three years, with the same salary as before. At the same time a committee, consisting of John P. Quick, Aaron Prall and Abraham P. Sutphin, was appointed to consult with Mr. Clark, and also with the Flemington congregation. At the meeting of Presbytery at Hackettstown October 7, 1823, a written request was received from Amwell congregation for the reappointment of Mr. Clark as Supply for three years on the same terms as heretofore. The Presbytery being informed that the pecuniary difficulties of the church were such as to render it inexpedient to present a regular call, the request was granted. This shows how slow the churches were to learn the blessedness of giving.

Presbytery met at Newton, October 3d, 1826. At this meeting calls in due form were received by Mr. Clark from the congregations of Flemington and Amwell First Churches to become their pastor, giving one-half his time at each place. These calls being found in order, were put into the hands of Mr. Clark, who stated that he was not at that time ready to accept them. At an adjourned meeting of the Presbytery held at Elizabeth, October 18th, 1826, Mr. Clark accepted the calls already in his hands. Strange that for the action of the congregation making this regular call we have in our books no record whatever. Our information is derived from the records of the Presbytery of Newton, through the kindness of Rev. E. Clark Cline, Stated Clerk of that Presbytery, to whom we are also indebted for the other references to the action of that Presbytery.

The calls being accepted, Presbytery adjourned to meet at Amwell First Church on the fourth Tuesday of No-

member next and install Mr. Clark pastor of the congregations of Amwell First Church and of Flemington. Presbytery convened at Amwell November 28th, at which meeting the following members were present: Revs. Jacob Kirkpatrick, John F. Clark, Jehiel Talmage, John C. Vandervoort, William Blauvelt, of Lamington, and Elder John Hageman from Amwell First. In this service Rev. Mr. Blauvelt preached the sermon, Rev. Mr. Kirkpatrick presided, Rev. Mr. Vandervoort gave the charge to the pastor, and Rev. Mr. Talmage gave the charge to the people. In consequence of this service the church once more had a pastor, instead of a Supply, and the relation continued for ten years. To go back one year, and we find that at a meeting of the congregation held August 30th, 1825, the question of building a new meeting house was agitated. The decision, however, was to repair the old house to an amount not exceeding \$600, of which sum one-half might be taken, if necessary, from the funds of the church. John P. Quick, William G. Schenck and William P. Prall were appointed a committee as managers of the repairs. When they rendered their account it was found that the sum expended was \$432.62. The committee received from the congregation a vote of thanks for their diligence and punctuality.

April 6th, 1826, the following Trustees were elected, viz.: John P. Quick, John Kee, George F. Wilson, Peter P. Quick, William R. Prall, Titus Quick and Jonathan Hoagland. This is the last record of the election of Trustees during Mr. Clark's pastorate.

Titus Quick had been President of the Board and Treasurer from 1821 to 1825. The receipts for salary

show that John P. Quick filled that office from 1826 to April, 1831, and George F. Wilson from November, 1831, to the close of Mr. Clark's connection with the church in 1836. While the books give the names of fifty-eight contributors to the salary in 1821, and sixty-two in 1822, one is impressed with the small amount given by each, ranging from twenty-five cents to four dollars for the half year, and very few reached the larger amount. The books show that the total amount contributed each six months for several years was from sixty-two to sixty-four dollars, instead of eighty-one, as promised in the call. But as the receipts of the pastor show that the salary was paid in full, it must have been taken either from the funds or raised in some other way. The former is the more probable. These statements are in accord with that made to Presbytery in 1823, that the church did not make out a call in due form because of financial inability. The church at this time either was very poor, or *felt* itself very poor. The minutes of the Session also show that at this time there was a low state of piety in the church, and the common tendency of this state of things is to produce a low condition in treasury. The philosophy of the situation is that men only give voluntarily to that in which they are interested. The Amwell Church is again evidence for this, because very soon after the revival of 1829 and 1830, the church began to agitate the question of having a pastor's whole time, and actually accomplished this and built the new church too, while passing through the financial crisis of 1837.

One is also impressed with the small number of communicants in the church now, when it had been organized

nearly or quite one hundred years. We must remember, however, that the case is not nearly so bad as it appears, because while we notice the small number of the church's members, we must remember the larger number of communicants who have gone out from this mother church to the new churches formed on what was originally the field occupied by this church alone. And yet here is the fact alluded to. We discovered a small half sheet of paper on which is inscribed, evidently in Mr. Clark's own handwriting, the list of communicants of the church as he found them when he began preaching for the church as a Supply October 28th, 1820. That list is as follows: Titus Quick, Elder, Mrs. Hannah Quick, Mrs. Mary Prall, wife of Dr. William Prall, Mrs. Mary Hoagland, Mrs. Mary Wilson, Mr. Isaac Taylor, Mrs. Margaret Taylor, Mr. John Kee, Mrs. Mary Schenck, wife of William G. Schenck, Mrs. Sarah Prall, wife of Abram Prall, Mrs. Ann Sutphin, wife of Derrick Sutphin, Mrs. Lucretia Prall, wife of Theodore Prall, Mr. Tunis Quick, Mrs. Rhoda Quick, Mrs. Mary Schenck, widow, Mr. and Mrs. Enos Lanning, in all seventeen. There was not a young man nor a young woman among them.

During Mr. Clark's connection with this church and that at Flemington the arrangement was that he should be with each church on alternate Sabbaths. There would be a sermon in the morning, then an hour for recess, and after luncheon another service. "On communion Sabbaths the members of the two churches, as far as possible, assembled around the table in whichever church the service was held" (Mott). To some degree the same interchange in attendance took place on other Sabbaths.

The first meeting of the Session under Rev. John F. Clark was held March 27th, 1821, at the house of Mrs. Mary Wilson near the church. And this is the first meeting of the Session of this church of which we have any record. All previous Sessional records in any form whatever being lost. The place of this meeting, at the residence of Mrs. Mary Wilson, is worthy of historical reference. Mrs. Wilson was the widow of Nathaniel Wilson, who purchased the parsonage and adjoining plantation in 1806. The records show that after this date the Session frequently convened at her home. And there is a pleasing tradition that her home was made the hospitable home of any and all clergymen visiting or in any way serving the church. She was the daughter of Jacob Fisher. Her birth is not given in family records in hand, but occurred evidently at or near the beginning of the last quarter of the eighteenth century, as shown by the births of brothers and sisters. She was a granddaughter of Peter Fisher. Peter Fisher came to this country from Germany in the early part of the eighteenth century and settled on lands long owned by the late Caleb Fisher. Snell's History of Hunterdon County places his coming in 1729. While a writer on the Fisher family says his oldest son, Anthony, was baptized in the Reading Church in 1725. This Mary Wilson was the mother of George F. Wilson, who for more than twenty years was an Elder in the church, and long the Clerk of the Session. The Session above referred to was opened with prayer. Members present: Rev. John Flavel Clark, Moderator, and Titus Quick, the only Elder in the church, Mr. Isaac Hill, an Elder in the church at Flemington, being present,

was invited to sit as a corresponding member. Also Messrs. Tunis Quick, Enos Lanning and John Hagemen, all church members, being present, were invited to sit with the Session. Mrs. Mary Sutphin, wife of Colonel Sutphin, and Miss Martha Foster, presenting themselves, were examined and received into the membership of the church. Session closed with prayer.

TITUS QUICK, Clerk.

April 22d, 1822, the Session received William Hall, on examination, to membership in this church. September, 22d, 1822, John Hageman and his wife, Lucretia, were received on certificate for the Reformed Dutch Church at Neshanic, and Miss Catalina Van Harlingen from the Reformed Dutch Church of Millstone. Also Miss Rebecca Van Pelt, on certificate from the Presbyterian Church of Princeton.

Messrs. Hageman and Tunis Quick were on this day nominated and elected to the office of Ruling Elder. And on the fourth day of October they were set apart to this office by ordination.

The Session met October 10th, 1822, and was opened with prayer. Mrs. Tenbrook, Mrs. Prall and Mrs. Sarah Sutphin were received after examination into the membership of the church; also Mrs. Leah Mattison on certificate from the United First Church of Amwell.

April 8th, 1823, Peter Prall, Senior, was received on examination.

October 20th, 1823, the Session met the church, all the members being present. After conversation on the low state of religion it was resolved to recommend Friday

next, to be observed by this church as a day of humiliation, fasting and prayer. Mrs. Frances, wife of Polhemus Higgins, applied to be received to the sealing ordinances of the church. After careful examination her request was granted.

May 8th, 1824, Mr. Derrick Sutphin appeared before Session and applied for church privileges. After satisfactory examination as to his views of divine truth and his acquaintance with experimental religion, it was unanimously voted to receive him.

At a meeting of Session October 18th, 1824, the members all present, it was again recommended to the church to set apart a day for fasting, because of the languishing state of religion and earnestly beseech of God the outpouring of the Holy Spirit.

November 17th, 1825, the Session met at the house of Mrs. Mary Wilson and received the following persons on examination, viz.: Mr. John Quick (evidently John P.), Mrs. Ann Blackwell and Mary Bellis, and Miss Betsy Ann Mattison.

May 3d, 1826, Session met at the residence of Mrs. Sarah Wilson and spent an hour together in prayer and free conversation on the state of religion. Also pledged themselves to each other and to God to be more earnest in prayer, to God for the outpouring of the Holy Spirit.

November 9th, 1826, Session again met at the home of Mrs. Sarah Wilson and spent the time in prayer and free conversation about the state of the church.

November 3d, 1827, the Session met at the house of Mrs. Wilson near the church (this is Mrs. *Mary* Wilson). Elders all present. Mrs. Lanning, wife of John

G. Lanning, produced a certificate from the Presbyterian Church at Chenango Point, New York, which being found in order, she was admitted to the membership of the church.

April 15th, 1828, Mrs. Margaret Blue was received on examination.

At a meeting of Session in 1828 it was resolved that pastoral visitation *by the Session* should have attention in efforts to promote the spiritual welfare of the church. Similar duties and observances were recommended on two or three other occasions while Mr. Clark was with the church. These endeavors show very deep concern and great faithfulness on the part of the pastor, and it is noteworthy that he secured the co-operation of the Elders. On the other hand the misdemeanors recorded and the several cases of discipline exercised at time for the most flagrant conduct, make it evident that there was reason for these measures. It is gratifying to know that such faithfulness had its reward.

May 1st, 1829, the Session received Mrs. Catharine Quick, wife of Samuel Quick, into church membership by letter from the Reformed Dutch Church of Millstone.

October 10th, 1829, we have a minute which shows how rigid the Session was in the administration of discipline. We copy it as a part of the history and an example of the course pursued by the Session. A female member evidently of good social standing was charged by public rumor of having violated the seventh commandment. At this meeting she voluntarily sent a letter to the Session acknowledging the guilt of which she was thus charged. Whereupon it was unanimously resolved that

she be cut off from all the privileges of the church and her name be erased from the list of its members. Ordered further that the pastor address her a letter suitable to her case and informing her of the punishment inflicted on her. Usually it was added in cases of discipline, as our book requires, until the person gives satisfactory evidence of repentance. And it may be remarked that the many cases of discipline recorded, many of them for most flagrant conduct, make it evident that there was need of discipline. It is gratifying to know that the faithfulness on the part of pastor and elders had its reward.

In 1829 and 1830 the church was favored with precious seasons of revival.

October 17th, 1829, the Session received on examination George F. Wilson and Lucretia, his wife, Gideon Quick and Sarah Fisher (first teacher in Sunday School) his wife, Jacob Schenck and Jane, his wife, Sarah, the wife of Lewis Labaw, and Ann, the wife of Jonathan Hoagland.

November 28th, 1829, Session received on examination Lewis Labaw and Eliza Skillman to the sacrament of baptism and the Lord's Supper.

December 12th, 1829, Alpheus Chamberlin and Catharine, his wife, Peter Young and Elizabeth, his wife, Joseph Sutphin and Mary, his wife, and Polhemus Higgins were received on examination.

January 9th, 1830, John Holcomb, Alexander McGaw, Mrs. Margaret Stryker, Miss Julia Ann Case and Samuel, a man of color, were received to church membership after due examination. This is the last meeting attended by Elder Titus Quick. He acted as Clerk of Ses-

sion from the beginning of Mr. Clark's pastorate to the present time, the period of eight years and a few months. There is no record of his death in the minutes, but we find in the Trustee book that November 19th, 1832, Gershom Quick, his executor, had settled with the Treasurer of the church and paid over from his estate the balance due the church on his subscription.

January 23d, 1830, William G. Schenck, Henry Schenck and Eliza, his wife, Peter Quick and Ann, his wife, and Abraham Prall, after careful examination, were received into church membership. The minute is signed by Elder John Hageman, who appears as the Clerk of Session.

November 26th, 1831, at the meeting of Session we find Peter Young and John R. Quick and George F. Wilson enrolled among the Elders, but we have no record of their election and ordination to this office. At this meeting the Session received on examination Joseph Van Marter, Jacob Polhemus, Eliza Prall, Charity Meldrum, Peggy Schenck, Debora Van Ness, Gabriel and Caleb Farley, men of color, and Caty, a woman of color.

May 9th, 1832, Miss Margaret Bowman was received on examination.

November 16th, 1832, the Session, after examination, received Miss Harriet Schenck, Miss Jane Schenck, Hart Wilson and Amelia, his wife, Mrs. Nathaniel Wilson, and Nean, a man of color.

May 17th, 1833, in this minute we find that applicants for church membership were examined as to their *views of doctrine*, and their experimental piety. At this meet-

ing the Session received Mrs. Mary, wife of John Young, and Keziah, a woman of color.

November 13th, 1833, received to sealing ordinance of the church, after examination, Jonathan Conover, John Young and Betty, a woman of color.

Under this date of May 17th, 1833, there is an additional minute stating that Elder Tunis Quick, charged with frequent litigation and detention of property after he had sold it, was by unanimous vote of Session suspended from the communion of the church.

May 7th, 1834, the Session received on examination Frank, a man of color, belonging to Gideon Quick, and Miss Margaret Bowman.

November 9th, 1834, Mrs. Sarah Ann Wilson, wife of Nathaniel Wilson, was received on examination into the membership of the church.

May, 1836, Miss Gertrude Edwards was received on examination to church membership. This meeting was the last at which Mr. Clark was present.

The whole number received by Mr. Clark on examination was seventy-two and on certificate nine. The total membership of the church at the time of his leaving was eighty-eight. The church had reached the point of being able to support a pastor alone, and the steps had been taken for its accomplishment.

A few facts must here be recorded not found in the Sessional records. For these we are indebted to Dr. Mott. "For almost sixteen years the union between Flemington Church and the Amwell First Church had existed harmoniously. Then on March 4th, 1836, a communication was received from the mother church express-

ing the kindest feelings and grateful remembrances of the pleasant associations of the past, but stating in their judgment the time had come when the interests of each congregation would be best served by a discontinuance of this relation; it added that they desired the entire services of a pastor. They requested that the union might be dissolved at the approaching meeting of Presbytery in April. This feeling had been forming for four years previous. Hence it was not a sudden impulse, nor did it grow out of any friction between these churches. On the 9th of April the Flemington congregation formerly concurred in the request. On the 21st of April the Flemington congregation met and made out a call to Mr. Clark asking for his whole time and offering as salary \$500. A similar call was extended to Mr. Clark by the mother church.

The Presbytery of Newton met at Harmony, Warren County, on the 26th of April. These calls each for Mr. Clark's whole time were placed in his hands on the 27th. Thereupon he signified his acceptance of the call from Amwell First, and requested that the pastoral relation between himself and the Flemington Church might be dissolved. The request was granted. For these acts of Presbytery I am indebted to Rev. E. Clark Cline, Stated Clerk.

The hopes inspired by Mr. Clark's acceptance of the call from Amwell were soon disappointed, since Mr. Clark remained as sole pastor of our church for only a few months. The relation terminated December 27th, 1836. The only reference to this in the minutes is the following, viz., that "the Session met January 15th, 1837, at the house of John P. Quick, and was opened with

prayer; and then the minutes add that our former pastor, Rev. Mr. Clark, having left us to labor in Paterson, N. J., Elder George Fisher Wilson was unanimously chosen Chairman of the Session." To return to Mr. Clark he accepted a call to the First Presbyterian Church of Paterson. He remained at Paterson for six years. He then accepted a call to the Presbyterian Church of Oyster Bay, L. I., recently become famous as the summer home of President Roosevelt. The pastorate at Oyster Bay continued for only one year. His next settlement was as pastor of the Presbyterian Church at Fishkill village, Dutchess County, N. Y., where he labored for eight years. He died in this charge in 1853 at the age of sixty-nine years.

The Rev. John Flavel Clark came to this church at a time of great difficulty in the church and great depression in the country. The life of the church was at a low ebb. Having previously had the services and support of a pastor for only one-fourth of his time for many years the financial ability of the church was almost wholly undeveloped. The large funds in the hands of the church doubtless led to this indifference, creating a tendency to depend on the funds in hand, rather than to give themselves to work in hand. By God's blessing on the pastor's labors the church was eventually much revived and felt the thrill of a new spiritual life. As a consequence, the church began to realize her ability and become willing to perform her duty. By degrees the desire was begotten for a pastor's whole time and the church was ready to assume his support. In addition to this the congregation was getting ready to undertake the building

of a new church. Further, to Mr. Clark belongs the honor of having organized our Sabbath School. The date of the organization has not been preserved, but we have been able, with the help of the late Mr. Jacob Quick, to assign its origin to the year 1828, with the assurance that this date is substantially, if not absolutely correct. The statement of Mr. Quick was this: That he attended the Sabbath School when first organized and that his mother, Mrs. Sarah Fisher Quick (wife of Gideon), and Paul Kuhl were teachers. It was his recollection that he was ten years of age at the time. This gave us the date as above. George Fisher Wilson and John Hageman were also teachers at this early period. This opinion of Jacob was concurred in by his brother, Elder Caleb Farley Quick.

Also it is to be remembered that Mr. Clark (at the time pastor of the Flemington Church alone) was present at and delivered an address at the organization of the Hunterdon County Bible Society in 1816.

Mr. Clark was also the first pastor of this church to secure regular contributions to the cause of missions. Before this time there had, in fact, been collections for missions, and the first pastors of the church, at times, left the church for months at a time and did missionary work in destitute places under the appointment of Presbytery. The work then was largely among the Indians of our own and neighboring states. Contributions were also secured for the education of young men for the ministry. But the work was more or less irregular. Mr. Clark gave to this effort a degree of system and regularity. The collections at first were indeed small, being as low as two dollars a

year, then up to ten. But in 1832, soon after the revival Amwell and Flemington each gave \$25 to missions. Collections were also taken for the Bible Society, for the education of young men to the ministry, and for the Theological Seminary at Princeton. The great achievement, however, was to get the movement fairly started. Having said so much of the pastor, a few statements concerning Mr. Clark's personal history will certainly be appropriate.

John Flavel Clark was the eldest of the three sons of Dr. Joseph Clark, who was pastor of the First Presbyterian Church of New Brunswick from 1796 to 1813. John graduated from Princeton College in 1807, holding rank among the first scholars in his class. After graduation, he was engaged in teaching for some time in Georgia. He began the study of divinity at Andover in 1810, and there became acquainted with Newell, Mills and Judson, the pioneers in the cause of foreign missions. Before his course of study was completed, he was chosen tutor at Princeton College and held the position for three years. He pursued his theological studies in the meantime under Dr. Ashbel Green, President of the College. From this position he was called to Flemington as a Stated Supply for three months, beginning in November, 1814, at the rate of \$600 a year. This resulted in his being called to become pastor, and he was ordained and installed over that church June 14th, 1815. He became Supply for Amwell First in 1820. His connection with this church for the next sixteen years has been described. Of the seventy-three persons received into the membership of the church on examination and six on certificate, not one is

now with us. But many of our older people who sat under his ministry in their youth well remember him and his wife.

It was my privilege to attend the semi-centennial anniversary of the Presbytery of Newton in 1867. Rev. D. X. Junkin, D. D., delivered the historical discourse on that occasion. Of his friend, John Flavel Clark, he said: "Many here will remember his large, portly frame, his pleasant beaming countenance, his genial companionship, his exhaustless fund of anecdote, his kindly, generous heart, his clear, loud and commanding voice, his impressive appearance and solemn manner in the pulpit. He was a good preacher and a good man. Some were of opinion that his wonderful powers of wit and anecdotal conversation impaired his usefulness, but as far as my observation extended this power was kept under the restraint of good taste and piety, and whilst it made him the life of the social circle, I never saw it interfere with the graver duties of his ministry."

I deem it appropriate to add a word concerning Mrs. Clark, since the wife of the pastor has often a difficult position to fill and upon her faithfulness in the home duties, as well as those which pertain to her as a member of the church very much of her husband's standing and usefulness depends. Mrs. Clark was a sister to the late Mrs. Jane Maxwell Green, of Easton, to whose daughter I was married in 1860. She was also a sister of the late John Maxwell Sherrerd, for years a leader of the bar in Belvidere, and also a most useful and highly honored Elder in the Presbyterian Church there. While I did not have the privilege of an acquaintance with this uncle and

aunt, I have naturally come to know something of them personally. Mary Sherrerd, wife of Rev. John F. Clark, was the daughter of Samuel Sherrerd and Ann Maxwell, his wife, of Pleasant Valley, Warren County, N. J. She was the granddaughter of Captain John Maxwell, of the Revolutionary Army. Captain Maxwell, though of inferior rank, was not inferior in his patriotism to his more distinguished brother, General William Maxwell, a member of Washington's staff. In the darkest hour of the conflict, when Washington was retreating through the Jerseys, Captain Maxwell raised a company of one hundred men in and around Greenwich, and with these, tendered his services to the great chieftain. He was present at and had a part in the battles of Trenton, Princeton Brandywine, Germantown, Monmouth and Springfield.

The Rev. Joseph Clark, D. D., father of John Flavel Clark, served on Washington's staff during the Revolution. This gives you a glimpse of the patriotic blood in the veins of this honored pastor and his wife. And if the piety and good judgment of Mrs. Clark were like that of her sisters and her brother, of which I have no doubt, then she was as true to her Saviour as grandparents were to their country. Her son, Dr. Samuel Clark, late of Belvidere, was an honor to these godly parents, and their grandson, Judge Flavel Magee, of Jersey City, and an Elder in the First Church there, is also continuing in the ways of his pious ancestors.* Those who have inherited the labors, the faithfulness and the prayers of such a pastor as Rev. John F. Clark, have reason for gratitude to

*Written in 1898. Judge Magee has since died.

God, and surely have a strong incentive to unswerving fidelity to the Saviour.

THE EIGHTH PASTOR, REV. DAVID HULL,
1837—1844.

The pastoral relation between Amwell First Church and the Rev. John Flavel Clark having been dissolved December 27th, 1836, the Session met January 15th, 1837, when Elder George F. Wilson was elected Chairman of Session, and John Hageman, Clerk.

March 14th, 1837, at a meeting of the Session, the Chairman was directed to invite the Rev. David Hull to preach for this church as a candidate. Mr. Hull was a young man who had been ordained as an evangelist the previous year by the Presbytery of Northumberland. At a meeting of the Session, held April 12th, 1837, the record of which states that Mr. Hull having preached several times for us it was decided to receive him as a supply for six months, and George F. Wilson, the delegate to Presbytery, was instructed to ask Presbytery to appoint him to this service. Mr. Hull was received by the Presbytery of Newton April 25th, 1837, from the Presbytery of Northumberland, and the above request was granted.

The Amwell First Church presented a call for the pastoral services of the Rev. David Hull to the Presbytery of Newton, in session at Flemington, October 4th, 1837, and arrangements were made for his installation November 23d following. At this service the Rev. John McNair, of Milford, was appointed to preside and preach the sermon, Rev. D. X. Junkin, of Greenwich, to charge

the pastor, and the Rev. James M. Olmstead, of Flemington to charge the people.

The installation took place as thus arranged and once more the church was equipped for action.

The congregation met at the church April 26th, 1838, with George F. Wilson as Moderator and John Hageman as Clerk. The following persons were then elected to the office of Trustees, viz.: Peter P. Quick, Joseph Van Marter, Gideon Quick, Jonathan H. Conover, Lewis Labaw, Jacob W. Schenck and George P. Rex, M. D.

The President of the Board, Peter P. Quick, reported on the funds of the church as follows: Principal, \$2,800, and interest due May 1st, 1838, \$195.60.

At a meeting of the congregation held at the church November 4th, 1837, with John Hageman as Moderator and Peter Prall Secretary, a motion was made to build a new meeting house at or near Greenville.

After discussion, the meeting adjourned to meet the first Staurday in January, 1838. The congregation assembled, accordingly, and chose Jonathan H. Conover Moderator, and Peter Prall Secretary. The subject was again discussed and the meeting adjourned to the 10th day of February. At this meeting John Hageman was chosen Moderator and George B. Smith Secretary. The original motion was called up, when it was unanimously decided to be expedient to build a meeting house at or near Greenville.

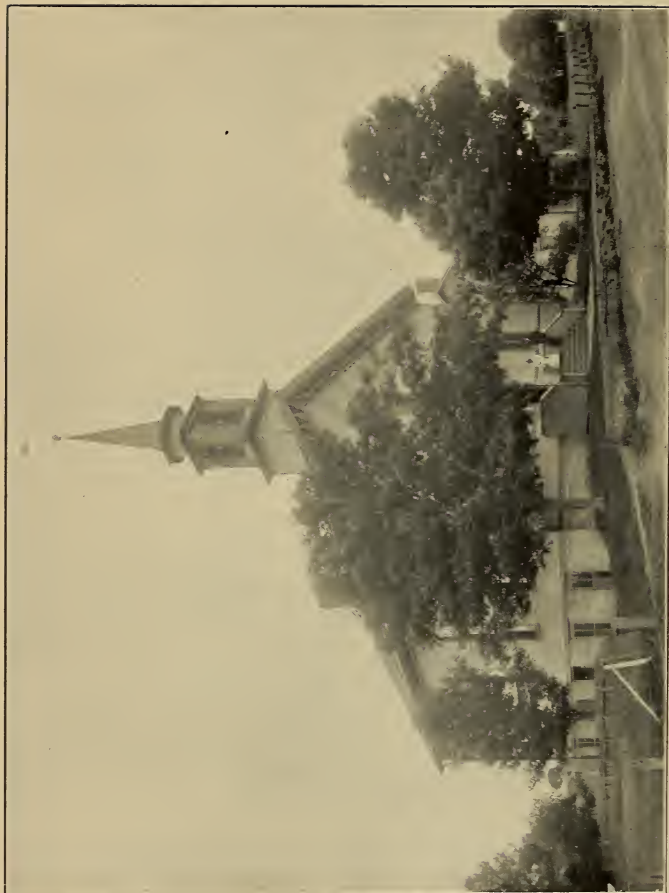
The following committee was appointed to secure subscriptions, viz: George F. Wilson, Gideon Quick, Jacob F. Prall, Jacob W. Schenck, and George P. Rex., M. D.

The congregation met June 2nd following, when the committee reported having secured subscriptions amounting to \$1,629.00. It was also stated by the committee that the uncertainty about the location was assigned by many persons as a reason for not subscribing. At the same time the committee expressed great satisfaction with the liberal subscriptions received, and the promise of further help as the work progressed.

As the matter then stood eleven of those who had subscribed resided west of the church, and sixty-one on the east side. If the new church should be located at Greenville, twenty-seven would reside on the west and forty-four on the east side. This indicated Greenville as the more central location.

It was then resolved that, inasmuch as only about one-half the sum needed for a new church had been subscribed, and that as there was great inequality in the subscriptions, that we appropriate so much of the principal of the church funds as may be necessary to erect a new house of worship, at or near Greenville. This motion was unanimously adopted. An adjourned meeting of the congregation was held June 9th, at the schoolhouse in Greenville, at which John P. Quick was chosen Moderator and George F. Wilson Secretary. David S. Manners, Daniel Johnson and George P. Rex, M. D., were appointed a committee to ascertain whether it would be cheaper to build a brick or a frame building. And John Hageman and Peter P. Young were appointed to wait upon Jacob Williamson, Esq., and Mrs. Mary Manners to see if land could be procured for the church, and at what price. This committee reported that a half acre





AMWELL FIRST CHURCH.
Built 1839; enlarged 1883.

could be procured from the former for \$100, and from the latter it could be obtained gratuitously.

The congregation again met, August 18th, 1838, with John Hageman Moderator, and George P. Rex. Secretary. It was decided at this meeting to erect a building 42 feet by 56, and that it be put up by contract. John Hageman, George F. Wilson, Gideon Quick, Jacob W. Schenck, and George P. Rex., M. D., were appointed a committee to make the contract.

The congregation met April 6th, 1839, in the old meeting house, when Jonathan H. Conover was chosen Moderator, and George P. Rex Secretary. Peter P. Quick, Joseph Van Marter and Jonathan H. Conover tendered their resignation as Trustees for the congregation. Their resignation was accepted, and Anthony L. Case, Jacob F. Prall and Ralph Young were elected to supply the vacancy. Abraham Prall, Sr., John P. Quick and George F. Wilson were appointed a committee to select the location for the church from the lots already reported on. While their choice is not recorded, we know that the church was erected on the land purchased from Jacob Williamson, Esq. We know also from the receipts preserved that the contract for building the church was given to Jacob Voorhees.

A meeting of the Trustees was held April 13th, 1839, when Anthony L. Case, Jacob F. Prall and Ralph Young were sworn in as Trustees according to law, by James S. Manners, Esq. The Trustees then chose Anthony L. Case as president of the Board.

We do not have a minute stating the amount for which the erection of the building was contracted, but

from tradition we learn that it included the free use of all available material from the old church. The contractors evidently agreed to pay for the work in three equal payments. For one of these we have the following receipt:

July 15th, 1839. Rec'd from Anthony L. Case, one of the Trustees of the First English Presbyterian Church of Amwell, by order of the Contracting Committee, seven hundred and sixty-six dollars and sixty-six cents, being the second payment in full for building the church at Greenville.

JACOB VOORHEES.

This would give \$2,300 as the cash payment for building the church. The last receipt is as follows:

Received from Anthony L. Case one hundred and seventy-five dollars, in full for painting the meeting house in Greenville; also three dollars and fifty cents for putting the numbers on the seats, and painting around the drum, being in full of all claims and demands whatsoever against said congregation, from the beginning of the world to the present time.

Dec. 25th, 1839.

JACOB VOORHEES.

Having a new church and all paid for should have made a merry Christmas for the fathers and mothers of that day. It is worthy of notice that the old church had stood for just one hundred years, having been erected, as we have shown, in 1739.

Changing the location and building a new church was also an event of great importance in the early years of

Mr. Hull's pastorate. Yet it does not appear that any notice was taken by him and the congregation of this centennial in the church's history.

It was in this same year, 1839, that the Synod of New Jersey, October 16th, set off certain churches from the Presbytery of Newton, and directed these churches to meet, by their representatives, on the first Thursday in November at Flemington, and organize themselves into a separate Presbytery. This meeting took place accordingly, when the following pastors were present, viz: Joseph Campbell, Jacob Kirkpatrick, Peter O. Studiford, Holloway W. Hunt, Jr., James W. Almstead, James Scott, David Hull, Albert Williams, William Mc Jimpsey and Joseph Wood.

