

ANNALS

OF THE

AMERICAN PULPIT;

OR

COMMEMORATIVE NOTICES

OF

DISTINGUISHED AMERICAN CLERGYMEN

OF

VARIOUS DENOMINATIONS

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

WITH HISTORICAL INTRODUCTIONS.

BY WILLIAM B. SPRAGUE, D. D.

VOLUME IX.

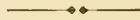
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1869.

He possessed an unusually agreeable temper, the highest sense of honour, the utmost frankness and integrity, and a most cordial hatred of every thing that savoured of artifice or intrigue.

Though he possessed the most solid and useful talents, he could not be considered a man of genius. He had no lofty flights, no sparkling wit, nothing to captivate the lovers of brilliant or eccentric harangues; but his mind was admirably balanced, each faculty having its appropriate development. As a Theologian he was well-read, and his views were thoroughly Calvinistic. As a Preacher, he was at once evangelical, instructive and practical. His style was chaste and correct, and his manner, though characterized by great simplicity, showed that he was himself deeply impressed with the importance of his message. He presented the Gospel plan of salvation with unusual clearness, and faithfully besought sinners to be reconciled to God. All the precepts of the Gospel found a place in his preaching, and he exhibited them at once luminously and earnestly. As a Pastor, he united great tenderness with great fidelity. He went in and out among his people, truly accredited and honoured as a man of God. He was an active promoter of the various objects of Christian benevolence, especially the cause of Missions and the cause of Temperance. He enjoyed in a high degree the confidence of his brethren in the ministry, and in his intercourse with them was always courteous and deferential. He was no inventor of new things, and no leader in untried paths. He left behind him the savour of a good name, and well deserves a place in the "Annals of the American Pulpit."

Respectfully yours,

ENOCH VAN AKEN.



PHILIP MILLEDOLER, D.D.*

1794—1852.

John Muhlthaler, eldest son of Johannes and Barbara Muhlthaler, was born in the Canton of Berne, Switzerland, in 1733, and came to this country, under the care of an uncle, when he was eighteen years of age. It was the design of his parents that he should return home, after an absence of two or three years; but circumstances determined him to remain in this country, and he finally settled in the city of New York. On the 9th of March, 1760, he was married to Anna, an orphan daughter of Andrew and Margaret Mitchell, originally of the Canton of Zurich in Switzerland. These were the parents of PHILIP MILLEDOLER, who was their youngest son, and was born September 22nd, 1775, at Rhinebeck, on the farm lately occupied by General Armstrong, whither they had been driven from New York by the storm of the Revolution.

His parents were both excellent persons, and were careful to train him up to the knowledge and practice of religion. His brother-in-law, a Mr. Crowley, who was a Captain of Artillery of the Massachusetts line, being about to remove with his family to Boston, his parents consented that he should accompany them; and there he spent his eighth and ninth years, during which he made considerable progress in his preparation for College. On his return home, his mind seems

*MS. Autobiography. MS. from Hon. J. W. Beckman.

to have taken a more decidedly serious direction; but it was not till he had reached his fourteenth year that he allowed himself to hope, with any considerable confidence, that he had felt the power of religion. And then his mind was strongly wrought upon at a Methodist meeting which he attended; and, though there were irregularities connected with it which he felt obliged to condemn, it seems to have been the occasion of a marked, and as he believed an enduring, change in his feelings.

Having completed his preparation for College under the instruction of James Hardie, an eminent classical teacher of that day, he was received a member of the Freshman class of Columbia College, in 1789. In May, 1793, having passed his college course with much honour, both in respect to conduct and scholarship, he was admitted to the degree of Bachelor of Arts, on which occasion he delivered an Oration on Natural Philosophy. About this time he became a member of the German Reformed Church, in Nassau street, then under the pastoral care of the Rev. Dr. Gross.

