

HISTORICAL ADDRESS

DELIVERED IN THE

REFORMED DUTCH CHURCH

OF

EAST MILLSTONE, SOMERSET CO., N. J.,

On the 9th of October, 1865,

TEN YEARS FROM THE DATE OF ITS ORGANIZATION,

By PROF. DAVID COLE, D. D.

LATE PASTOR OF THE CHURCH.

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devote days so freely to the commemoration of events in social and civil and religious life, and who yearly vent their high enthusiasm in the loud hosannahs of our nation's independence day. Memorial days are features of our American life.

Nor are such days to be deprecated. Some of them may indeed be attended with incidental evils. Deplorable frivolity and intemperance often attend anniversary observances, but these are the abuses of these ceremonies and not the commemorations themselves. It is certainly right for us to notice, and in fitting manner to celebrate, the good providences of God in connection with our births, or with the circumstances which gave happy impulse to our early years, or filled our hearts in manhood with lively courage and with just pride. Anniversaries should be observed, not with thoughtless folly or with heartless dissipation, but with serious gratitude to God, and with hearty acknowledgment of his goodness in providence and grace. "*What hath God wrought?*"—"Hitherto hath the Lord helped us."—"Lord, what wilt thou have us to do?"—these are the keys to be struck on memorial days, and they are keys which must give forth the music of thanksgiving and new devotion, music which will leave its thrill upon the ear, and its sacred influence upon the heart for days and months to come.

We are now assembled to commemorate the

organization, and think upon the history, of this church. Of all birth days, that of a church certainly deserves celebration. The great *light of the world* is the church of our Lord Jesus Christ. The great light of any single community is its Christian church. It is a day of rich blessing to any neighborhood, a day long to be gratefully remembered, when a Christian church is formed, when stated preaching of the gospel is introduced, when intelligent organized effort begins to be made, by the grace of the Holy Spirit, to break the power of sin, and to win souls to Jesus Christ. The event deserves to be commemorated with holy, grateful joy. And every step of the onward life of the new-formed church deserves to be recounted and dwelt upon with thankfulness and praise.

The Reformed Protestant Dutch Church of East Millstone is not an old church. We are gathered in honor, not of its one hundredth or even its fiftieth, but only of its tenth birth-day. It may be thought by some that little of interest can be found in its short life. We think it will appear otherwise however, as we proceed to relate, concisely as possible, the providential and gracious dealings which have filled our hearts with gratitude and which we deem well fitted to encourage this church to go forward to new successes and new triumphs in its future career.

ADDRESS.

IT is a custom as old as history and as wide as the world for individuals, families, communities and nations to commemorate with certain observances the days which have given them birth or origin, or which have been in any way remarkable in their life or history. The birth day of a parent or a child, as often as it returns with the rolling of the year, is observed with peculiar demonstrations of kindness and love. The anniversary of the marriage day recalls to the united heads of a household the sacred hour of plighted faith, and serves to kindle afresh the affection of true hearts. Communities too, often make account of days noted for remarkable occurrences, prosperous or adverse, and celebrate their recurrence with formal manifestations of joy or sorrow. And nations renew their youth, and quicken the pulsations of their organic life upon their natal days. I need not stop to illustrate these remarks to a people who mingle so often in the joyous greetings of the family anniversary, who

Little more than ten years ago, Johnsville, now East Millstone, would hardly have been called a village. Not a house had been erected upon the beautiful street on which this church to day is standing. The shrill whistle of the railroad engine had never disturbed the stillness of the air. The old hotel and neighboring storehouse, still prominent features of the place, with not more than three or four farm houses, a school house, and one or two stores, were all the buildings that met the eye of the passing traveller. The place was chiefly known as a depot for grain, of which immense quantities were here collected and shipped to the neighboring cities. There was no church building on this side of the river nearer than Middlebush, nor did a thought of one probably occur to anybody. Almost every resident here attended the church of Hillsborough. The first new impulse was given to the place by the N. Jersey Railroad Company in extending their road westward to the canal at this point, which to the present time continues to be its terminus. The very construction of the road brought a colony of laborers, for whom houses were immediately required, and whose material wants at once infused new activity into business. And when the extension had been completed and running operations were commenced, other employees and officers were added. As the new facilities of access and transportation to New

Brunswick and even to New York began to be felt and appreciated, the little population grew in number and character, and put forth the liveliest indications of coming prosperity. The quick growth of the village soon suggested to its Christian people the importance of taking steps to secure distinct religious privileges for themselves. The first movement for a church was made by our Methodist brethren. Their neat little edifice at the head of the village is somewhat older than your own, I think a little less than a year. The project of a Reformed Dutch Church had however been entertained many months before it ripened into plan and execution. I am not able to state the names of all who were more or less prominent in the early agitation of the project. Many are living and probably now present, who in early meetings engaged in discussing the practicability of a church and when that had been decided, the plans most feasible for its establishment. Of the living, we cannot too much speak. Three however are now we think in heaven, whose outworking sympathy deserves most grateful mention. Mr. Ernestus Schenck (I name him first, because he retained to the time of his death his connection with the church of Hillsborough) was at that time a thriving merchant here, and a man of wealth and liberal spirit. Though a resident of the other side, he interested himself warmly from the first in the prosperity of

the new village. His taste and intelligent liberality have left their impress upon many things around us here. He clearly saw the signs of promise for this church and gave the movement for it his ready co-operation and substantial support. Dr. Garret Van Doren too, with characteristic earnestness, warmly supported the project from the beginning, and fixed upon the prospective new church as his future home. The last of the three was Mr. John V. A. Merrell, of whom I shall speak more presently, as no history of the first ten years of this church can be written, into the very warp and woof of which the history of this remarkable man will not enter. To the memory of these departed brethren, we drop the tear of grateful affection to day. I consider it a happiness of my life to have numbered them all among my warmest personal friends, the first two even for many years before I came to Millstone. And to now living men, in both these churches, who mingled in those early meetings in the school house on the hill, and who gave encouragement by word and deed to the contemplated organization, we desire to express our lively gratitude, while we are publicly praising God for raising up in his own way and by various means, this now flourishing church.