These clergymen were all connected with the Presbytery of Newton, except Dr. Studdiford, who was a member of the Presbytery of New Brunswick. These ministers, in connection with such elders as were present, whose names I do not have, except that of John Haganman of this church, proceeded to organize themselves into a Presbytery, and assumed the name of Raritan. The Rev. Joseph Campbell, D. D., was chosen Moderator, and Rev. Albert Williams Clerk. The Rev. P. O. Studdiford was elected Stated Clerk, which office he held until his death in 1866. Dr. Studdiford was my preceptor for one year before entering college. He was a ripe scholar, an able preacher and a faithful Presbyter. He was, in fact, the leader in the Presbytery for many years, which position was accorded him willingly, and by a loving deference on the part of his brethren. But, though he held

it in fact, he never assumed by any act or word on his part, an air of superiority.

The Presbytery, at this first meeting, approved the recommendation of the General Assembly that the several churches should celebrate the semi-centennial of the assembly that same year. And this gives us the additional interesting fact that when the assembly had existed as an organization for fifty years, our church had just taken down its church building in order to rebuild, after the church had stood for a hundred years.

A meeting of Amwell First Congregation was called April 18th, 1840, to take into consideration a communication from the Dutch Reformed Church at Clover Hill. In this communication the Clover Hill church made overture for a union between the two churches. That church, in the most friendly manner, expressed the conviction on their part that such a union would be in the interest of religion, and an advantage to each congregation.

At the above meeting the Amwell First people fully reciprocated this friendly feeling and expressed the same conviction, providing there could be cordial agreement on the principles of such union. The congregation thus assembled, also stated the principles upon which they would be willing to form a union between the two churches, and appointed the following committee to convey their proceedings to the Clover Hill congregation, viz: George F. Wilson, Peter P. Young and John Hagan.

JOHN R. YOUNG, *Moderator*,
GEORGE P. REX, *Secretary*.

A meeting was held at Greenville, May 28th, 1840, to hear the report of this committee. The report was read, and in substance was as follows, to wit:

Whereas, The Reformed Dutch congregation at Clover Hill has resolved to assume the form and to place itself in connection with the old school Presbyterian Church in the United States of America, in accordance with its government, discipline and doctrine; and,

Whereas, The said congregation did propose to form a permanent union with the First English Presbyterian congregation in Amwell, from the expressed conviction that the church so united would, under the blessing of God, the better promote the cause of religion, and be enabled to give a pastor that support in their united capacity, which separately they could not give without being burdened; and,

Whereas, The First English Presbyterian congregation in Amwell did, after due deliberation, consent to a union with said congregation of Clover Hill. The said congregation, by their respective committees undersigned, do unanimously agree to the following terms, to wit:

First. That the Reformed Dutch congregation of Clover Hill do assume the form and connection as above stated.

Second. That the said congregations from this time henceforth become one congregation and component parts of the same, under the corporate name of the First English Presbyterian Congregation in Amwell, and that the congregation of that distinctive appellation, after this agreement shall be consented to, shall forthwith appoint Trustees to conduct and manage the affairs of the corpora-

tion, whose duty it shall be, as soon as practicable, to assess on the pews in both churches, or places of worship, such an amount as may be adequate to support the pastor.

Third. That the ministerial services of the present, or any future pastor shall be equally divided between the two houses of worship situated at Greenville and at Clover Hill, alternately without alteration every other Sabbath forever.

Fourth. That all lands, houses of worship, and other property now possessed by them respectively, shall be the common property of, and fully and inalienably vested in said corporation forever; providing nevertheless, and it is the true intent and meaning of this agreement that no alteration shall ever be made in the division of the ministerial services as expressed in this agreement.

Fifth. That this agreement shall be binding, permanent and conclusive in all and every part relating to said congregations when sanctioned by the whole congregation now being formed, and that it shall be signed by the respective committees, by which act they do become one congregation to all intents and purposes; and also to signify the consent and approbation so formed, to the terms of this agreement, that it be signed by the Trustees now to be appointed.

Now, we the undersigned, the committee appointed by the congregation above mentioned, in pursuance of the instructions of and authority vested in us by our respective congregations do agree to and confirm all and every part of this agreement.

Witness our hands and seals this twenty-sixth day of

May, in the year of our Lord one thousand eight hundred and forty.

PETER C. SCHENCK,
JOHN W. BELLIS,
Committee of the Clover Hill Congregation.

GEORGE F. WILSON,
JOHN HAGAMAN,
PETER P. YOUNG,
Committee of the First English Congregation in Amwell.

The committee also reported the following resolution, as a part of their agreement:

Whereas, The foregoing agreement contains in itself no provision to authorize a dissolution of the union now formed, although the state of the congregation at some future time may urgently require a different organization; therefore,

Resolved, That if at any future time a majority of the congregation should be convinced that it would be beneficial to organize separately, and should decide accordingly, then the property of whatever kind, held by either congregation previous to the union, should revert to the same, after the union has been dissolved.

A motion was made and seconded that the report of the committee of the two congregations be accepted and adopted as the bond of union between said congregations, whereby they become one from henceforth. This motion was carried unanimously.

It was then decided that the congregation, as formed, should proceed to choose Trustees, when the following persons were elected to that office, viz: Anthony L. Case,

Gideon Quick, Abraham V. Polhemus, Jacob W. Schenck, C. P. Brokaw, Henry Van Derveer, Jr., and Joseph Van Marter.

GEORGE F. WILSON,
Chairman.

JOHN KEE,
Clerk.

In connection with this account of the union formed between these churches in 1840, there is an additional fact that should be placed on record, viz: There is a paper in my possession, given me by Augustus Dilts, and found by him among some papers of his grandfather, Paul K. Dilts, which contains articles of agreement between these two churches, substantially the same as those here given, but expressed in better form. These articles were signed, sealed and delivered in the presence of Peter I. Clark, by the following committee, the thirty-first day of March, *eighteen hundred and thirty-four*:

JOHN HAGAMAN,
JONATHAN CONOVER,
HART WILSON,

Committee on behalf of the Amwell Congregation.

JOHN R. YOUNG,
ABRAHAM POLHEMUS,

Committee on behalf of the Clover Hill Congregation.

In the body of the articles the name of Abraham C. Schenck also appears as a member of the committee for Clover Hill, but his signature is not affixed to the articles at the close, as are the others.

The one fact of interest for these former articles,

shows that the matter of a union between the two congregations had been under consideration for a long time before it was carried into effect. Why the action of the committee was not ratified by the two congregations does not appear from our records, although we have a minute on file dated as is this paper, and giving an account of the proceedings up to the point of ratification.

The Board of Trustees, as named above, met and elected Cornelius P. Brokaw as their President and Treasurer. In giving a statement of the funds of the church at this time it appears that those funds had almost wholly disappeared. For what purpose, except as used in erection of the new church, does not appear. There was one note remaining of \$700, of which only one hundred dollars seems to have been collected.

At a meeting of the congregation, April 23rd, 1842, the following persons were chosen Trustees, viz: Jacob Voorhees, Gideon Quick, John Y. Bellis, Theodore Young, Cornelius P. Brokaw, Joseph C. Sutphin and Joseph Van Marter.

JACOB NEVIUS,
Chairman.

A. L. CASE,
Secretary.

These Trustees re-elected Cornelius P. Brokaw President and Treasurer.

A meeting of the congregation was held October 10th, 1842, when it was decided to make an effort immediately to raise by subscription the amount due the pastor since May 1st. This shows us that even in that day of "the

good old times," and two churches united, that there was a shortage in receipts to meet the current expenses of the congregation. But when we turn to the records of the session we shall find that this was at a period of spiritual poverty as well. From this lack of interest there was an empty treasury, and need of *extra* effort.

At the same meeting it was decided to repair the cupola of the Clover Hill church. Also to sell a portion of the church lot at Clover Hill, east of the church, and apply the proceeds toward paying the debt on that church, for which three persons had given their joint obligation to Peter P. Quick, from whom the money had been borrowed.

A more generous thing was done when the united congregation decided, at a meeting held April 17th, 1843, to instruct the Trustees to give obligation as Trustees, and thus assume the obligation of the debt arising from building the Clover Hill church, and for which up to this time Peter C. Schenck, John W. Bellis, Jacob Nevius and Henry Van Derveer had been personally responsible, and that the Trustees he also instructed to make an immediate effort to raise, by subscription, the balance due Mr. Quick. At the same meeting the Trustees were again directed to make an effort to raise, by subscription, the sum needed to pay the back salary.

JOHN D. HAGAMAN,
Chairman.

C. P. BROKAW,
Secretary.

And yet it was found necessary at the next annual

meeting of the congregation held February 27th, 1844, to repeat their instructions and renew the effort to meet the demands to pay back salary and to discharge the debt due Mr. Quick.

At this meeting the following persons were elected Trustees of the church, viz: Jacob W. Nevius, Jacob Voorhees, Paul K. Dilts, William Waldron, John E. Holcombe, Gideon Quick and Joseph C. Sutphin.

It remains to give a brief account of the religious life of the church under Mr. Hull, as shown by the records of the session.

The first meeting of session, with Mr. Hull as Moderator, was held June 1st, 1837.

GEORGE F. WILSON,
Clerk.

September 22nd, 1837, a communication was received from Rev. I. M. Candee, presenting a plan of organization for greater efficiency in the cause of benevolence. The Session took action on the same and organized the congregation for benevolent work. The following objects were to be presented to the members of the congregation, viz: The Assembly's Board of Home and Foreign Missions and Education, and the Bible and Tract Societies. The elders were to act as collectors, each in his own district, and directed to make collections monthly, and to make payments quarterly to the above named objects.

April 21st, 1838, Session appointed a standing prayer meeting to be observed on Thursday preceding each communion service.

The Session met the 28th of May, 1849. Mr. Hull,

Moderator, being present, and Elders John Hagaman, John P. Quick, Peter P. Young and George F. Wilson. The following preamble and resolutions were unanimously adopted, viz:

Whereas, This congregation, and that of the Reformed Dutch Church of Clover Hill, have this day ratified a union of the two congregations, the latter assuming the form and government of the Presbyterian Church in the United States of America, and the corporate name by which we are designated and known, viz: the First English Presbyterian Congregation of Amwell, thus forming one church and congregation; and,

Whereas, By this act the officers and private members of that church become officers and private members in this church; therefore,

Resolved, That the names of Peter C. Schenck, Henry Van Derveer, Sr., and Jacob Nevius, elders in that church, be received as elders in this church, and their names be enrolled as members of the Session of the United Church. And that all the names of the private members of that church, as found on their records, be enrolled as members of this church.

GEORGE F. WILSON,
Clerk.

July 29th, 1840, the Session recommended a collection to be taken up towards raising five thousand dollars, as requested by the General Assembly, in aid of the Theological Seminary at Princeton, November 26th, 1840. The Session confirmed the nomination previously made, of the following persons as suitable to be elected to the office of

deacon, and if no objections be made, that they be ordained next Saturday, two weeks. The names of these persons are Peter P. Quick, Lewis Labaw, Arthur Sutphin, Jonathan Conover, John Bellis, Cornelius Brokaw and Ralph Sutphin.

At a meeting of the Session November 8th, 1843, the plan recommended by the Synod for the work of beneficence, was adopted, and is as follows. That a book be prepared with four columns, headed each with these objects: Foreign Missions, Domestic Missions, Education and the Support of our Theological Professors, and that this book be carried through the congregation by the elders and deacons, acting in their several districts, in order to secure a contribution from each person in the congregation to these objects, and that this be done four times a year. The first quarter, beginning with January, be devoted to Foreign Missions; the second quarter, beginning with April, to Domestic Missions, and so on. And that these collectors should meet ever three months and report the amount collected.

The congregation convened at the call of the Session, March 26th, 1844, when the pastor, Rev. David Hull made known his intention to ask Presbytery at its next meeting to dissolve the pastoral relation between himself and the Amwell First Church, and requested the congregation to appoint commissioners to express their concurrence. This was done, and the relation was dissolved by the Presbytery of Raritan, April 16th, 1844.

The membership of the church when Mr. Hull began his ministry, was eighty-eight. The following persons were

received into the membership of the Church during his pastorate:

June 1st, 1837, on certificate, Miss Mary Ann Wilson.

June 2nd, 1837, on examination, Jane, a woman of color.

November 25th, 1837, on examination, Harriet, a woman of color.

June 2nd, 1838, Elder Tunis Quick, who had been suspended in 1833, on request, was restored, after the usual examination.

September 6th, 1838, on examination, Dr. George P. Rex and Gertrude, his wife. Mrs. Rex being still with us. She is the member of longest standing in the church.

September 6th, 1838, Mrs. Sarah Sutphin, an excommunicated member, was, on her own request, restored to church fellowship.

May 28th, 1840. The following persons being members of the church at Clover Hill at the time of the union of the two congregations, were enrolled as members of this church, viz: Jacob Nevius and Hannah, his wife, Jacob Williamson and Martha, his wife, Henry Van Derveer and Charity, his wife, Peter C. Schenck and Catharine, his daughter, John W. Bellis, Zebulun Stout, and Letitia, his wife, Mrs. Anna Case, Mrs. Clorinda Case, Mrs. Theodosia Dilts, Mrs. Sarah Bellis, Mrs. Anna Nevius, Mrs. Aletta Kearney, Sampson M. Smith, John Wortman, Jacob Voorhees and Susan, his wife, Mrs. Sarah Dilts, Mrs. Ann Young, Mrs. Margaret Newal, Cornelius P. Brokaw and Catharine Susan, his wife, being twenty-six in all.

August 1st, 1840, on certificate, Ralph Sutphin and Catharine, his wife.

December 10th, 1840, on examination, Miss Elizabeth Hagaman.

June 5th, 1841, on examination, Mrs. Elizabeth Young.

June 5th, 1841, on certificate, Mrs. Wilelmina Schenck.

November 11th, 1841, on examination, Mrs. Ann, wife of Peter D. Young, Mrs. Anna, wife of Theodore Young.

April 14th, 1842, on examination, Mrs. Maria Louisa, wife of Peter C. Rea, and Mrs. Sarah, wife of Joseph D. Moon.

July, 1842, on examination, Molly Rea, a girl of color.

October 16th, 1842, on examination, Harriet Phillips and Gertrude Nevius.

October 16th, 1842, on certificate, Mrs. Jane Hull, wife of the pastor from the Warior Run Church.

February 11th, 1843, on examination, Miss Nancy C. Schenck, Kuhl Dilts, Jacob W. Nevius and Mary D. Hudnut.

March 9th, 1843, on examination, Mary Voorhees, Hannah Nevius, wife of George Nevius, Derrick Sutphin and Elizabeth, his wife, Theodore J. Young, Margaret K. Wert, Jacob J. Schenck, Elnathan D. Van Kirk, Abraham Polhamus and Eleanor, his wife, Alice Ann W. Polhamus, Rachel C. Polhamus, Mary Young, Mrs. Mary Prall, wife of Jacob F. Prall, David J. Bellis, John L. Bellis, Susan F. Prall, William V. Waldron and Laura, his wife, and Mrs. Mary Sutphin.

March 25th, 1843, on examination, Abraham P. Sut-

phin and Sarah Ann, his wife, Ann Sharp, Sarah M. Dilts, Mary Sutphin, Elizabeth Wortman, Clara L. Quick, William Van Marter, Jacob Prall, Katharine Prall and George B. Smith, the latter being a member of the Protestant Episcopal Church.

April 1st, 1843, on examination, Joseph Chamberlain Sutphin and Cornelia Ann, his wife, John Sharp, Mary Bellis, Margaret Deats, Katharine Higgins, Peter I. Nevius and Betty Wilson, a woman of color.

July 1st, 1843, Caleb T. Prall and Hester, his wife.

July 15, John J. Young and Mrs. Katherine Young, wife of Ketemes.

October 26th, Misses Mary Case, Annee Labaw and Bella Labaw, and Rose Anna, a person of color.

January 27th, 1844, Stephen L. Mershon was received on examination. Mr. Mershon was born in Laurel Co., Ky, March 4th, 1827. He graduated from the College of New Jersey in 1850, and was ordained to the gospel ministry by the Presbytery of Long Island, April, 1854, and was pastor of the Presbyterian Church at East Hampton, L. I., from 1854-66. He died at Napanock, New York, in 1874.

April 27th, 1844, received on certificate from the Reformed Church of North Branch, Mrs. Sarah Van Derveer, wife of Jacob Van Derveer. This was the last meeting of Session, at which Rev. David Hull was present. The pastoral relation between himself and the Amwell First Church having been dissolved by the Presbytery of Raritan, April 16th, 1844.

During the pastorate of Mr. Hull sixty-nine persons were received on examination, and six on certificate. This

gives a larger average yearly than were received by Mr. Clarke, but it must be remembered that our statistics for Mr. Clarke only included Amwell First, while for Mr. Hull there was the added territory of this congregation and that of Clover Hill to draw from. In addition to the number given, twenty-six were received, or rather transferred from Clover Hill at the time of the union of the two churches. When the Rev. David Hull came to the church the membership was..... 88
 Received by him on examination..... 69
 Received by him on certificate..... 06
 Transferred from Clover Hill..... 26

189

From these dismissed to other churches..... 16
 Leaving 173

But there were some persons suspended from membership by discipline, and others removed by death, of which we do not have the record; nor do we have the report for 1844, Mr. Hull's last year. The report for 1843 gives the membership as 168. This is doubtless too large, inasmuch as this occurs in all our churches, that in a short time names of persons will be found on the records who have moved away without taking their letter of dismissal with them, or who otherwise disappear. But in the absence of a more accurate statement we accept 168 as proximately correct.

We have noticed the several efforts made of the Session to secure contributions for the work of beneficence by this united church, and while there was a better sys-

tem, it does not appear that there was much advance in contributions. We give them for only the year of 1843, as in this particular the records are very deficient. For this year we find the contributions for beneficence as follows: Domestic Missions, \$9; Foreign Missions, \$15; education, \$10; miscellaneous causes, \$50; commissioners and contingent fund each one dollar.

Of Mr. Hull personally a brief statement should be added. The record given, bears evidence of his industry. A part of his pastorate he resided in his own house, which I understand was where Mrs. Stout Servis now resides.

He is spoken of by members of this church with interest and evident appreciation. A brother, not in this church, has described him to me as "a spiritually minded man."

David Hull was born near Milton, Pa., June 8th, 1806. He graduated from Jefferson College in 1832. He studied theology at Princeton for a little more than two years. He was ordained as an evangelist by the Presbytery of Northumberland, January 15th, 1836. Having been invited by the Session of this church in March, 1837, to visit the church and preach as a candidate, he came soon after and filled the pulpit for several Sabbaths. The congregation met April 14th and agreed to ask for his appointment as a stated supply. He was received by the Presbytery of Raritan, April 25th, 1837, from the Presbytery of Northumberland, and appointed supply for the next six months.

He was pastor of the First English Presbyterian Church of Amwell from November 23rd, 1837, until April 16th, 1844. He was stated supply at Nippenose, Pa., from

'44-'45. He was stated supply at Pennsdale, Pa., in 1846, and pastor until 1848; was pastor at Shamokin and Elysburg from 1848 to 1852; pastor at Lycemery Centre from 1855 to 1860; stated supply again at Pennsdale from 1861 to 1862; agent and missionary at Cogan's Station from 1863 to 1867; stated supply at St. Mary's from 1868 to 1870; stated supply at Dewart from 1868 to 1872; resided at Williamsport in poor health for several years and died at Alexander, Arkansas, August 12th, 1886. Thus ends, after a varied experience and many labors, the life of one who was with you as pastor, teacher and comforter in time of great changes in the history of your church.

THE NINTH PASTOR, REV. BENJAMIN CARRELL,
1844—1859.

By the resignation of Rev. David Hull the church was once more without a pastor. The Session met at Greenville, July 6th, 1844, and elected George F. Wilson Chairman. The elders present were John Hagaman, John P. Quick, Peter P. Young, Jacob Nevius, Peter C. Schenck and George F. Wilson.

William Waldron was nominated by the unanimous vote of the Session for the office of deacon. Due notice of this nomination was given for two Sabbaths, and no objection to him being made the Session confirmed the nomination, and he was set apart and ordained to that office on the first day of July.

The church having been vacant for six months the congregation was convened by the Session September 9th, 1844, and was moderated by the Rev. Jacob Kirkpatrick,

D. D. The congregation proceeded to vote for a pastor, when the Rev. Benjamin Carrell of the Presbytery of Huntingdon, Pa., and pastor of the churches of Waynesburg and Newton, was unanimously elected.

Mr. Carrell being present signified his willingness to accept the call, which was made out for his pastoral services, with a salary of \$500 per year, the same as was given to Mr. Hull. He was received by the Presbytery of Raritan which met at Greenville, November 26th, 1844, and the call put into his hands and accepted by him. The Presbytery then proceeded to install Mr. Carrell as pastor of the First Presbyterian Church and congregation of Amwell. In this service Rev. James M. Olmstead preached the sermon. The Rev. Samuel F. Porter presided and proposed the constitutional questions. The Rev. P. O. Studdiford, D. D., gave the charge to the pastor, and the Rev. Jacob Kirkpatrick, D. D., the charge to the people.

The Session held its first meeting with Mr. Carrell as Moderator, November 30th, 1844. A singular thing for a first meeting then occurred. A charge of unchristian conduct was laid against a member of the church. He was brought before the Session, acknowledged his offence, professed repentance, and promised to be more on his guard in the future. He was admonished by the Moderator, and thus the case was dropped.

We now call attention to some matters of interest pertaining to the congregation, though it may here be remarked that during Mr. Carrell's pastorate very little beyond regular routine business was transacted, either by

the congregation or the Session. The Trustees elected in February, 1844, chose John E. Holcombe as President and Treasurer, which office he held continuously by re-election, of course, until 1856.

The Trustees during this period, as far as the records show, were in 1847; three new ones elected, viz: Jacob Y. Quick, Zebulon Stout and Reading Smith; March 24th, 1851, the Board elected was John E. Holcombe, Paul K. Dilts, Zebulon Stout, John Quick, Robert R. Smith, N. Wilson Young and John L. Bellis; March 27th, 1852, the Board was John E. Holcombe, John Sharp, Zebulon Stout, John Quick, Robert R. Smith, David Y. Bellis and William Sheppard; March 10th, 1853, we have John E. Holcombe, John Sharp, John Quick, John Y. Bellis, Jacob F. Prall, Ketenus Young and David Bellis; March 8th, 1855, the Trustees elected were John E. Holcombe, Jacob Van Derveer, Gideon Quick, John W. Phillips, P. Prall Quick, John Schenck and Derrick Sutphin; in 1856 we have as the Board, Ralph Sutphin, Gideon Quick, Jacob K. Van Derveer, John W. Phillips, P. P. Quick, Dr. Simeon S. Dana and Derrick Sutphin. Of the meeting that chose this Board Peter C. Schenck was Chairman and John E. Holcombe Secretary. Peter P. Quick was elected President of the Board and Treasurer; March 18th, 1857, the Board chosen was Gideon Quick, Jacob K. Van Derveer, Caleb F. Quick, James P. Chamberlin, Zebulon Stout, Derrick Sutphin and John Y. Bellis. Of this Board Jacob K. Van Derveer was made President and Treasurer; March 20th, 1858, the Trustees elected were Gideon Quick, Jacob K. Van Derveer, Zebulon Stout,

Derrick Sutphin, John Y. Bellis, Jacob W. Nevius and William B. Prall; March 26th, 1859, the Board of the previous year was re-elected, with Mr. Van Derveer President and Treasurer in both cases.

Returning now to the records of the Session we gather the following facts

February 15th, 1845. The Session received into the membership of the church on certificate Edward L. and Rachel S. Reed, Mrs. Mary S. Carrell, wife of pastor, and Mrs. Rhoda Quick.

May 31st. On certificate: Garret Schenck and Ann, his wife, Dr. George P. Rex and Gertrude, his wife, were received on certificate from the North Presbyterian Church of Philadelphia; on examination, Ketenus Young and Mrs. Ellen Jane Case, wife of John Case.

September 17th, 1845. On certificate: Miss Maria Nevius, wife of Gilbert Van Camp, and Mrs. Catharine Schomp, wife of Jacob Nevius, Jr.

January 10th, 1846. On examination: Mrs. Ann Schenck, wife of Peter C. Schenck, Mrs. Anna Maria Van Marter, wife of William Van Marter, and Mrs. Hannah Nevius, wife of Lanning Nevius, and Miss Sarah Hagaman.

At this meeting the following action was taken: "The Session feels called upon, in the Providence of God, to record the death of Elder John P. Quick, who departed this life December 30th, 1845, in the 76th year of his age, and adds, he was a good man of humble piety. By his death the Session and the whole church have sustained a serious loss."

April 9th, 1846. Received on examination: Jacob

Q. Spadin, William Sheppard, Nelson Warner, Hannah Prall, Susan Stout, Rebecca Young, Mary Waldron, Leah Hoagland, John Y. Bellis, Elizabeth Ann Bellis, Thomas Wilson, Susanah Wilson, Josiah Young and Mary Young. Six of these had not been baptized.

April 11th, 1846. John Phillips, Martha M. Phillips, Nathaniel Wilson Young, John Van Ess, Jacob F. Quick, Christianna Quick, John Quick, Frances Quick, Albertus Bird, Lucretia Bird, Sarah Ann Bird, Catharine Griggs, Ellen Schenck, Theodosia Schenck, Mary Nevius, Catharine Holcombe, Sarah Catharine Norman and Elizabeth Myers. Thirteen of these were admitted to both sacraments. Also the following persons of color, viz: James Williamson, Charles Wilson, Catharine Hagaman and Catharine Williamson.

September 19th, 1846. Miss Hannah Bowman, and on certificate, Mrs. Jane Sheppard, wife of William Sheppard, and Mrs. Eleanor Knouse.

April, 1847. On examination: Isaac Young and Sarah Kinney, wife of Hankinson Kinney.

August 29th, 1847. On certificate from the Baptist Church in Ovid, N. Y.: Mr. Waterman Thomas. Also on certificate: Mrs. Maria Johnson and Mrs. Ann Quick, wife of Abraham Quick.

April 8th, 1848. On examination: John Brown and Mrs. Sarah Jane Wyckoff, wife of John Wyckoff; on certificate: Mrs. Ann Brewster.

August 19th, 1849. On certificate: Miss Elizabeth Young.

November 19th, 1849. On examination: Mrs. Cath-

arine D. Stryker, wife of Alexander Stryker, and Miss Elizabeth Little.

April 14th, 1849. Mrs. Elizabeth Young, wife of Ketenus Young; on certificate: Garret Schenck and Ann, his wife, and their daughters, Ellen and Theodosia; also Mrs. Maria Lanning, Mrs. Peter Case and Dinah, a woman of color.

August 11th, 1849. On certificate: Obadiah Howell Hayard.

April 3rd, 1852. On examination: Abram Young and Clarinda, his wife, Mary Wood, Harriet Atkinson, Mary West, Anna Higgins, Sarah D. Young, Sarah Holcombe and Mary Graff, and on certificate, Mrs. Elizabeth Chamberlin, wife of Prall Chamberlin.

September 25th, 1852. On examination: Miss Letitia Wilson.

October 29th, 1852. Elder George F. Wilson who had served the church as elder since 1831, and Clerk of the Session since 1836, requested for himself and his wife, a letter of dismissal to the Amwell United First Church.

March 21st, 1853. The Session decided, after frequent deliberation, to call a meeting of the church at Reaville, April 14th, 1853, in order, if the way be clear, to elect additional persons to the eldership of the church. In this minute we have the first mention in our records of the name Reaville. The previous minutes for many years had been headed Greenville, and before that simply Amwell.

On account of severe storm April 14th, the meeting appointed adjourned without further action to the 30th of April for the election of elders. But the Session met

April 16th, when Andrew Alpaugh and Mrs. Julia Dana were received on certificate.

The church met April 30th at the call of the Session and elected the following persons to the office of Ruling Elder, viz: John E. Holcombe, William Waldron and Ralph Sutphin. These persons were set apart and ordained to this sacred office May 29th, 1853.

September 24th, 1853. Received on certificate: Joseph C. Huff and Margaret Ann, his wife.

PETER C. SCHENCK,
Clerk.

May 13th, 1854. On examination: Jacob K. Van Derveer, Peter Case, Clarinda Labaw and Sarah Labaw.

October 20th, 1854. Miss Ellen Young, daughter of Josiah Young.

April 14th, 1855. Horace Nelson, and on certificate, Cornelius Wyckoff and Sarah V., his wife.

The Session at this date records the death of John W. Bellis, one of the deacons of this church, who departed this life in March, 1855, in the 73rd year of his age, in whose death the church has sustained a serious loss.

September, 1855. On examination: Martha Ellen Nevius, wife of Christian Nevius.

February 17th, 1856. Elder John Hagaman, who had served the church as elder since 1822, requested a certificate of dismissal, as he was about to remove to the State of Illinois.

June 6th, 1857. Received on certificate: Mrs. Mary Hudnut and Mrs. Alpaugh.

April 20th, 1858. On certificate: Mr. John Soms and wife.

The Session "records the death of Jacob Nevius, Sr., one of the elders of this church, who departed this life (day not given) in 1857, at the advanced age of 86. He died, calmly trusting in his Redeemer."

October 10th, 1858. Received on examination: Mrs. Sarah Parker, wife of William Parker.

January 28th, 1859. On examination: Jacob S. Prall and Rebecca, his wife, James P. Foote and Miss Hannah Soms, and on certificate, Miss Lewis Chamberlin, Mrs. Elizabeth Stout and Mrs. Elizabeth C. Dungan.

April 3rd, 1859. The pastor announced to the Session his intention to apply to Presbytery on the 12th of April, to dissolve the pastoral relation between himself and the Church, and requested the Session to call a meeting of the congregation to hear his statement and appoint commissoiners. The Session met the afternoon of the same day at Reaville and took the following action, viz:

"The Session is called upon in the Providence of God to record the death of Elder John E. Holcombe, who departed this life on the 17th day of February, 1859, in the 51st year of his age. The deceased was eminently a good man. As a leader of song in the church, as Superintendent of the Sabbath School, as a regular attendant on the prayer meetings, as a useful member of the church and society where his example was always on the side of virtue and religion, he will be greatly missed."

Well might they exclaim at the death of such a man,

“Help, Lord, for the Godly man ceaseth, for the faithful fail from the children of men.”

“The Session also records with gratitude the fact that the contributions to missionary purposes have, for the last two years, doubled those of former years, and we believe this is owing to the faithfulness and increased energy with which the pastor has urged the duty of beneficence upon all the professed followers of Christ.”

I am sure any pastor would prefer a testimony of the faithfulness to duty like that to the formal resolutions of compliment and regret, which are often passed by congregations under similar circumstances.

The congregation assembled at Reaville on the 5th of April, 1859, at the call of the Session; heard the pastor's statement of his purpose to tender his resignation, and requested the appointment of commissioners to join him in the request to Presbytery in this matter. Peter P. Young and William Waldron were appointed as commissioners to Presbytery. The Presbytery of Raritan on hearing the request of the pastor and commissioners, did on the 12th day of April, 1859, at Frenchtown, dissolve the pastoral relation existing between the Rev. Benjamin Carrell and the First English Presbyterian Church of Amwell.