Having determined to devote himself to the work of the ministry, he now commenced the study of Theology under the direction of his Pastor, Dr. Gross, and, at the same time, began the study of Hebrew under the Rev. Dr. Kunze, Pastor of the German Lutheran Church in New York, and Professor in Columbia College. In the spring of the next year Dr. Gross' health having so far failed as to render it necessary for him to resign both his Professorship and his Pastoral charge, he proposed to Mr. Milledoler to join him on an excursion into Pennsylvania, without intimating to him that he had any other object than to enjoy his company. To his great surprise, Dr. Gross, in due time, informed him that the German Reformed Church, from which he was about to retire in New York, were desirous that he (Mr. M.) should be his successor; and that they were then on their way to Reading, to a meeting of the German Reformed Synod, with a view to his being licensed to preach. Though, on account of the little time he had given to immediate preparation for the ministry, he was reluctant to consent to the proposed measure, he finally yielded to the wishes of his instructor, and submitted to an examination which resulted in his approval. He was ordained, with four others, in the German Reformed Church at Reading, on the 21st of May, 1794.

Dr. Gross' purpose in regard to Mr. Milledoler's settlement was carried out to the letter. Having remained himself six months longer in connection with the church in New York, he resigned his charge, and a unanimous call was made out to Mr. M. on the 6th of May, 1795. The condition of the call was that his preaching should be in German and English in the proportion of three to one. He accepted the call, but in doing so found himself introduced into a much more difficult field of labour than he had anticipated.

On the 29th of March, 1796, Mr. Milledoler was married to Susan, only daughter of Lawrence Benson, of Harlem.

In May, 1800, he was induced by some peculiar circumstances to transfer his relation from the German Reformed Church to the Reformed Dutch, though the congregation which he served remained in the same connection. Though his ministry was attended with considerable success, and many respectable individuals were attracted to the church by his preaching, he still found his situation an uneasy one, and resolved to change it, if a favourable opening should occur. At this juncture, owing to the recommendation of a distinguished individual of Phil-

adelphia, who had, on a Sabbath, strayed into his church in New York, he was invited to preach a Sabbath or two to the Pine Street Presbyterian Congregation, Philadelphia, then vacant by the death of the Rev. Dr. John Blair Smith. He accepted this invitation, and, on the 11th of August, 1800, a unanimous call was made out to him to become their Pastor. He accepted the call in September, and removed, with his family, to Philadelphia, and entered his new field of labour in October.

In March, 1801, the congregation from which he had been separated in New York, not being able to agree upon another minister, extended an urgent call to him, accompanied with various importunate private letters, to return and again become their Pastor. This call, being declined, was renewed once and again, and the last time Mr. Milledoler's own father was appointed the Commissioner to prosecute it; but it was all to no purpose. In 1804, after various changes in their ministerial relations, they made yet one more effort to secure his services; but he besought them, as they regarded his peace, to take no farther measures on the subject.

In 1801 he was chosen Secretary of the Board of Trustees of the Presbyterian Church; and in 1802 was associated, by the General Assembly, with Dr. Green and others, as a Standing Committee of Missions.

In December, 1802, he received a call from the Reformed Dutch Church in Albany, to become their Pastor; but declined it.

In 1803 Mr. Milledoler's health became alarmingly impaired, and a sudden rush of blood to the head led him to apprehend almost immediate death. He remained with his congregation, however, till 1805. In February of that year, the Reformed Dutch Church at Harlem, in the Twelfth ward of the City of New York, having heard that his health would probably require a removal from Philadelphia, invited him to become their Pastor. This call he ultimately declined. In visiting New York on his way to Harlem, he was greatly pressed by various clergymen and others to accept a call from the then Collegiate Presbyterian Churches, with special reference to the Church in Rutgers street; it being urged that the change of residence would be likely to work a favourable change in his health. In August a call was actually made out; he accepted it; removed to New York about the middle of September, and was installed on the 19th of November following, the Sermon on the occasion being preached by Dr. Miller.

In 1805 he was honoured with the degree of Doctor of Divinity from the University of Pennsylvania.

Dr. Milledoler's Church in Philadelphia parted with him with great reluctance, and they were induced to yield their consent only on the ground that his health seemed to require the change. His ministry in that church had been eminently successful, there having been an almost constant revival of religion during nearly the whole period of his connection with it.