In due time and after much deliberation the subject of a church here was introduced at a meeting

of the Classis of New Brunswick, June 19, 1855, and a Committee was appointed to consult with the consistory of the Hillsborough Church and with the citizens *here* in regard to it. Just one month later, July 19, they reported for immediate organization. Mr. John V. A. Merrell and Mr. John D. Van Nuys appeared as Commissioners from a meeting of the citizens, and strongly urged action at once, whereupon Classis appointed a Committee consisting of Rev. J. F. Mesick, D. D., Rev. James A. H. Cornell, D. D., Rev. William Pitcher and the elder Jeremiah Whitenack, to organize a church here at a time to be fixed by themselves. Upon conference with the citizens, October 9, 1855 was agreed upon as the day. Ten years ago this day therefore, the meeting for organization was held in the Reformed Dutch Church of Hillsborough, at which were present all the committee of Classis just named and the many citizens of both villages who were interested in the new enterprise. Rev. Dr. Mesick presided. Certificates of dismission were called for and received from those who desired to cast in their lots with this church. The church of Hillsborough contributed sixteen, and the church of Six-Mile-Run two, to form the original membership. The members from Hillsborough were Cornelius Cornell, Richard H. Kuhl and wife, John Stines and wife, Wm. Wyckoff and wife, Mrs. Moses Condit, Miss Jane Van Nest,

Cornelius Broach and wife, William W. Van Doren and wife, John V. A. Merrell, Mrs. Cornelius T. Hoagland and Miss Ellen Louisa Broach. The members from Six-Mile-Run were Brogun B. Van Nuys and wife. These eighteen were the first communion members of this church. Upon an election for a Consistory, Cornelius Broach and John V. A. Merrell were chosen elders, and Richard H. Kuhl and John Stines deacons. After publicly recognizing this little band, thus formed and officered, as a regularly constituted church, the chairman, Rev. Dr. Mesick, preached a sermon from Acts 9: 31—"Then had the churches rest throughout all Judea and Galilee and Samaria and were edified; and walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied." Thus was the new church fairly begun. Shortly after, the new Consistory took the necessary steps and were legally recognized, for themselves and their successors, as a corporation under the style and title of the "Reformed Protestant Dutch Church of East Millstone." This church has now closed the first decade of its history, and we are to give a brief *resumé* of its progress during that period.

A note appended to the report of the classical organizing committee, made at the regular fall meeting of Classis, Oct. 16, 1855, seven days after the meeting just described, says:

"This enterprise has started under flattering auspices. Two thousand dollars have been subscribed toward building a house of worship. It is expected that this sum will be increased to \$3000. Persons are expected to take pews who will not subscribe, and this, it is calculated, will add to this amount, several hundred dollars.

"The building committee have advertised for sealed proposals from builders to erect an edifice according to a plan and specifications adopted. There is every reason to believe that with the blessing of Heaven, the whole movement will be eminently successful, and that in the course of a few years, perhaps immediately, a self-sustaining congregation of our denomination will be established in the flourishing village of East Millstone."

This note contains, it is believed, the only written record of these earliest facts. The little congregation, during the first winter, worshipped in the school house before mentioned, and listened to ministerial supplies furnished by Classis, and to Seminary students and others, who occasionally appeared as candidates for the new pastorate. The subject of a church edifice of course occupied much thought. Messrs. Ernestus Schenck, J. V. A. Merrell, and Peter P. Wortman, were early appointed a building committee. The site for the church was purchased at a

cost of \$300, and after proper deliberation, a contract was made with Mr. William H. Smith, since deceased, for a building to cost \$4,350. At the opening of the spring of 1856, the work was begun and in due time it was completed. There is no where, as far as I know (except possibly upon the files of the Christian Intelligencer), a written record of the laying of the corner stone of this building or of its subsequent dedication to the service of Almighty God. I know, however, that Rev. Dr. Jno. Ludlow of our Theological Seminary performed the former ceremony, and that his earnest and inspiring words on the occasion long lingered in the memory of those who heard them. Rev. Dr. James M. Mathews of New York preached the dedication sermon. As to the financial affairs of the church at the time of the dedication, the entire cost of lot and building, with bell, was found to be \$5,748 23, as I take it from the report of the building committee to the Consistory, Jan. 29, 1857. Contributions had been made to the amount of \$1,783 19. A sale of pews at once realized the further amount of \$1,010. These sums, together with a collection at the dedication and certain notes available, amounted to \$3,395, leaving a debt of \$2,353. With this encouraging beginning, with many kind words and sympathies, and best of all, with the smiles of the King of Zion, yet with this debt, the little church at last fully

and fairly began its way. The debt seemed very heavy indeed to the little people, not one of whom had any great amount of this world's substance, and every one of whom had already given to the extent of his ability for the time. But the burden was courageously assumed and manfully borne. Soon after the laying of the corner stone, the people were providentially enabled to unite upon a candidate whom they called as their pastor. Rev. Giles Van De Wall was a native of Holland, but a recent graduate of our own Theological Seminary at New Brunswick. He had been educated with the specific intention of doing missionary service among his own countrymen in our Western Church. He did not contemplate a permanent connection with this people when he accepted their call. At least so I have always been informed. His stay with you was very brief. His call was approved in Classis and he was examined June 17, 1856, and ordained and installed July 9th. The pastoral relation between him and this people was dissolved June 8th, 1858, after an existence of one year and eleven months. He left you for the west, whence after remaining for a short time, he went to the Cape of Good Hope, where he is now doing effective service in the employ of the Synod of South Africa. His pastoral salary here was \$500 per annum, of which \$150 were received from the Synod's Board of Domestic Missions. To this the

people added an annual donation visit according to their ability. During his pastorate, the debt of \$2,353, which he found upon the church when he came, was reduced to about \$800. This was effected by the friendly assistance of other churches in the Classis, and of gentlemen in the city of New York, who had manifested an interest in this church from the beginning, together of course with a further sale of pews and additional efforts within the church itself. The Consistorial records of this period indicate a struggling with financial difficulties that would certainly have discouraged a people of less nerve, and a success in that struggling that tells how plainly God was with you. Note after note was thrown into bank, and again and again renewed with a patience and a courage almost incredible. There can be no doubt that these facts, as they were well known, deterred many at that time from attaching themselves to the church. And yet there was a growth. The preaching of brother Van De Wall, as I have been informed, was remarkable for clearness and earnestness. He preached faithfully *the gospel*, and fed the people with the real bread of life. His brief ministry amid those early trials, gave solid start to the faith and hope of his little flock, and brought into the communion twenty nine persons by certificate and four by profession. Three persons had been added by letter during the winter before he came.

All these additions increased the membership to 54. By six dismissals and two deaths, however, this membership had been reduced at the close of brother Van De Wall's pastorate to 46. I was not personally acquainted with this brother. I am not aware that I ever saw him, but I have always felt from what I know, that he rendered very valuable service to this church, for which his memory deserves to be gratefully cherished by this people. More of personal and ministerial trial were probably experienced by him in two years than any pastor of this church will again be called upon to bear in many. With the happy thoughts and the mournful memories of this day, let us mingle sincere prayers for the divine blessing upon him in his far off missionary home, among the heathen whom he is laboring to save from sin and death by the gospel of Jesus Christ.