As we have gathered from the records of Session, there were received into the membership of the church during Mr. Carrell's pastorate, extending from 1844 to 1859:

On examination	70
On certificate	38
<hr/>	
Making a total of.....	108

There was on the roll when Mr. Carrell came. . . .	168
<hr/>	
Making	276
Dismissed to other churches.	29
<hr/>	
Leaving as the actual roll.	247
The church reported to Presbytery, however, only.	150

To account for the difference, several were removed by discipline, there being eleven cases of discipline during this pastoral; many others were removed by death, but not recorded. To these is to be added that from year to year members move away without taking their letters, and so lose their membership. This doubtless occurred here.

The church reported for 1850 a total membership of 180. In 1853, 168, in 1855 160, and in 1856 and 1857, each 150. Other statistics are as follows

In 1853 Domestic Missions \$17, Foreign Missions \$18, education \$28, and congregational expenses \$2,000.

In 1856 Domestic Missions \$28, Foreign Missions \$30, education \$30, congregational \$550.

In 1857 Domestic Missions \$24, Foreign Mission \$24, education \$20, congregational \$700.

In 1858 Domestic Missions \$50, Foreign Missions \$40, congregational \$650.

During these years the miscellaneous contributions, which included gifts to the Hunterdon County Bible Society, and other undenominational work, were \$70, \$100, \$50 and \$40.

It is worthy of remark that the mention of Elder Hol-

combe as Superintendent of the Sabbath School is the first time the word "Sabbath School" is found on the records of the church. The report to Presbytery, however, state the number of the children, which implies the existence of the Sabbath School. In 1857 the number was 120, and in 1858, 125.

Benjamin Carrell was born at Tinicum, Bucks County, Pa., January 16th, 1810. He began his studies in preparation for college with the Rev. P. O. Studdiford, D. D., at Lambertville, N. J. He entered Union College in 1832, graduated in 1834, entered Princeton Theological Seminary in the fall of 1834, graduated in 1837. He was licensed to preach the gospel by the Second Presbytery of Philadelphia in April, 1837; was transferred to the Presbytery of Huntingdon and installed pastor of Waynesburg and Newton Hamilton, October, 1838. During his pastorate of these churches, there was a most precious revival of religion, as a result of which 120 persons united with the churches, and this gracious work continued until the church at Newton Hamilton was filled to overflowing. He was installed pastor of Amwell First Church, November, 1844, and resigned April, 1859. Health failing he removed to Lambertville. In 1864 he became stated supply of Rosemont and Stockton, in which he remained until 1870; was stated supply at Plumsteadville, Pa., from '70 to '72; pastor of Kingwood, N. J., from 1873 to 1877. In infirm health he removed again to Lambertville, where he died August 26th, 1881. It was my privilege to be acquainted with Mr. Carrell. He was a godly man. Sound in the faith, and devoted to the Master's cause. His voice was loud, but metallic

rather than melodious, and his manner almost oppressively solemn. Here again in our walk about Zion we have seen another of the workmen, now laboring in the vineyard, and now going home to rest, after abundant labors and a large ingathering.

THE TENTH PASTOR, REV. GEORGE P. VAN WYCK,
1860—1862.

Once more the Church was without a pastor and, as usual, the pulpit was filled by supplies who were members of the Presbytery. This state of things continued from April to the end of the year. During this period two or three candidates were heard. One of these was Rev. George P. Van Wyck. He was chosen as the next pastor. A special meeting of the Presbytery of Raritan was held at Lambertville, N. J., January 17th, 1860, when the Rev. George P. Van Wyck was received as a member of Presbytery from the Presbytery of Carlisle, and the call of the Amwell First Church was placed in his hands by the Presbytery. The call being accepted, arrangements were made for his installation at Reaville, Tuesday, January 31st, 1860.

This service took place, as thus appointed. At this service the Rev. Edwin Town preached the sermon from II. Cor. 4:1, 2. The Rev. Jacob Kirkpatrick presided, proposed the constitutional questions, and delivered the charge to the pastor, and the Rev. John L. Janeway the charge to the people. On the 27th of March ensuing, the annual meeting of the congregation was held. Of this meeting Peter C. Schenck was Chairman, and Jacob S. Prall Secretary. The Trustees chosen at this meeting

were John Quick, John L. Case, Zebulon Stout, William Sutphin, John H. Phillips, Jacob W. Nevius and William B. Prall. John L. Case was chosen President and Treasurer.

We have noticed the large number received into the membership of the Church during the pastorate of Mr. Carrell. But when the Session came to gather up the statistics of the Church for the year and report to Presbytery in April, only two months after Mr. Van Wyck's installation, the report shows there had been a very large falling away from the membership of the Church.

In 1859 the Church reported 150 members, and now, in 1860, it reports only 106, with 100 children in the Sabbath School. Very few of the collections had been taken during the year in which there was no pastor.

At the first meeting of Session under Mr. Van Wyck, held February 11th, it was decided to observe the Sacrament of the Lord's Supper three times in the year, and secondly, "that on those Sabbaths on which the pastor might be absent for recreation, personal business or church duties," the Session would furnish supplies for the pulpit.

The Session received into Church membership March 10th, 1860, on certificate Mr. Edwin Bartow and Mary, his wife, and Mr. Nathan Solomon.

September 21st, 1860. Session received, on examination, Christopher J. Dillon and Catharine, his wife, Miss Catharine Sutphin, Thomas Hall and Jacob Hall, his brother, and on certificate, Mrs. William Bellis, and on the 22nd, Mrs. Jane Y. White, widow.

February 6th, 1861. Session received, on examination, Miss Elizabeth Young.

The Church reported in April, 112 members; 120 in Sabbath School; congregational expenses, \$835; contributions to Domestic Missions, \$25, to Foreign Missions, \$26, and miscellaneous, \$65.

March 28th, 1862. Received on certificate: William S. Higgins and Ellen M. Wolverton.

PETER C. SCHENCK,
Clerk.

September 11th, 1862. Session convened at the pastor's study, Clover Hill. The pastor stated that in consequence of long continued sickness during the Summer he felt unfitted to perform the duties of his office. The Session thereupon resolved to request supplies from the Presbytery that the pastor might obtain rest and restoration to health.

October 13th. The pastor informed the Session that as there had been no improvement in his health during his vacation, that after prayerful consideration of the matter, he thought best not to ask Presbytery for supplies, but to dissolve the pastoral relation, and requested Session to call a congregational meeting at Clover Hill at an early day, and take action on this matter.

The congregation was called to meet accordingly October 20th, 1862. The pastor laid before the meeting a communication in which he expressed the strongest attachment to the congregation and the delight he had experienced in his labors among them, but that he felt constrained because of his impaired health to ask the Church

to unite with him in a request to Presbytery to dissolve the pastoral relation existing between them. The congregation replied by expressing very warm affection for the pastor, and regret for the necessity which leads the pastor to seek to be released from the pastorate of this Church. But in view of the facts the congregation agreed to concur in this request, and Messrs. John Quick and Ralph Sutphin were appointed commissioners to lay this action before Presbytery.

Pursuant to this action the Presbytery of Raritan, during the intervals of Synod at Rahway, did, on the 22nd of October, 1862, dissolve the pastoral relation existing between George P. Van Wyck and the First English Presbyterian Church in Amwell.

The Rev. George P. Van Wyck was born at Bloomingburg, Sullivan County, New York, June 24th, 1821. He was prepared for college at the academy in his native town. He graduated at Rutgers College in 1840, and from the Theological Seminary of the same place in 1843. He was pastor at Port Jervis for nine years. Health failing he went South, settled in Berlin, Md., where he was pastor of the Presbyterian Church for two years. His next field of labor was Gettysburg, Pa., where he was pastor of the Presbyterian Church.

He was received by the Presbytery of Raritan, January 17th, 1860, and installed pastor of Amwell First Presbyterian Church January 31st, 1860. The pastoral relation was dissolved October 20th, 1862.

After leaving Amwell he entered the army as chaplain in the 10th Legion, or 56th, N. Y. Regiment, and continued in the service until October, 1865. He was after-

ward called to take charge of the Church in Jamestown, N. Y., but declined. He accepted an appointment as chaplain in the Regular Army in 1867, and continued in the same until retired. As a retired officer of the Army he now resides at Washington, D. C. I had the pleasure of meeting Mr. Van Wyck, his wife and son, then a young man, at Milford, Pa., during our vacation in 1896. He was then in poor health, but upon learning of my residence he was very courteous towards us, and manifested very great interest in the people of Amwell among whom he had labored in the years gone by.

While the Church was yet vacant the Session met October 25th, 1862, and received, on examination, George Young.

At a meeting of the First English Presbyterian congregation of Amwell, held December 18th, 1862, it was agreed to dissolve the union that had existed since 1840 between what had been the Reformed Church at Clover Hill, and the Amwell First Church. Of this meeting our records are not very complete. But, as we learn from the minutes of the Presbytery of Raritan, a meeting of that Presbytery was held at Reaville, at the call of the Moderator, duly made, on the second Tuesday of January, 1863, at 11 o'clock. The object of this meeting, as stated in the call, was to receive and act on the application of certain members in full communion of the First Presbyterian Church of Amwell, praying that they, with ruling elders, Peter C. Schenck and Ralph Sutphin, be set off and constituted a distinct Church, to be called the Presbyterian Church of Clover Hill. The chair was

taken at this meeting of Presbytery by the Moderator, the Rev. Joseph Rogers, of Frenchtown, and constituted with prayer. The Moderator stated the object of the meeting as set forth in the call. A petition, signed by thirty-four (34) members in full communion of the First Presbyterian Church of Amwell, praying the Presbytery to constitute them into a distinct Church as above described, was then presented.

Satisfying evidence was given to Presbytery that at the meeting of the First English Congregation of Amwell, held December 18th, 1862, it was voted unanimously to acquiesce in this application for division so as to secure the stated services of a pastor in each house of worship, whereupon the Presbytery resolved that the prayer of the petitioners be granted, and that they are hereby constituted a separate Church to be called the Presbyterian Church of Clover Hill, and that Ruling Elders Peter C. Schenck and Ralph Sutphin be transferred to said Church at its Session.

Resolved, Secondly, That the name of the Church of Clover Hill be added to the roll of Presbytery. That this Church thus constituted return almost immediately to the Reformed Classis of Philadelphia, is what it had a right to do, and what was expected.

Thus is brought to a close a union that had been formed with the best of motives, and which, while it lasted, was harmonious and mutually beneficial. And now that we are separated, there is, and has been, so far as I know, only the best and kindest Christian feeling toward each other. So may it ever be!

THE ELEVENTH PASTOR, REV. JOSHUA B. H. JANEWAY,
1863—1864.

The union of the congregations of Clover Hill and Reaville having been dissolved in January, 1863, the Amwell First Church was for the third time alone in the support of a pastor and for its appointed work.

The Presbytery of Raritan met April 14th, 1863, at the United First Church of Amwell, and was opened with a sermon by the Rev. William R. Glen. In the absence of the Moderator the chair was taken by the Rev. Benjamin Carrell. William Waldron was the elder present from Amwell First.

At this meeting Mr. Joshua H. Janeway, a licentiate of the Presbytery of New Brunswick, presented a certificate of dismissal from that Presbytery, and was received and taken under the care of the Presbytery of Raritan as a licentiate for the gospel ministry. Mr. William Waldron and Mr. Gideon Quick being present as commissioners from Amwell First Church, presented a call for the pastoral services of Mr. Janeway. The salary promised Mr. Janeway was five hundred dollars per annum. The call was found in order and placed in Mr. Janeway's hands. He signified his willingness to accept the same.

The Presbytery then proceeded to his examination with a view to his ordination. His examination being sustained Presbytery made arrangements for his ordination, and for his installation as pastor of Amwell First Church, to take place May 7th, 1863.

On the day appointed for this service, Presbytery met at Reaville. The Moderator being absent the chair was

taken by the Rev. Jacob Kirkpatrick, D. D. The elder present from Amwell First was Peter P. Young. Presbytery then proceeded to ordain Mr. Janeway and install him pastor of the Amwell First Church. In this service the Rev. Thomas L. Janeway, D. D., father of the candidate, for installation, preached the sermon. Dr. Kirkpatrick presided and proposed the constitutional questions. The Rev. James Lewers gave the charge to the pastor, and the Rev. John Burrows the charge to the people. The elders of the Church when Mr. Janeway began his labors, were William Waldron and Peter P. Young. The Trustees were John Quick, Zebulon Stout, John H. Phillips, John H. Williamson, William B. Prall, William Sutphin and Jacob S. Prall. Of the congregational meeting held March 21st, 1863, electing these officers: Peter P. Young was Chairman, and Jacob S. Prall, Secretary. Jacob S. Prall was also elected President and Treasurer of the Board.

At the congregational meeting held March, 1864, Mr. Anthony L. Case was chosen Chairman and Dr. Prall Secretary. The Trustees elected were the same as in 1863, excepting that Caleb F. Quick and James P. Chamberlin were chosen in place of Dr. Jacob S. Prall and William B. Prall.

Caleb F. Quick was elected President and Treasurer of the Board, to which office he was annually re-elected until 1875.

Turning to the membership of the Church at this time we find that Rev. Mr. Van Wyck had reported to Presbytery, in April, 1862, only one hundred and twenty-two members in the United Church. This is given in the

minutes of the General Assembly, and shows a most marvellous disappearance of members as received and reported by Mr. Carrell. Their dismissal, either by letter or discipline, is not recorded, except in a few cases. Hence a large number of members recently received must have been dropped in order to purge the roll of unfaithful or non-attending members. This forces on us the conclusion that the revival of previous years had been followed with a painful reaction, resulting in a low state of piety.

In keeping with this the Assembly's minutes show that during the year ending April, 1862, only thirty dollars were contributed to the Boards of the Church by Amwell First, and fifty dollars to miscellaneous causes, presumably to the American Bible Society.

When the union between Clover Hill and Amwell First was dissolved, thirty-four members were dismissed to the reorganized Church of Clover Hill, leaving for this Church eighty-eight.

In April, 1863, and previous to Mr. Janeway's installation, this Church reports one hundred and twenty members, which is a larger number than the thirteen, whose names are recorded on our minutes, as received, will make.

This was a year, during which the Church was largely without a pastor. The contributions of the Church to benevolence for the year was only seven dollars, which was given to the Fund for Disabled Ministers.

These two years were at the time when prices of produce were high and money was plenty, and yet the beneficence of the Church fell to its lowest ebb. Our records do not show what service Mr. Janeway rendered the Church before he formally accepted the call, April 14th,

1863, but they show that as pastor-elect he moderated the meeting of Session, April 4th, when twelve of the thirteen members referred to above were received on examination. The names of these twelve persons are Mrs. Ellen Rea, Martin J. Bellis, Mrs. Martha R. Holcombe, Mrs. Ann Sutphin, Mrs. Mary E. Schenck, Mrs. Mary Conover, Mrs. Sarah Ann Hall, Mrs. Sarah Conover, Mrs. Mary M. Williamson, Lewis Sutphin, Joseph C. Harrison and Levi Holcombe.

From April 14th, 1863, when reports were presented to Presbytery to April, 1864, the following persons were received into the membership of the Church.

July 11th. On examination: Mrs. Van Horn, Mrs. Eliza Young, Miss Sallie A. Quick, Mrs. Jenny Quick, Joseph Brown, Joseph Titus, Mrs. Rachel Foot, Mrs. Henrietta Priestly, Mrs. Caroline Williamson, Mrs. Mary Wilson, Miss Delilah Martindale, Miss Rebecca Voorhees, Miss Isabella Wood, Miss Cornelia Cortelyou, Mrs. Madelin Brown, Miss Farnces Drake. On certificate: Thomas Reeder Snook, and Sarah E., his wife, and Mr. Abraham S. Stone and Mrs. Lydia A. Stone.

November 14th. Received on examination: Oliver Phillips, Miss Anna Augusta Cortelyou, Mrs. Elizabeth Smith, Jonathan B. Higgins, Mrs. Mariah Higgins. Received on certificate: John H. Johnson, Mrs. Mary Johnson, his wife, and Miss Sarah Johnson.

February 27th, 1864. Received on examination: Mrs. Ann Higgins and Miss Mariah V. Higgins. And on certificate, Levi C. Littell.

March 5th. Received on examination: Miss Mar-

garet Young, Jacob Dilts, Mrs. Jane Ann Dilts, Miss Mary Ann Dilts.

March 12th. Received on examination: Mrs. Rebecca Stout, Mrs. Matilda Robins, Mrs. Mary Brown, Mrs. Mary Chamberlain, Mrs. Eleanor LaRue, Mrs. Jamima Johnson, Miss Debora LaRue, Miss Mary Jane Voorhees, Miss Georgiana Haight. And on certificate: Robert W. Hunt and Mrs. Ellen S. Hunt, Gideon Stout and Mrs. Eliza Stout.

March 20th. Received on certificate: John Wyckoff and Mary, his wife, and Mrs. Mary Ball, their daughter.

July the 9th. Received on examination: Mrs. Sarah Mariah Todd, Mrs. Louisa Waldron, Mrs. Anna E. Hudnut and Miss Rebecca E. Mattison. This is the last minute in our records entered by Mr. Janeway. The pastorate of Mr. Janeway, which began so auspiciously and continued up to this time so full of blessing to the Church, terminated in sorrow.

During this summer Mrs. Janeway sickened and died. Under this bereavemnt Mr. Janeway felt that he could not remain and continue his labors alone, where he had enjoyed the help and companionship of his endeared wife. He tendered his resignation and his action being laid before Presbytery, the pastoral relation between himself and this Church was dissolved September 6th, 1864. During this brief pastorate fifty-two persons were received into the Church on examination and fifteen on certificate.

It is pleasant also to add to these unusually large additions to the membership of the Church, a very decided advance in the benevolent contributions of the Church, yet the figures show that the Church after doing almost

nothing for some years, could not be brought up, at once, to a fair standard of its duty. Total membership reported was 133; membership of Sabbath School, 120; total benevolent contributions for the year, \$96.

I have gone over these records of Mr. Janeway's pastorate here with especial interest, because he and I were friends and classmates at Princeton College, graduating in 1857. We were also in the Seminary together, though not in the same class, as he did not enter the Seminary until one year after leaving college. He came of a ministerial family, his father and grandfather, both being clergymen, and both men of prominence in their day. Mr. Janeway seems to have inherited gifts which fitted him for the ministry, and his connection with this Church shows how well he applied himself to the work in hand. His genial manner, his faithful work and his deep affliction all combined to endear his memory to this Church. A brief record of his career will be heard, I am sure, with interest to this Church.

Mr. Janeway was born at Rahway, N. J., in 1837. He graduated from the College of New Jersey in 1857. He received the title of Ph.D. from Princeton in 1860, and graduated from the Seminary in 1861. He was ordained by the Presbytery of Raritan, May 7th, 1863, and on the same day installed pastor of Amwell First Church. The pastoral relation was dissolved September 6th, 1864. After leaving Reaville he went under appointment of the Christian Commission to the Army of the Potomac, and later, he entered the service of the arm yas chaplain of the 85th Regiment, Pennsylvania Volunteers.

When he left the service his health was greatly im-

paired by a severe attack of malarial fever. Recovering his health in some measure, he accepted a call, conditionally, to the Presbyterian Church of Chambersburg, Pa., which he served as pastor-elect for about a year. When he returned the call because his health did not allow him to continue in the work. In 1868 he received a call to the Second Church of Cranberry, N. J., but the state of his health again required him to tender his resignation within a year.

In 1875 he became the Secretary and Actuary of the Presbyterian Annuity and Life Insurance Company at Philadelphia. Leaving Philadelphia in 1880 he went to Colorado in another business capacity, while at the same time seeking the restoration of his health. He resided at Denver, Col., at Emporia, Kansas, and San Diego, California, for several years.

In 1889 he was teaching in New York City. Since that time he has studied medicine rather to gratify a taste than to change his profession, nevertheless he still resides in New York and is practicing medicine as opportunity presents.

It is evident from the facts stated that Mr. Janeway's most important ministerial work was done in the short time that he was pastor of this Church.

THE TWELFTH PASTOR, REV. N. L. UPHAM,
1865—1871.

The Rev. Nathan L. Upham, who married Miss Annie Howell Janeway, sister of Rev. Joshua H. Janeway, was the next pastor of this Church. Mr. Upham was installed pastor of this Church the second Tuesday of

June, 1865. He began his labors, however, much earlier, as we find him moderating a meeting of Session, March 12th, 1865, when Mr. Levi C. Littell was granted a letter of dismission. In the call given to Mr. Upham, the congregation engaged to pay him seven hundred and fifty dollars, payable in two equal payments.

The elders of the Church at the time of Mr. Upham's call were Peter P. Young and William V. Waldron, the same as served the Church while Mr. Janeway was pastor.

The congregational meeting held March, 1865, with Mr. Zebulon Stout as Chairman, and Mr. C. F. Quick Secretary, elected as Trustees John Quick, Zebulon Stout, John H. Phillips, John H. Williamson, James P. Chamberlin, William Sutphin and Caleb F. Quick. These Trustees were re-elected in 1866 and in 1867.

In 1866 Mr. A. L. Case was Chairman of the congregational meeting, and in 1867 Mr. Gideon Quick was chosen to that office.

In 1868 Mr. John H. Williamson was made Chairman of the congregational meeting, and the Trustees elected were John H. Williamson, Asher Higgins, John Y. Bellis, Abraham J. Prall, William Sutphin, John Quick and Caleb F. Quick.

March, 1869, Mr. Anthony L. Case was chosen to preside over the congregational meeting. The following persons were elected Trustees, viz: Robert R. Smith, Asher Higgins, John Y. Bellis, Abraham J. Prall, Lewis Sutphin, John Quick and Caleb F. Quick.

The same Board was chosen in 1870, excepting the election of Jacob F. Quick in place of John Quick.

In 1871, John Y. Bellis was chosen to preside over the congregational meeting. The Trustees elected were John Y. Bellis, William B. Prall, Lewis Sutphin, Lewis C. Case, Robert R. Smith, John T. Hudnet, and Caleb F. Quick.

Mr. Upham's pastorate began under the most favorable financial conditions the church had ever known, and these continued until its close. Many changes and improvements took place during this period. Some of which were of lasting benefit to the Church.

Steps were taken to enlarge the eldership as early as September 18th. October 7th due notice having been given, John H. Johnson, Jacob S. Prall and Jacob Voorhees were elected to the office of Ruling Elder, and October 22nd was appointed for their ordination and installation, which appointment was carried out.

Monday, January 1st, 1866. The Session met and districted the congregation, assigning a part to each elder, and agreed to make a general visitation from house to house for religious conversation and prayer.

May 5th. The Session met to take action on the death of Elder William Waldron, which occurred April 3rd, 1866. In this action, the Session expresses a sense of its own bereavement, and that of the Church, by the death of Elder Waldron. It extends its sympathy to his family and friends, and testify to his faithful Christian life for more than twenty years.

November 17th, 1867. The Session met to take similar action in regard to Elder Young. That action is as follows: "Peter P. Young united with this Church in 1829, when thirty-five years of age. He left us for the

'fellowship' above on the 30th of October, 1867, making thirty-eight years of consistent Christian life, thirty-six of which were spent in the eldership, with good results to us and the Church."

February 23rd, 1868. Elder Jacob S. Prall was granted a certificate to the Second Reformed Church of Somerville, to which place he had moved.

These losses in the eldership were followed with a conference by the Session January 26th, 1870, with reference to securing additional members to the Session, and also the propriety of choosing a board of deacons. The Session decided to recommend both measures to the Church, but before they were carried out the death of Elder Jacob Voorhees occurred.

The precise day of the death of Mr. Voorhees is not given, but it was announced on Sabbath, February 13th, 1870, at which notice was given of his funeral.

The election of elders and deacons took place according to previous arrangement, and the expressed desire of Mr. Voorhees during his sickness, on the 26th day of February. The following persons were on this day nominated and unanimously elected, viz: To the office of elder, Zebulon Stout, William Hill and Irenaeus R. Glen, M. D. To the office of deacon, Abraham J. Prall, Lewis Sutphin, John Quick, Martin J. Bellis, Jonathan Higgins and Joseph C. Harrison. These persons were set apart by ordination, and installation to their respective offices, March 20th, 1870. The Session met March 24th and passed the following tribute to the life and character of Elder Voorhees:

"We desire to express our sense of loss sustained by the

Church and by the Session in the death of Elder Jacob Voorhees. This loss is the more keenly felt because latterly his health had improved, and he had become more than ever useful. And yet we cannot but rejoice with the family and the Church, that he was spared to us so long, being over three score and ten years of age, of which more than forty years were given to us in the faith and work of Christ. We remember, too, with special thankfulness that he could die in sleep. It must have been a great relief to him who had known so much of suffering, 'to sleep in Jesus and be blessed.'"

The Session received the following persons into the membership of the Church during Mr. Upham's pastorate:

April 2nd, 1865. On examination: Miss Pauline Meyers.

April 8th. Mrs. Augustus Young.

May 1st. Irenaeus R. Glen, M. D., was received by certificate.

July 29th. Edward I. Smith was received on examination, and on certificate Mrs. Martha W. Voorhees, Mrs. Annie H. Upham, Mrs. Mary Elizabeth Wyckoff, Mrs. Martha Smith, Mrs. Christiana Hiner and William Q. Hiner.

October 28th. On examination: John Emilie Holcombe and Mrs. Holcombe, his wife.

January 28th, 1866. Session received William H. Lanning and Mrs. Elizabeth Lanning.

May 6th. On examination: Mrs. Harrison Sutphin and Miss Amanda Quick.

July 28th. Miss Catherine Quick and Miss Caroline

Johnson, and on certificate, Mrs. William J. Huffman and Mrs. E. Rynearson.

November 10th. Mrs. Sarah Pyatt, on examination.

February 3rd, 1867. Mrs. Margaret B. Van Bleet, Miss Sarah Housel. On certificate, Col. John H. Sutphin, Mrs. Dr. Irenaeus R. Glen, Miss Augusta Case.

May 4th. On examination, Mrs. Mahlon Higgins, Mrs. Stout Servis, Abram J. Prall and his wife, Mrs. Prall.

August 17th. On certificate, John Wilson and his wife, Charles Wilson and his wife, William G. Hill and Mrs. Rebecca Ann Hill.

August 18. On examination, Miss Mary Dalrymple.

November 17th. Mrs. Miller R. Reading, Miss Mary Catherine Hartsel, Miss Susan Anna Packer and William C. Ball, and on certificate, J. T. Hudnut.

February 23rd, 1868. On examination, William B. Prall and his wife, Mrs. Elizabeth Prall, and Miss Caroline Rodenbaugh.

May 24th. Miss Anna Housel, Mrs. Mary Crouse, Mrs. Mary Conover, Levi Housel and Edward Lanson. On certificate, John J. Marsh and Mrs. Mariah Marsh.

December 26th. Miss Rebecca Huffman.

June 26th, 1869. On certificate, Mrs. Martha Skillman Holcombe.

September 25th. On examination, Miss Louisa Cole.

October 31st. Jerry Bristow (colored).

January 30th, 1870. On examination, Miss Jane Hagins, Miss Mary Ann Thomson, and on certificate, Mrs. Rebecca B. Hageman.

April 9th. On examination, Henry H. Hageman,

Miss Carrie Hill, Miss Mary C. Reed, and on certificate, Mrs. John Williamson.

June 19th. Jacob H. Wessels, Albert Case, and Mrs. Mary Jennings Crocker from Wesleyan Methodist Church near Plymouth, England.

April 8th, 1871. On certificate, Mrs. John P. Quick.

October 14th. Dr. George P. Rex and Mrs. Gertrude Rex from Presbyterian Church, Selma, Alabama.

Summing these up we have thirty-seven persons received into the membership of the Church on examination, and twenty-nine on certificate, or sixty-six additions to the Church during the six and one-half years of Mr. Upham's pastorate. And yet so great had been the number of removals from the Church by death and dismissal on certificate that Mr. Upham reported the membership of the Church less by four at the close of his pastorate than when he began.

And even this number (134) was larger than the actual membership on the ground, as we notice at the opening of the next pastorate the roll was still further reduced.

The pastorate of Mr. Upham is remarkable for the baptism of thirty-one infant children. Also for the death of three ruling elders and for the election of six elders and six deacons. One elder, Dr. I. R. Glen, was dismissed to the Church at Pluckemin at the close of Mr. Upham's pastorate.

But no one thing distinguished this short pastorate more than the fact that under Mr. Upham the very comfortable parsonage was built.

In the Spring of 1865 a lot was purchased of Robert



PARSONAGE OF AMWELL CHURCH.

R. Smith on which this building was erected during the Summer. The cost of the parsonage was about \$5,000, exclusive of a large amount of work gratuitously rendered by the congregation.

I quote with full concurrence a remark by Dr. Blattenberger, that the building reflects credit upon the liberality of this congregation. It would be an ornament to any rural village. It has been a comfortable home for five of your pastors before my coming, and I can testify to having enjoyed this home very greatly during these years of my ministry. I am also informed that the trees on the lawn were selected by Mr. Stout and Mr. Robbins, and that Mr. Robbins had the selection of the maples; he took great pains to have them perfectly straight. This accounts for their handsome appearance. "These, with the evergreens, make the lawn a thing of beauty."

It is apparent that Mr. Upham's pastorate had an auspicious beginning. The people "had a mind to work," and also a mind to give. This is evident from the liberal way in which the improvements of the Church were made, and from their generosity to the pastor himself. It was also shown by their wider Christian beneficence. Mr. Upham succeeded beyond any former pastor of the Church in developing this grace of Christian beneficence, and bringing the Church into full accord and co-operation in the work as appointed by the General Assembly. This shows him to have been loyal to the Presbyterian Church, though his education had been in another denomination.

In the minutes, as kept by him, we find for the first time a full and orderly record of the benevolent work of

the Church. He not only secured contributions to the several objects specified by the Assembly, but also much for outside causes. It is true that the gifts to objects under the care of the Boards of the Church, did not reach the amounts of later years, yet, if we include the sums given to miscellaneous causes, and the large amounts to the American Bible Society, the total sum given will nearly equal the best efforts of the Church in Christian beneficence in later years.

And this was accomplished, too, before the days in which the Christian women came forward in personal effort and consecrated means, by which the funds of the Church, for benevolent work, have been so largely increased.

The sum total of contributions to the Boards of the Church during the six years of Mr. Upham's pastorate, is \$595.79 being a yearly average of \$99.30. The largest of the single contributions was \$32, twice given to Foreign Missions, and the next highest to Home Missions, \$25.69. These are much below our present gifts. But the contributions to education and ministerial relief had a much higher average than they do now. Contributions for the same six years to the American Bible Society were \$361, averaging \$60 a year, and the highest for any one year being \$73. This is far beyond what the Church is doing to-day for this blessed cause. The gifts to miscellaneous causes, including such objects as Howard Mission American Sunday School Union Fund for Seamen and the like amounted to \$113.87, making a sum total of benevolence of \$1,070.83, or a yearly average of \$178.44. This large advance in beneficence by this

Church is all the more commendable, because it was at the time when it had made its largest gifts for its own support and improvement.