In 1808 Dr. Milledoler was chosen Moderator of the General Assembly of the Presbyterian Church.

In the autumn of 1811 he was appointed by the Presbytery of New York to receive and instruct students in Didactic and Polemic Theology; and he continued in the discharge of this duty till the establishment of the Theological Seminary at Princeton.

About this time commenced in New York what was commonly known as the Hopkinsian controversy. Dr. Milledoler took an active part in this, resisting with great zeal and energy what he considered dangerous innovations upon the accredited system of orthodoxy.

In the summer of 1812, Dr. Alexander having resigned his place in Pine Street Church, Philadelphia, Dr. Milledoler was greatly urged to return to his former charge; but he could not see his way clear for doing so.

In November, 1812, Dr. Milledoler was again called to the pastoral charge of the Reformed Dutch Church in Albany. This call occasioned him some embarrassment, owing to peculiar circumstances, but it was finally answered in the negative.

In March, 1813, he received a call from the German Reformed Congregation (Crown street Church) in Philadelphia, since connected with the Reformed Dutch Church; but he replied that his personal relations in New York were at that time such as to preclude all thought of a removal.

Two or three weeks previous to this, Dr. Milledoler had been invited to become one of the Pastors of the Collegiate Dutch Church in New York, and, notwithstanding his strong attachment to his people, there were several circumstances, particularly the existing controversy in the Presbyterian Church, that inclined him to accept the invitation. He did accept it, and was formally introduced to his new charge on the 6th of June, 1813.

His ministry in Rutgers Street Church was abundantly blessed, the whole number admitted to the Communion, from August, 1805, to May, 1813, being six hundred and four.

Mrs. Milledoler died on the 3d of July, 1815. Dr. Milledoler was married again November 4, 1817, to Margaret, daughter of General John Steele, for many years Collector of the Port of Philadelphia.

Dr. Milledoler was one of the members of the Convention that formed the American Bible Society, in 1816, and delivered two Addresses before the Society;—one the same year that it was formed, and the other in 1823. He had also an important agency in originating the Society for Evangelizing the Jews. Of this he was President from its organization. Of the United Foreign Missionary Society, formed in New York in 1817, he was not only an active member but Corresponding Secretary.

In September, 1820, Dr. Milledoler went, by invitation, to Hagerstown, Md., to attend a meeting of the General Synod of the German Reformed Churches of North America. The Synod, having determined to organize a Theological Seminary, elected, during its session, Dr. Milledoler to the Professorship of Didactic, Polemic and Pastoral Theology. After having had the subject for some time under consideration, he gave an affirmative answer; but, in consequence of some unpleasant circumstances that subsequently occurred, indicating a want of union in the Body that had called him, he finally revoked his original answer and substituted a negative.

In July, 1823, Dr. Milledoler and Dr. Spring were appointed Commissioners to visit the missionary stations at Tuscarora, Seneca and Cattaraugus. They were five or six weeks performing their mission; and, on their return, a large meeting was held in the city of New York to receive their Report.

In 1825 he was appointed by the General Synod Professor of Didactic and Polemic Theology in the Theological Seminary at New Brunswick, as successor

to the Rev. Dr. John H. Livingston; and at the same time he was appointed President of Rutgers College. He accepted these appointments, and soon after removed to New Brunswick, and entered on the duties of the two offices.

Dr. Milledoler continued his connection with these institutions until the year 1840, when, on account of the infirmities of advancing age, he resigned both the Presidency and the Professorship, and went to spend the remainder of his days with his son-in-law, the Hon. James W. Beekman, of New York. Besides preaching occasionally for his brethren, he occupied himself in writing a somewhat extended memoir of his own life. Mrs. Milledoler had been declining for a considerable time, and her speedy departure was anticipated. The Doctor, though feeble, had shown no signs of serious illness until a few days before his death, when he began to suffer from an affection of the bowels. He had not strength to withstand the disease, and it very quickly reached a fatal termination. He died on Staten Island, where the family had gone to pass the summer, on the 22d of September, 1852. Mrs. Milledoler was lying sick in the room until he expired, and then was removed into another, where she died the next day. They had a common Funeral, and were buried in the same grave. The Funeral Address was delivered by the Rev. Dr. Knox, one of the ministers of the Collegiate Church.