After the removal of the first pastor, June 8, 1858, the church remained vacant until November 23, 1858, nearly six months. Its status in every particular remained unchanged during this period, except that the death of a colored member further reduced the membership to 45. The number of families was now 36, and the total number of individuals in these families, including very young children and domestics, was 138. The largest regular audience ever furnished to the pastor on the Sabbath did not exceed 70, enough to fill about 14 pews.

The little one had not become strong *in numbers*. There was, however, *one kind* of strength. It was the strength that proverbially exists in union. The congregation was a unit in feeling. And now another pastorate succeeded. I feel that delicacy must mark allusions to my own ministry here. Yet as you have invited me to deliver a historical sketch of this church, and as I was its pastor during about half of its existence, I cannot escape the necessity of reviewing that period. I shall do it as faithfully as I can, remembering its errors and defects, and giving the glory of its successes to God. Memories of my pastorate here, of all that led to it, belonged to it, and followed it, are so fresh upon my mind, and so minute and clear, that I could easily write a book upon them. My ordination and installation as your pastor took place November 23, 1858, and I remained here until April 1st, 1863, a period of four years and a little more than four months. I have just stated the condition in which you were at the beginning of my ministry. Eight hundred dollars of debt rested upon the church building. You had no parsonage and were still receiving \$150 per annum from the Board of Domestic Missions. The salary upon which I came was that still given to the pastor, viz: \$750 with the annual donation visit. One of the difficulties at that time, a difficulty which had also greatly embarrassed my predecessor, was the want of a suit-

able residence for the pastor. Early in the spring of 1859, by permission of the Consistory, I invited the male members of the congregation to meet and proposed to them the purchase of a lot, and the erection of a suitable parsonage, offering to pay as an annual rent for its use legal interest upon the whole cost of the property, or on any part of it which might from time to time remain unpaid, leaving entirely to the option and convenience of the people the time in which to move for the payment. There could of course be no risk in such a step, as the same arrangement could be made with any other incumbent in case of my own removal. The people accepted the proposal, went immediately to work, and the result was the erection of the noble parsonage now owned by the church, which will compare favorably with any parsonage in any country place in the land. The cost of the whole property (I am sure strangers will wonder when they hear it) was but \$3,300. This was a very material item in the onward progress of the church. From Oct. 1859, you have afforded to your pastors a most comfortable and delightful residence. One year later, Nov. 23, 1860, at the expiration of my second year among you, I proposed to the Consistory that no further application be made for aid to the Board of Domestic Missions. The proposition was at once cheerfully adopted, and from that time this church has been

self sustaining. This was another step of progress. It occasioned no embarrassment. The salary continued as before to be fully and cheerfully paid, and in addition, during my stay among you, you contributed in your annual donation visits \$1,273, besides other gifts. I always felt that the interest of the church, in every point of view, demanded the removal of the debt, but there was a question with me as to the proper time for an effort, and therefore I early consulted with the Consistory as to whether it would be better first to seek to strengthen the church numerically, or first to devise means to pay the debt. The Consistory agreed with me in my own view that the former was then the better course, and I therefore gave myself without diversion to my proper ministerial work. Financial affairs remained unchanged during my pastorate. The only burden upon the people was the interest upon the church debt of \$800. The debt upon the parsonage, of course, they did not feel. Matters were so arranged that there was scarcely any financial struggling. The debt was consolidated, and with the assistance of a festival or two, all the expenses of the church were easily met. The period of prosperity had dawned. The last three reports I forwarded to Synod show that in 1860, '61, and '62, there were raised for congregational expenses \$3,683 98, and for benevolent objects \$822 39, making an average total of

about \$1,500 per year. The record of my first year (1859) is imperfect, and I cannot give it.

And now I am glad to pass to other things. I feel that while I paid all necessary regard to your temporal interests, it was yet my uppermost aim to preach to you the gospel of Jesus Christ. Never can I forget the hour when by solemn Classical act you were given to me as my own beloved people. A thrill of joy passed over my heart, as in solemn consecration to my Master's service, I gave my whole being up to the great work of dispensing to you the unsearchable riches of Christ. I thought of the privilege which should be mine, of standing often on these heights of Zion to unfold the glories and display the inexhaustible fulness of my Saviour, to minister encouragement to his dear children, to point out to inquirers the fulness and freeness of his salvation, and to warn and invite sinners, careless of their eternal interests, to fly to him and be saved. I thought of the communion table at which it should be mine to preside, and at which our happy hearts would melt together at the repeated story of Jesus' love in doing and in dying, all for *us*. I thought of Bible Classes, in which it would be ours to delve into the rich truth of God, and to accumulate its treasures as our own, and of prayer meetings in which we might sing and pray and talk together of the things of Christ. I thought of familiar inter-

course with you at your houses, and of the joy that I should feel in personal conversations about eternal things, in directly ministering to your spiritual wants, and in laboring to lead your little ones to Jesus. I thought of sick beds and of dying beds, by the side of which I could hold up to view Him who is the Resurrection and the Life. I thought of newly opened graves, over which, with the gospel in my hand, I could fling the bright bow of hope by speaking of the immortality which Christ has brought to light. I thought of the Sunday School with its bright eyes and faces, and of children's happy hearts and voices. I thought of soul after soul that the blessed Spirit would attract to Jesus by the power of the truth as I should be privileged to preach it. I thought of the great day in which it should be mine to present these precious souls, "perfect in Christ Jesus" with exceeding joy. Of all these things I thought as I stood before this desk to receive from a beloved father's lips the charge to be faithful in my stewardship. Nor were these delightful anticipations unrealized. I cannot dwell upon the happy days as they were passing, or upon the many little incidents with which they were filled. They are fresh in the memory of all. The visible results, however, must be given to make the history complete. There were added to the communion during my stay 112 persons, of whom 40 were received by

profession. During the same period 6 members died (three of the original 18), 17 members removed from the place, taking letters of dismissal, one removed and still remains away without having taken such letter, one entered the ministry, one colored member was suspended, and another colored member was stricken from the roll, having absented himself for the purpose of avoiding discipline. There remained at the close of my pastorate 130 members in actual present communion, 77 families, and probably about 350 persons in the congregation. And now in the providence of God, the time arrived for another change. I will not linger to allude to my call away, or to the circumstances which attended my withdrawal. April 1, 1863 terminated my happy connection with this people. I dare not trust myself to speak as I feel about it. If I could speak of the people and the church alone, I should never tire. But this cannot be. Every foot of ground for miles around is sacred to some sweet friendship and to some sweet personal memory. But this must now be left.