The exact amount of money expended on the parsonage, as shown by the records, was in 1866, being \$4,500, and in 1869, for the debt on parsonage, \$360, making a cash cost of the same \$4,860. Then we have in 1868, for Church repairs, \$400, and in 1869, for Session Room and Sunday School Library, \$137. The congregational expenses, including pastor's salary, (\$750), and incidentals for the same period were just \$6,000. To this was added for four of these years cash donation to the pastor in sums ranging from \$175 to \$317, and the fifth year, to the pastor's wife, \$125, making in all \$1,119. There was also a contribution for Sunday School Library and a poor fund of \$51. This brings the amount expended by the Church for its own work during these six years up to \$11,448, and to benevolence, \$1,070.83. This is the best showing, financially, in the Church's history.

Mr. Upham remained in charge until October 15th, or six months after his last report. The report presented by his successors, for the year in which, each had been in charge for a part of the year, shows that the beneficence of the Church kept well up to the standard of former years. The total for the year is for beneficence, about \$175, and for Church expenses \$1,152. This will bring the Church's beneficence for the seven years up to \$1,250, and for its own work and improvements to \$12,593.

This account of Mr. Upham's pastorate may well be followed with a brief sketch of his life. The Rev. Nathaniel L. Upham was born of Christian parents at Con-

cord, New Hampshire, in 1833. He prepared for college at Phillips' Academy, Andover, Mass. He graduated at Dartmouth College, N. H., in 1853, and at Andover Theological Seminary in 1858. He was ordained by the Bennington Congregational Association of Vermont to the gospel ministry at Manchester, in 1859, and installed pastor of the Congregational Church in that place at the same date. After serving that Church for two years he came to Flemington, N. J., and took charge of the Presbyterian Church there during the absence of pastor Rev. John L. Janeway, who was chaplain of the 30th N. J. Volunteers during the nine months' service. Mr. Upham was mustered into the service October, 1863, and made chaplain of the 35th N. J. Volunteers. He was received as a member of the Presbytery of Raritan before leaving for the army. He remained in the service until he came to Reaville early in 1865. He was installed pastor of this Church the second Tuesday of June, 1865, and remained as pastor until October 15th, 1871.

It was during his pastorate in 1869 that the union between the old and new school branches of the Presbyterian Church occurred, and that the special meeting of the Synod of New Jersey, June 21st, was held. At this Synod the Presbytery of Raritan was dissolved, and the churches comprising it divided between the Presbyteries of Elizabeth, of Newton and New Brunswick. Amwell First was returned to New Brunswick, in which it had been a member from the time of its organization in 1738 until 1817, when the Church was one of the number constituting the Presbytery of Newton.

Mr. Upham was led to tender his resignation as pas-

tor of this Church because of impaired health, resulting from sunstroke, which he suffered while in the army. After a brief rest he took charge of a new enterprise at Merchantville, N. J., remaining there for ten years, but able to preach but one sermon each Sabbath. He then became Secretary of the Presbyterian Ministers' Annuity Fund in Philadelphia. He left this position after several years service, and accepted the position of Secretary of the Philadelphia Tract and Mission Society, which position he now holds. His residence is in Germantown, Pa. In connection with his service in the army it may be remarked that four of the pastors of this Church have been army chaplains. Rev. William Kirkpatrick in the Indian wars in colonial times, and Revs. Van Wyck, Janeway and Upham in the late war for the Union.

THE THIRTEENTH PASTOR, REV. JOHN H. SCOFIELD,
1872—1874.

The Rev. John H. Scofield of the Presbytery of New Brunswick was the thirteenth pastor of this Church. He moderated a meeting of the Session as pastor-elect as early as January 13th, 1872. He was residing at Frenchtown at his wife's home at the time of his call. He had been for some time without charge on account of impaired health. Mr. Scofield was installed pastor of this Church by a committee of the Presbytery, February 20th, 1872. The Rev. Daniel R. Foster preached the sermon, presided and proposed the constitutional questions. The Rev. George S. Mott gave the charge to the pastor and the Rev. John D. Hewitt gave the charge to the people. The Rev. Samuel Harrison was present and assisted in these services.

The elders of the Church at this time were John H. Johnson, Zebulon Stout and William G. Hill.

The annual congregational meeting was held March 11th, 1872. Lewis Sutphin was Chairman of this meeting, and Caleb F. Quick, Secretary.

The Trustees elected were John Y. Bellis, William B. Prall, Lewis Sutphin, Lewis C. Case, Jacob Quick, Caleb F. Quick and Robert W. Hunt.

The annual congregational meeting held March 10th, 1873, was presided over by Clinton B. Blackwell, with C. F. Quick as Secretary. The Trustees elected were the same as in 1872, with the exception that Clinton B. Blackwell was chosen in the place of John Y. Bellis.

At this meeting a vote of thanks was given to Joseph W. Wood for presenting and securing the passage of a bill by the Legislature, by which the parsonage lot and buildings thereon were exempt from taxation, and for paying the necessary expenses of the same.

The Session met at the parsonage April 13th, 1872, and decided to take action for adding to their number. For this purpose they placed in nomination for the office of Ruling Elder, John Y. Bellis, George P. Rex, M. D., and Abraham J. Prall. April 27th was appointed for this election. Notice of this action was given from the pulpit on the following Sabbath, and also that the Church would have the privilege of adding to the numbers, and also of nominating persons for the office of deacon. The Church assembled accordingly on the 27th. No additional nominations for Ruling Elder being made.

It was resolved to take the vote, "viva voce," when John Y. Bellis, George P. Rex, M. D., and Abraham

J. Prall were unanimously elected to the office of Ruling Elder.

The Board of Deacons then, through the Moderator, placed in nomination for the office of deacon, Samuel V. Conover, William B. Prall and John E. Holcombe. These persons were at the same time and in the same manner unanimously elected to the office of deacon. After the sermon these persons were ordained to their respective offices, by prayer, and the laying on of hands. The Session at once convened, and the newly-ordained elders took their seats in the Session. The deacons were invited to confer with them. The subject under consideration was a plan of collections, with a view to encourage systematic beneficence. This matter was deferred to a future time for action. July 6th, the plan presented and adopted was to take a collection for each cause recommended by the General Assembly, and on the days suggested by the Assembly. On all other Sabbaths the collections taken were to supplement the deficiency of subscriptions for incidental expenses, and the balance to be used by Session for beneficence. But there was friction in the working of the plan, and in November it was decided to divide the collections taken on other days than those devoted expressly to the causes of the Boards, equally between the Trustees and the Session. The subject was up for further consideration and improvement of the plan at the April meeting following. But with all this conference and plan there was no advance in the beneficence of the Church, except to Foreign Missions, during the last year of this pastorate, while the gifts to other causes were decidedly less than under the previous pastor.

This effort shows that the subject of beneficence is not an easy one to handle in this congregation. The following persons were received into the membership of the Church while Mr. Scofield was pastor

March 30th, 1872. On examination: Miss Hannah M. Rex, Mrs. Sarah L. Waters. On certificate: Harrison Sutphin and Caroline Sutphin, his wife.

March 1st, 1873. On examination: Rachel W. Conover, John Waters, Peter Quick Holcombe, Emma Sophia Bellis, Abraham Prall, Jr., Mrs. Anna Cornelia Prall, Mrs. Ara Hill Blackwell, Mrs. Catherine Louisa McPherson and Miss Hannah M. Sutphin.

May 31st. On certificate: Miss Jeannette McPherson, Mrs. Annie E. Crouse, Samuel H. Hageman, Mary C., his wife, John N. Giles, Sarah C., his wife, Aaron Auten and Sarah M., his wife.

September 5th. On examination: Miss Caroline V. D. Case.

October 4th. Miss Catherine C. Case.

December 6th. Mrs. Susan Hageman.

January 31st, 1874. Elizabeth Ann Hilyer.

At a meeting of Session, December 27th, 1873, the pastor informed the Session that he had received a call to the Presbyterian Church of Kingston, N. J. After consideration by Session the pastor was advised to lay the matter before the congregation on the next Sabbath. This was done, and at the meeting of Session, January 31st, 1874, it was decided to call a congregational meeting "next Monday," "to take such action as may be deemed wise." The result was that William G. Hill and Dr. George P. Rex. were appointed commissioners to repre-

sent the Church at the meeting of Presbytery, to be held at Princeton, February 3rd, 1874. The pastor and the commissioners were heard at this meeting and the pastoral relation between Rev. John H. Scofield and the Amwell First Church was dissolved. The Session obtained leave to supply their own pulpit until the next stated meeting of Presbytery.

The Session met February 28th, 1874, with the Rev. Robert S. Manning as Moderator. Dr. Rex was appointed Clerk of Session. It appears that fifteen persons were received into the membership of the Church on examination, and ten on certificate during Mr. Scofield's pastorate.

The records also show that during this pastorate there were frequent meetings of the Session for conference and prayer, seeking thereby to promote the spiritual condition of the Church. It is also evident that the pastor was zealous in labor, and in counsel to increase the beneficence of the Church. Earnest efforts of his, in the cause of temperance are also on record. The Session likewise united in a strong yet tender testimony against dancing, and counseled the members of the Church "to abstain from this practice so as to avoid the very appearance of evil."

During this pastorate, as already stated, three new members were added to the Session. But at its first meeting, after this increase, the Session was called upon to give a letter of dismission to Elder John H. Johnson, who had removed from the congregation.

Mr. Upham, at his last report, had stated the membership of the Church at 134. Within two months after Mr. Scofield, his successor became pastor, the annual re-

port was called for. The Session revised the roll for this purpose, and found the membership on the ground to be only 112, which shows the usual removals and losses to have taken place. And two of these had been received by Mr. Scofield before this report was made. In the following year, though eleven (11) new members had been received, so large had been the removals by death and by letter, that the Church could report but 109 members. And in the following year, 1874, the report made out, but a short time after Mr. Scofield had left, though twelve had been received, such had been the losses that the membership was 108.

The statistical reports for the two years of Mr. Scofield's pastorate show that this Church contributed to the Boards of the Church for 1873, \$142, and \$60 to the Bible Society, being a total of \$202.00, and in 1874 the contributions to the Boards were \$130, and \$55 to the Bible Society, being a total for beneficence of \$185.00. With this very creditable showing the Church contributed for its own work \$1,970 in 1873, of which \$1,000 was for the pastor's salary, being the highest as yet paid by the Church, and this was a year of "hard times, too." The pastor also received \$150 as donation. The estimated rent of the parsonage was \$350, and \$268 the incidental expenses. The membership of the Sabbath School was \$150.

In 1874 the salary continuing to be \$1,000, the donation was \$300, rent of parsonage rated at \$350, and expenses of Sabbath School \$137, and incidental expenses \$160, making a total of the Church for its own work \$1,947 for the year. It was during Mr. Scofield's pas-

torate that the Church began to report an estimated rent of the parsonage as a part of its money raised annually for its own expenses. This custom is continued to the present time. I believe this to be unwise, and even without right; without right because the cost of the parsonage was reported, and the Church had credit for the money paid when the parsonage was built, and also in 1869, when a small balance of the expense on the same was paid. Having thus been given to the Lord, the Church has no more right to credit itself with interest on this money than it has to credit interest on any other money given for Church or benevolent purposes. It is entirely right for the Church to say it pays its pastor the stated salary, and gives him the free use of the parsonage, which increases his salary to that amount. This is doubtless what is aimed at.

The unwisdom of it, beyond the fact stated, is this, that it represents the ability of the Church for benevolent work to be greater than it actually is, for it is a recognized principle that what a Church is able to do annually for its own work becomes a safe standard of its ability to do for work outside its own borders.

It now remains for me to give a brief sketch of Mr. Scofield's life. John Henry Scofield was born at Schuylerville, N. Y., 1833. He graduated at Princeton from the College in 1860, and from the Seminary in 1863. He was licensed to preach the gospel June 10th, 1862, by the Presbytery of Stillwater, and ordained to the gospel ministry July 28th, 1863, by the Presbytery of North River. He was pastor of the Church at New Hamburg, N. Y., from 1863 to 1868; pastor-elect at Dayton, N. J., '69-

'70; pastor of Amwell First from 1872 to 1874, and at Kingston, N. J., from 1874 to 1880. In this pastorate at Kingston Mr. Scofield did his most important work, both in gathering persons into the membership of the Church, and in promoting the cause of Christian beneficence. One hundred persons united with the Church at Kingston, while he was pastor there, of whom two-thirds were received on examination.

From Kingston Mr. Scofield went to East Hampton, Mass., where he resided from '80 to '84, at which time his sons were preparing for college. He was not engaged in pastoral work at this time. He was installed pastor of the Mt. Olive Church, in the Presbytery of Morris and Orange, May 29th, 1884. He continues in that field at the present time, his residence being at Budd's Lake, N. J. As already stated, Mr. Scofield married Miss Ann Elizabeth Hedges, a descendant of Governor Reading. This relationship has been sufficiently spoken of in connection with that distinguished family.

THE FOURTEENTH PASTOR, REV. JOHN S. BEEKMAN,
1875—1878.

After the pastoral relation between Rev. John H. Scofield and the Amwell First Church was dissolved, the Presbytery appointed the Rev. R. S. Manning to declare the pulpit vacant February 15th, 1874. The Session met February 28th, presided over by Mr. Manning. Dr. George P. Rex was again elected Clerk of Session. Dr. Rex made out the report to Presbytery April following. At this meeting of Presbytery Dr. George S. Mott was appointed Moderator of your Session.

At the meeting of the congregation April 27th, 1874, Caleb F. Quick was elected Chairman, and Clinton B. Blackwell, Secretary. The Trustees elected were William Bellis, William B. Prall, Lewis Sutphin, Lewis Case, Peter Q. Holcombe, Caleb F. Quick and John H. Williamson.

The congregation engaged the Rev. William C. Macbeth as a stated supply for the pulpit for the next six months.

Mr. Macbeth occupied this pulpit a few Sabbaths after this engagement expired. His last service was November 8th. The Rev. John S. Beekman preached here as a candidate November 29th, and continuously until January 3rd. The next day—January 4th, 1875—a call was made for the pastoral services of Mr. Beekman, which call he accepted. The salary named in the call was \$900. He was installed as your pastor February 16th, 1875, by a committee from the Presbytery of New Brunswick. This committee consisted of Rev. John D. Hewitt, who presided, preached the sermon, and proposed the constitutional questions. The Rev. C. H. Asay gave the charge to the pastor, and the Rev. George S. Mott, D. D., gave the charge to the people.

The elders at this time were Zebulon Stout, William G. Hill, John Y. Bellis, Abraham J. Prall and George P. Rex, M. D. March 6th the Session met and received the following persons into the membership of the Church. On examination: Mrs. Hannah Wood, widow of James W. Wood, and Catherine Van Est Sutphin, wife of William Sutphin. On certificate: Mrs. Helen B. Beekman from the Reformed Church of Metuchen, and

Harriet Mary Williams (colored), from the same place

Received April 19th. On examination: Mrs. Mary Elizabeth Wortman and Miss Selina Bonnell Wortman.

October 23. The Session arranged for a series of meetings to be held "previous to our next communion," and to begin Wednesday, December 1st.

November 8th. The Session, by a unanimous vote, adopted as the book of song the Presbyterian Hymnal, which is still in use.

The Session met December 4th and received into the membership of the Church on examination: Miss Elizabeth C. Sutphin, and Sunday morning, December 5th, John K. Shurts and Miss Sallie A. Waters.

February 4th, 1876. The Session met and received into the communion of the Church, on examination: William Deats, George S. Davis, William Osborn and Moses Lapsley; also Miss Hannah M. Hill, Miss Catherine Quick, Miss Cassie Rex and Miss Mary Fink.

February 11th. The following persons were received on examination: John S. Hoagland, Jacob Osborn, Miss Juliette Blanche W. Beekman, Miss Addie H. Prall, Miss Mary Quick, Miss Mary D. Hoagland, Mrs. Eliza Hill, Mrs. Martha H. Young and Mrs. Esther Ann Osborn.

February 19th, Miss Luella Stryker and John W. Dalrymple.

March 4th. The Session received the following persons into Church membership on examination, viz: Barton Huffman, David B. Huffman, Lewis Getherd and Miss Maggie K. Smith. And on certificate: Nathaniel

G. Wilson and Mrs. Caroline A. Wilson, his wife, and Mrs. Sarah V. Pierce.

At the communion service held March 5th, twenty-three persons who had been received on examination since February 4th, made a public profession of their faith in Christ, of which number twelve were baptized. These, with the three received on certificate, gave an addition of twenty-six (26) to the membership of the Church. While having this large accession to the membership of the Church, the Session at its meeting March 4th took action against two of the members of the Church, requiring them to abstain from the communion on the following Sabbath. The reason assigned in one case for allowing gambling on his premises, against which he had been counseled previously, and the other for misconduct, for which there had been as yet no previous action taken.

November 12th, 1876. By the unanimous action of the Session, it was agreed that this Church would be among the number of associated and adjacent churches to contribute annually to the support of any missionary that might be employed either by the Classis of Philadelphia, or members of the Presbytery of New Brunswick, to labor among the people living on Sourland Mountain. This endeavor was put into successful operation, and it is a matter of history, effected a marvellous change for the better in that field.

March 13th, 1877. The Session received, on examination, Millard Farrow and Theodore Todd. These were the only persons received into the Church for the year ending April 1st, 1877.

June 2nd, 1877. The Session received, on certificate,

Mrs. Magdalene Waldron, Mrs. Joanna Farrow and her daughters, the Misses Naomi, Helen and Emma. These four came from the Methodist Church in Newark, and the five were the only ones received during the year ending April, 1878.

During the first year of Mr. Beekman's pastorate, if we extend it back to the time of his installation in February, instead of beginning with April, thirty persons were received into the Church on examination and ten on certificate. During the second year two persons were received on examination and none on certificate, and in the third year five were received on certificate and none on examination. The total number received during this pastorate was thirty-two on examination and ten on certificate, or forty-two in all, which gives a higher yearly average of additions than has occurred in most of the pastorates. And Mr. Beekman's first year ranks among the most prosperous in the Church's history, while the additions during the second and third years place the record among the lowest. We should remember, however, that it is a very common experience to have a year of large ingathering, followed by a period of very small ingathering. This has been true here, in the time of other pastors, and true in many other churches. It is at the same time evident that these last two years of Mr. Beekman's pastorate were years of trouble and dissatisfaction. The Session had on its hands an unusual number of cases of discipline. In some of these the persons dealt with were suspended, in others, explanations were accepted as satisfactory. Finally, however, there was an outbreak of

unpleasant feeling between members of the Session and the pastor.

The "records of the congregation," to which we shall refer in speaking of their action, show the same state of feeling to have existed between some of the Trustees and the pastor. This trouble had the usual result, viz: to diminish the receipts of the treasury.

Justly or unjustly this uniformly follows. I mention these things, not to take sides with or against either party, but in giving the history, to be true to "the truth of things." The "difficulty" was before the Session for deliberation, where it properly belongs, if it must be at all, as early as September 14th, 1877. At this time the pastor stated his willingness to tender his resignation, to take effect not later than the first of April next, on condition that the salary due him be paid, and that he may have the use of the parsonage until needed by his successor. This proposal was finally concurred in by the congregation. This was stated to the pastor at a meeting of the Session held April 6th, 1878, and all salary due him up to April 1st was paid at this time, and receipt given. Mr. Beekman then requested the Session to call a meeting of the congregation to appoint commissioners to Presbytery to unite with him in a request for a dissolution of the pastoral relation existing between himself and the Amwell First Church. This was done and the relation was dissolved by Presbytery at its meeting held a few days after this action.

The following is a brief record of the meetings of the congregation while Mr. Beekman was pastor:

The first annual meeting of the congregation following

the installation of Mr. Beekman was held May 10th, 1875. Of this meeting William G. Hill was elected Chairman and Caleb F. Quick, Secretary. The report of the Trustees was read and approved. The following persons were chosen Trustees for the ensuing year, viz: William W. Bellis, William B. Prall, Lewis Sutphin, Jonathan B. Higgins, Peter Q. Holcombe, John H. Williamson and Martin J. Bellis. Martin J. Bellis was chosen President and Treasurer of the Board.

The annual meeting for 1876 was held on the 10th of March. Clinton B. Blackwell was elected Chairman and C. F. Quick, Secretary of this meeting. After two adjourned meetings the congregation met and elected the following Trustees: William W. Bellis, William B. Prall, Lewis Sutphin, Lewis C. Case, Peter Q. Holcombe, Halloway Streeter and Martin J. Bellis. Martin J. Bellis was again elected President and Treasurer of the Board.

A special meeting of the congregation was called for February 6th, 1877. The purpose of this meeting was stated in the call "to consider what should be done in order to raise the money to pay the salary then in arrears." William G. Hill was elected Chairman of this meeting and Clinton B. Blackwell, Secretary. The Treasurer reported that the deficiency in salary on April 1st next would be \$216, and for incidentals \$53.99. Explanations were called for, but only partially given. It was then moved that the chair appoint a committee to wait on the pastor and inform him that the congregation could pay him only \$700 yearly.

The chair decided the motion was out of order, and

refused to put it. It was then moved to appeal from the chair, which motion also he refused to entertain, saying he would leave the chair if the attempt was made to compel him to put the motion before the meeting, declaring the motions contrary to the rules of Presbytery.

The motions were withdrawn and the meeting adjourned.

The annual meeting of the congregation was held April 7th, 1877. William G. Hill was again elected Chairman, Calab F. Quick was chosen Secretary. After deliberation the meeting adjourned to April 23rd. The Treasurer read his report, which showed there was yet due Mr. Beekman \$258.55, and for incidental expenses \$34.73.

The following persons were chosen Trustees, viz: William B. Prall, Lewis Sutphin, Thomas Miller, Peter Q. Holcombe, Robert R. Smith, Holloway Streeter and John Quick. John Quick was elected President and Treasurer of the Board.

A meeting of the congregation was called January 14th, 1878. Of this meeting George P. Rex, M. D., was chosen President, and M. J. Bellis, Secretary. The Treasurer, Mr. John Quick, stated that the object of the meeting was to consider the raising of \$400, the sum then due the pastor and some current expenses. A committee was appointed, consisting of A. J. Prall and Zebulon Stout, and as the records show the money was secured.

There was again a very large number of removals from the congregation while Mr. Beekman was pastor, as there had been in previous years. When he came to the Church the report to Presbytery showed 108 mem-

bers in connection with the Church. Though he received 39, yet when he left the membership was 105.

We regret to add that there was also a falling off in the benevolent contributions of the Church, during the same period. During the first year 1876 the total contributions to the causes under the care of the Boards of the Church was \$99.46. Of this amount \$56.00 were for Foreign Missions, contributions to miscellaneous causes and for incidentals, amounted to \$210.50. As the Church had uniformly given to the American Bible Society, it is to be presumed a part of the "miscellaneous" went to this cause.

In 1877 the total contribution to beneficence is \$117, with a probable contribution of \$59 to the Bible Society, as that is the amount found under the head of "miscellaneous." In 1878 the sum total was \$94, with a possible \$50 to the Bible Society. The total amount of congregational expenses for the congregation for these three years is \$3,541.

It is one of the pleasant thing to be stated of Mr. Beekman' pastorate, that to him and Mrs. Beekman belongs the credit of having organized the Woman's Foreign Missionary Society of this Church. We have no record of this organization in any of our books. And all the early minutes of the Society are lost. But I learned the fact, in my researches in Philadelphia in behalf of the Church. The books of the Woman's Foreign Missionary Society of the Presbyterian Church, kept in that city, and to which our Society reports through its Presbyterian officers, show that the first contribution from the Society of Amwell First Church was sent in 1877. This

implies that our society *was organized in 1876*. Mrs. Beekman was the first Secretary, and so far as we know the late Mrs. Caleb F. Quick was the first Treasurer. The amount raised the first year by this society was \$28.25.

Mr. Beekman, as well as Mr. Janeway, was a classmate of mine at Princeton College, and though I have not met him since he was pastor of this Church, I have had some correspondence with him about matters of our class. We have noticed the evidence of no little trouble during his connection with this Church. And yet he was not without friends, at the time of his leaving, nor without enjoyment while here. In a letter received from him a few years ago, he remarked in closing, "it seems strange that you are in the old parsonage where I spent many a happy day."

The Rev. John Stottoff Beekman was born at Middlebush, N. J., Oct. 19th, 1833. He entered Rutgers College in 1853 and passed Freshman and Sophomore years in that institution. In the fall of '55 he went to Princeton, entering the junior class, and graduated with the class in 1857. He spent some time in Union Seminary, then entered Princeton Theological Seminary, middle year, class of 1858, and remained two years. He was stated supply at Livingston, Alabama, from '60 to '61. He was ordained by the Presbytery of Peoria, Ill., June 10th, 1863. He became stated supply at Farmington, Ill., in 1862, and in 1863 was installed pastor of the Church at that place, remaining until 1866. He was installed pastor of the Presbyterian Church of French Grove, Ill., in 1866, and served the Church until 1869. His minis-

try here was marked with success, both in the growth of the Church and the increase of beneficence. He next went to Paola, Kansas, where he labored as a Home Missionary from 1869 to 1870. He came East and was stated supply to the First Reformed Dutch Church of Somerset from 1871 to 1874. He preached as a candidate here in Reaville from November 29th, 1874, until January 3rd, 1875. He received a call to the pastorate of this Church January 4th, and was installed pastor February 16th, 1875. The pastoral relation was dissolved by the Presbytery of New Brunswick at the City of New Brunswick, April 9th, 1878.

From Reaville Mr. Beekman moved during the Summer to Princeton and engaged in teaching and acting as a supply to vacant pulpits. While in Princeton he entered the Episcopal Church as a "candidate for orders" in that Church. From Princeton he went to Florida and received ordination at Federal Point, Florida, in 1887. He served the Church at that place as rector from 1886 to 1888. He was rector at Green Cove Springs in 1888 and 1889. I lost sight of him then for a short time. In 1896 he was at Datona, and in 1897, when I last heard from him he was rector at Sea Breeze, Florida.

Mr. Beekman remained at this place until his work was done. A local paper made the announcement that the Rev. John Stotoff Beekman, at one time pastor of the Presbyterian Church at Reaville, died at Sea Breeze, Florida, July 11th, 1901, aged about sixty-eight years. I never had the pleasure of hearing Mr. Beekman preach, but he was a good scholar, ranking well among his classmates. And while it is true that he experienced many

difficulties the record as here given also shows gratifying achievement for the Church and the Master.

THE FIFTEENTH PASTOR, REV. J. W. P. BLATTENBERGER,
1878—1887.

When the pastoral relation between Mr. Beekman and this Church had been dissolved, the Presbytery appointed the Rev. J. T. Osler to preach here April 14th, and declare the pulpit vacant. During the Summer the Church had numerous supplies and candidates. Among the candidates was the Rev. J. W. P. Blattenberger who preached for the first time in the Church November 8th. Mr. Blattenberger filled the pulpit again on the 15th, the 22nd and the 29th of December.

A congregational meeting was called November 25th, 1878, in order to elect a pastor, if the way be clear. The Rev. George S. Mott, D. D., moderated this meeting. Clinton B. Blackwell, Esq., was chosen Secretary. The meeting decided to proceed. The Rev. J. W. P. Blattenberger of the Methodist Episcopal Church, Newark, N. J., was nominated. Tellers were appointed who reported, on counting the vote, that the Rev. Mr. Blattenberger was unanimously elected pastor of this Church. It was then decided to make the salary seven hundred dollars yearly, to be paid semi-annually, together with the free use of the parsonage, while he should be the pastor of this Church. Mr. Blattenberger, at the time of this call, was a member of the Newark Conference of the M. E. Church and pastor of the Bergen St. Church in Newark. It was therefore decided at the congregational meeting making the call, that "this call should be placed

in Mr. Blattenberger's hands if he unites with the Presbyterian Church; if not this call will be null and void."

Mr. Blattenberger was received by the Presbytery of New Brunswick, December 15th, 1878. The call of Amwell First Church was tendered to Mr. Blattenberger, and accepted by him. Arrangements were made for his installation by a committee from Presbytery. The day named for this service was December 31st, 1878. On the day appointed the committee met at this Church and performed the duty assigned them. In this service the Rev. Alexander Miller, of Ringoes, presided and proposed the constitutional questions. The Rev. Peter A. Studdiford, D. D., of Lambertville, preached the sermon. The Rev. George S. Mott, D. D., gave the charge to the pastor, and the Rev. Cornelius Conklin, of Frenchtown, gave the charge to the people. The elders at this time were Zebulon Stout, William G. Hill, John Y. Bellis, Abraham J. Prall and George P. Rex. M. D. Dr. Rex had been appointed Clerk of the Session at a meeting held June 8th.

The annual meeting of the congregation was held March 2nd, 1879. C. F. Quick was chosen Chairman, and George P. Rex. M. D., Secretary. The report of the Treasurer showed a deficiency of \$113.74. The election of Trustees resulted as follows: James P. Chamberlin, Lewis Sutphin, Thomas Miller, Peter Q. Holcombe, Robert R. Smith, Martin J. Bellis and John Quick. John Quick was again elected President and Treasurer of the Board.

At the annual congregational meeting held March 8th, 1880, Zebulon Stout was elected Chairman and George

P. Rex, M. D., Secretary. The Treasurer's report was presented and approved. The shortage was now but \$41.47, and this, while the pastor's salary had been advanced to \$800, and the parsonage had been painted. The Board of Trustees was re-elected. At this meeting Caleb F. Quick was appointed to rent the pews, and if the rent on any pew was not paid, power was given him to rent the same to those who would pay.

The annual meeting held March 7th, 1881, again chose Zebulon Stout as Chairman, and elected C. F. Quick, Secretary. The old Board of Trustees was once more re-elected, and John Quick was retained as Treasurer.

At the congregational meeting held March 13th, 1882, William G. Hill was made President and H. S. Peterson, Secretary. For the fourth time the same Board of Trustees was elected, with the same President and Treasurer of the Board. The healthy condition of the finances is shown from the fact that during these years, there was only a small annual deficiency in the Treasury, and with the co-operation of the people the Treasurer paid the \$400 due the pastor, promptly on the first of April and the first of October. This year of 1882 showed in the October payment that the money was coming in with less promptness, and at the close of the year the indebtedness due the Treasurer was \$174.43, or more than three times what it had previously been under this pastor.

At the meeting held March 12th, 1883, William G. Hill was chosen President and C. F. Quick, Secretary. In the election of Trustees there was a slight change. John B. Lowe and David Weart having been chosen in the

place of Lewis Sutphin and Peter Q. Holcombe. A new committee, viz: John W. Priestly, Asher Higgins and William G. Hill was appointed to rent the pews, with authority to add 25 per cent. to the last six months' payment, in order to pay the indebtedness to the Treasurer.

This was the year in which the Church was remodeled and enlarged. But the only statement concerning this step recorded in the congregational book, is that the congregation hereby authorizes John W. Pristly, Treasurer of the Building Committee, to borrow the money needed for the work on the Church.

We have no means of knowing the result of the additional assessment on the pews, but at the close of the Treasurer's report "Mrs. John Quick is credited for subscription of \$100." With this help the pastor was paid on time, and the books balanced, except a shortage of \$5.47. The congregational meeting held March 17th, 1884, had for its President John Quick, and Peter Q. Holcombe, Secretary. The Trustees elected were Thomas Miller, Martin J. Bellis, David S. Wert, James P. Chamberlin, John B. Lowe, Arthur Sutphin and John Quick. The salary was increased this year by \$100.