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

A Discourse delivered in the Presbyterian Church in Wall Street, for a Society of Ladies, instituted for the Relief of Poor Widows with Small Children, - - - - -	1806
A Sermon preached in the New Presbyterian Church in Cedar Street, at the Installation of the Rev. John B. Romeyn as Pastor of said Church, - - - - -	1808
A Sermon preached in the Presbyterian Church in Beckman Street, New York, at the Ordination and Installation of the Rev. Gardiner Spring as Pastor of said Church, - - - - -	1810
Charge to the Professor (Rev. Dr. Alexander) and Students of Divinity at Princeton, - - - - -	1812
<i>Concio ad Clerum</i> : A Sermon preached in the North Dutch Church, in the city of Albany, at the opening of the General Synod of the Reformed Dutch Church in North America, - - - - -	1823
A Discourse delivered by appointment of the General Synod of the Reformed Dutch Church in the United States of America, in the Church at Hackensack, N. J., before the Rev. Classis of Paramus and a Commission of Synod appointed to confer with said Classis, -	1824
Address delivered before the Alumni of Columbia College, in the Chapel of the College, - - - - -	1828
Address delivered at Rutgers College, on the Inauguration of A. B. Hasbrouck as President, - - - - -	1840
Dissertation on Incestuous Marriages,	1843

Dr. Milledoler was the father of ten children,—six by the first marriage, and four by the last.

His eldest son, PHILIP EDWARD, was born in Philadelphia, October 29, 1801; was graduated at Columbia College in 1820; became a student of medicine under Dr. Post, of New York; and, after attending the usual course of Lectures

in the College of Physicians and Surgeons, was admitted to the degree of Doctor of Medicine. He was a highly respectable medical practitioner for twelve years in the city of New York. In 1832 he was elected a member of the State Legislature; but he seems to have had little taste for the scenes of political life. His mind, always of a thoughtful cast, having now become more decidedly impressed with religious truth, he resolved to devote the rest of his life to the ministry of the Gospel in the Episcopal Church; and, accordingly, after studying Theology for some time under the direction of his father, he was admitted to the Holy Order of Deacons, by Bishop Doane, in St. Mary's Church, Burlington, on the 3d of May, 1840; and he was admitted, by the same Prelate, to the order of Priests, on the 7th of December, 1842. From the commencement of his ministry he was engaged for some time in Missionary services at Port Colden; but his first settlement was as Rector of St. Peter's Church in Freehold, N. J. Though his ministry at Freehold was brief, it secured to him, in a high degree, the affection and confidence of the people to whom he ministered. In February, 1842, he received a unanimous call from Christ Church, Westport, Conn.; but he seems to have had no inclination to accept it. In December following he received a call to the Rectorship of St. Paul's Church, Poughkeepsie, which he accepted; though the call did not take effect until the 1st of May, 1843. Owing to the pecuniary embarrassments of 1835-1837, the Parish became considerably reduced in its resources, in consequence of which he became connected with the College Hill School, then under the charge of Mr. Bartlett. This connection continued till the 1st of May, 1845, when he resigned his place in the school, and devoted his whole time to the church. In November, 1844, he was called to St. Ann's Church, Matteawan; but this call he declined. In July, 1846, he tendered the resignation of his charge at Poughkeepsie, much to the regret of his congregation, and accepted a call to the Rectorship of the Bethesda Church, Saratoga Springs. Here he laboured, much to the acceptance of the people, till his health became so much enfeebled that he was obliged to withdraw from his labours altogether. In March, 1850, he asked and obtained leave of absence for the benefit of his health, and immediately took up his abode at Brooklyn, in the family of his brother-in-law, Captain J. H. Graham, U. S. N., where he died in the full possession of his faculties, and in the joyful confidence of entering into rest, on the 19th of June, in the forty-ninth year of his age. His Funeral Sermon was preached at the Bethesda Church, on the 30th, by the Rev. B. W. Whiteher, from Malachi iii., 18.