God quickly found for you another and a faithful pastor, a brother beloved, who ministers to you still in holy things. I have no doubt that brother Berger, if *he* were speaking to you to-day, could tell as I have told with regard to myself, of the glad anticipations which filled *his* heart, when in the presence

of this people, ordaining hands were laid upon his head, and you were committed to him as the people of his charge. Such must ever be the emotions of one who earnestly longs for the salvation of souls. It was reserved for this dear brother to accomplish the great work of relieving the church and parsonage from incumbrance. For this important step he was remarkably adapted, and the time and circumstances were peculiarly opportune. The new pastor quickly won your hearts. There was perfect harmony in the congregation and in its councils. The rapid issue of paper currency had made money very abundant. It was just the time for raising endowments and for paying debts. Mr. F. S. Wynkoop of New York city, to whom this church had been again and again indebted before, gave lively impulse to the effort by subscribing \$800 at once, and to this the pastor himself added \$200 more. Thomas Denny, Jr. another friend of the pastor in New York, gave \$500. The total debt upon the church and parsonage, together with some floating liabilities and interest, was at this time about \$4,500. The people saw that God's time had come to sweep it off. They nerved themselves for the work. In addition to the subscriptions just mentioned, \$445 were received in smaller sums from outside of the congregation, and the remainder of the amount, \$2,513, was raised among the people themselves, 56 persons out of a

congregation of 77 families contributing. Every one who could do it put his shoulder to the burden. The amounts given were from \$1.00 up to \$275.00. The whole debt was paid in a little more than two months from the beginning of the movement made for it. This step was the financial establishment of this church. I congratulate my brother and this people most heartily upon it, while most of all for this and every other success of this church in temporal or in spiritual things, I call upon you all to join with me in giving hearty praise to the Lord for all his benefits. To his great name be all the glory! This church is no more, as it was long called, an infant church. The little one has become strong. In its freedom from debt, in its united spirit, in its energetic life, it is to-day a marvel of prosperity, one of the first churches in the denomination to which it belongs. Let all the glory be to God alone!

During the short ministry of brother Berger, the church has continued to grow in its families and communion membership. The war checked for a time the material prosperity of East Millstone. I believe if this had not been the case, this church would have been much larger to-day. During the year immediately before the war, almost every building on this street was erected. This shows the rate at which the village was growing. Since the war began, hardly a building has been erected. And

yet a few families have been added to the church, as property in the vicinity has been changing hands, and new settlers have been drawn to the spot. Forty one persons have been added to the communion in the last two years and a half, of whom 17 came in by profession. Many of these were children and youth, in his influence over whom my brother has been peculiarly blessed. So great, however, has been the fluctuation of this population, occasioned by the times, and so great has been the loss in members by death (no less than ten members having died in this period) that in despite of the 41 additions, there remain to-day but 138 members on the roll, of whom 10 are absent who probably will not return. Your actual membership *present with you* to-day is 128 or two less, reckoning both upon the same principles, than it was at the close of the preceding pastorate. And yet it is remarkable that of those admitted during my ministry of four years and a half, 72 remain with you still, and of those admitted during brother Berger's pastorate of two years and a half, 36 remain with you still, showing an exactly regular permanent growth. The entire statistics of the church for the ten years of its history are these. There have been 207 admissions, of which 7 entered twice, having gone away and returned. Two hundred persons in all therefore have been added, 63 by profession and 137 by letter. Of these

128 are in actual present communion, 10 are absent having taken no certificates, 36 have taken certificates and not returned, 19 have died, one has entered the ministry (now Rev. Frederick R. Brace), 2 have been suspended, and four have been stricken from the roll, having abandoned the church without ceremony, three for other communions, and one through fear of discipline. Rev. A. Messler Quick, who worshipped here so long before his entrance into the ministry, was up to the time of his licensure, a member of the Second Reformed Dutch Church of New Brunswick.

Having thus reviewed the ten years' history of the pastorates and growth of this church, you will bear with me further while I speak of matters of interest not yet touched. And first let me speak of

THE SUNDAY SCHOOL. There was a Sunday School Association in East Millstone, flourishing and doing effective service, long before this church was formed. I cannot give its antecedent history now, but I know it was warmly loved and cherished by the friends of the Lord Jesus Christ. Upon the completion of this building, it took up its quarters in the new lecture room, and became thenceforward known as the school of this church. It has always been one of the best loved and most tenderly conducted of Sunday Schools. As far as my knowledge

of it goes back, its superintendents (they were elected yearly by the school) were Cornelius Broach, J. Van Doren Hoagland, Frederick R. Brace, Brogun B. Van Nuys, and J. V. A. Merrell, who after his death was again succeeded by Mr. Van Nuys, still in office. The pastors here have always regarded this school with affectionate solicitude. And all concerned have always relied upon the truth of God as the only God given instrumentality for the conversion of sinners. The Catechism has been closely and faithfully taught, and regularly expounded by the pastors. They never forgot the commission "Feed my lambs," and accordingly the promised blessing has attended the school, and 29 professions of faith have been made by the scholars. Some of these professions have been attended with peculiarly interesting circumstances, and one or two have been followed by wonderful results in the bringing in of parents and families to Jesus. The infant class too is connected with incidents of peculiar interest. Time does not permit me to speak of them, but I solemnly charge this people to cherish this important auxiliary of the church, and to continue to train children and youth in the fear and admonition of the Lord.

2. Let me speak of the *church prayer meetings*. I feel that these, by the blessing of God, have always contributed to the life and growth of this church.

Though they have fluctuated in respect to warmth and vigor, yet they have been nobly sustained. At times, it has pleased the Holy Spirit to manifest himself in them in a most signal manner. At one time during my own ministry, and at another during brother Berger's, a warm revival occurred. Christians were unusually aroused, and impenitent sinners awakened, convicted and brought to Jesus. On these occasions, we felt that in these meetings we enjoyed "a little heaven below." One of the features of the prayer meeting here was the large proportion of males in attendance. In many large churches, not more than three or four praying men are in regular attendance at a prayer meeting. But here under my ministry, as I remember, were sixteen praying men in this one neighborhood, hardly one of whom was ever absent, and any one of these would instantly respond when called upon to lead in prayer. I mention this fact gratefully. I always considered these men as great supporters to me in my ministerial work. And prayer meetings were taken to the abodes of the infirm and the suffering, and in this way, this people have been cultivated into warmest sympathy with each other. People cannot meet and earnestly pray together, and even carry their gatherings to the abodes of trial, without growing in holy sympathy and love. In the prayer meetings in private houses, we have had experiences in

this neighborhood, as to which I know you will agree with me in saying that no language can do them justice by description. Bless God for their holy memories. Let them be cherished, dear friends, with faithful care. And now