Martin J. Bellis was chosen Chairman and C. F. Quick, Secretary, of the meeting held March 9th, 1885. The Trustees elected were Thomas Miller, David S. Wert, James P. Chamberlin, John B. Lowe, William Pierce, Theodore F. Swarer and Arthur Sutphin. The Board elected Theodore F. Swarer as their President and Treasurer.

At this meeting of the congregation it was decided to pay the salary monthly, and to use the envelope sys-

tem in collecting it. These envelopes yielded to the pastor almost \$1,000 in cash. This experiment proved the use of the envelope to be the best system for this Church, as it has been proved to be for many other churches, but it will not run itself.

The annual meeting held March 15th, 1886, chose C. F. Quick, Chairman, and Peter Q. Holcombe, Secretary. The Board of Trustees was re-elected and Mr. Swarer was again made President and Treasurer of the Board.

A special meeting of the congregation was called by the Session April 26th, 1886. William G. Hill was appointed Chairman of this meeting, and C. F. Quick, Secretary. The object of the meeting was stated by the Chairman to be to appoint commissioners to unite with the pastor in asking Presbytery to dissolve the relation existing between himself and this Church. The action taken by the meeting was most complimentary to the pastor. It was expressed as follows:

Resolved, That we are opposed to the dissolution of the pastoral relation existing between Rev. J. W. P. Blattenberger and this Church. This motion was unanimously adopted.

Secondly. It was decided to make the salary of the pastor \$1,000 per annum.

Thirdly. That we appoint as commissioners to Presbytery, to meet at Princeton to-morrow, George P. Rex, M. D., Caleb F. Quick and Theodore F. Swarer and instruct them to oppose the dissolution of the pastoral relation. In this effort the Church was successful, and Mr. Blattenberger remained.

The annual meeting held March 28th, 1887, chose C.

F. Quick as Chairman, and Peter Q. Holcombe as Secretary. The old Board of Trustees was once more re-elected and Mr. Swarer was again made their President and Treasurer.

A special meeting of the congregation was called for October 3rd, 1887, which elected William G. Hill, Chairman, and C. F. Quick, Secretary. The pastor stated the object of the meeting to be to ask the congregation to appoint commissioners to Presbytery to-morrow at Dayton to unite with him in requesting a dissolution of the pastoral relation existing between himself and this Church. The congregation concurred in this request, but expressed their high appreciation of Mr. Blattenberger and regret that he was about to be separated from them. Elder William G. Hill and George Lunger were the appointed commissioners to represent the congregation at Presbytery.

Presbytery met October the 4th. The commissioners were present and concurred with the pastor in requesting the dissolution of the pastoral relation between himself and the Amwell First Church. Presbytery granted the request, and the pastoral relation was this day dissolved.

The first meeting of the Session after the installation of Mr. Blattenberger was held January 25th, 1879. The numbers received by the Session at this time show a most auspicious beginning of Mr. Blattenberger's pastorate. He entered upon the work with the new year, and with the observance of the Week of Prayer. This was followed with evangelistic services, which were continued for several weeks. At this first meeting of the Session the fol-

lowing persons were received into the membership of the Church: On certificate, Mrs. Mattie Blattenberger, from the Bergen St. M. E. Church, Newark. On examination, James P. Chamberlin, Thomas Miller, William Hill, Mrs. Mary Ann Hill, his wife, William F. Chamberlin, Arthur Sutphin, Miss Julia Sutphin, Miss Ella L. Smith, Leonard D. Wilson, John J. Hall, David S. Prall, John K. Agens, Brogun B. Van Nuys Lowe, Calvin Hoagland, Miss Sallie Dilts, Miss Mary E. Prall, Miss Hannah Prall.

February 1st. The Session received on certificate from the Baptist Church at Wertsville, Mrs. Rebecca M. Chamberlin, wife of William F. Chamberlin and Aaron T. Agens from the Reformed Church of Readington. On examination, Mrs. Ann E. Strimple and Miss Lizzie P. Hill.

March 1st. The Session met and received on certificate, Mrs. Mary J. Fisher from the Reformed Church of Plainfield; Miss Anna W. Bowlby from the M. E. Church of Quakertown; Mr. and Mrs. John B. Lowe from the Reformed Church of East Millstone; George W. Dilts from the M. E. Church of Mt. Zion; Mrs. Ann Dilts from the United First Church of Amwell; Mr. and Mrs. Theodore F. Swarer from the M. E. Church of Stanton; Mr. and Mrs. Henry F. Apgar from the M. E. Church of Annandale; Mrs. Theodosia Hall from the Reformed Church of Three Bridges; Mrs. M. Elizabeth Higgins, and Mrs. Hannah M. Hoagland from the Reformed Church of Clover Hill, and Mrs. Rachel Lowe from the Reformed Church of Neshanic. And on examination, Mrs. Ellen A. Smith, Mrs.

Sarah L. Hagaman, Mrs. Sarah M. Haines, Mrs. Sarah Louisa Fisher, Mrs. Lucretia H. Dilts, Isaac S. Lowe, William E. J. Huffman, Caleb F. Quick, Mrs. Catharine B. Quick, his wife, Miss Fannie Quick, Jacob Hoagland, John E. Hoagland and Mrs. Ellen Hoagland, Mrs. Ellen Hill, Mrs. Ada V. Hill, Miss Julia H. Smith, Miss Georgiana Dilts, Miss Kate C. Holcombe, Miss Mary Chamberlin, Miss Belle Hill, Miss Hannah B. Hockenbury, Miss Ann Rebecca Deats, Miss Cora L. Bowlby, Miss Mary Prall, William Boughner and Walter M. Risender. And Sabbath morning, March 2nd, Miss Wilhelmina Sipler and William Dilts.

On this Sabbath morning, March 2nd, these new members, 17 in all, received by letter from other churches, were welcomed into the fellowship of this Church, and 47, received on examination, made a public profession of their faith in Christ, of which number 33 were admitted to the Sacrament of baptism, and the whole number to the Sacrament of the Lord's Supper.

This ingathering belongs really to one series of meetings begun with the Week of Prayer, and constitutes the largest addition at any one period to the membership of the Church during her history.

April 5th the Session met, and received Mrs. Rachel B. Boughner to the membership of the Church on certificate, from the Reformed Church of Rocky Hill.

May 31st. The Session received into the membership of the Church on certificate, Miss Abigail A. Marsh from the First Presbyterian Church of New Brunswick, and Miss Mary P. Quick from the Reformed Church at Clo-

ver Hill. And on examination, Mrs. Rachel Trimmer and Mrs. Elizabeth D. A. Servis.

September 6th. The Session received, on certificate, from the Reformed Church of Raritan, Mrs. Kitty W. D., wife of David Bartron.

December 6th. The Session received William Servis on certificate, from the Baptist Church of Wertsville, and Mrs. Emma, his wife, on examination.

December 7th. The Session received on examination, David Chamberlin and Mrs. Clarinda C., his wife, and Miss Kate Jones.

March 6th, 1880. The Session received on certificate from the Amwell United First Church, Miss Mary A. Wilson and Stephen A. Staats and Mrs. Martha V. Gullick, his wife, from the Reformed Church at Harlingen. On examination, Mrs. Fanny Griggs and Miss Sarah E. Van Horn.

June 5th. The Session received on certificate from Amwell United First, Jonathan E. Haines and Miss Rebecca Fink from the Kirkpatrick Memorial Church.

December 4th. The Session received on certificate from the Reformed Church, Clover Hill, William S. Schenck and Mrs. Mary Young, his wife.

March 5th, 1881. Received on certificate from Amwell Second Church, Mrs. Jennie Smith. Received on examination, Ralph Y. Smith, Mrs. Mary Ann Sipler, Miss Kate C. Griggs, Miss Mary J. Housel and Miss Sarah Agens.

August 27th. Mrs. Emeline Laubaugh was received by letter from the Bethlehem M. E. Church.

December 3rd. The Session received on examination,

Daniel R. Housel, George T. Bacon and Emma C., his wife.

February 25th, 1882. The Session received on examination, Samuel Haines.

June 3rd. The Session received on certificate from the Presbyterian Church of Liberty Corner, Mrs. Jennie Hoagland.

August 26th. Richard B. McPherson was received on certificate from the M. E. Church of Stanton, N. J.

March 3rd, 1883. B. B. Voorhees and Marietta Pit-tenger, his wife, were received on certificate from the Reformed Church of Branchville.

August 25th. Isaac N. and Elizabeth A. Brokaw, his wife, were received by letter from the First M. E. Church of Somerville.

December 1st. Received on examination, Miss Kate R. Holcombe, Miss Bessie Smith, Miss Georgie Holcombe, Miss Lydia Teaman, Miss Mattie E. McPherson and Rettie R. Higgins.

And on Sabbath morning, the 2nd, Mrs. Cora E. Wilson from the St. George's M. E. Church, Philadelphia. And on examination, Miss Carrie E. Boyce, Miss Maggie Hunt and Miss Mary Etta Van Horn.

December 9th. J. Jacob Kisz on certificate, from the Lutheran Church in Germany. On examination, Schenck Smith and Hannah M. Smith, his wife, Samuel Peters (colored), Miss Lizzie Kisz, Miss Maggie M. Kisz, John J. Kisz, Miss Annie E. Miller, Miss Minnie L. Hoagland and Alexander R. Griggs.

January 6th, 1884. Received on examination, Miss Cornelia Hill, Mrs. Sarah M. Lyman (colored), Andrew

M. Dilts, Charles M. Sipler, Jr., and Mrs. Martha T. Todd. And on certificate from the Baptist Church of Flemington, Mrs. Gertrude V. M. Peterson.

At this time the Session decided to take measures for adding three more persons to their number, and also decided on the persons they would place in nomination. They appointed March 23rd as the day for this action.

Sabbath morning, March 23rd, the Session placed in nomination for the office of Ruling Elder, Caleb Farlee Quick, Martin J. Bellis and James Prall, Chamberlin. The congregation was invited to place others in nomination, if it so desired. There being no other nominations the vote was taken, and the persons nominated were unanimously elected. The persons thus elected were ordained and installed to the office of Ruling Elder immediately after their election.

May 31st. Lemuel Hoagland and Mary, his wife, were received by letter from the M. E. Church of Sergeantville, N. J., and Dora, their daughter, was received on examination.

December 7th. The Session passed a vote of thanks to Mrs. John Quick for her kindness in presenting to the Church a silver tankard for the use of the Church at the communion services.

January 18th, 1885. The Session received on examination, Miss Laura B. White, Miss Emma F. Hall and Miss Susie K. Cronce.

February 28th. Frederick Dirking and Miss Cora M. Sutphin were received on examination to the membership of this Church. Mrs. Mary R. Everitt was received by letter from the Presbyterian Church of Flemington, and

Mrs. Rhoda F. Quick from the Presbyterian Church of Titusville.

At this meeting Dr. Rex handed in his resignation as Clerk of Session, on account of the infirmity of age, and Elder C. F. Quick was elected to fill his place.

June 6th. Mrs. Martha Stothoff was received by letter from the Presbyterian Church of Flemington.

December 5th. Mr. F. Rusham and Johanna, his wife, were received by letter from the M. E. Church of Flemington.

Elder George P. Rex, who had been appointed to prepare a minute on the death of Elder Zebulon Stout, being prevented by sickness from attending this meeting, sent the following resolutions which were approved by Session and ordered to be placed on our records, viz:

Whereas, Zebulon Stout, the senior member of this Session, departed this life August 11th, 1885, we, the surviving members of the Session, desire to place on record our appreciation of his character as a citizen and as a Christian; therefore,

Resolved, That we express our profound sorrow at the death of our brother, who had lived beyond four score years, and "has come to the grave like a shock of corn cometh in his season."

Resolved, That in Brother Stout we had a man of prayer, and one who, while "fervent in spirit," was diligent in doing the things his hands found to do in the service of the Master. In this he has left an example worthy of imitation by all the members of this Church.

Resolved, That this testimonial be sent to William B. Stout, executor of his estate.

March 6th, 1886. The Session received, on examination, Mrs. Robert R. Smith, Jr., into the membership of the Church.

June 5th. Received by letter from the Presbyterian Church of Pluckemin, Frederick Powelson and Emma B., his wife, and Mrs. Ann R. Swietzer. At the same time Lemuel White and Mary F., his wife, being members of the German Baptist Church, but not having certificates, were received on examination.

March 5th, 1887. Mrs. Rose Young Prall was received by letter from the Baptist Church of Flemington.

June 4th. John W. Lebler and Augusta F., his wife, Miss Cornelia A. Case and Frederick V. D. Durham were received on examination. Henry Lunger was received by letter from the M. E. Church at Norton, and Mrs. Sarah R. R. Hoffman from the Reformed Church at Clover Hill.

The last meeting of Session, moderated by Mr. Blattenberger, was held October 3rd, 1887. During his pastorate one hundred (100) persons were received into the Church on examination, and fifty-two (52) by letter from other churches. This large accession gives Dr. Blattenberger a distinguished place among the pastors of this Church. And yet, without detracting from his faithfulness and genuine success, it is evident that the conditions then were much more favorable than they have been since. This is shown by the larger numbers received by letter, by the larger number in the Sabbath School, as well as the much larger number of children enrolled in the day school then than at the present time.

To state this definitely while the Reaville school dis-

trict has the same boundary lines now, as then, and with the same teacher in the school, Miss Anna Park, now, that had charge of the school at the beginning of Mr. Blattenberger's pastorate, the school enrollment then was over eighty, while for these last two years it has been under thirty. With corresponding changes in the congregation the enrollment of eighty-four in the Sabbath School is really a higher ratio to the whole than one hundred and fifty was at the earlier date.

Mr. Blattenberger saw these changes coming, as he has stated to me, and the records themselves confirm the fact of their approach.

The total membership reported the year before Mr. Blattenberger came was 105. With the large revival at the beginning of his pastorate, adding 64 in all, he was enabled to put the number at 146 in his first report. With 15 additions the second year, he reported the membership at 156. In 1881, with eleven additions he reported 157, and the same number for each of the next two years, with five additions in 1882, and four in 1883.

In 1884 there was the large addition of 28, and the membership reached 166.

In 1885 it was 174, which is doubtless too high, as there were only nine additions.

In 1886, with only one added on examination and three by letter, the report gives the membership as 171.

In 1887 the membership is reported at 165. This was the last report made by Mr. Blattenberger. But it is evident the membership was stated too high, that is the loss from death and removals was not accurately deducted. This is shown by the fact that the first report

made to Presbytery after Mr. Blattenberger left, gives the membership of the Church as 123. These figures are given to show how changeable this Church has been even in its most prosperous days.

There is another very important fact in this pastorate which reflects great credit, both upon the pastor and the people. The people saw that the Church was needing repairs. The question then arose, "shall we simply repair, or shall we enlarge and repair." Subscription papers were circulated with this question before the people. This was early in 1883, or perhaps in 1882. The subscriptions were on so liberal a scale that more money was subscribed than needed for repairs. This was understood to be the expression on part of the people of their wish to enlarge. This measure was decided on by the Trustees, and the work commenced. It consisted in raising the Church and putting in our very comfortable basement room, with session room and kitchen. Also lengthening the main building so as to add one window on each side at the north, and putting in the recess for the pulpit. The whole was frescoed and fitted with heaters, and the building painted and thoroughly renewed. As a result we have a very pleasant audience room, duly proportioned and suitably furnished. Besides this our basement is a convenience of the utmost importance, and surpassing any provision for its purpose among our neighboring churches.

The whole cost of this improvement was about \$5,000. Three-fourths of this money was raised the first year. The debt remaining to the next year was \$1,400. After a little consultation between a few members of the con-

gregation and the pastor, it was decided to present the matter one Sabbath at the close of the morning service. After a statement of the subject by the pastor, and the encouragement he was authorized to give, that if the congregation would take hold of it so as to wipe out the debt, two or three large subscriptions were ready to be named, such as \$500 from Mr. J. W. Priestly, who had previously given \$500, and two or three subscriptions of \$200 would also be made, Mr. Blattenberger then and there called for subscriptions asking who would give \$200, \$100, \$75, \$50, \$25, \$15 and \$10. The response was such that the whole amount was pledged before the congregation adjourned. I here name Mr. Priestly, and I presume with the approval of all. I would name the others if I had the list.

It is all the more commendable, both to pastor and people, to find that while this large amount was contributed by the congregation for its own purposes, the objects of Christian beneficence were receiving, from year to year, increased support. To illustrate, in 1884, the year in which the debt for enlarging the Church was cancelled, the Church raised for Home Missions \$44, and for Foreign Missions \$78. The largest amount, up to this date, contributed by the Church in any one year for these objects. In the following year the amount for Foreign Missions reached \$100. This is the index of a healthy condition of the Church.

I submit, as I have done in case of other pastorates, a more complete statement of the financial and benevolent work of the Church for this period, as an important part of the Church's history.

In April, 1879, the report for the year in which Mr.

Beekman left, and that in which Mr. Blattenberger settled, nearly always a poor year for benevolent work, the church gave to Home Missions \$7.15, to Foreign Missions \$8.70. While to all the Boards of the Church, including the assessment for Presbyterial and General Assembly expenses, only \$42.50, and to miscellaneous causes \$82.65. This largely to the Hunterdon County Bible Society, or a total for beneficence \$135. To tabulate the results of this pastorate we have:

	<i>For the Boards.</i>	<i>Miscellaneous.</i>	<i>Total Beneficence.</i>	<i>Congre- gational.</i>
1879 ...	\$42 50	\$82 65	\$135 15	\$1,330
1880 ...	118 22	27 00	145 00	1,574
1881 ...	144 92	25 00	169 92	1,495
1882 ...	147 20	69 00	216 20	1,402
1883 ...	144 99	41 00	185 99	5,150
1884 ...	170 99	10 00	180 99	2,873
1885 ...	197 77	16 00	213 77	1,338
1886 ...	185 40	16 00	201 40	1,420
1887 ...	147 81	9 00	156 81	1,500
	<hr/>	<hr/>	<hr/>	<hr/>
	\$1,299 80	\$295 65	\$1,605 23	\$18,082

This is a very good showing for these nine years of the Church's history.

Of Dr. Blattenberger personally we know less than we should be glad to know. Like the wise man that he is, he has not put his age on public record. He was graduated, however, in college and theological departments of Drew Seminary in 1873. When called November 25th, 1878, to become pastor of this Church, it was from

the pastorate of the Bergen Street Methodist Episcopal Church in the City of Newark. He was installed over Amwell First Church, December 31st, 1878. The pastoral relation was dissolved October 4th, 1887, making his pastorate here a little less than nine years.

Near the close of his pastorate here he received a call to the Presbyterian Church at Bridesburg, Pa. He continues in the pastorate of that church at the present time, 1899. In the meanwhile he has received calls to other churches, but has seen fit to decline them. His pastorate at Bridesburg has been characterized with great activity and with yearly additions to the membership of the Church, the number ranging from ten to thirty on examination. But in no one year so large a number as came into this Church the first year of his pastorate here. The Church of Bridesburg had in 1888, the time of Dr. Blattenberger's first report, 250 members, or about 100 more than this Church. Some years it has reported less, but generally more. The last report states the membership at 317. His address before the Woman's Home and Foreign Missionary Societies at the time of our one hundred and sixtieth anniversary, showed that his bow abides in strength, and that his zeal for the extension of the Master's Kingdom over the earth is still intense and impelling. You, as a church owe thanks to your Divine Lord for the ministry of such a man among you.

Dr. Blattenberger continued to minister to the Church at Bridesburg with untiring devotion until September, 1905, when he suffered a stroke of paralysis. He remained pastor of the Church until June 16, 1906, when he was called to his heavenly home by the Master, whom

he loved to serve. He was in the nineteenth year of his pastorate when his death occurred. The Presbytery (Philadelphia North) at the time of his death, expressed a high appreciation of his faithfulness as a minister of the Gospel, and its deep sympathy with his family and the Church of which he was the honored pastor.

APPENDIX NO. I—ELDER JOHN Y. BELLIS.

The death of Elder Bellis occurred on the 11th of March, 1888, and only a few weeks before the call of Rev. Thomas C. Potter to be your pastor. Because it was in the interval between pastors is perhaps the reason that no memorial of his service to the Church is to be found in the minutes of the Church.

Although I did not have the privilege of a personal acquaintance with Elder Bellis, I have learned so much of his service to this Church, that I cannot omit his name and a record of his service from the pages of this history. Elder Bellis belonged to one of the old families which in Colonial times settled in the Amwell Valley.

The ancestors of Elder Bellis came from Germany and from the first were identified with the German or Old Stone Church at the Corner. This is our nearest neighbor to the West. When the German Church became Presbyteryian in 1810, and formed an organic union with our Church, under the corporate name of the United First Presbyterian Church in Amwell, under the pastorate of Rev. Jacob Kirkpatrick, the family was a part of this congregation. The original name was Boellesfelt. The first of the name was Johann Adam¹ Boellesfelt, who came to America, previous to 1740,

shown by the fact that a son was born in Amwell that year. The family came from Neuwid, in Rhenish Prussia. Johann was born in 1710, and died 1761. He located near Copper Hill. He assisted in building the Old Stone German Church in 1749. His oldest son was Wilhelm², born December 18th, 1840. We mention only his son William³, born December 15th, 1776, and Mathias³, grandfather of Theodore Bellis, to whom we are indebted for this family history. Another grandson of William³, is William⁵ Bellis, who is an Elder in the Old Stone Church, or rather its successor, the Amwell United First Church.

A son of William³, was John Y. Bellis⁴, the subject of this article. He was one of our Elders in the Amwell First. He was born January 2nd, 1809. He and Elizabeth Ann Brewer were united in marriage January 19th, 1837. He was chosen to preside over the Congregational meeting in 1871. He frequently served the Church as trustee. He united with the Church on examination in 1846, Rev. Benjamin Carrell being pastor. He was ordained to the office of Ruling Elder April 27, 1872, under Rev. John H. Scofield, pastor. I requested Elder C. F. Quick to give me his estimate of Elder Bellis, as a man and an officer. He wrote me that "Elder Bellis was a man of peaceable disposition, and irreproachable character. He was slow in forming an opinion, but firm when once he had come to a decision. He was faithful in the discharge of the duties of his office, and liberal in supporting the Church, and contributing to her objects of beneficence." He departed this life March 11th, 1888. During the later years of

his life, it was his privilege to see his son, Martin⁵, Jr., chosen to the same office with himself. This son of his, was one of the Elders of the Church, during my pastorate. In this office he, Martin, Jr., served the Church with a faithfulness I have never seen surpassed. A similar statement may be made concerning his cousin, William⁵, above mentioned, of his faithfulness to the United First Church. He is the fifth in the line of descent of this family to hold this office in that Church. A rare history truly of a family serving two neighboring churches in the Eldership.

THE SIXTEENTH PASTOR, REV. THOMAS CHALMERS POTTER,
1888—1889.

At the annual meeting of the Congregation held March 27th, 1888, William G. Hill was made Chairman, and Barton Huffman Secretary. It was decided at this meeting that the old Board of Trustees should be re-elected. This was followed by choosing Theodore F. Swarer as President of the Board. On the same day a unanimous call was given to Rev. George Scarlet to become pastor of this Church. This call he subsequently declined.

This date of March 27th, 1888, is the first, in which there is any record of employing an organist, at a fixed salary. A Committee was appointed, consisting of Thomas Miller and William Pierce to wait on Mrs. Peterson, to ascertain if she would continue to act as organist. The Committee reported before the meeting adjourned that they had secured her agreement to render this service for \$80 per annum, and the privilege of

giving a concert in the Church. This matter is mentioned with no reflection on the requirement of a salary for this service, but as a matter of history, and to express the appreciation of the Church to those members of the Congregation who for years rendered this service gratuitously.

The session called a meeting of the congregation again May 14th, 1888, in order, if the way was clear, to call a pastor.

The Rev. George S. Mott, D. D., moderated this meeting. Barton Huffman was appointed Secretary.

The Rev. Thomas Chalmers Potter was nominated and unanimously elected to the pastorate of this Church. The salary promised Mr. Potter was \$800 per annum, to be paid in two equal payments, together with the free use of the parsonage and three weeks' vacation.

At the close of the preparatory service held June 2nd, Mr. Potter being present, was invited to act as moderator of the Session.

Mr. Potter signified his willingness, at this time, to accept the call of the congregation.

Dr. George P. Rex, and Elder A. J. Prall were appointed commissioners to prosecute this call before Presbytery, to be held at Titusville, June the 26th.

Mrs. Rebecca Case, wife of Winfield Case, was received at this meeting of the Session, on examination into the membership of the Church.

Mr. Frederick Powelson and his wife, Emma Powelson, were dismissed to the Second Reformed Church of Somerville, N. J. Also Mrs. Anna Sweitzer to the same Church. Mr. David S. Prall and his wife, Rosa,

to the Congregational Church of Albion, Nebraska. Mrs. Susie Hoagland nee Cronce to the Reformed Church of East Millstone, N. J.

The Commissioners appeared before Presbytery June 26th, at Titusville, and laid the call before Presbytery. Presbytery placed the call in the hands of Mr. Potter, which was accepted by him. Arrangements were then made for his installation. July 17th was the day named for this service. The Committee of Presbytery, being present, performed the respective duties assigned them.

In this service Rev. Samuel M. Studdiford, D. D., of the Third Church, Trenton, preached the sermon, presided, and proposed the constitutional questions. The Rev. Wm. H. Wolverton, of the Second Church of Trenton, gave the charge to the pastor, and the Rev. J. P. W. Blattenberger, of Bridesburg, Pa., on invitation, gave the charge to the people. The Elders of the Church at this time were William G. Hill, James P. Chamberlin, Abraham J. Prall, Martin J. Bellis, Caleb F. Quick and George P. Rex, M. D.

The first meeting of Session, after the installation of Mr. Potter, was held September 2nd, 1888. At this time Mr. Jonathan T. Conover was received on examination, and Mrs. Elizabeth M. Potter, Mrs. Lizzie Higgins, and Mrs. Isaac Wyckoff, by letter.

December 1st, 1888, Mr. and Mrs. George H. Horsfall were received by letter from the Presbyterian Church of New Vernon, N. J., and Mr. Asher Higgins, Charles F. Creveling, M. D., and Malvina Baird (colored) were received on examination. The Session convened March 2nd, 1889, and received on examination Messrs. Alvin

Hill, Lewis C. Sutphin and John V. M. Wyckoff, Mrs. Mary E. Carkhuff, Mrs. N. M. Resch; also the Misses Anna M. Williamson, Hannah R. Swarer and Hannah E. Hoagland; and by letter from the Kirkpatrick Memorial Church, Mr. John C. Williamson.

This closed the first year of Mr. Potter's pastorate, which proved to be one of prosperity for the Church. He had one thing of great advantage both to himself and the Church, which was a goodly number of young people in the congregation at the time, ready to be gathered in. The like of it has not existed since. But it is greatly to his credit that he succeeded in winning these for the Church and the Master. In all, the additions for this first year numbered thirteen, as received on examination, and six by certificate, which is exactly the number dismissed to other churches.

In the minute for June 1st, 1889, it is stated: that it was decided to conform to the usual custom, and discontinue the evening service of the Church during the busy season.

November 24th, 1889, the pastor gave notice of his intention to resign the pastorate of the Church, that he might accept a call to the Presbyterian Church at Cedar Falls, Iowa. This call, he stated, had been made two months previous, and had been declined. It was renewed, and he had decided to accept it.

A meeting of the Congregation was called by the Session to be held November 25th. At this meeting William G. Hill was made Chairman, and C. F. Quick Secretary. At this meeting it was decided to accede to the pastor's request, and unite with him in asking Presbytery to dis-

solve the relation between himself and the Amwell First Church, to take effect December 22nd.

The commissioners appointed to represent the Church at the meeting of Presbytery were Elders Wm. G. Hill and Martin J. Bellis, and Trustee Theodore F. Swarer.

It was not until November 30th, 1889, that there were any additions to the Church, during the second year of Mr. Potter's pastorate. At this time the Session received on examination to the membership of the Church Miss Mary Hoffman, Miss Laura E. Dilts, Miss Mary L. Dilts, Johnson B. Pierce, William L. Van Syckle and Robert M. Conover. This was the last meeting of Session of which Mr. Potter was Moderator.

Mr. Potter's pastorate closed by action of Presbytery, December 22nd, 1889, having continued one year and six months, or dating from the time he signified his acceptance of your call, at which time he moderated the meeting of Session on invitation, when one person was received into the membership of the Church, its duration was one year and seven months. This is the shortest pastorate in the history of the Church. But though brief, it was characterized by marked prosperity in the Church, and in this short period he impressed the Church with his faithfulness, and he and his excellent wife greatly endeared themselves to the people of the congregation.

To Mr. Potter belongs the credit of having organized the Christian Endeavor Society, which under the inspiration of his leadership and with the goodly number of young people at the time in the Church, became a great blessing to the Church.

Mr. Potter was also faithful in promoting the cause of benevolence, so that creditable contributions were made to all the Boards of the Church.

The statistics of the Church for the first year are as follows: Received on examination thirteen; and the second year six, and six by letter, making twenty-five in all. Total membership one hundred and forty-seven. There were six Elders and five Deacons. Sabbath School members one hundred.

The contributions to the Boards of the Church for the first year were \$201, of which \$72 were for Foreign Missions. To General Assembly \$12, and Miscellaneous Causes, the unusual sum of \$206, making a total of \$419 to causes of benevolence. The salary was \$800, and for other expenses of the Church, \$700 were contributed.

The second year is only partly covered by his pastorate. The total contributions for the year are: to the Boards \$157, of which \$53 were for Foreign Missions; \$15 for General Assembly, and \$20 to Miscellaneous Causes. Or to outside causes \$177, and for Congregational expenses \$1420.

Mr. Potter, in making request for the dissolution of the pastoral relation, gratefully acknowledged the uniform kindness shown him by the congregation. The Church reciprocated by expressing their deep regret that he was about to leave them.

At a meeting of the Session held November 30th, the commissioners were instructed to ask permission of Presbytery to supply their own pulpit until the next stated meeting of the same. Also to request Presbytery to ap-

point Rev. Charles W. Pitcher, pastor of the Kirkpatrick Memorial Church, to act as Moderator of the Session for the same period.

Following the record of Mr. Potter's pastorate a few facts of his personal history will be of interest to this congregation.

Mr. Potter's father was Rev. L. D. Potter, D. D., born at New Providence, New Jersey, and at the time Mr. Potter was with you and long afterwards Dr. Potter, the father, was President of Glendale Female College, Glendale, Ohio, over which institution he presided over forty years. The mother of Rev. Thomas Chalmers Potter was Henrietta M. Ketcham, of Pennington, N. J. Mr. Potter, Sr., graduated at Princeton College in 1841, having as classmates Drs. Duffield, Cuyler and Schenck. He graduated from Princeton Theological Seminary in 1844.

Rev. Thomas C. Potter was born at Dunlapville, Indiana.