Dr. Philip Edward Milledoler was a man of fine personal appearance, and of polished and agreeable manners. He had an uncommonly amiable and genial spirit, and made friends wherever he made acquaintances. He sustained all his relations with great propriety, dignity and kindness. His death was the signal for deep mourning throughout his large circle of friends, and especially in the several churches which he had successively served.

I had the pleasure of an acquaintance with the elder Dr. Milledoler, which extended through many years. I saw him first in the summer of 1813, while I was a student in college, and heard him preach in the old Dutch Church in New York, which has since been turned into the Post Office. What impressed me most then, and, indeed, ever afterwards when I heard him, was the richness and fervour of his prayers. His sermon was an excellent one, characterized, in both matter and manner, by great unction and pathos; but his prayer seemed to me

the most remarkable devotional exercise that I had ever heard from mortal lips. And the judgment which I then formed of him, in this respect, was fully sustained by every prayer that I heard from him afterwards. On three different public occasions at least, I remember to have heard him offer the prayer before the sermon; and in each case I could imagine nothing more appropriate or impressive—there was no appearance even of premeditation—it seemed as if he had only to open his lips, and a stream of the purest, sublimest devotion came gushing out. I met him frequently in private, and was always deeply impressed with the kindness of his spirit and the intense interest which he manifested in every thing pertaining to the progress of evangelial religion. In one or two instances I had the opportunity of observing the triumph of his kind Christian spirit in making him practically oblivious of certain points of difference between him and some of his brethren, to which, theoretically, he attached no small importance. He was among the finest specimens of venerable old age that I remember to have met with.

FROM THE REV. JOHN M. KREBS, D.D.

NEW YORK, JANUARY 6, 1855

My dear Sir: I cannot decline your request for this slight contribution.

The first time I ever saw Dr. Milledoler was at my father's house in Maryland, about thirty-five years ago, when I was grown to be a tolerably stout lad, of some twelve or fourteen years. My father was a prominent member and officer of the German Reformed Church, and ardently attached to the interests of the denomination, and especially the project of establishing its Theological Seminary, which was then in its embryo state. Both my father and mother loved all good ministers, and, during my boyhood, I had abundant opportunities of enjoying the company of such, under the hospitable roof of my parents. Dr. Milledoler had visited Hagerstown, for the purpose of meeting the General Synod of the German Reformed Church, which elected him their first Theological Professor. Even at that early age my thoughts sometimes looked forward to the ministry as my own vocation, but I certainly did not dream of ever being a successor in the pastoral charge of that tall, handsome, gracious and affectionate man, who quite won my heart with his paternal manner, laying his hand upon my head and saying some kind words to me.

Yet my next interview with him did not take place until several years after I had been ordained Pastor of the Rutgers Street Church, when he came, at my request, to preach for his former flock, now under my charge. Two other eminent Pastors had filled his place in the interval. You should have seen the crowd that came to hear him, that cold Christmas day—the remnant of the fathers and mothers to whom he ministered in the strength of his manhood, and their children, and those to whom had come the tradition of the former generation,—his venerable form still erect, and graceful with patriarchal dignity, though his sweet voice trembled with emotion, while he uttered inimitable prayers, and testified agam, in his now declining age, of that Saviour whom he loved so well, and had taught so many of them to love,—and then the gathering around him at the close of the worship, the clasping hands, the mutual questionings, the tears of joyous recognition, the revived associations, and the benedictions! The place was like a Bochim; but the valley of Baca was made a well.