3. Let me speak of *the dead*. When I came to Millstone, about seven years ago, yonder cemetery had just been enclosed and laid out in plots. One solitary grave had been made. How different is the case now. There are many *little* graves there that tell of little children gone. And there are graves of fathers and of mothers too, some of whom were in the prime of life, and some were bending with the weight of years. There lie the soldier boys who fought the battles of their native land. There too lie the soldiers of the cross, who died with Christian armor on, fighting the good fight of faith. And within that sacred spot lie the remains of some who were closely connected with the history of this church. Nineteen of our fellow communicants have passed to the communion above, Dr. Garret Van Doren, Mrs. William Wyckoff, Miss Jane Van Nest, Mrs. Cornelius T. Hoagland, Mrs. Garret Eick, Mrs. Michael M. Vreeland, Mr. Peter Wortman, Mrs. John Probasco, Mrs. William H. Smith, Mrs. Nicholas Conover, Mr. John V. A. Merrell, Mr. William H. Smith, Mrs. John W. Wyckoff, Mr. Peter H. Van Arsdale, Mr. Adrian M. Cornell, Mr. William Henry, and three colored mem-

bers, Mrs. Francis Polhemus, Hannah Hopkins and Judy Van Nuys. Of these nineteen, Mrs. William Wyckoff, Miss Jane Van Nest, Mrs. Cornelius T. Hoagland and Mr. John V. A. Merrell belonged to the eighteen original members, who are further reduced by removals to nine now in actual communion here. I cannot speak at length of all these honored dead. I have a comfortable persuasion that they were all true members of the spiritual body of Christ. There were twelve females and seven males. Of the former, three, just mentioned, were with the church from its inception, and wrought nobly for its support. The impulse which they gave in early movements, and the spirit which they infused into the congregation is remembered by all who were conversant with the experience of those early days. They loved much and labored much in the Lord. They are gone home to their rest and their reward. Some of our twelve departed ladies were great sufferers here, but they dwell now in the land where there is no more curse nor any more fruit of the curse. Sorrow and sighing have fled away. All tears have been wiped from their eyes, and they go no more out from the presence of Him, at whose right hand there is fulness of joy for evermore.

Of the male members already deceased, seven in number, one was the builder of this church, and for a long time its chorister. It was he who led the

choir, at the time of my own ordination, in the noble anthem "I have set watchmen upon thy walls," an anthem which for me under those solemn surroundings, struck chords that will vibrate as long as memory endures. Of his skill as a workman, this building is a monument. During his final illness, which was very protracted, he grew into a clear trust in the atoning blood and justifying righteousness of Christ alone. I am persuaded that he was a true penitent and an humble believer, and as such that he departed hence to be forever with his Lord.

Of the others, four had been ruling elders. Two of them died during their terms of office. I will briefly allude to them.

Dr. Garret Van Doren died while ruling elder, April 4, 1858. I knew him from my early boyhood, but am not much informed respecting his connection with this church. His death occurred about eight months before I came to Millstone. I have been told that he took very active interest in your early movements. He had been many years a ruling elder in the Franklin Street Church in the city of New York. All who knew him respected him as a Christian gentleman of unblemished integrity, and this church felt deeply, especially at that time, his removal from her membership and from her elders' seat. Their loss, however, was doubtless this departed friend and father's gain.

Mr. Peter Wortman, a retired elder, departed this life June 1, 1863. His summons away came suddenly, as the lightning comes. For some years he had not known firm health, but on the day of his death, was enjoying himself in a family gathering at a brother-in-law's. He complained of feeling unwell, and died before medical aid could be procured. This venerable father's religious exercises were deep but unobtrusive. He had very little confidence in himself, and this self-distrust kept him much in communion with his Saviour. The evidence of his piety was in his excellent and consistent life. One thing that told of the reality of his interest in Christ was the interest he manifested in souls. He was outspoken in rebuke of evil. I am sure some here would be ready to testify to his faithfulness in admonishing those within reach of his voice to seek salvation. Physical weakness in his last years often produced mental depression in his experience. We rejoice to believe that he is forever at rest with Jesus in the world of unclouded vision, where physical infirmity can never reach him more.

William Henry had served two terms in the eldership of this church. He died Feb. 20, 1865. This beloved brother's piety was thoroughly influential upon his heart and life. No one ever doubted it for a moment. He was a man of few words and

great difficulty of expression. He possessed certain excellent qualities in a very remarkable degree. *One* was great aversion to speaking ill of others. I do not believe he ever unnecessarily uttered a word to wound the feelings of another, nor do I believe he ever originated, or ever knowingly helped to circulate, an injurious report. *Another* was great wisdom as a counsellor. Caution in him was largely developed, and yet he was as far removed as possible from timidity in action. He thought prudently, but clearly, and was always ready to act promptly. I never knew him to mistake in his judgment upon any subject upon which he was fully informed. And he was one of the very warmest friends of the church, and a most faithful and liberal supporter of his pastor. He always gave evidence that he had attended closely to the truth preached, and that he was discriminating in regard to it. A pillar was removed from this church when William Henry died. No one doubts that death to him was but a passage into life. "Blessed are the dead which die in the Lord *from henceforth*. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

I have reserved for the last, though of the four elders he died third in order, the remarkable man to whom under God, this church owes more than to

any other for its inception, its progress, and its present substantial prosperity. No one who believes in a superintending Providence, and who at the same time knows the history and facts, can ever doubt that Elder John V. A. Merrell was raised up of God to bring into being and establish this church. He was born in the immediate vicinity, and was one of a family of eight children, who were blessed with an eminently pious and praying mother. The circumstances of his early life were such as to throw him largely upon his own activity as a dependence. He was noted in boyhood for irrepressible exuberance of temperament. Before his conversion, his overflowing life was expended in self-gratification and wild gayety. Circumstances of course debarred him from the advantages of liberal culture, and he grew up to be the purest, freest child of nature with whom I ever met. Both before and after his conversion, he was always what he seemed to be, and always seemed to be just what he was. His inward life was ever out-spoken and out-acted, never concealed. He was born to be popular. In boyhood and youth, his rollicking, gleesome spirit made him the light and life of every circle into which he entered. He gave heart and life all up to the world and to pleasure. But this child of nature was designed, in the providence of God, to become a child of grace, and this exuberant life was destined to find vent in the ser-

vice of Christ. If there be any etymological propriety in the word "conversion," a "*turning*," we have here a beautiful illustration of it. There was no change in the mental conformation, no depression or increase of physical or mental activity, but simply the *turning* about of the man just as he was, from self, the world and sin, to Jesus Christ. The thoughts but just now given to everything *but* Christ, the thoughts all selfish and sinful, were brought forth-into captivity to the obedience of the Redeemer. The change in Saul of Tarsus was not more marked and conspicuous. "Behold he prayeth" was suddenly the word on every lip, and it was true. The change was radical. The heart of our departed friend had become the dwelling of the Holy Ghost. Thenceforth he lived, he thought, he worked with all his characteristic enthusiasm for the glory of his Lord. There was never in this community a more unanswerable demonstration of the regenerating power of the Holy Ghost than this conversion.