He prepared for College at South Salem, Ohio, and graduated at Hanover College, Indiana, in 1874, and was a post-graduate of Princeton College in 1877, in the department of Philosophy. He graduated at Princeton Theological Seminary in 1880. He married Miss Elizabeth H. McMullin, at Circleville, Ohio, in April, 1881. Her father was Rev. S. H. McMullin, D. D., professor of Greek at Miami University, Oxford, Ohio, and afterward a professor in the Danville Theological Seminary, Kentucky.

The pastorates held by Mr. Potter up to the time of the anniversary exercises of the Church were Denison,

Iowa, Reaville, New Jersey, and Cedar Falls, Iowa. Losing his hearing, he retired from the pastorate for a while. At present (the time of revising this history) he is pastor of the Presbyteryian Church at Glasgow, Delaware. During his pastorate at Glasgow, he has been a very frequent contributor to the Presbyterian of Philadelphia. In his last communication to me, which related to this history, he repeated his expression of his pleasant memories of the uniform kindness of this congregation to himself and Mrs. Potter, and I personally know that this feeling continues to be reciprocated.

APPENDIX NO. I—ELDER GEORGE P. REX, M. D.

The death of Elder Dr. George P. Rex occurred July 12th, 1889, and only three months before Rev. Thomas C. Potter was released from the pastorate of this Church. By an oversight or neglect on the part of the Session, no record was made of his death in the minutes.

This is regretted by myself, because, as in the case of Elder Bellis, I had no personal acquaintance with Dr. Rex. But notwithstanding the disadvantages under which I write, Dr. Rex's services were too important to this Church for me to allow his name, and some mention of what he did in behalf of the Church to be omitted from this history.

George P. Rex was born in Philadelphia, September 2nd, 1813. After leaving a Classical School in Philadelphia, he placed himself under the instruction of Dr. George McClellan, father of Gen. George B. McClellan, as a medical student, and soon after entered Jefferson Medical College, from which he graduated in 1834, be-

ing, as you will see, not quite twenty-one years of age. In that same year Dr. Rex settled in Clover Hill, and began the practice of Medicine. In 1836 he married Gertrude V., daughter of Jacob Williamson, Esq. In 1837 he moved to Reaville, or Greenville, as it then was called, where he remained until 1856. During this period of nineteen years, his skill and faithfulness secured for him a large practice, and won for him the esteem of the medical profession of the county, of whose organization he became a member as early as May 3rd, 1836, and was made its Treasurer in 1850, and one of the board of censors from 1848 to 1853.

"Dr. Rex, and his wife," so stands the record, "presented themselves before the Session of this Church September 6th, 1838, and were received into the fellowship of this church on profession of their faith in Christ." The pastor at the time was the Rev. David Hull. Mrs. Rex being still with us, she heads the list of the living members of this church, and precedes the next living member by a period of eight years. She has now entered upon the sixty-third year of her Church membership, though it should be added, that for a portion of this time she has lived in other communities, and held membership in other churches.

March 10th, 1838, Dr. Rex was made a member of the "Committee appointed to solicit subscriptions for erecting a new meeting house, which was to be located at or near Greenville. It was subsequently decided to build by contract, and the Committee to contract for the building was appointed August 18th, 1838, consisting of John Hagaman, George F. Wilson, Gideon Quick,

Jacob W. Schenck and George P. Rex. At the same time a Committee of three was appointed to revise and file all the proceedings of this congregation regarding the erection of the Church, John Hagaman, Peter P. Quick and George P. Rex were the Committee thus appointed. This Committee had the disposal of the Old Meeting House, and was the Building Committee of the new. Dr. Rex was at the same time a member of the Board of Trustees, and the whole proceedings concerning the building of the New Church were recorded by him. Thus early in life, he became intimately identified with the interests of this Church.

In 1856 he removed to Perry, Ill. While there he became identified with the educational interests of the State. In 1861 he entered the service of the Government as Surgeon of the 33rd Illinois Infantry, and served throughout the conflict as Division Surgeon and Medical Director. After the war, he resided in Selma, Alabama, where he held positions of great responsibility under Government appointment during the presidency of General Grant.

We have to do, however, with his connection with this Church, rather than in other departments of usefulness. In 1871, his health failing, he returned to Reaville, where he resumed his connection with this Church, October 14th, 1871, by certificate from Presbyterian Church of Selma, Alabama, as well as the practice of medicine.

April 27th, 1872, he was ordained to the office of Ruling Elder, together with John Y. Bellis and Abraham J. Prall, during the pastorate of Rev. John H. Scofield. Dr. Rex was chosen Clerk of the Session Feb-

ruary 28th, 1874, and the minutes of the Session were written by him for many years. February 28th, 1885, Dr. Rex, "on account of increasing years and infirmity," handed in his resignation as Clerk of Session. His last meeting with the Session was March 1st, 1884. But on the 5th of September, 1885, he was requested to prepare a minute on the death of Elder Zebulon Stout. He complied with this request, but being too feeble to attend the Session, December 5th, 1885, he sent in the minute, containing expressions of high appreciation for the Christian character of Brother Stout, and deep sorrow on account of his death. This appears to have been the last service he performed for the Session. Dr. Rex had the honor of being chosen President of the Hunterdon County Bible Society, August 15th, 1876, to preside over its meeting the following year.

Dr. Rex departed this life July 12th, 1889, having been a member of this or some other Church for upwards of fifty-one years, and a Ruling Elder upwards of seventeen years. Honorable as such a record is, I am persuaded that the most beneficent and lasting service which he rendered the Church and the Master, was either as teacher in, or Superintendent of the Sabbath School. It is deeply to be regretted that the records of our Sabbath School, except for a few recent years, are not to be found. For this reason we cannot state with accuracy, the years of service he rendered our School, but it is known that he was thus actively engaged for many years before leaving for the west, and again after his return in 1871. From that date, up to the time he was en-

feebled by age, I believe he was the Superintendent of the School.

After such a career, we may with propriety close this tribute by quoting a sentence from a local paper, published at the time of the Doctor's death. It is this: "After a long and useful life, Dr. George P. Rex goes down to the grave, leaving behind him the memory of an honored career, and a record that is bright with good deeds."

THE SEVENTEENTH PASTOR, REV. JOHN R. KUGLER,
1890—1900.

After the resignation of Mr. Potter, the Church was without a pastor from December 22nd, 1889, to April 1st, 1890, when I took charge of the Church as pastor-elect. During the interval between pastors, the usual method of supplies and candidates was adopted for filling the pulpit, the supply most frequently called upon was my college professor, Rev. Henry C. Cameron, D. D., of Princeton. Among the candidates were Rev. Theo. E. Montgomery, and myself, at the time pastor of the First Presbyterian Church of Hoboken, N. J. I first occupied the pulpit January 12th, 1890. By order of the Session, a congregational meeting was held February 4th, 1890, for the purpose, if the way be clear, of calling a pastor. At this meeting the Rev. Charles W. Pitcher of the Kirkpatrick Memorial Church, being Moderator of the Session, presided. Theodore F. Swarer was chosen Secretary. The only nomination made was myself, and the nomination was followed by a unanimous vote to the pastorate of the Church. The call thus made named

\$800 as the salary to be paid semi-annually, together with the free use of the parsonage during my pastorate, and a yearly vacation of three weeks. The call was thus made out and signed as directed by the congregation, by

WILLIAM G. HILL,
CALEB F. QUICK,
Elders.

JOHN E. HOLCOMBE,
LEWIS SUTPHIN,
Deacons.

JOHN B. LOWE,
THEODORE F. SWARER,
Trustees.

Elders Hill and Quick were appointed Commissioners to prosecute the call before Presbytery.

On being officially notified of the call, I expressed willingness to accept it.

The Rev. T. E. Montgomery supplied the pulpit March 1st. At this date, on invitation of Session, he acted as Moderator of the same, at which time Eugene Latourette was received, on examination to the membership of the Church. On invitation I occupied the pulpit March 16th, and took charge of the Church from April 1st as pastor-elect. The Presbytery of New Brunswick, in session at the Third Church Trenton, April 8th, received me on letter from the Presbytery of Jersey City, and on examination as to my reception of the standards of the Church. At this time the Presbytery placed in my hands the call from the Amwell First Church, which being accepted by me, arrangements were

made for my installation. This was ordered to take place May the 27th, 1890, and the following persons were appointed to perform the service: The Moderator of Session, Rev. Charles W. Pitcher, to preside and propose the constitutional questions; the Rev. George S. Mott, D. D., of Flemington, to preach the sermon; Rev. William M. Wells, of Amwell United First, to give the charge to the pastor, and Rev. William W. Wolverton, of the Second Church of Trenton, to give the charge to the people. On the day appointed, the Committee performed the duty assigned, except that the Rev. George Ingram, of Trenton Fifth, as alternate, gave the charge to the people. The day was auspicious, the audience large, and the service full of interest to all.

The first meeting of Session after my installation was held May 31st. At this meeting all the Elders were present, viz: Caleb F. Quick, William G. Hill, Abraham J. Prall, James P. Chamberlin and Martin J. Bellis. At this time the following persons presented themselves before Session, and after examination, were received into the membership of the Church, viz: Alfred Reasinger, Ira Hill, Joseph Higgins, Bessie Hill, Lena Wyckoff and Jennie V. C. Staats. The following day, June 1st, these persons made a public profession of their faith and promise of new obedience, and baptism was administered to all except Miss Staats, who had received this rite in infancy.

The pastor's wife, Mrs. Annie Cramer Kugler, was received by letter from the Presbyterian Church of Hoboken, on Saturday. At the same time Elder Martin J. Bellis reported that Mrs. Margaret, wife of Jacob Case, of

Three Bridges, who had long been confined to her home by sickness, was desirous of being received into the membership of the Church, whereupon, the Session decided to meet with her at her home on Sabbath afternoon, and if the way be clear, receive her to the Church and the Sacrament of the Lord's supper. At the time designated, the Session, with members of their families, met with Mrs. Case, and after examination admitted her to Church membership, and the sacrament of the Lord's supper being duly administered for her especial benefit.

Annie Higgins Case, daughter of Mrs. Margaret Case, being unable to meet with the Session on Saturday, was received Sabbath morning, June 1st, and the Sacrament of baptism was administered to her along with others received on Saturday. At a meeting of Session held December 6th, 1890, the pastor laid before the Session the cause of Foreign Missions. The members of Session were urged to give this great cause prayerful consideration, and appealed to them to increase their own gifts to this and the other causes of beneficence, and likewise to make an effort to enlist the co-operation of the members of the Church to take a deeper interest in the causes represented by the various Boards of the Church.

This action is deserving of mention here at the beginning of my pastorate, because I had decided to lay stress on this department of usefulness and growth during my pastorate. In this endeavor I had the most cordial and constant co-operation of Mrs. Kugler. And the records show that what growth in beneficence was secured by the Church, was rather with the Christian women of the Church, in and through their missionary societies,

than by the whole Church as a part of its organic work. And here, it was rather by securing a larger number of contributors, than by larger *contributions* from any individual members. At the same meeting of Session, it was decided to observe the Week of Prayer by the Church, and to follow this service with evangelistic services.

The regular quarterly meeting of Session was held February 28th, previous to preparatory service. To avoid lengthening this history, already much longer than designed, the following meetings of Session will be stated with less detail of organization, than has been given under the preceding pastorates. At the meeting of Session Robert Boyd and Elizabeth P., his wife, was received by letter from the Reformed Church of Clover Hill. At the same time Mrs. Josephine, wife of Henry Daniels, Miss Florence A. Boyd and Howard C. Sutphin were admitted to Church membership on examination.

George H. Hoesfall and wife were at their own request dismissed to the Presbyterian Church of Franklin, Pa.

As the result of the effort for increased beneficence our first report to Presbytery showed a total of \$244 for the work of the various Boards of the Church, of which \$112 was for Foreign Missions. Of this sum the Women's Society contributed \$75. While the money they raised for the Home Board, was divided, so as to aid the Church in making up its allotment for Synodical Home Missions. The other Boards were all aided. The Congregational expenses were for salary \$800, and incidentals \$401.

The total membership reported was 157, which was greater than the number on the grounds. Received during the first year, 11 on examination and three by letter; and two were dismissed by letter to other churches.

June 6th, 1891, Session received Cornelius Miller and Mary Whitenack, his wife, by letter, from the Reformed Church of Three Bridges, and at the same time dismissed Mrs. Abbie G. Wyckoff and John, her son, to the Reformed Church of Raritan, and Mrs. Mary Prall Phillips to the Amwell Second Church. The pastor reminded the Session of the fact that at the Congregational meeting March 30, he had obtained leave of absence for four or five months, that he and Mrs. Kugler might visit Europe. This was asked and granted on condition that he supply the pulpit at his own expense during his absence, excepting for the three weeks granted for his vacation. He now informed the Session that he had engaged for this service the Rev. Alexander McWilliam of the Reformed Church, residing at Somerville, and at present without charge. The selection met with the approval of Session. The first meeting of Session after this period of absence was held December 5th, at which time Charles H. Snook (colored) was received on examination to Church membership; and by letter Session received from the Reformed Church of Queens, L. I., John L. Burke, and Sarah, his wife, and Pearl, their daughter; also Morris W. Robinson and Lizzie J. Stiger, his wife.

The pastor reminded Session of the death of Elder Wm. G. Hill, which had occurred during his absence in Europe. The pastor and Elder Quick were appointed a

Committee to bring in a minute in the near future, on the death of Mr. Hill.

Sabbath morning Elmer White was admitted, after examination, to Church membership. Both he and Charles Snook received baptism previous to the administration of the Lord's supper.

January 31st, 1892, a letter of dismission was given to Jonathan T. Conover to the First Presbyterian Church of Washington, N. J. March 5th Charles T. Hockenbury, Ellen Cora Young and James Woodburn Wilson were received on examination to the membership of this Church. At their public profession, Sabbath morning, Mr. Hockenbury and Miss Young received the rite of baptism.

Mrs. Sarah Catherine Hill, wife of Lewis Huff, was received on certificate from the Reformed Church at Clover Hill, and Mrs. Anna Munson, wife of Woodburn Wilson, from the Reformed Church of Three Bridges.

The Committee appointed to bring in a minute on the death of Elder Hill reported at this meeting, substantially, as follows:

Resolved, That in the death of Elder Wm. G. Hill, which took place August 21st, 1891, this Church has lost a most worthy member and faithful office-bearer. This faithfulness was shown during the entire period of his official life, extending over more than twenty-one years, from March 20th, 1870, to the date of his death.

Second. We regarded him as a man wise in counsel, strong in faith, with an exalted sense of the responsibility of his office and unswerving in his devotion to duty.

(As illustration: See his action in refusing to put a motion when out of order, in case of Rev. Beekman).

Third. We, the surviving members of Session, have been deeply impressed by the sincerity of his piety, shown by his zeal for the Church and the Master. We shall deeply miss his godly example and encouraging presence.

The report was adopted.

Closing the second year we reported to General Assembly, a small increase in membership and also in the sum paid for congregational expenses, caused chiefly by putting a new furnace in the parsonage, which was granted when the pastor and his wife agreed to pay fifty dollars on the same; fifty-seven was the sum paid by them. It is regretted that there was a small decrease in the beneficence of the Church as compared with the previous year. At the beginning of our third year with the Church the Session granted, April 4th, 1892, the following letters: to Theodore F. Swarer, dismissing him to the Presbyterian Church of Clinton, N. J.; to Joseph S. Higgins and Lizzie, his wife, to the Reformed Church of Branchville, N. J.; May 25th, to Miss Hannah Swarer to the Presbyterian Church of Clinton, and to the Misses Caroline V. D. and Catherine Case to the Presbyterian Church of Flemington.

June 4th, Session received on examination Augustus Lebler and Augusta, his wife, and on certificate, Mrs. Mary Elizabeth Kane from the First Presbyterian Church of Roselle, and June 5th, Mrs. V. D. S. Hill, wife of Horace Herder, from the Presbyterian Church of Pennington. July 24th a letter was granted Mrs. Mary

L. Karkuff, wife of Jacob, dismissing her to the Reformed Church of Annandale, N. J.

September 3rd, Robert R. Smith was received on examination to Church membership. September 11th, the Session convened at the residence of Mrs. Low, and sitting at the bedside of her very sick grandson, received him, on examination, into the Church and to both Sacraments, which were then administered.

November 2nd, certificates were granted Mrs. Anna Munson, widow of the late Woodburn Wilson, dismissing her to the Kirkpatrick Memorial Church, and to John L. Burke, Sarah E., his wife, and Pearl, their daughter, to the Williams Avenue M. E. Church, Brooklyn, N. Y.

December 3rd, Mrs. Julia E., wife of Charles F. Creveling, M. D., was received by letter from the M. E. Church of Phillipsburg, N. J., and Mrs. Jane Ann Quick and Jesse B. Conover were received on examination to membership of this Church.

March 3, 1893, a letter was granted Mrs. Hannah M. Smith to St. Paul's M. E. Church, Trenton, N. J. At the same time William B. Prall, Jr., was received into this Church on examination, and John Young by letter from the Reformed Church of Branchville, N. J. March 12th, Mrs. Edward H. Stout, nee Susie E. Hoagland, was dismissed by letter to the Presbyterian Church of Lambertville, N. J.

March 31st, for the year, the record is six received on examination and four by letter, while thirteen were dismissed to other churches, and three died, leaving a total

of 150. At the same time the Church made decided gains in beneficence in all departments.

The Session granted a certificate July 23rd, 1893, to Mrs. Gertrude V. M. Peterson, dismissing her to the Second Reformed Church of Somerville, N. J. Mrs. Peterson had left the Church in 1891, but did not call for her certificate until this time. It should be added that Mrs. Peterson had served the Church as organist and leading soprano for many years, with great faithfulness and efficiency, and her removal from us has been felt as a severe loss to the Church.

August 19th, letters were granted to Deacon John Emilie Holcombe and his wife, Emma A. Skillman, to the Presbyterian Church of Flemington. August 23rd, Mrs. Rhoda F., widow of Paul Quick, was dismissed to the Presbyterian Church of Hopewell. On the 30th, Henry C. Kline and his wife, Jennie C. Young, from the Reformed Church of Branchville. At the same time the pastor informed Session that Miss Bessie Smith, who had been organist since the removal of Mrs. Peterson, was about to leave the community, and asked Session to appoint a Committee to secure some one to fill her place. Elder Wm. J. Bellis and I. S. Lowe were made such Committee.

December 22nd, Mrs. Cora L. Smith, wife of D. Whitney Smith, was dismissed to the Second Presbyterian Church of Princeton. The Music Committee reported that they had engaged Miss Bessie Hill to take the place of organist in the Church.

At this meeting of Session it was decided to observe the week of prayer as has been our uniform custom, and

to follow this with such evangelistic services as may seem advisable.

January 28th, 1894, the Session granted certificates to Abraham W. Prall and Mary Elizabeth, his wife, to the Kirkpatrick Memorial Church. February 18th, the same to Miss Bessie Smith to the Presbyterian Church of Flemington, and March 3rd to Miss Mary Elizabeth Kane to the Church of Roselle, N. J.

At this time Elder C. F. Quick was reappointed to act with the pastor in the cause of Foreign Missions. The year closed with only two received, while eleven were dismissed to other churches and four had died, giving a total of 139 members. Over against this painful fact was the cheering one, that there was a small increase all around in offerings for the spread of the gospel.

July 2nd, 1894, the Session received from the M. E. Church of Flemington Samuel Griggs, Georgianna, his wife, and Belle C., their daughter; also Margaret Hill Polhemus, wife of Isaac Lowe, and Alice Van Marter Polhemus, wife of Johnson B. Pierce, from the Reformed Church of Clover Hill. Anna A. Sutphen was received September 1st, on examination, and December 9th, Mrs. Mary C. Karkuff, from the Reformed Church of Annandale. At the same time the Session determined to observe the week of prayer, and follow with evangelistic service, as called for.

The pastor convened Session December 16, and reminded the members of the serious illness of Rev. Wm. M. Wells, of Amwell United First Church, and asked the privilege of rendering that Church a voluntary service for one Sabbath, as was being done by other churches

and pastors in the Presbytery. This was cheerfully granted by the Session, at the same time agreeing to hold a prayer service in the absence of the pastor. This service was rendered for Brother Wells the first Sabbath of January, 1895. A similar arrangement was made for Rev. W. H. Filson and the Church at Frenchtown, during the following summer.

According to the decision of Session, the week of prayer at the beginning of the year was followed by evangelistic services for seven weeks. These services resulted in a quickened interest among the members of the Church, and the addition, March 2nd, 1895, on examination and to both sacraments, John H. Swarer, Wilmina Rounsaville, wife of J. K. Rounsaville, Robert Smith, Charles Crounce, Samuel Gano, Samuel Hall, Elizabeth E. Walker and John V. Hoagland; and to the Lord's supper only Elizabeth H. Conover, wife of John H. Swarer, John Q. Williamson, Mary Ann Sloff, his wife, and William H. Housel, and by letter, Emeline Conover, wife of Peter, from the Reformed Church of Clover Hill, Emily V. Conover, wife of Charles D. Wyckoff, from the Reformed Church of Readington; and March 3rd, Peter H. Conover and William H., his son, and Sarah Taylor to both sacraments. These persons made a public profession of their faith in Christ and entered covenant to serve him, before the administration of the sacraments, Sabbath morning.

The yearly report to Presbytery showed our largest increase in membership and again an increase in the offerings of the Church for the spread of the gospel, especially in the foreign field. The sum reached for Foreign Mis-

sions was \$119, the largest sum for this cause in the history of the Church. For all these blessings, the Church, and especially the pastor and his wife were very grateful. And while our Sabbath School reported only 102 members, there were in the School thirty scholars who were Church members.

The Session received April 20, 1895, on examination, Cora B. Rounsaville and Mrs. Cornelia R. Smith, wife of Mahlon Smith, Jr., and by letter, Mrs. Mary Ella Holt, wife of W. Y. Holt, from the Presbyterian Church of Flemington, and William B. Dungan and Phoebe, his wife, from the Kirkpatrick Memorial Church. At the same time Barton Huffman and Sarah R. R., his wife, were dismissed to the Kirkpatrick Memorial Church. As the pastor had obtained leave of absence, in order that he and his wife might again visit Europe, on terms similar to those of his first visit, he informed the Session that there would be uncertainty about his reaching home by the first of September, the Session, by unanimous vote, agreed that the communion service be deferred from the first to the Second Sabbath of that month, so that, if spared, he might be with them. The Session was informed that the Rev. Mr. Todd, of Cranford, N. J., an unemployed minister of the Reformed Church, had been engaged to take charge of the pulpit, during the pastor's absence, and this was approved. At the meeting of Session, October 6th, a letter was given Mrs. Mary A. Wilson, wife of Aurthur Hoagland, to the Reformed Church of Long Branch, and to Stephen A. Staats and Martha V. Gulick, his wife, to the Reformed Church of New Brunswick.

October 27, certificates were granted Mrs. Ada Hill and Lizzie Hill, her daughter, to the Presbyterian Church of Flemington, and to Samuel Hall, to the Reformed Church of Neshanic, and Florence Boyd, to the Kirkpatrick Memorial Church, while at the same time we received Mrs. Elizabeth Dungan from that Church. Mrs. Jennie C. V. Staats was dismissed to the Presbyterian Church of Doylestown, Pa. The week of prayer and all other means of grace were observed and used with conscious faithfulness, unless it be while the pastor was absent. But with all this, the year has been one of decrease, rather than increase, in all departments, so far as numbers may express the conditions. July 5th, 1896, Mrs. Hannah Hoagland Wiggins was dismissed to the Presbyterian Church of Doylestown; December 5th, Mrs. Horace Herder was dismissed to the Reformed Church of Readington.

The conditions of this Church above expressed, extended to the neighboring Churches, the Amwell United First, and the Kirkpatrick Memorial Church.

The pastors of the same, the Rev. Samuel H. Potter and the Rev. George W. S. Wenrick and myself agreed to unite in an effort for more aggressive work. In this we had the cordial co-operation of our respective Sessions, and of our people as well. The plan was for all to unite in a service at one of these churches one night, and at another the next, thus keeping up a continuous inter-church service. This was commenced November 8th, and was continued for four weeks, at which all the pastors were present with one or two exceptions, and preached for each other. The audiences were large, the

people were deeply interested, and blessed results followed immediately in the Memorial Church and in the others the good influences were abiding, and the ingathering came following the week of prayer.

The Session gave a certificate, February 7th, to Mrs. Anna, wife of George R. Hill, dismissing her to the Presbyterian Church of Flemington, and to J. Jacob Kisz, to the German Evangelical Church of Paterson, N. J.

March 6, 1897, the following persons appeared before Session, and after examination, were admitted to the sealing ordinance of baptism and the Lord's supper, viz: Mrs. Nancy Crouce, wife of William, Sarah Mowry, Eleanor Griggs and Alexander Stryker; and the following having received baptism in infancy, were admitted to the Lord's supper, viz: Myrta Bellis and Anna W. Sutphin.

It seems to the writer worthy of mention that one of the above number, Mr. Alexander Stryker, was at the time of his reception into the Church seventy-five years of age. During my entire pastorate, of over forty years, this is the only person received into the Church of so great age, and only one other as old as seventy. And it may be added that both these aged disciples were blessed with godly, faithful and praying wives.

During the year now closing a new organization in the church was constituted, which has already accomplished much and has the promise of greater things.

Mrs. Kugler having enlisted the assistance of Mrs. M. J. Bellis and Miss Fulper, a teacher in the public school, gave notice for the children to meet in the after-

noon of November 21st, 1896, at the home of Mrs. William Cronce, in order to organize a Children's Mission Band. On the day appointed, owing to the inclement weather, Mrs. Kugler found herself alone with a small number of children. However, she proceeded to effect the organization, acting herself as President, and appointed Mrs. Bellis as Treasurer, and Miss Fulper as Secretary. The ten children present were so delighted with the exercises of this first meeting that the numbers increased rapidly and by close of the Church year at the end of March following, the Band numbered twenty-eight members. And the contributions up to this date amounted to three dollars. It was enjoined upon the Children from the start to earn the money they contributed, and at each meeting a time was set apart for these little ones to tell how they had earned their money. This awakened so much interest among the children, that at length it reached the parents and extended beyond the Church. Some one related this to Miss Petrie, Editor of the Children's Department, in the Home Mission Monthly of the Woman's Board, who wrote, asking for an account of the method and its working, and published the same at length in that magazine. It was decided, by the Band at the beginning, to send their money for the School at Juneau, Alaska, to aid in securing education, and especially religious instruction, for these benighted American children. The Band was invited, each year, during the summer, to hold a meeting at the parsonage. Here, after the exercises, refreshments were served under the green trees on the spacious lawn. Their enjoyment from this, and the exuberance of childish glee

showed plainly that a Mission Band was a thing of life and joy.

After the first year Miss Fulper took a school elsewhere; Miss Anna Everitt was selected to fill her place. She continued the faithful and efficient Secretary until the close of my pastorate.

In 1898 Mrs. Kugler organized a Baby Band, which by the end of the year had twelve members, and made a contribution toward reducing the debt on the Board of Home Missions. At the close of the same year, March 31st, 1898, the Band honored the pastor, by taking his name, being after this known as the Kugler Mission Band. The contribution of the Band to the work at Juneau at this time was eight dollars. In 1899 and 1900, the contribution was for each year \$10, making in all up to this time, the time of my last report, \$31 to the Mission Work in Alaska. The Band continued its meetings and exercises with unflagging interest to the close of my pastorate. Mrs. Kugler has looked upon the Band as her crowning joy, and small as the sum is in the aggregate, let me remind you that \$10 a year is a larger sum than the entire Church gave to Home Missions in the early sixties. Evidently organized, faithful and persistent efforts are needed; and such efforts will secure the funds for the spread of the gospel.

The death of Deacon Lewis Sutphin occurred during the year. Upon his death the Session took the following action:

Lewis Sutphin united with this Church April 4th, 1863, during the pastorate of Rev. J. H. Janeway. He was ordained to the office of Deacon, March 2nd, 1870,

Rev. N. L. Upham being the pastor. He died after a painful and protracted illness, July 2nd, 1898. He was sustained during that sickness through an unwavering faith in his Redeemer, and a blessed hope of immortality. And further; be it

Resolved, That we bear testimony to his faithfulness as a member and office-bearer in this Church, which in his death has sustained a serious loss. And further, by his departure we are called to increased devotion to his Saviour and ours. Ordered that a copy of these resolutions be handed to his afflicted family, with assurances of our sympathy, and that this minute be placed on our records.

Instead of growth, there was decrease during the year in the total membership of the Church, and also in the sum given to support the Church, as well as the offerings for the use of the Boards of the Church.

The Presbytery of New Brunswick was invited, at its Spring meeting this year, 1898, by the Church, to join in celebrating its One Hundred and Sixtieth Anniversary. The Rev. Samuel M. Studdiford, D. D., of the Third Church, Trenton, a college and seminary friend of the pastor, was appointed to represent the Presbytery at this celebration. The pastor must confess that at the time very little preparation had been made for this service, which was set for June 1st. In fact, it was contemplated as more of a commemoration service, with a brief statement of the pastorates and their accompanying dates, than an occasion of commensurate historical importance. But when once he began to search for these facts, so many unrecorded and forgotten things in the

Church's history were discovered, that he was led to go on with his investigation and to the best of his ability produce a history of the Church. The result has been told in the preceding pages. Even the date itself must be changed. The minutes of the Presbytery had recorded, time without number, the organization of the Church as taking place in 1738. But as has already been stated, the Church, as organized, was found on the records of the Presbytery of Philadelphia, in 1737. How much earlier, we do not know, because for several years the records of that Presbytery are no longer in existence.

But when June 1st, 1898, came, we had a charming day, and the attendance of a large congregation and many invited guests. Among these were several former pastors and former members of the Church.

According to the programme, the pastor opened the exercises with an historical sermon. Then our invited guests and a large number of the church people partook of a very excellent luncheon, prepared by our ladies for the occasion.

After this we had a delightful hour of after-dinner speeches. We listened to these with great pleasure. Among them were Dr. Studdiford, from the Presbytery, former pastors, Rev. N. L. Upham, Rev. John H. Scofield and Rev. J. W. P. Blattenberger, D. D.; also Oliver P. Rex, M. D., one of our boys, and a former member of the Church.

In the afternoon visiting clergymen took possession of the exercises, and insisted on another discourse from the pastor.

In the evening the programme was delightfully carried out. John L. Connet, Esq., of Flemington, gave us a most stimulating address on the Mission of the C. E. Society.

Dr. Blattenberger delighted and helped the Woman's Home and Foreign Missionary Societies by an address full of fact and force on the great work in which they are engaged.

The history of the Church was thus very auspiciously placed before the public, but its work was really only well begun. Not until the close of his pastorate in 1900 could the pastor feel he had been over the field. Since that day, while engaged as he has been able in revising what he had already written, he has made many additional discoveries, which have enlarged, and he hopes, greatly improved the whole. To go back to the work itself—the Session decided June 19th, 1898, to return to the custom of former pastorates, and suspend the evening service until in September. September 3rd, Emma J. Johnson, wife of William B. Prall, Jr., was received from the M. E. Church of Linvale, N. J. December 3rd, Elizabeth S. Hall was received on examination to Church membership.

In making out the report, April, 1899, while there had been losses in other respects, the pastor was delighted in being able to report the largest gift to Home Missions, and the largest total sum for the work of the Boards in the history of the Church, viz: \$70 in the former and \$260 for all causes.