From that time onward I enjoyed his acquaintance and friendship, and, after he had resigned his Professorship at New Brunswick (he did not accept the

overture from the German Church), and come to reside with his son-in-law, the Hon. James W. Beekman, in New York, I visited him often; and he ever scrupulously returned my visits, and was pleased to request them. On the occasions both of laying the corner-stone in 1841, and again of opening the new church in Rutgers Street in 1842, he came with Dr. Miller, his own former colleague and predecessor, here; both of whom took special pains to prepare themselves for the services; and his Sermon, at the Dedication, in addition to its refreshing evangelical instruction, abounded in interesting reminiscences of his own connection with the congregation, which were received by the large assembly with the highest gratification. During his latter residence in New York he often preached for me; and he always stood ready to assist me in that duty, and never failed to keep an engagement. During the last year of his life, when he was dwelling on Staten Island, my own disordered health at that time, and frequent absences from home on that account, did not permit me to visit him; nevertheless I had the melancholy satisfaction of being present at his Funeral, which I came from the country to attend.

At the time of Mr. Milledoler's settlement here, Rutgers Street was "out of town," in a suburb thinly populated. He found fifty-seven communicants. During his pastorate, which ended in April, 1813, there were added, on examination and profession of faith, six hundred and four; and, on certificate, two hundred and twenty-seven; and his ministry was, in this respect, the most successful ever enjoyed by this congregation. His weekly services (besides the out-door pastoral duty, to which he attended most assiduously) consisted at first of two sermons on the Sabbath, and a lecture on Wednesday evening. He devolved the prayer-meeting, on Friday night, on the Elders and Deacons,—of purpose, as he told me, and by agreement. After a while, however, such was the effect of his ministry, and the report brought to him of the awakening manifest in the prayer-meeting, that he resolved to attend it, and after the first visit, he was never absent. These meetings were crowded; and such was the zeal of the people that, when unable to get within the principal room of the "Old Welch Meeting House" near the church, where the evening meetings were then held, they flocked to the upper room, and shared the benefit of the exercises below, as well as they could, by means of the only communication, *through the ventilator!* Dr. Milledoler used to speak to me of those scenes as the most precious in his ministry; and, to this day, the few who have survived that generation, describe them as heavenly. Nor did this fervour cease to the very last. There was a continual revival. I have in my possession a register of his texts on all occasions, kept by one of the "Mothers in Israel,"—and such there were indeed. There they stand, *four* every week; seldom is the chain broken by the record of an assistant, substitute or exchange, and so far as I have searched, no text is ever repeated. And such texts! No selections for curious speculation or vain display, to draw "itching ears;" but "fat" with the marrow of the Gospel, and rich in suggesting the discussion of those themes of Christian experience in which he delighted,—practical, earnest and searching. And then what unction, what melting pathos, what tenderness and "persuasion hanging on his lips," pervaded these discourses! I can well believe the testimony of his hearers of that day; for since then I have felt the power of his preaching, when the almond tree was flourishing on his head, and of his prayers, poured forth from an overflowing heart, with his silver tongue, as if an angel spoke by him, both for us and for God. *Such* prayers as his I never heard. They subdued—they rapt—they brought you into the presence-chamber of Heaven, where a saint was pleading and a child of God was holding communion with his Father; and a sweet awe fell upon

you as you were led up to the Mercy-seat, and saw the Divine Mediator there, and the propitiated Answerer of Prayer. It was once said to me, by an eminent Pastor of this city, that it seemed to him "as if Dr. Milledoler had been given to the Church for the express purpose of teaching ministers how to pray." His prayers were not graduated to the modern Procrustean Canon, which prescribes "just fifteen minutes" for a sermon, and five for a prayer; which tires at that, and is regarded as a nuisance at best. But it was impossible for them to seem long. You never knew they were so till you consulted your watch, when all was over.

Once I went with him—or, to state it more exactly, he requested that he might go with me—upon a pastoral visit to some aged persons, who had been his parishioners and "children" here, for he was very fond of calling upon those of his old friends who still remained among us—the greater part were "fallen asleep." I suffered him to be "sole Pastor" for the occasion. What a refreshment it was to witness these interviews—the hearty greetings, the spiritual discourse, at firesides and beside the sick-beds, the prospects that lit up the faces of this aged Pastor and these saints who were of his hope and joy and crown of rejoicing in the presence of the Lord Jesus Christ; the talk of Heaven and the statutes of God; their song in the house of their pilgrimage, and those prayers again; and the blessings which the Patriarch invoked on me also! I learned much that day.