At the time when the idea of a church on this side of the Millstone river was first conceived, Mr. Merrell was one of the prominent business men of this village. His business stand was that now occupied by the firm of Merrell and Wilson. He was also actively connected with the business of the railroad company, and had control of the ticket office at the depot. He was the prime mover in this church

enterprise, and his unbounded popularity, as well as his own ready liberality, gave him powerful influence. He was one of those few men, such as we have all *sometimes*, but *not often* seen, who can say any thing whatever, and yet scarcely ever make an enemy. There was no limit to his interest in the new church. He was willing to do every thing that he was asked to do, to bear every thing that was put upon him, to give every thing he had. And his judgment in the affairs of the church was excellent. He was ordained an elder ten years ago to-day, and remained in the eldership till the day of his death, March 16, 1864, eight years and a half. There was never a time when he could seem to be spared from the church councils, though he again and again earnestly protested against re-election. I shall briefly speak of two or three characteristics of our departed friend as I knew him.

1. *His free-heartedness.* Subsequent revelations have shown that he was not a man of large worldly means, as his noble liberality led many during his life to suppose that he was. And there is doubtless in this community a disposition to reproach him with having too freely given away what might have been laid aside for a time of need. I do not take it upon me to justify even the appearance of improvidence, but, dear brethren, I can not believe that the Redeemer will ever much censure that error, if it be

an error, whose very essence consists in excessive devotion to his kingdom and glory. If John V. A. Merrell made a mistake, it was in loving the very stones and dust of Zion. Let us take care how we condemn that rare love for the church of God, which leads men to forget themselves, and lavish all they have upon it. There may be error in it, but I would tenderly ask whether the commoner error of withholding what we have from the Lord, or of giving with reluctance, be not far greater. Be this, however, as it may, it seems unanswerably true, that Mr. Merrell's remarkable liberality filled a place in this church during his life, without the filling of which it is not easy to see how the church could so quickly have obtained a foothold. He had a hopefulness that knew no abatement. He seized upon and turned to account every sign, however faint, of success. The inspiring words of Dr. Ludlow at the laying of the corner stone rang in his ear till the last incumbrance was removed from the church property. During my own ministry here, he never wearied in his labor to make the church a success. If money were wanting, he could raise it. What was still lacking, he would himself supply. He thought of the church all the week as well as on the Sabbath. At the first sale of the pews he bought several, merely to help the church. Afterward he sold one of these pews for \$60, the same amount which he had origi-

nally paid. The day he received the money, he gave it to the consistory, who were in difficulty in regard to a note in the bank, thus enabling them to meet it. When the pastor's annual donation visit was at hand, he would head the list with a large subscription, and then ride in person to every family in the congregation, and collect the purse. The beauty of the parsonage grounds as to grading, hedges and trees, the plank walks that lead to the church, and many other pleasant features belonging to the church property and the village, are largely, many of them wholly, his handiwork. And he lived to lay hold with manly strength of the remaining debt, and by a large personal contribution and almost incredible toil and perseverance, to clear it all away. This completed the great end for which I verily believe he was born, and he lay down at once and died. He saw the desire of his heart, the establishment of this church. He was *prepared* to depart and *did* depart in peace.

2. *His religious life.* It was of the most vigorous character. He was noted for self-distrust, and yet, if life and walk and conversation are any evidence, he was a devoted Christian. No talk was any thing to him if it were not full of Christ. All the week he longed for the Sabbath. He lived upon the precious word of God and the glorious promises of the Redeemer. Nothing but prostrating illness

could keep him out of his seat at church or at the lecture or prayer meeting. He drank in the pastor's discourses as if they were his greatest joy and strength. If, when the hour for a weekly evening meeting came, a friend were at his house, he could not be detained, but would say courteously, "It is our night for prayer meeting. I must go. Will you go along?" If the answer were in the negative, he would say "Then you must excuse me for a time." His prayers were among the most wonderful I ever heard. They were characterized by an unction that seemed directly from above. The hearers were often lifted up by them, as it were, to the very heavens. And sometimes in prayer, his earnestness for the salvation of others would make him apparently forget that he was praying, and lead him into a strain of impassioned appeal to the impenitent to be reconciled to God. He was ever true to the Sunday School, and died in the Superintendency. "One day nearer home, we're one day nearer home," was the last Sunday School song he ever gave out to the school. It was predictive of his own approaching departure, so sad to us, but so glorious, I doubt not, to him.

3. *His tender interest in the exercised and the afflicted.* He was always ready to go alone or to accompany the pastor on errands of instruction or of comfort. It was never so warm or so cold, so wet

or so dry that he would hesitate a moment at the call. There are those in this neighborhood who would love to tell of his unwearied interest in their spiritual welfare, or in their physical comfort. Morning and evening, for month after month, he would repair regularly to the house of suffering and minister kind service. Like his Divine Master, he was ever going about doing good. It was his meat and drink, and by his devotion to this work, he evinced his thorough, Christ-like spirit, and proved that he was born of God. Ah, never were words more truthful than those of your loved pastor on that day when his noble form lay outstretched in death before this pulpit,—"*The poor will miss thee, my brother, the heathen will miss thee.*" Sadly true were those words. This is an affectionate people *all*, but not often does *such* a bright spirit come into our dark world to bless it with its radiant light. 'Twould well become this noble congregation to mark this beloved brother's resting place with a monumental tribute, and to resolve that the only one who suffers from his interest in this church shall never know a reasonable want. 'Twould be worthy of this day to initiate and complete a movement for this end.

And now I have finished my historical sketch. I have been obliged to dwell upon men and events, but I have not forgotten nor would I have *you* forget that God, our covenant God, has wrought the work

of which I have been telling. Again and again in the past ten years, events have happened that promised, as far as human foresight could discern, to destroy this church. Friends and foes alike said "*that is the death blow to the church,*" and yet God was with it, upheld it and brought it out of every difficulty. "*What hath God wrought*" may well be the language of our hearts to day. "*Hitherto hath the Lord helped us*" let each one say. Let the glory be given to God alone. And in view of our obligations to God for his manifold gifts, let every dictate of gratitude prompt each one of us earnestly to close this hour with the inquiry, *Lord, what wilt thou have ME and ME and ME to do?*

LIST OF CHURCH OFFICERS AND MEMBERS.

PASTORS.