June 3rd, 1899, Laura Ent, wife of Howard Sutphin, was received to the membership of the Church by

letter from the Baptist Church of Flemington, N. J. June 16th, letters were given to John J. Hall, Theodosia, his wife, and Elizabeth, their daughter, dismissing them to the Presbyterian Church of Flemington. During the early fall, a number of clergymen and Christian workers met at the Baptist Church of Flemington, of which the Rev. Mr. Sagebeer was pastor, and organized what was called an Evangelistic Campaign in Hunterdon County.

The plan contemplated holding interdenominational cottage prayer meetings in every available center throughout the county, every Monday evening. It asked for the appointment of two managers for each locality, whose duty should be to secure a house for the meetings, and appoint a leader. The pastor brought this movement to the attention of the Session October 15th, and it received their sanction. With the approval of the Session it was set on foot in this Church. The people throughout the congregation responded heartily and sustained their respective meetings for many weeks. Men took hold and worked with great faithfulness who had hardly done any work of the kind before. This was a uniform experience among our people, and a similar testimony was given elsewhere to the interest with which these meetings were sustained. There was thus awakened a truer sense of personal responsibility, and a revival of interest delightful to behold. It cannot be said that the immediate result was any large increase in membership, but an awakened Church with increased activity are blessings to be thankful for. A similar movement was organized by the Presbytery. However, when

the year closed, it was with a small decrease in our work of beneficence, and no increase in our membership. Yet we are persuaded that all honest efforts that secure the co-operation of the whole Church, work for the establishment of the Kingdom.

December 2nd, 1899, the Session received by letter from the Baptist Church Mrs. John Ent.

The Session having felt the importance of adding to its number, gave official attention to this matter March 3rd, 1900, and on the 31st of March, appointed Sabbath, April the 8th, as the day when nominations would be made, and if the way was clear, hold the election on that day.

The Session also agreed, March 31st, on three persons with whom they would hold conversation, and endeavor to secure their consent to allow their names to be placed in nomination. On the 8th of April the pastor laid the action thus far taken before the congregation, and at the same time gave a brief statement of the essential qualifications for the office of Ruling Elder. After prayer Elder C. F. Quick placed in nomination the following names, already agreed upon by the Session, viz: Alvin Hill, Isaac S. Lowe and Johnson B. Pierce. Elder A. J. Prall seconded the nominations. Mr. Pierce declined the nomination, but yielded to the request to allow his name to stand for the present.

Opportunity was given to the members of the Church to make additional nominations. No other nomination was made.

The Moderator then presented each nominee separately, and called for a vote, by the holding up of the

right hand by the members of the Church. Each nominee was unanimously elected.

The Moderator then announced that if the way be clear the ordination and installation of the Elders-elect would take place next Sabbath morning.

After sermon, April 15th, the pastor reminded the Church of its action on last Sabbath and stated that we would now proceed to the ordination and installation of the Elders-elect, if there be no objection.

Whereupon, Johnson B. Pierce renewed his request to be allowed to withdraw his name, which request was granted with regret by the members of the Church.

Alvin Hill and Isaac S. Lowe then presenting themselves before the Congregation, and answering affirmatively the constitutional questions, and the Church also answering affirmatively, by holding up the right hand, Alvin Hill and Isaac S. Lowe were set apart by prayer and the laying on of hands by the pastor to the office of Ruling Elder. During the ordination prayer the Elders, with the pastor, stood around the candidates, and at its close, each one extended to the newly ordained Elders the right hand, saying: "We give you the right hand of fellowship, to take part with us in this office."

In the very month in which the first steps were taken for enlarging the Session, the Church lost by death its Senior Deacon, Mr. John Quick.

Deacon Quick's death was a great shock to the Church, it having occurred without previous sickness, and during sleep on the 14th of March, 1900. His dying moans were heard only by his wife, who was alone with him in their home.

The action of the Session, on his death, was delayed until July by the pastor's sickness. The essential statements of that action were as follows: John Quick was the son of Gideon Quick and Sarah Fisher, his wife, his mother being one the two first teachers in our Sabbath School. His grandfather was John P. Quick, an Elder in this Church.

Mr. Quick was born July 17th, 1820, therefore being nearly eighty years of age when he died. He and Frances Holcombe were united in marriage at Mount Airy, November 30th, 1842. He and Mrs. Quick united with this Church April 11th, 1846, under the pastorate of Rev. Benjamin Carrell. He was ordained to the office of Deacon March 20th, 1870, Rev. N. L. Upham being pastor. This venerable couple celebrated their golden wedding November 30th, 1892.

Mr. Quick was a warm and generous friend of his pastor, and a liberal supporter of the church, not only in its annual expenses, but always ready to join, and often to lead in movements for improving the Church property. The Session bore hearty testimony to his liberality as shown throughout his life; also to his devoted interest in all her service; as also to his faithful discharge of the duties of Trustee from 1851, and for many terms afterward; to his fidelity as Treasurer of the board from 1877 to 1888, during which period he was often called to bear heavy burdens for the Church, and finally for his gift of \$500 to the Church, to become available at the death of Mrs. Quick.

In behalf of Session,

JOHN B. KUGLER, Modr.

On the Sabbath following the ordination of these Elders the pastor's sickness began, which resulted in his breakdown and withdrawing from the pastorate of the Church. For this reason I may be pardoned for its mention here. I preached at the morning service April 22nd, 1900, with unusual earnestness and conscious ease. Not until evening did I realize my approaching sickness. Before the hour of service I was constrained to send word to the Church that I would be unable to serve them, but then thinking it only a cold that disabled me, and in a few days I could return to the work. It was otherwise ordered. The cold developed in grippe, and grippe was accompanied with pneumonia. Then came a long struggle for life. While others were more than anxious I never lost hope of final recovery.

Yet when two neighbors sat through an entire night on the piazza unknown to my family, expecting every hour would announce my death, to be on hand to render help to Mrs. Kugler, I must admit my case to have assumed a critical stage. I am grateful to Almighty God that He was pleased to extend His hand of mercy. I fully believe He often, if not always, disposes the hearts and hands of His people to do His service. The Church truly did what it could for my recovery. The skilled Dr. Leidy, of Flemington, and Dr. Oliver P. Rex, of Philadelphia, who was spending a few days at his mother's home for needed rest, also most kindly and efficiently exercised in my behalf his healing art. A trained nurse did what she could. Johnson B. Pierce, David Huffman and Morris W. Robinson watched beside my bed many a night. Mrs. William Pierce came

after the nurse left and served me faithfully and wisely. Above all, and I think best of all, was the exhaustless care and always timely and loving helpfulness of my devoted wife. My son and his wife did what they could, while home duties were calling them away from me. So to the joy and gratitude of us all the relief came.

This sickness began the 22nd of April; not until the first Sabbath in July was I able to return to my pulpit. My physicians had advised me of the necessity of resigning my charge and quitting the work. This was more than, at the time, I could accept. To gain the health needed for continuing in the service of my Master, we spent many weeks at the Clifton Springs Sanitarium. The strength acquired was only temporary. It would not endure the strain of daily service. A few weeks made this evident. Sabbath morning, October 7th, I gave notice of my purpose to request Presbytery to release me from my charge. The usual steps were taken. The Congregation with manifest regret appointed Commissioners to unite with me at the Presbytery meeting at the intervals of Synod at Atlantic City to ask for the dissolution of my pastoral relation with the First Church of Amwell. This took place October 17th, the action to go into effect November 11th, 1900. Soon came the sad day on which was broken the *official* bond. We held a communion service in the morning, when we broke bread together and partook of the cup. The older people had in the former part of this service received an especial message. Then we sang "Blest be the tie that binds."

In the evening the message and the whole service were

for the young people. The Church was completely filled. During this service the unwavering attention, the intense interest, the enthusiasm, the manifest kindness were all so abounding that it was not in nature to allow the emotion of sadness to prevent emotions of joy and gratitude for the kindness showed at this parting service.

Following these closing services, there remain a few facts to be gathered and stated.

When I took charge of this Church, one aim I set before myself was to do my very best to reach the comparatively small number not in Church fellowship. The record of this endeavor has already been given. I am free to say the result was not up to my desire. Stated in figures, we received into the Church on examination 50, and by letter 40. And yet the number who died during my pastorate, the number dismissed to other churches, and the number put on the list of absent members reduced the membership of 157 to 114 when I left. This is to me sad, although it follows a long existing example. It may be added that new churches on territory formerly under this Church are ever reducing our membership. Yet I believe there is a better day coming for this venerable Church.

Another aim set before myself was to lead the people to closer fellowship with the Master, and to a more liberal consecration of their means to the spread of the gospel. The gain was gratifying and gave reason for gratitude to the blessed Master. In this department of Christian activity and liberality, Mrs. Kugler co-operated with me to the fullest extent. It is impossible to

express Christian activity by tabulated statements. These however may be indexes of efforts for the Master, and sometimes are useful.

In this work collections were annually taken for all the eight Boards of the Church, and for the Bible Society also. Only the Boards of Home and Foreign Missions are here tabulated, together with what the Church did in its own behalf. While the importance of all these Boards is recognized, it has been the custom of the Church to do more liberally for the two boards mentioned than for the others. It is deemed sufficient for the other boards to state the sum contributed to the interests they represent in the column of *total* beneficence. The cause standing next in interest to the two mission boards so-called (they are all equally mission causes), is what we designate Synodical Home Missions. In the advocacy of this, we experienced the greatest difficulty in making headway with the people. But understanding its importance, as the people did not, or would not, and as in this case, there was a specified sum indicated by the Synod for each Church to work up to. Mrs. Kugler and myself resolving to reach it if possible, offered to the Church people, if they would give one-half, we would contribute the other half. In this way we succeeded from year to year in reaching the sum asked.

The tabulated statement of the beneficence of the Church, and what it contributed to its own needs is here given. The variation in congregational expenses arises from the fact that in 1891 a new furnace was put in the parsonage. The congregation consented to do this,

when Mrs. Kugler and myself offered to contribute \$50 on the expense. The whole cost was \$149, and we gave more than we promised. In 1891 and 1892 the Church was painted at a cost of \$155. A new roof was put on in 1894, at a cost of \$281.

The columns for Home and Foreign Missions first state what the whole Church contributed. The next two columns show what part of this was given by the Women's Societies. Then we have the total beneficence of the Church, including these and all other objects.

Year.	H. M.	F. M.	W. H. M.
1891	\$39	\$112	\$45
1892	42	93	56(a)
1893	54	111	51
1894	50	112	38
1895	54	119	54
1896	48	98	49
1897	50	111	47
1898	47	98	39
1899	70	107	52
1900	56	101	50
	\$502	\$1062	\$481

NOTE (a)—Here the Women's Home Mission gives more than is set to the whole Church. The explanation is this Society handed over a part of their funds to the cause of Freedmen Sunday School or any other cause that came out very low.

Year.	W. F. M.	Total Beneficence.	Congregational Expenses.
1891	\$75	\$244	\$1401
1892	64	206	1594
1893	73	253	1315
1894	75	256	1355
1895	91	247	1222
1896	68	220	1242
1897	77	245	1495
1898	62	330	1022
1899	71	260	938
1900	67	235	1030
	<hr/>	<hr/>	<hr/>
	\$723	\$2496	\$12605

My third object on which to lay stress, was the cause of temperance. I determined to present this cause to the consciences of the Church people, in the sanest, most forcible manner in my power. It is a real pleasure to me to see that now, twelve years after this toil and advocacy, the influence of this effort abides as a living factor in creating a healthy sentiment, which at times has been translated into telling action.

Another labor of love of mine, a real pet it was and one never spoiled as pets often are, was a Bible Class in connection with the Sabbath School. There was often evidence of interest and study that showed plainly that the class fully shared with me my enthusiasm and pleasure in this effort to know more of the blessed book.

The sexton of a Church, to do his best, will get as much blame as praise, for the reason that too hot for

one is too cold for another. Be it so, I can not bring this record to a close, without saying that during my ministry there has never been any more faithfully served than has this old Church during my pastorate by Mr. William Cronce. In keeping it thoroughly clean, he had the efficient help of Mrs. Cronce. Wisely heated, well and wisely ventilated is the verdict I gladly place to his credit. In addition to this Mr. and Mrs. Cronce made Mrs. Kugler and myself their debtors by the many helpful things they did for us at the parsonage. With this I close the record, excepting the usual personal statement, as I have given of other pastors, and a word about two funerals I was called back to attend after leaving the Church. The very last was that of Mrs. Christianna Wert, widow of the late Jacob Quick. This service was in 1910. Mrs. Quick, with her husband, united with the Church in 1846. This makes her *Church membership sixty-four years*. As she was a member of the Woman's Missionary Society, I asked Mrs. Kugler about her, as I was getting ready for these sad services. Her answer was: "She was a woman who made the world better for having lived in it." This is her tribute. May the Master help us all to do likewise. The other funeral was that of Elder Quick, the account of which is given in an appendix.

Having given a personal sketch of former pastors, it seems fitting that I should do the same for myself. My great-grandfather, John Kugler, came to America from Germany in 1753, being a lad of about 13 years of age. He died at the age of 73 years. My grandfather, also John, lived, when I knew him, in my boyhood, near

Barbertown. He died at the age of 71 years. My father was Joseph Kugler, born in 1804, and died in 1864. My mother was Sarah M. Backer, of the Reformed Church of Lebanon. I was born at Lebanon, N. J., March 5th, 1832, and from the age of 5 years, lived on a farm at Frenchtown until I entered the ministry. I united with the Presbyterian Church of that place October, 1850, being the first person received into that Church on examination. My parents were charter members of the same and my father was its first elder. During my preparation for College I taught school, public, or classical, at different times, entering Princeton College Sophomore Class in 1854, and graduating in 1857. Leaving College I entered the Seminary at Princeton the same year and graduated in 1860.

The first church of which I was pastor was that of Strasburg, Lancaster County, Pa. I took charge of this Church the first Sabbath, May 5th, after leaving the Seminary. I was ordained and installed by the Presbytery of Donegal (now Westminster) June 12th, 1860, and remained until the fall of 1865. Then became pastor of the Musconetcong Valley Presbyterian Church, at that time in the Presbytery of Raritan, N. J., transferred to Newton Presbytery in 1870. I remained until 1883. Then settled in Hoboken, which I left March 30th, 1890. Was called to Amwell First, settled April 1st, was installed May 27th. Pastoral relation dissolved October 17th, to take effect November 11th, 1900.

I was chosen three times as Commissioner to the General Assembly, viz.: To represent the Presbytery of Donegal to the Assembly at Pittsburg, 1865; to represent

the Presbytery of Newton at the Assembly at Saratoga, N. Y., 1879, and the Presbytery of Jersey City at Omaha in 1887.

I was united in marriage July 3rd, 1860, with Sarah Sherrerd, daughter of William and Jane M. Green, of Easton, Pa. Mrs. Kugler bore me a daughter and son. Her ancestry is the same as that of her aunt, Mrs. Clark (p. 188). Through her father it leads from John Green, back to his people in Trenton. I fondly remember her as always a faithful and affectionate wife. My second wife was Ann Elizabeth, daughter of the late Senator Peter Cramer and Sarah Skinner, his wife, of Warren County. Our marriage took place June 18th, 1873, in the Valley Church, of which she was a member, and I was pastor.

It is to my great happiness that she is spared to me, and my sincerest desire that she may ever be. With this personal sketch the story of this Old Mother Church has been told. We are thankful for the part we have had in ministering together for her life and vigor, and more so for what we have been able to accomplish in her and through her, for the honor of our blessed Lord, and the extension of his Kingdom. May the divine blessing be upon her, for her deeper Spiritual life, and speedily for her enlargement.

APPENDIX I—ELDER CALEB FARLEE QUICK.

The service rendered the Church by Elder Quick seems to make it appropriate to connect his name with this history, although his death occurred after I had ceased to be the pastor of the Church. As in many

other cases, I was called back to have a principal part in the funeral services.

Elder C. F. Quick, and his brothers Jacob and John, were born within scarcely more than a mile from the Church; and excepting a short time spent by John in business in New York, they all settled and lived within sight of the Church, all being farmers. They were the sons of Gideon Quick and Sarah Fisher, his wife, and grandsons of Elder John P. Quick. John and Jacob each celebrated their golden wedding anniversary during my pastorate. And while Mrs. Caleb Quick died five years before the occurrence of that event with herself and husband, Mr. Quick lived eight years beyond it, as he and Catharine B. Holcombe were united in marriage, November 24th, 1847. He was born July 25th, 1825.

He was chosen trustee of the Church in 1859, and again in 1864, and from that date re-elected and served until 1875. He also served the Church for the same period as President of its Board of Trustees, and also Treasurer. Very frequently during his long life, he was either President or Secretary for the meetings of the Congregation. He united with the Church on examination March the 11th, 1879, under the pastorate of Dr. Blattenberger.

In 1884 he was chosen and ordained to the Eldership under the same pastor. The year following he was appointed Clerk of the Session, and so continued throughout his life.

In 1888, he was one of the lay commissioners elected to represent the Presbytery of New Brunswick at the

General Assembly at Omaha. During my pastorate he was a member with myself of the Committee of the Church on Foreign Missions. His death occurred February 9th, 1905. In addition to these honors by the Church, he frequently held positions of responsibility and trust in civic affairs. He was called upon by many neighbors to settle estates. Often he was selected as guardian for minors. Other trust money was also committed to his care. It was to his honor and credit that he closed up this business, extending over many years, with the record that he had never lost a dollar of other peoples' money.

He had an abiding interest in the Church, and gave time and money, and his ripened experience, and sound judgment to her welfare.

The passing away of such a man is indeed a sore bereavement to the Church and his family. But both must soon realize that in his memory they have a rich inheritance and in his life a stimulus to fuller devotion to the blessed Saviour in whom he trusted, and whom he delighted to serve.

THE PASTORS.

- 1751 Rev. Eliab Byram.
1755 Rev. Benjamin Hait.
1766 Rev. William Kirkpatrick.
1776 Rev. John Warford.
1791 Rev. Thomas Grant.
1810 Rev. Jacob Kirkpatrick.
1820 Rev. John Flavel Clark.
1837 Rev. David Hull.
1844 Rev. Benjamin Carroll.
1860 Rev. George P. Van Wyck.
1863 Rev. Joshua B. H. Janeway.
1865 Rev. N. L. Upham.
1872 Rev. John H. Scofield.
1875 Rev. John S. Beekman.
1878 Rev. J. P. W. Blattenberger.
1888 Rev. Thomas Chalmers Potter.
1890 to 1900 Rev. John B. Kugler.

ROLL OF ELDERS.

1837.	Alexander White,
Derick Hoagland,	Abraham Prall,
Michael Henry,	Joseph Reading,*
Abraham La Rue,	John Prall,
Jacob Ruder,	Jonathan Burrows,
Peter Wilson,	David Bishop, d. 1815,
William Norcross,	Titus Quick.

The Records of Session begin with the pastorate of Rev. John Flavel Clark, 1820, Titus Quick being the only Elder in the Church.

John Hageman, 1822,	Peter C. Schenck, 1840,
moved away 1856,	John E. Holcombe, 1853,
Tunis Quick, 1822,	d. 1859,
Peter P. Young, 1831, d.	William Waldron, 1853,
1867,	d. 1866,
George F. Wilson, 1831,	Ralph Sutphin, 1853,
moved away 1852,	John H. Johnson, 1865
John P. Quick, 1831, d.	moved away 1874,
1845,	Jacob S. Prall, 1865,
Elders received from	moved away 1868,
Clover Hill:	Zebulon Stout, 1870, d.
Henry Van Derveer, 1840,	1885,
John Nevius, 1840, d.	William Hill, 1870, d.
1857,	1891,

*Joseph Reading was a member of Amwell Second Church.

Irenaeus R. Glen, M. D., 1870, moved away 1871,	Caleb F. Quick, 1884, d. 1905,
John Y. Bellis, 1872, d. 1888,	Martin J. Bellis, 1884, James P. Chamberlin, 1884,
George P. Rex, M. D., 1872, d. 1889,	Alvin Hill, 1899,
Abraham J. Prall, 1872,	Isaac S. Lowe, 1899.

ROLL OF TRUSTEES.

FROM 1820.

1838.

Titus Quick,
Jacob J. Young,
Wm. W. Schenck,
Aaron Prall,
John P. Quick,
Abraham Sutphin,
Peter P. Quick.

Peter Quick,
Joseph Van Marter,
Gideon Quick,
Jonathan H. Conover,
Lewis Labaw,
Jacob W. Schenck,
George P. Rex, M. D.

1826.

1839.

John P. Quick,
John Kee,
George F. Wilson,
Peter P. Quick,
William R. Prall,
Titus Quick,
Jonathan Hoagland.

Anthony L. Case,
Gideon Quick,
George P. Rex, M. D.,
Jacob W. Schenck,
Lewis Labaw,
Jacob F. Prall,
Ralph Young.

To these Trustees, the lot for the new Church was deeded. Recorded at Flemington, May 7th, 1839, Vol. 71, fol. 354-5.

1840.

After the union with
Clover Hill:

Anthony L. Case,
Gideon Quick,
Abraham V. Polhemus,

Jacob W. Schenck, C. P. Brokaw, Henry Van Derveer, Jr., Joseph Van Marter. 1842.	John L. Bellis. 1852. John E. Holcombe, John Sharp, Zebulon Stout, John Quick, Robert R. Smith, David Y. Bellis, William Sheppard. 1853.
Jacob Voorhees, Gideon Quick, John Y. Bellis, Theodore Young, Cornelius P. Brokaw, Joseph C. Sutphin, Joseph Van Marter. 1844.	John E. Holcombe, John Sharp, John Quick, John Y. Bellis, Jacob F. Prall, Ketenus Young, David Bellis. 1855.
Jacob W. Nevius, Jacob Voorhees, Paul K. Dilts, William Waldron, John E. Holcombe, Gideon Quick, Joseph C. Sutphin. 1847.	John E. Holcombe, Jacob K. Van Derveer, Gideon Quick, John W. Phillips, P. Prall Quick, John Schenck, Derrick Sutphin. 1856.
Jacob Y. Quick, Zebulon Stout, Reading Smith. 1851.	
John E. Holcombe, Paul K. Dilts, Zebulon Stout, John Quick, Robert R. Smith, N. Wilson Young,	Ralph Sutphin, Gideon Quick, Jacob K. Van Derveer, John W. Phillips, P. Prall Quick,

Dr. Simeon S. Dana, Derrick Sutphin. 1857.	Zebulon Stout, John H. Phillips, John W. Williamson, William B. Prall, William Sutphin. 1864.
Jacob K. Van Derveer, Gideon Quick, Caleb F. Quick, James P. Chamberlin, Zebulon Stout, Derrick Sutphin, John Y. Bellis. 1858.	Anthony L. Case, Caleb F. Quick, James P. Chamberlin, Zebulon Stout, John Phillips, John W. Williamson, William Sutphin. 1865.
Jacob K. Van Derveer, Gideon Quick, Zebulon Stout, Derrick Sutphin, John Y. Bellis, Jacob W. Nevius, William B. Prall. 1859.	Caleb F. Quick, John Quick, Zebulon Stout, John H. Phillips, John H. Williamson, James P. Chamberlin, William Sutphin. 1866, 1867.
Board re-elected. 1860.	Re-elected the same. 1868.
John Quick, John L. Case, Zebulon Stout, William Sutphin, John H. Phillips, Jacob W. Nevius, William B. Prall. 1863.	Caleb F. Quick, John H. Williamson, Asher Higgins, John Y. Bellis, Abraham J. Prall, William Sutphin, John Quick,
Jacob S. Prall, John Quick,	

1869.

Caleb F. Quick,
Robert R. Smith,
Asher Higgins,
John Y. Bellis,
Abraham J. Prall,
Lewis Sutphin,
John Quick.

1870.

Board re-elected, except-
ing Jacob F. Quick,
in place of John Quick.

1871.

Caleb F. Quick,
John Y. Bellis,
William B. Prall,
Lewis Sutphin,
Lewis C. Case,
Robert R. Smith,
John T. Hudnut.

1872.

Caleb F. Quick,
Robert W. Hunt,
John Y. Bellis,
William B. Prall,
Lewis Sutphin,
Lewis C. Case,
Jacob Quick.

1873.

Clinton B. Blackwell, in
place of John Y. Bellis.

1874.

Caleb F. Quick,
William Bellis,
William B. Prall,
Lewis Sutphin,
Lewis Case,
Peter Q. Holcombe,
John H. Williamson.

1875.

Martin J. Bellis,
William W. Bellis,
William B. Prall,
Lewis Sutphin,
Jonathan B. Higgins,
Peter Q. Holcombe,
John H. Williamson.

1876.

Martin J. Bellis,
William W. Bellis,
William B. Prall,
Lewis Sutphin,
Lewis C. Case,
Peter Q. Holcombe,
Holloway Streeter.

1877.

John Quick,
William B. Prall,
Lewis Sutphin,
Thomas Miller,
Peter Q. Holcombe,
Robert R. Smith,

- Holloway Streeter,
1878.
- John Quick,
James P. Chamberlin,
Lewis Sutphin,
Thomas Miller,
Peter Q. Holcombe,
Robert R. Smith,
Martin J. Bellis.
1879—1882.
- Board re-elected.
1883.
- John Quick,
James P. Chamberlin,
John B. Lowe,
Thomas Miller,
David S. Weart,
Robert R. Smith,
Martin J. Bellis.
1884.
- John Quick,
Thomas Miller,
Martin J. Bellis,
David S. Weart,
James P. Chamberlin,
John B. Lowe,
Arthur Shipman.
1885.
- Theodore F. Swarer,
Thomas Miller,
David S. Weart,
- James P. Chamberlin,
John B. Lowe,
William Pierce,
Arthur Sutphin,
1886—1888.
- Board re-elected.
1890.
- Isaac S. Lowe,
Thomas Miller,
David S. Weart,
James P. Chamberlin,
John B. Lowe,
William Pierce,
Theodore F. Swarer.
1891—1892.
- Isaac S. Lowe,
James P. Chamberlin,
Thomas Miller,
David S. Weart,
William E. Huffman,
William Pierce,
John B. Lowe.
1893—1894.
- Isaac S. Lowe,
William Pierce,
David Hill,
John B. Lowe,
William E. Huffman,
G. R. Hill,
Lewis Sutphin, Jr.

1895—1897.

Isaac S. Lowe,
Henry Kline,
David Hill,
M. W. Robinson,
Lewis Sutphin, Jr.,
James Shepherd,
Charles Cronce.

1898—1900.

Isaac S. Lowe,
H. B. Kline,
David Hill,
James Shepherd,
Lewis Sutphin, Jr.,
Johnson Pierce,
Charles Cronce.

ROLL OF MEMBERS.

We have no roll of the members of the Church until we reach the modern period.

PERIOD III—REV. JOHN FLAVEL CLARK,
1820—1900.

Among the old papers in a box handed to Dr. Mott by Mr. Wm. P. Emery, I found a single sheet of paper written by Rev. John Flavel Clark, on which he states he had first preached as a supply at Amwell, October 28th, 1820. On this paper he gives a list of communicant members of Amwell First Church at that time, which is as follows:

Mr. Titus Quick, Elder,	Mrs. Sarah Prall, wife of
Mrs. Hannah Quick,	Abm. Prall,
Mrs. Mary Prall, wife of	Mrs. Ann Sutphin, wife
Dr. Wm. Prall,	of Derick Sutphin,
Mrs. Mary Hoagland,	Mrs. Lucretia Prall, wife
Mrs. Mary Wilson,	of Theo. Prall,
Mr. Isaac Taylor,	Mr. Tunis Quick,
Mrs. Margaret Taylor,	Mrs. Rhoda Quick,
Mr. John Kee,	Mrs. Mary Schenck, wid-
Mrs. Mary Schenck, wife	ow,
of Wm. G. Schenck,	Mr. Enos Lanning,
	Mrs. Enos Lanning.

Seventeen in all, and not a young person among them.

RECEIVED BY REV. JOHN
FLAVEL CLARK:

1821—CONFESSION.

Mrs. Mary Sutphin,
Mrs. Martha Foster.

1822.

William Hall,
Mrs. Sarah Sutphin,
Mrs. Mary Tenbrook,
Mrs. Mary Prall.

ON CERTIFICATE.

Miss Catalina Horlinger,
Miss Rebecca Van Pelt,
Miss Lena Mattison,
John Hageman,
Mrs. Leucetia, his wife.

1823—CONFESSION.

Peter Prall,
Mrs. Catharine Stout,
Mrs. Frances Higgins,

1824—CONFESSION.

Derick Sutphin.

CERTIFICATE.

Sophia Hageman,
Parmela Hageman.

1825—CONFESSION.

John P. Quick,
Mrs. Ann Blackwell,
Mrs. Mary Bellis,
Miss Betsy Ann Mattison.

1826—CERTIFICATE.

Mrs. John G. Lanning.

1828—CONFESSION.

Mrs. Margaret Blue.

CERTIFICATE.

Miss Catherine Quick.

1829—CONFESSION.

George F. Wilson,
Mrs. Lucretia, his wife,
Gideon Quick,
Sarah Fisher, his wife,
Jacob Schenck,
Mrs. Jane, his wife,
Mrs. Sarah Labaw,
Mrs. Jonathan Hoagland,
Lewis Labaw,
Eliza Skillman,

Alpheus Chamberlin,
Mrs. Catherine, his wife,
Peter Young,

Mrs. Eliza, his wife,

Joseph Sutphin,

Mrs. Mary, his wife,

Polhemus Higgins.

1830—CONFESSION.

Mr. John Holcombe,
Alexander McGaw,
Mrs. Margaret Stryker,
Miss Julia Ann Case,
Samuel, a man of color,
William G. Schenck,

Henry Schenck,
 Mrs. Eliza, his wife,
 Peter Quick,
 Mrs. Ann, his wife,
 Abraham Prall,
 Arthur Sutphin,
 Mrs. Mary, his wife,
 Stephen Stryker,
 Mary Edward,
 Abraham, a colored boy.
 1831—CONFESSION.
 Joseph Van Marter,
 Jacob Polhemus,
 Eliza Prall,
 Charity Meldrum,
 Peggy Schenck,
 Debora Vanniss,
 Gabriel Vanniss,
 Caleb Farley, and
 Caty, persons of color.
 1832—CONFESSION.
 Miss Margaret Bowman,
 Miss Harriet Schenck,
 Miss Jane Schenck,
 Hart Wilson, and
 Amelia, his wife,
 Nathaniel Wilson,
 Nan, a man of color,
 1833—CONFESSION.
 John Young,
 Keziah, a woman of color,

Jonathan Conover,
 John Young,
 Betty, a woman of color.
 1834—CONFESSION.
 Frank, a man of color,
 Miss Margaret Bowman,
 Mrs. Sarah Ann, wife of
 Nathaniel Wilson.
 1836—CONFESSION.
 Miss Gertrude Edwards.
 In all 73 on examination,
 9 by letter.