No wonder that I revered him and revere his memory. He respected himself, and loved and encouraged his younger brethren, and was respected and beloved by all. On one occasion, when he was telling me, in his chamber, the simple history (of which he was minded to leave some record) of some public transactions affecting his position in the Church, wherein he had reason to think injustice had been done to him, and his feelings had not been duly considered, he remarked, with some emphasis,—“There is not, and never was, a man whose face I was afraid or ashamed to meet.” It was not bitterly expressed; neither was it a boast. It was the appropriate utterance that became his conscious purity and integrity, from his youth up, and it was no more—it was even less than the public voice would have uttered. And you already gather how much public confidence was attracted by his gentle dignity and courtesousness, his paternal manner, his condescension to the young and the lowly, his sympathy with the sorrowful, his guileless simplicity, his knowledge and love of Christ's holy Gospel, and his discriminating, solid, judicious and persuasive preaching and conversation, and the unmistakable evidence of his whole demeanour, every where, in all circumstances, that he walked not only humbly but intimately with God. The influence of his ministry remains upon this church to this day, in its conservative character, its fervent attachment to the plain truth of the Gospel, its simple and unostentatious piety, its peace and love, its care of the poor and needy, and in its unheralded plans and untrumpeted labours to do good.

Aside from the brief historical reference to his ministry in Rutgers Street, I have not gone beyond my personal observation of his character. I have not sought to make him perfect, but to record the grace of God that was with him. He had infirmities, but he knew them himself, and his habitual piety was their remedy; he leaned on the All-Sufficient, and when he felt most weak he became strongest to overcome. His spirit was sometimes cast down—perhaps he had some natural tendency to melancholy; and yet while he was grave he was cheerful, never frivolous, and withal a charming companion. The sense of imperfection, and his devotion to Christ and to souls, brought a weight upon him. He related to me how once, while he was the Pastor of Pine Street Church in Philadelphia, when he was greatly depressed during a season of apparent fruitlessness, he was made glad and took courage by the

unexpected call of one young person, who was afterwards a great comfort to him, and had come to converse with him concerning her soul, the very day after preaching a sermon which seemed to him as if it had fallen to the earth and perished, but which, it turned out, was the means of awakening her. And this was the experience of a man whom God made the means of converting hundreds upon hundreds, and of building up his saints in the faith and love and hope of Christ's redeemed ones. It was, too, the beginning of good to himself and to the Church of the First Born.

There is one instance of the "return of prayers" which I must not omit. Dr. Milledoler, man of prayer as he was, "full of faith and of the Holy Ghost," *believed* that "the hairs of his head were numbered" by Him who "callesth the stars by their names." He referred *every thing* to God. For some years before his death his decaying strength made him solicitous as to the effect upon himself, in case he should be bereaved of his excellent and beloved wife, whose health was very precarious. He prayed that he might not be left long to survive her. He died just one day before her! When she, lying sick in an adjoining apartment, was informed of his decease, she waived the suggestion to see his remains, saying,—“No, my spirit will soon be with his.” They were buried together. Was it not a *Euthanasia*?

I am very truly

Your friend,

JOHN M. KREBS.

FROM THE HON. JAMES W. BEEKMAN.

NEW YORK, May 18, 1859.

Rev. and dear Sir: I recall with gratitude to God the period during which it was my privilege to have daily intercourse with the excellent Dr. Milledoler. He came to New York after his resignation of the offices of President and Professor at New Brunswick, and here passed the last seven years of his life, in great tranquillity, awaiting his departure.