REV. GILES VAN DE WALL,
REV. DAVID COLE,
REV. MARTIN LUTHER BERGER,

PASTORATES.

JULY 9, 1856—JUNE 8, 1858.
NOV. 23, 1858—APRIL 1, 1863.
MAY 1, 1863—

CONSISTORIES.

1855-56.

ELDERS.

JOHN V. A. MERRELL,
CORNELIUS BROACH,

DEACONS.

JOHN STINES,
RICHARD H. KUHIL,

1856-57.

JOHN V. A. MERRELL,
CORNELIUS BROACH,
GARRET VAN DOREN, M. D.,

RICHARD H. KUHIL,
PETER A. NEVIUS,
WILLIAM WYCKOFF,

1857-58.

JOHN V. A. MERRELL,
CORNELIUS BROACH,
WILLIAM HENRY,

PETER A. NEVIUS,
CORNELIUS CORNELL,
B. B. VAN NUYS,

1858-59.

JOHN V. A. MERRELL,
CORNELIUS BROACH,
WILLIAM HENRY,
PETER WORTMAN,

CORNELIUS CORNELL,
B. B. VAN NUYS,
RICHARD H. KUHIL,
PETER V. SERVIS,

1859-60.

JOHN V. A. MERRELL,
CORNELIUS BROACH,
PETER WORTMAN,
DANIEL P. GARRETSON,

B. B. VAN NUYS,
RICHARD H. KUHIL,
PETER V. SERVIS,
HENRY V. D. GARRETSON,

1860-61.

JOHN V. A. MERRELL,
DANIEL P. GARRETSON,
JOHN DURYEE,
JOSEPH HOWELL,

B. B. VAN NUYS,
HENRY V. D. GARRETSON,
HENRY SCHENCK,
ISAAC SERVIS,

1861-62.

JOHN V. A. MERRELL,
WILLIAM HENRY,
JOHN DURYEE,
JOSEPH HOWELL,

B. B. VAN NUYS,
HENRY SCHENCK,
JOSEPH CORNELL,
JAMES H. STRYKER,

1862-63.

JOHN V. A. MERRELL,
WILLIAM HENRY,
CORNELIUS VAN BUSKIRK,
JACOB J. QUICK,

B. B. VAN NUYS,
JOSEPH CORNELL,
JAMES H. STRYKER,
STEPHEN HOWELL,

1863-64.

JOHN V. A. MERRELL,
B. B. VAN NUYS,
CORNELIUS VAN BUSKIRK,
JACOB J. QUICK,

JAMES H. STRYKER,
STEPHEN HOWELL,
TUNIS HOAGLAND,
EDMUND B. COOK,

1864-65.

JOHN DURYEE,
ISAAC CORNELL,
B. B. VAN NUYS,
CORNELIUS BROACH,

TUNIS HOAGLAND,
EDMUND B. COOK,
WILLIAM VAN DUYN,
WILLIAM W. VAN DOREN,

1865-66.

ISAAC CORNELL,
JOHN DURYEE,
CORNELIUS BROACH,
JAS. B. VAN BUSKIRK,

WILLIAM W. VAN DOREN
RYNEAR V. N. QUICK,
CHARLES A. CLINE,
JAMES CROPSY.

MEMBERS.

{ John Allen,†
Mrs. John Allen,†
Judith Dawes.

Mrs. Stephen A. M. Beekman,
Maria Stryker.
Mrs. John H. Bellis,
Rachel Johnson.
Mrs. Martin Luther Berger,
Cecilia B. Chace.
Hannah W. Blackfan,
Mrs. Henry Bowen,*
Ann Eliza Veghte.

{ Frederick R. Brace,||
Mrs. Frederick R. Brace,*
Emma Foster.

{ Robert J. Brace.*
Cornelius Broach,
Mrs. Cornelius Broach,
Lucy Goodhart.

{ Charles A. Cline,
Mrs. Charles A. Cline,
Margaret Wallace.

{ Mrs. David Cole,*
Abigail D. Wyckoff.
Mary Elizabeth Cole.*

Mrs. Moses Condit,*
Esther Ann Wyckoff.

{ Mrs. Cornelius Conover,
Susan M. Van Arsdale.
Mrs. Nicholas Conover,†
Rachel Auten.

{ Edmund B. Cook,
Mrs. Edmund B. Cook,
Sarah D. Howell.

{ Cornelius Cornell,
Mrs. Cornelius Cornell,
Harriet V. A. Merrell.
James V. N. Cornell,
Adrian M. Cornell,†
Joseph Cornell,
Mrs. Joseph Cornell,
Abigail A. Sortor.

William M. Cornell,
Mrs. William M. Cornell,
Jane Field.

Anna M. Cornell.

* Removed and taken certificates.

† Removed and not taken certificates.

{ Isaac Cornell,
Mrs. Isaac Cornell,
Maria Flagg.

{ John Cornell,
Mrs. John Cornell,
Ellen Louisa Broach.

{ Peter I. Cornell,
Jacob Rutsen Cornell.

{ Mrs. Jaques Cortelyou,
Sarah Hatcheson.

{ Isabella Cortelyou,
Eliza Cortelyou.*

{ Peter Q. Covert,
Mrs. Peter Q. Covert,
Phoebe Van Nuys.

{ Joanna Covert,
Henrietta Covert.

{ Mrs. Arthur S. Cox,
Charlotte Maria Broach.

{ Garret W. Cropsey,
Mrs. Garret W. Cropsey,
Jane Elizabeth Cook.

{ James Cropsey,
Mrs. James Cropsey,
Mary B. Hoagland.

{ Mary J. Cropsey.
Mrs. John A. V. Curtis,
Gertrude M. Van Tyne.

{ Mary Dawes,†
Mrs. Silas Dewitt,†
Maria Louisa Van Doren.

{ Mrs. Abraham Ditmars,
Martha L. Gabriel.

{ David Dunbar,†
Mrs. David Dunbar,†
Hepburn Skinner.

{ John Duryee,
Mrs. John Duryee,
Joanna Cortelyou.
William Duryee,
John Henry Duryee,
Lydia Duryee.

{ Garret Eick,
Mrs. Garret Eick,†
Gertrude W. Van Pelt.

† Deceased.

|| Entered the ministry.

Mrs. Richard Fisher,
Anne H. Bellis.

Mrs. Albert Gabriel,
Sarah Nevius.

{ Henry V. D. Garretson,
Mrs. Henry V. D. Garretson,
Anna M. Merrell.
Stephen E. Garretson.

{ Daniel P. Garretson,
Mrs. Daniel P. Garretson,
Catharine A. Smith.

{ Mary Ann Garretson,
Sarah L. Garretson.*

Mrs. Isaac V. N. Garretson,*
Ellen Wyckoff.