RECEIVED BY REV. MR.
 HULL:

1837—CONFESSION.
 Jane, a woman of color,
 Harriet, a woman of color,
 CERTIFICATE.
 Miss Mary Ann Wilson.
 1838—CONFESSION.
 Elder Tunis Quick,
 George P. Rex, M. D.,
 Gertrude, his wife,
 Mrs. Sarah Sutphin.
 1840—ENROLLED FROM
 CLOVER HILL.
 Jacob Nevius,
 Hannah, his wife,
 Jacob Williamson,
 Martha, his wife,

Henry Van Derveer,
 Charity, his wife,
 Peter C. Schenck,
 Catharine, his daughter,
 John W. Bellis,
 Zebulon Stout,
 Letitia, his wife,
 Mrs. Anna Case,
 Mrs. Clorinda Case,
 Mrs. Theodosia Dilts,
 Mrs. Sarah Bellis,
 Mrs. Anna Nevius,
 Mrs. Alletta Kearney,
 Sampson M. Smith,
 John Wortman,
 Jacob Voorhees,
 Susan, his wife,
 Mrs. Sarah Dilts,
 Mrs. Ann Young,
 Mrs. Margaret Newal,
 Cornelius P. Brokaw,
 Catharine S., his wife.
 1840—CERTIFICATE.
 Ralph Sutphin,
 Catharine, his wife.
 CONFESSION.
 Miss Elizabeth Hageman.
 1841—CONFESSION.
 Mrs. Elizabeth Young,
 Mrs. Peter D. Young,
 Mrs. Theodore Young,

CERTIFICATE.
 Mrs. Wilhelmina Schenck.
 1842—CONFESSION.
 Mrs. Peter C. Rea,
 Mrs. Joseph D. Moon,
 Miss Harriet Phillips,
 Miss Gertrude Nevius,
 Molly Rea, a girl of color.
 CERTIFICATE.
 Mrs. Jane Hull.
 1843—CONFESSION.
 Miss Nancy C. Schenck,
 Kuhl Dilts,
 Jacob W. Nevius,
 Mary D. Hudnut,
 Mary Voorhees,
 Mrs. George Nevius,
 Derick Sutphin,
 Elizabeth, his wife,
 Theodore J. Young,
 Margaret K. Wert,
 Jacob J. Schenck,
 Elnathan D. Van Kirk,
 Abraham Polhemus,
 Eleanor, his wife,
 Alice Ann W. Polhemus,
 Rachel C. Polhemus,
 Mary Young,
 Mrs. Jacob Prall,
 David J. Bellis,
 John L. Bellis,

Susan F. Prall,
 William V. Waldron,
 Laura, his wife,
 Mrs. Mary Sutphin,
 Abraham P. Sutphin,
 Sarah Ann, his wife.

CONFESSION.

Ann Sharp,
 Sarah M. Dilts,
 Mary Sutphin,
 Elizabeth Wortman,
 Clara L. Quick,
 William Van Marter,
 Jacob Prall,
 Katharine Prall,
 George B. Smith,
 Joseph Chamberlin Sut-
 phin,
 Cornelia Ann, his wife,
 John Sharp,
 Mary Bellis,
 Margaret Deats,
 Katharine Higgins,
 Peter Q. Nevius,
 Betty Wilson, a woman of
 color,
 Caleb T. Prall,
 Hester, his wife,
 John J. Young,
 Mrs. Ketenus Young,
 Miss Mary Case,

Miss Anna Labaw,
 Miss Bella Labaw,
 Miss Rose Ann, a person
 of color.

1844.

Stephen L. Mershon.

CERTIFICATE.

Mrs. Jacob Van Derveer.
 Being 101 in all.

RECEIVED BY REV. MR.
 CARRELL:

1845—CERTIFICATE.

Edward L. Reed,
 Rachel S. Reed,
 Mrs. Mary S. Carrell,
 Miss Rhoda Quick,
 Garret Schenck,
 Ann, his wife,
 George P. Rex, M. D.,
 Gertrude, his wife,
 Mrs. Gilbert Van Camp,
 Mrs. Jacob Nevius, Jr.

CONFESSION.

Ketenus Young,
 Mrs. John Case.

1846—CONFESSION.

Mrs. Peter C. Schenck,
 Mrs. William Van Mar-
 ter,
 Mrs. Lanning Nevius,

Miss Sarah Hagaman.

CONFESSION.

Jacob Q. Spadin,
 William Sheppard,
 Nelson Warner,
 Hannah Prall,
 Susan Stout,
 Rebecca Young,
 Mary Waldron,
 Leah Hoagland,
 John Y. Bellis,
 Elizabeth Ann Bellis,
 Thomas Wilson,
 Susanah Wilson,
 Josiah Young,
 Mary Young,
 John Phillips,
 Martha M. Phillips,
 Nathaniel Wilson Young,
 John Van Ess,
 Jacob F. Quick,
 Christianna Quick,
 John Quick,
 Frances Quick,
 Alburtus Bird,
 Lucretia Bird,
 Sarah Ann Bird,
 Catharine Griggs,
 Ellen Schenck,
 Theodosia Schenck,
 Mary Nevius,

Catharine Holcombe,
 Sarah Catharine Worman,
 Elizabeth Myers,
 Miss Hanna Bowman.

Also these persons of color :

James Williamson,
 Charles Wilson,
 Catharine Hagaman,
 Catharine Williamson.

CERTIFICATE.

Mrs. William Sheppard,
 Mrs. Eleanor Knouse.

1847—CONFESSION.

Isaac Young,
 Mrs. Hankinson Kinney.

CERTIFICATE.

Waterman Thomas,
 Mrs. Maria Johnson,
 Mrs. Abraham Quick.

1848—CONFESSION.

John Brown,
 Mrs. John Wyckoff.
 Mrs. Alexander Stryker,
 Miss Elizabeth Little.

CERTIFICATE.

Mrs. Ann Brewster,
 Miss Elizabeth Young.

1849—CONFESSION.

Mrs. Ketenus Young.

CERTIFICATE.

Garret Schenck,

Ann, his wife,
Miss Ellen Schenck,
Miss Theodosia Schenck,
Miss Maria Lanning,
Mrs. Peter Case,
Dinah, a woman of color,
Obedia Howell Hazard.

1852—CONFESSION.

Abraham Young,
Clarinda, his wife,
Mary Wood,
Harriet Atkinson,
Mary West,
Anna Higgins,
Sarah D. Young,
Sarah Holcombe,
Mary Graff,
Miss Letitia Wilson.

CERTIFICATE.

Mrs. Prall Chamberlin.
1853.

Andrew Alpaugh,
Mrs. Julia Dana,
Joseph C. Huff,
Margaret Ann, his wife.

1854—CONFESSION.

Jacob K. Van Derveer,
Peter Case,
Clarinda Labaw,

Sarah Labaw,
Miss Ellen Young.

1855.

Horace Nelson,
Mrs. Christian Nevius.

CERTIFICATE.

Cornelius Wyckoff,
Sarah, his wife.

1857—CERTIFICATE.

Miss Mary Hudnut,
Mrs. Alpaugh.

1858.

Mrs. John Soms,
Mrs. Soms.

CONFESSION.

Mrs. William Parker,
1859.

Jacob S. Prall,
Rebecca, his wife,
James P. Foote,
Miss Hannah Soms.

CERTIFICATE.

Mrs. Lewis Chamberlin,
Mrs. Elizabeth Stout,
Mrs. Elizabeth Dungan.
Received on Confession 72
By Certificate 34

In all 106

- RECEIVED BY REV. MR. VAN WYCK:
1860—CERTIFICATE.
- | | |
|--|---|
| Mr. Edwin Bartow,
Mary, his wife,
Nathan Solomon,
Mrs. William Bellis,
Mrs. Jane Y. White. | Mrs. Mary Conover,
Mrs. Sarah Ann Hall,
Mrs. Sarah Conover,
Mrs. Mary M. William-
son,
Lewis Sutphin,
Joseph C. Harrison,
Levi Holcombe,
Mrs. Van Horn,
Mrs. Eliza Young,
Miss Sallie A. Quick,
Miss Jenny Quick,
Joseph Brown,
Joseph Titus,
Mrs. Rachel Foot,
Mrs. Henrietta Priestly,
Mrs. Caroline William-
son,
Mrs. Mary Wilson,
Miss Delilah Martingale,
Miss Rebecca Voorhees,
Miss Isabella Wood,
Mrs. Madelin Brown,
Miss Cornelia Cortelyou,
Miss Frances Drake,
Miss Ann Augusta Cor-
telyou,
Mrs. Elizabeth Smith,
Mrs. Maria Higgins,
Oliver Phillips,
Jonathan B. Higgins. |
|--|---|
- CONFESSIOIN.
- | | |
|--|--|
| Christopher J. Dillon.
Catharine, his wife,
Miss Catharine Sutphin,
Thomas Hall,
Jacob Hall. | |
|--|--|
- 1861—CONFESSIOIN.
- | | |
|-----------------------|--|
| Miss Elizabeth Young. | |
|-----------------------|--|
- 1862—CERTIFICATE.
- | | |
|--|--|
| William S. Higgins,
Ellen M. Wolverton. | |
|--|--|
- CONFESSIOIN.
- | | |
|---------------|--|
| George Young. | |
|---------------|--|
- RECEIVED BY REV. MR. JANEWAY:
1863—CONFESSIOIN.
- | | |
|---|--|
| Mrs. Ellen Rea,
Martin J. Bellis,
Mrs. Martha R. Hol-
combe,
Mrs. Ann Sutphin,
Mrs. Mary E. Schenck, | |
|---|--|

CERTIFICATE.

Thomas Reeder Snook,
Sarah, his wife,
Abraham S. Stone,
Mrs. Lydia Stone,
John H. Johnson,
Mrs. Mary, his wife,
Miss Sarah Johnson.

1864—CONFESSION.

Mrs. Ann Higgins,
Miss Maria V. Higgins,
Miss Margaret Young,
Miss Mary Ann Dilts,
Jacob Dilts,
Mrs. Jane Ann Dilts,
Mrs. Rebecca Stout,
Mrs. Matilda Robins,
Mrs. Mary Brown,
Mrs. Mary Chamberlain,
Mrs. Eleanor La Rue,
Mrs. Jemima Johnson,
Mrs. Ellen S. Hunt,
Miss Debora La Rue,
Miss Mary Jane Voorhees,
Miss Georgiana Height,
Gideon Stout,
Mrs. Eliza Stout,
Mrs. Sarah Maria Todd,
Mrs. Louisa Waldron,
Mrs. Anna E. Hudnut,

Miss Rebecca E. Mattison.

CERTIFICATE.

Levi C. Little,
Robert W. Hunt,
John Wyckoff,
Mary, his wife,
Miss Mary Ball.

RECEIVED BY MR. UP-
HAM:

1865—CONFESSION.

Miss Pauline Meyers,
Miss Augusta Young,
Edward I. Smith,
John Emilie Holcombe,
Mrs. Holcombe, his wife,

CERTIFICATE.

Irenaeus R. Glen, M. D.,
Mrs. Annie H. Upham,
Mrs. Martha W. Voorhees,
Mrs. M a r y Elizabeth
Wyckoff,
Mrs. Martha Smith,
Mrs. Christianna Hiner,
Mrs. William Q. Hiner.

1866—CONFESSION.

William Lanning,
Elizabeth, his wife,
Mrs. Harrison Sutphin,

- | | |
|-------------------------|-------------------------|
| Miss Amanda Quick, | J. T. Hudnut. |
| Miss Catharine Quick, | 1868—CONFESSION. |
| Miss Caroline Johnson, | William B. Prall, |
| Miss Sarah Pyatt. | Elizabeth, his wife, |
| | Miss Caroline Roden- |
| | baugh, |
| Mrs. William J. Huff- | Miss Anna Housel, |
| man, | Miss Mary Cronce, |
| Mrs. E. Rynearson. | Levi Housel, |
| 1867—CONFESSION. | Edward Larison. |
| Mrs. Margaret B. Van | |
| Fleet, | CERTIFICATE. |
| Miss Sarah Housel, | John J. Marsh, |
| Mrs. Mahlon Higgins, | Mrs. Maria Marsh, |
| Mrs. Stout Servis, | Miss Rebecca Huffman. |
| Abraham J. Prall, | 1869. |
| Mrs. Prall, | Mrs. Martha Skillman |
| Miss Mary Dalrymple, | Holcombe, |
| Miss M a r y Catherine | CONFESSION. |
| Hartsel, | Miss Louisa Cole, |
| Mrs. Miller K. Reading, | Jerry Bristow, colored. |
| Miss Susan Anna Packer, | 1870. |
| William C. Ball. | Miss Jane Hagens, |
| | Miss Mary Ann Thomson, |
| CERTIFICATE. | Henry H. Hageman, |
| Col. John H. Sutphin, | Miss Carrie Hill, |
| Mrs. Dr. İrenaeus R. | Miss Mary C. Reed, |
| Glen, | CERTIFICATE. |
| Miss Augusta Case, | Mrs. Rebecca B. Hage- |
| John Wilson, | man, |
| Mrs. John Wilson, | Mrs. John Williamson, |
| William G. Hill, | Jacob H. Wessels, |
| Rebecca Ann, his wife, | |

Albert Case,
Miss Mary Jennings
Crocker.

1871—CERTIFICATE.

Mrs. John P. Quick,
George P. Rex, M. D.,
Mrs. Gertrude, his wife.

In all on Confession. . . 37

In all on Certificate. . . 29

Total 66

RECEIVED BY REV. JOHN
H. SCOFIELD:

1872—CONFESSION.

Miss Hannah Rex,
Miss Sarah L. Waters.

CERTIFICATE.

Harrison Sutphin,
Caroline, his wife.

1873—CONFESSION.

Rachel W. Conover,
John Waters,
Peter Quick Holcombe,
Emma Sophia Bellis,
Abraham J. Prall, Jr.
Mrs. Anna Cornelia, his
wife,

Mrs. Ara Hill Blackwell,
Mrs. Catharine Louisa
McPherson,

Miss Hannah M. Sut-
phin,

Miss Caroline V. D.
Case,

Miss Catharine C. Case,
Miss Elizabeth Ann
Hilyer.

CERTIFICATE.

Miss Jeannetta McPher-
son,

Mrs. Annie E. Cronce,
Samuel H. Hageman,

Mary C., his wife,
John N. Giles,

Sarah C., his wife,
Aaron Auten,

Sarah M., his wife,
Twenty-four in all.

RECEIVED BY REV. MR.
BEEKMAN:

1875—CONFESSION.

Mrs. Hannah Wood,
Catharine Van Est Sut-
phin,

Mrs. Mary Wortman,
Miss Selina Wortman,
Miss Elizabeth C. Sut-
phin,

John K. Shurts,
Miss Sallie A. Waters.

CERTIFICATE.

Mrs. Helen B. Beekman,
Harriet Mary Williams,
colored.

1876—CONFESSION.

William Deats,
George S. Davis,
William Osborn,
Moses Lapsley,
Miss Hannah M. Hill,
Miss Catherine Quick,
Cassie Rex, colored,
Miss Mary Fink,
John S. Hoagland,
Jacob Osborn,
Miss Juliette Blanch Belk-
man,
Miss Addie H. Prall,
Miss Mary Quick,
Miss Mary D. Hoagland,
Mrs. Eliza Hill,
Mrs. Martha H. Young,
Mrs. Esther Ann Osborn,
Miss Luella Stryker,
John W. Dalrymple,
Barton Huffman,
David B. Huffman,
Lewis Getherd,
Miss Maggie K. Smith.

CERTIFICATE.

Nathaniel G. Wilson,

Caroline A., his wife,
Mrs. Sarah V. Pierce.

1877—CONFESSION.

Millard Farrow,
Theodore Todd.

1878—CERTIFICATE.

Mrs. Magdalene Wal-
dron,
Mrs. Joanna Farrow,
Miss Naomi Farrow,
Miss Emma Farrow,
Miss Helen Farrow.

RECEIVED BY REV. MR.
BLATTENBERGER:

1879—CONFESSION.

James P. Chamberlin,
Thomas Miller,
William Hill,
Mary Ann, his wife,
William F. Chamberlin,
Arthur Sutphin,
Leonard D. Wilson,
John J. Hall,
David S. Prall,
John K. Agans,
Brogun B. V. N. Lowe,
Calvin Hoagland,
Mrs. Ann E. Strimple,
Mrs. Ellen A. Smith,
Miss Sarah Q. Hagaman,

Miss Sarah M. Haines,
 Mrs. Sarah Louisa Fisher,
 Mrs. Lucretia H. Dilts,
 Isaac S. Lowe,
 William E. J. Huffman,
 Caleb F. Quick,
 Catharine B., his wife,
 Jacob Hoagland,
 John E. Hoagland,
 Mrs. Ellen Hoagland,
 Mrs. Ada V. Hill,
 Mrs. Ellen Hill,
 Miss Julia Sutphin,
 Miss Ella L. Smith,
 Miss Sallie Dilts,
 Miss Mary E. Prall,
 Miss Hannah Prall,
 Miss Lizzie P. Hill,
 Miss Fannie Quick,
 Miss Julia H. Smith,
 Miss Georgiana Dilts,
 Miss Mary Chamberlin,
 Miss Kate C. Holcombe,
 Miss Bell Hill,
 Miss Hannah B. Hockenbury,
 Miss Ann Rebecca Deats,
 Miss Cora L. Bowlby,
 Miss Mary Prall,
 Miss Wilhelmina Sipler,

Miss Kate Jones,
 Mrs. William Servis,
 Mrs. Rachel Trimmer,
 Mrs. Elizabeth D. A. Servis,
 David Chamberlin,
 Clarinda, his wife,
 William Boughner,
 Walter M. Risler,
 William Dilts.

CERTIFICATE.

Mrs. Mattie Blattenberger,
 Mrs. Rebecca M. Chamberlin,
 John B. Lowe,
 Mrs. John B. Lowe,
 George W. Deats,
 Mrs. Ann Dilts,
 Theodore F. Swarer,
 Mrs. T. F. Swarer,
 Henry F. Apgar,
 Mrs. H. F. Apgar,
 Mrs. Theodosia Hall,
 Mrs. M. Elizabeth Higgins,
 Mrs. Hannah M. Hoagland,
 Mrs. Rachel Lowe,
 Mrs. Rachel B. Boughner,

Mrs. David Bartson,
Mrs. William Servis,
Mrs. Elizabeth D. A. Ser-
vis,

Mrs. Rachel Trimmer,
Miss Abigail Marsh,
Miss Mary P. Quick,
Miss Anna W. Bowlby.

1880—CONFESSION.

Mrs. Fanny Griggs,
Miss Sarah E. Van Horn.

CERTIFICATE.

Miss Mary A. Wilson,
Stephen A. Staats,
M. V. Gulick, his wife,
Jonathan E. Haines,
Miss Rebecca Fink,
William S. Schenck,
Mary Young, his wife.

1881—CONFESSION.

Ralph Y. Smith,
Miss Mary Ann Sipler,
Miss Kate C. Griggs,
Miss Mary J. Housel,
Miss Sarah Agans,
David R. Housel,
George F. Bacon,
Emma C., his wife,

CERTIFICATE.

Mrs. Jennie Smith,
Mrs. Emeline Laubach.

1882—CONFESSION.

Samuel Haines.

CERTIFICATE.

Miss Jennie Hoagland,
Richard B. McPherson.

1883—CONFESSION.

Miss Kate R. Holcombe,
Miss Bessie Smith,
Miss Georgie Holcombe,
Miss Lydia Zeaman,
Miss Mattie E. McPher-
son,

Miss Rettie R. Higgins,
Miss Carrie Boyce,
Miss Maggie Hunt,
Miss Mary Etta Van
Horn,
Schenck Smith,

Hannah M., his wife,
Miss Lizzie Kisz,
Miss Maggie M. Kisz,
Miss Annie E. Mitter,
Miss Minnie L. Hoag-
land,
John J. Kisz,
Alexander R. Griggs,
Samuel Peters, colored.

CERTIFICATE.

B. B. Voorhees,
Martha Pittenger, his
wife,

Isaac N. Brokaw,
Elizabeth A., his wife,
Mrs. Cora E. Wilson,
J. Jacob Kisz.

1884—CONFESSION.

Miss Cornelia Hill,
Andrew M. Dilts,
Charles M. Sipler, Jr.,
Mrs. Martha T. Todd,
Miss Sarah M. Lyman,
Dora Hoagland.

CERTIFICATE.

Mrs. Gertrude V. M. Peterson,

Lemuel Hoagland,
Mary, his wife.

1885—CONFESSION.

Miss Laura B. White,
Miss Emma F. Hall,
Miss Susie K. Cronce,
Miss Cora M. Sutphin,
Frederick Dirking.

CERTIFICATE.

Mrs. Mary Everett,
Mrs. Rhoda F. Quick.

1886—CONFESSION.

Mrs. Robert R. Smith,
Jr.,
Lemuel White,
Mary F., his wife.

CERTIFICATE.

Frederick Powelson,
Emma B., his wife,
Mrs. Ann R. Sweitzer.

1887—CONFESSION.

John W. Lebler,
Augusta, his wife,
Miss Cornelia A. Case,
Frederick V. D. Durham.

CERTIFICATE.

Mrs. Rose Young Prall,
Henry Lunger,
Mrs. Sarah R. R. Hoffman.

RECEIVED BY REV. T. C.
POTTER:

1888—CONFESSION.

Mrs. Winfield Case,
Jonathan T. Conover,
Asher Higgins,
Charles F. Creveling, M.
D.,

Malvina Baird, colored.

CERTIFICATE.

Mrs. Elizabeth M. Potter,

Mrs. Lizzie Higgins,
Mrs. Isaac Wyckoff,
Mr. George H. Horsfall,
Mrs. George Horsfall.

1889—CONFESSION.

Alvin Hill,
 Lewis C. Sutphin,
 John V. M. Wyckoff,
 Mrs. Mary E. Carkhuff,
 Mrs. N. M. Resch,
 Miss Anna M. William-
 son,
 Miss Hannah R. Swarer,
 Miss Hannah E. Hoag-
 land,
 Mrs. Mary Hoffman,
 Miss Laura E. Dilts,
 Miss Mary L. Dilts,
 Johnson B. Pierce,
 William L. Van Syckle,
 Robert M. Conover.

CERTIFICATE.

John C. Williamson.

RECEIVED BY REV. J. B.
 KUGLER:

1890—CONFESSION.

Eugene La Tourette,
 Alfred Reasinger,
 Ira Hill,
 Joseph Higgins,
 Bessie Hill,
 Lena Wyckoff,
 Jennie V. C. Staats,
 Mrs. Margaret Case,

Miss Annie Higgins Case.

CERTIFICATE.

Mrs. Annie Cramer Kug-
 ler.

1891—CONFESSION.

Mrs. Henry Daniels,
 Miss Florence A. Boyd,
 Howard C. Sutphin,
 Charles H. Snook, colored,
 Elmer White.

CERTIFICATE.

Robert Boyd,
 Elizabeth P., his wife,
 Cornelius Miller,
 Mary Whitenack, his wife,
 John L. Burke,
 Sarah, his wife,
 Miss Pearl Burk,
 Morris W. Robinson,
 Lizzie J. Stiger, his wife.

1892—CONFESSION.

Charles T. Hockenbury,
 Miss Ellen C. Young,
 James Woodburn Wilson,
 Augustus Lebler,
 Mrs. Augustus Lebler,
 Robert R. Smith,
 Brokaw Quick,
 Mrs. Jane Ann Quick,
 Jesse B. Conover.

CERTIFICATE.

Mrs. Lewis Huff,
Mrs. Woodburn Wilson,
Mrs. Mary E. Kane,
Mrs. Horace Herder,
Mrs. Charles F. Crevel-
ing.

1893—CONFESSION.

William B. Prall, Jr.

CERTIFICATE.

John Young,
Henry C. Kline,
Jennie C. Young, his
wife.

1894—CONFESSION.

Anna A. Sutphin.

CERTIFICATE.

Samuel Griggs,
Georgianna, his wife,
Belle C. Griggs,
Mrs. Isaac Lowe,
Mrs. Johnson B. Pierce,
Mrs. Mary C. Karkhuff.

1895—CONFESSION.

John H. Swarer,
Wilhelmina Rounsaville,
Robert Smith,
Charles Cronce,

Samuel Gano,
Samuel Hall,
Miss Elizabeth E. Walk-
er,
John V. Hoagland,
Mrs. John Swarer,
John Q. Williamson,
Mary Ann, his wife,
William H. Housel,
Peter H. Conover,
William H. Conover,
Sarah Taylor,
Cora B. Rounsaville,
Cornelia R. Smith.

CERTIFICATE.

Mrs. Peter H. Conover,
Mrs. Charles D. Wyck-
off,
Mrs. W. Y. Holt,
William B. Dungan,
Mrs. William B. Dun-
gan,
Elizabeth Dungan.

1896.

None.

1897—CONFESSION.

Mrs. William Cronce,
Sarah Mowry,

Eleanor Griggs,
Alexander Stryker,
E. Myrta Bellis,
Anna W. Sutphin.

1898—CONFESSION.

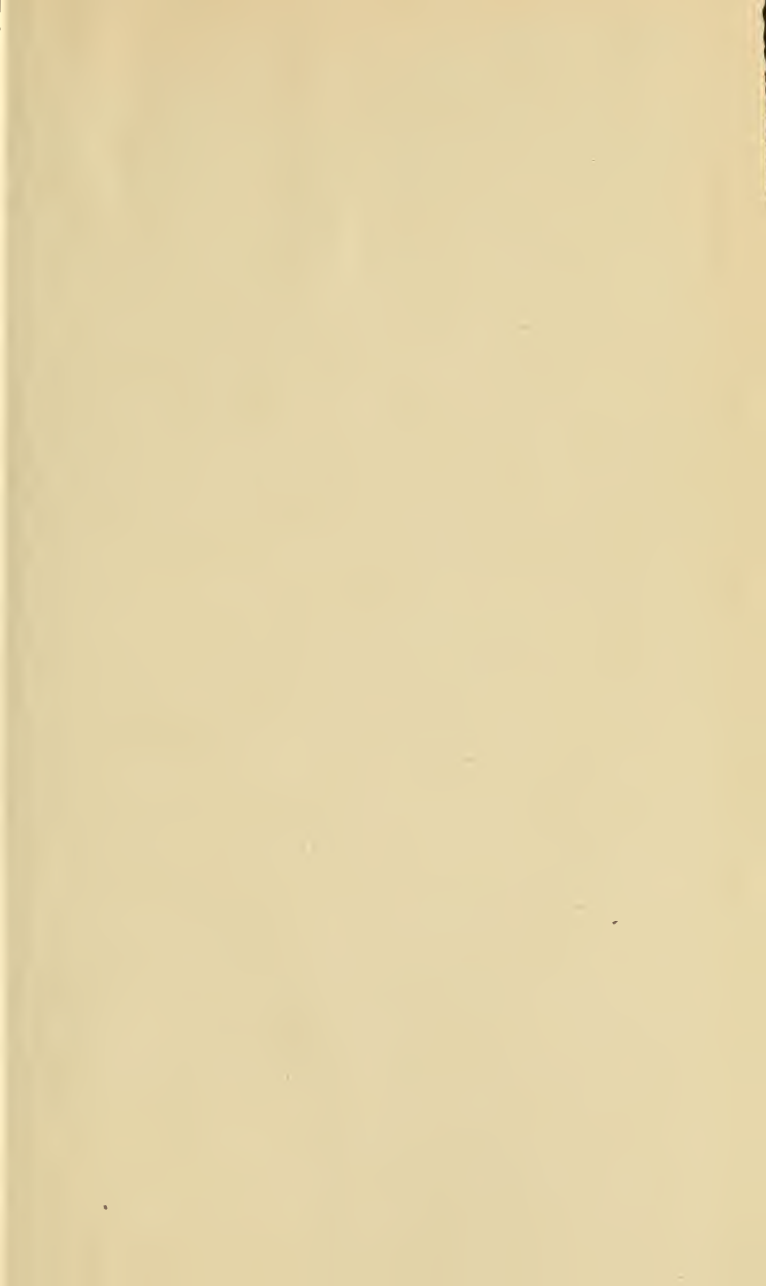
Elizabeth S. Hall.

1898—CERTIFICATE.

Mrs. William B. Prall,
Jr.

1899—CERTIFICATE.

Mrs. Howard Sutphin,
Mrs. John Ent.

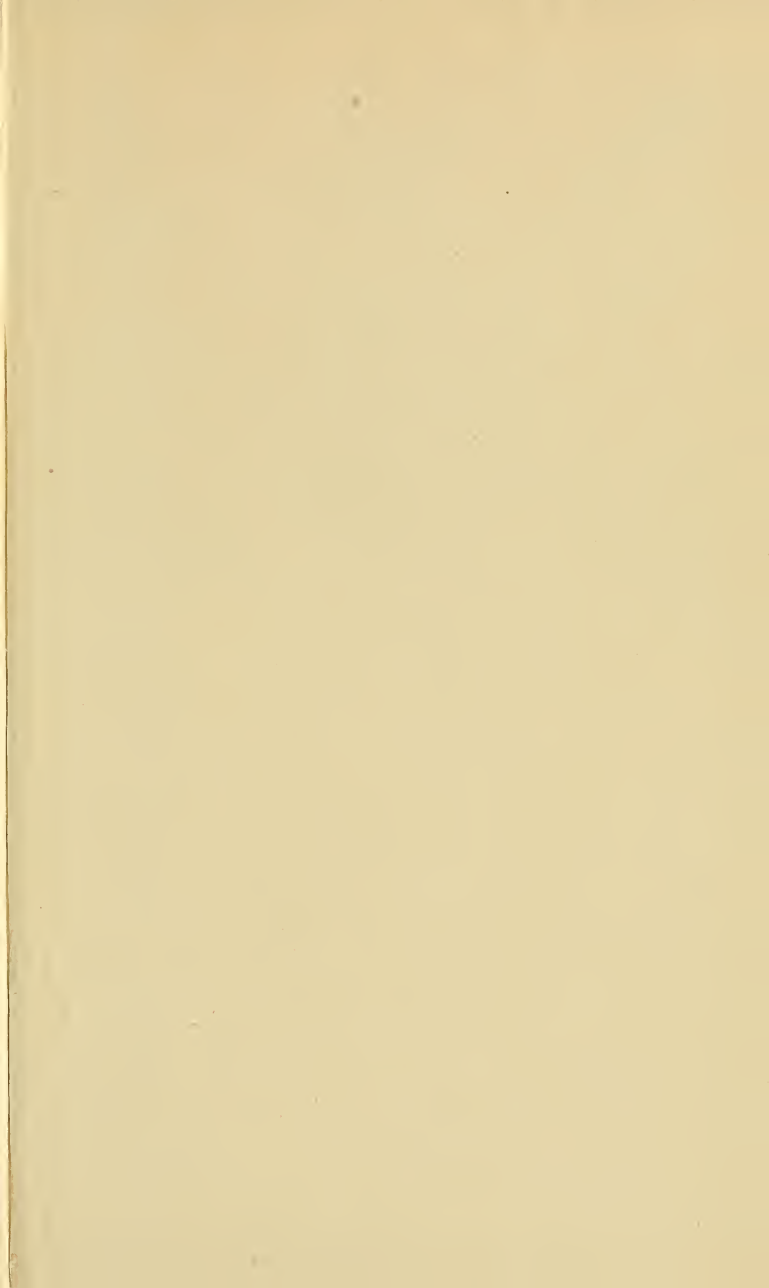


MAR 17 1913

Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: May 2006

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