The most prominent characteristic of Dr. Milledoler, as I knew him, was his earnest and elevated piety,—a daily looking to God, not merely in prayer but in conversation. His prayers in the family were characterized by great fervour, tenderness and affection: he seemed to be addressing a most loving Father,—to be impressed and absorbed by the milder rather than the more terrible attributes of his character. But while his thoughts were habitually set upon the things that are above, the tone of his conversation was uniformly cheerful, and his interest in passing events lively and intelligent. His supreme desire was to see the Kingdom of Christ spread over the whole earth. His heart was especially set upon the welfare of the Jews, and upon their conversion to Christianity. But, towards the end of his life, he rarely referred to this subject; for repeated disappointments in respect to the Society for Meliorating the Condition of the Jews had lessened his confidence as to the immediate success of the enterprise. Yet he never failed, I believe, to pray for them; and sometimes he poured out his heart in their behalf in a strain of the most impressive devotional eloquence.

Certain events in connection with the College to whose interests he had been devoted for many years, occasioned him no small degree of regret and annoyance; but he contented himself with leaving on the last page of a manuscript biography, the simple quotation,—

“Be comforted, my son; it is only at fruit trees that boys throw stones.”

Dr. Milledoler suffered much from illness, caused by too close attention to his in-door duties in College; but this, like every other affliction, he bore with unshrinking fortitude. I think of him as a venerable, vigorous minded

man; strong yet humble; of ardent temperament and genial spirit; a sage whom a long life of diligent study and labour had only confirmed in all that was good and noble. His great energy has often reminded me of Peter; but his gentle, kindly spirit was worthy of that disciple whom Jesus loved.

Heartily thanking you for your efforts to preserve and hallow the memory of "our fathers, the prophets,"

I am, with sincere regard,

Yours faithfully,

JAMES W. BEEKMAN.



JOHN BARENT JOHNSON.*

1795—1803.

JOHN BARENT JOHNSON was born at Brooklyn, N. Y., March 3, 1769. His father, Barent Johnson, was of Dutch extraction, and was a farmer in prosperous worldly circumstances. His mother was Maria Guest, daughter of Captain John Guest, of New Brunswick, N. J., who commanded a vessel which sailed from New York to Antigua. John's mother, who was his father's second wife, died in 1769, when he was but five weeks old; and he lost his father before he had completed his ninth year. Under his care and instruction, he remembered to have learned certain portions of Scripture; though it does not appear that any very decisive religious impressions had been made upon his mind. After his father's death he went to live with an aunt,† and, for several years, attended a common school. When he was in his seventeenth year, he was sent to school at Flatbush, Long Island, where he studied Arithmetic and Surveying. While he was there, the Rev. John H. Livingston, who afterwards became his particular friend, took a house in the village to pass the summer. He became somewhat acquainted with the Doctor, during his stay there, and accompanied him to New York, when he returned thither in the autumn. Dr. L., discovering that he was a boy of much more than ordinary talents, encouraged him to enter upon a course of study, with a view to a liberal education; and, as an inducement to him to do so, offered to receive him into his own family. Young Johnson gratefully accepted the offer, and, by the advice of Dr. L., entered a Latin School, kept by the Rev. William Cochran, D.D.,‡ Professor of the Greek and Latin Languages in Columbia College. At this time his mind was considerably exercised on the subject of religion, and he was not without some hope of having felt its power. Having remained in New York nine or ten months, he returned to Flatbush, where, in the mean time, an Academy had been established; and he studied Latin under Mr. Lupton and Dr. Minto, afterwards Professor at Prince-

* MS. from his son, Rev. Dr. S. R. Johnson.—Dr. Romeyn's Sermon on his death.

† One authority says a *cousin*.

‡ WILLIAM COCHRAN, D.D., was a graduate of Trinity College, Dublin, and an Episcopal clergyman; came to this country about the close of the Revolutionary War; was Professor of the Greek and Latin Languages in Columbia College from 1784 to 1789; and, finding his emoluments inadequate to his support, he accepted an invitation to Windsor, Nova Scotia, to preside over an institution which was at first a Grammar-school, and afterwards a College. He revisited this country about 1818, when Trumbull painted his portrait, and he expressed his regret that he had left New York, without, as he said, having given it a fair trial.