William Garretson,†

Oscar Goltra,†

Mrs. Benjamin Griggs,*
Cornelia Van Doren.

Mrs. John R. Hedden,†
Mary Hall.

{ William Henry,†
Mrs. William Henry,
Catharine Demund.

{ Sarah Matilda Higgins,
William Addison Higgins.

{ Tunis Hoagland,
Mrs. Tunis Hoagland,
Ann Eliza Howell.

{ John Hoagland.

{ John N. Hoagland,
Charles Nevius Hoagland.

Mrs. Cornelius T. Hoagland,†
Sarah Bellis.

Mrs. John Hoagland,*
Mary O. Servis.

Hannah Hopkins,†

{ Joseph Howell,
Mrs. Joseph Howell,
Sarah S. Tittsworth.

{ Stephen Howell,
Mrs. Stephen Howell,
Ann Elizabeth Suydam.

Mrs. John W. Huff,*
Ellen Ann Covert.

Amanda Hurder,*

{ Richard H. Kuhl,*
Mrs. Richard H. Kuhl,*
Ellen A. Van Doren.

Mathusalem LeFevre,†

Mrs. John B. Lowe,
Martha Seabring.

* Removed and taken certificates.
† Removed and not taken certificates.

Mrs. Andrew M. Lucas,
Susan Conover.

{ John V. A. Merrell,†
Mrs. John V. A. Merrell,
Maria Staats.

{ John J. Marsh,*
Mrs. John J. Marsh,*
Maria L. Moore.

{ Peter A. Nevius,
Mrs. Peter A. Nevius,
Martha Covert.
Anna M. Nevius.

Mrs. Joseph H. Olcott,
Elizabeth Blackfan.

{ Abram Skillman Opie,*
Mrs. Abram Skillman Opie,*
Ellen V. L. Garretson.

{ Francis Polhemus,†
Mrs. Francis Polhemus,†
Jennie Staats.

Mrs. John Probasco,†
Ann Bennett.

{ Jacob Quick,
Mrs. Jacob Quick,
Catharine Van Arsdale.

{ Rynear V. N. Quick,
Mrs. Rynear V. N. Quick,
Magdalene Polhemus.

{ Aletta Quick,
Catharine N. N. Quick.

Mrs. John R. Quick,
Louisa Covert.

{ Henry Schenck,*
Mrs. Henry Schenck,*
Anna F. Kirkpatrick.

Mrs. Josiah J. Schenck,†
Catharine E. Stryker.

Mrs. Josiah Smith,*
Lydia Voorhees.

Mrs. John Charles Scott,
Gertrude Fisher.

{ Peter Vroom Servis,
Mrs. Peter Vroom Servis,
Maria Powelson.

{ Isaac Servis,*
Mrs. Isaac Servis,*
Sarah Ann Quick.

Mrs. Aaron D. Shaw,
Ellen Barcalow.

† Deceased.

{ William H. Smith,†
Mrs. William H. Smith,
Catharine Dulea.

Mrs. Jacob V. N. Smith,*
Sarah E. Van Nostrand.

Mrs. William H. Smith,†
Julia Stines.

Calista Sortor.

{ John Stines,*
Mrs. John Stines,*
Mary Polhemus.

{ Isaac V. C. Stryker,
Mrs. Isaac V. C. Stryker,
Ann Stryker.

{ James Henry Stryker,
Mrs. James H. Stryker,
Martha Staats.

{ Peter H. Van Arsdale,†
Mrs. Peter H. Van Arsdale,†
Sarah E. Christopher.

{ Cornelius J. Van Buskirk,
Mrs. Cornelius J. Van Buskirk,
Rachel Cadmus.

{ James B. Van Buskirk,
Mrs. James B. Van Buskirk,
Effie H. Garabrant.

{ Cornelius G. Van Cleef,
Mrs. Cornelius G. Van Cleef,
Maria G. Hoagland.

Mrs. Peter P. Van Cleef,
Maria S. Cox.

Mrs. Giles Van De Wall,*
Gert. Van Broekhuizen.

Garret Van Doren,†
Mrs. Minna V. Van Doren,*
Mary Voorhees.

Mrs. Cornelius W. Van Doren,
Elizabeth C. Van Pelt.

{ William W. Van Doren,
Mrs. William W. Van Doren,
Maria Wyckoff.

{ Mrs. Peter V. Van Doren,
Elizabeth Harris.

{ Susan Adaline Van Doren.

{ William Van Duyn,
Mrs. William Van Duyn,
Maria Hageman.

Mrs. Abraham G. Van Neste,*
Maria S. French.

{ Jane Van Nest,†
Maria Van Nest.*

{ Mrs. John Van Nostrand,
Sarah Van Arsdale.

* Removed and taken certificates.
† Removed and not taken certificates.

† Deceased.

{ Jacob J. Van Nostrand,
Mrs. Jacob J. Van Nostrand,
Catharine Greenleaf.

{ Catharine H. Van Nostrand,
Mrs. Cornelius Van Nostrand,
Gertrude Broach.

{ Brogun B. Van Nuys,
Mrs. Brogun B. Van Nuys,
Jane Cortelyou.

Elizabeth Van Nuys,

{ Isaac I. Van Nuys,
Mrs. Isaac I. Van Nuys,
Maria W. Voorhees.

Judy Van Nuys,†

{ Garret Van Zandt,*
Mrs. Garret Van Zandt,*
Catharine E. Staats.

Christopher V. P. Veghte,
Mrs. Abraham Veghte,

Ann Eliza Jewell.

Mrs. Henry Veghte,*
Ann Maria Terhune.

Jennie Veghte,
Mrs. Michael M. Vreeland,†
Eliza Ann Vreeland.

{ Mrs. Abraham Vroom,*
Ann Porter.

Maria Vroom.*

Mrs. Nathaniel Wilson,
Elizabeth Merrell.

Mrs. Cornelius V. N. Wilson,
Ellen V. N. Garretson.

Thomas E. Wilson,†

{ Abram Wood,
Mrs. Abram Wood,
Elizabeth Cadmus.

Robert S. Woodruff.

Peter Wortman,†

{ Mrs. Peter Wortman,
Maria Cortelyou.

{ Peter P. Wortman,
Mrs. Peter P. Wortman,
Margaret Ann De Mot.

Mrs. John W. Wyckoff,†
Elizabeth Auten.

William Wyckoff,
Mrs. William Wyckoff,†
Elizabeth Ann Hoagland.

Mrs. William Wyckoff,
Mary Hoagland.

Dennis Wyckoff,

Theodore Wyckoff.

Mrs. Peter Wyckoff,

Phoebe Van Duyn.

Mrs. William B. Wyckoff,
Elizabeth S. Servis.