

PROCEEDINGS.

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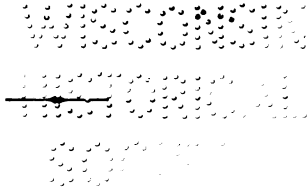
# Centennial Anniversary

OF THE

First Presbyterian Church,

TROY, N. Y.

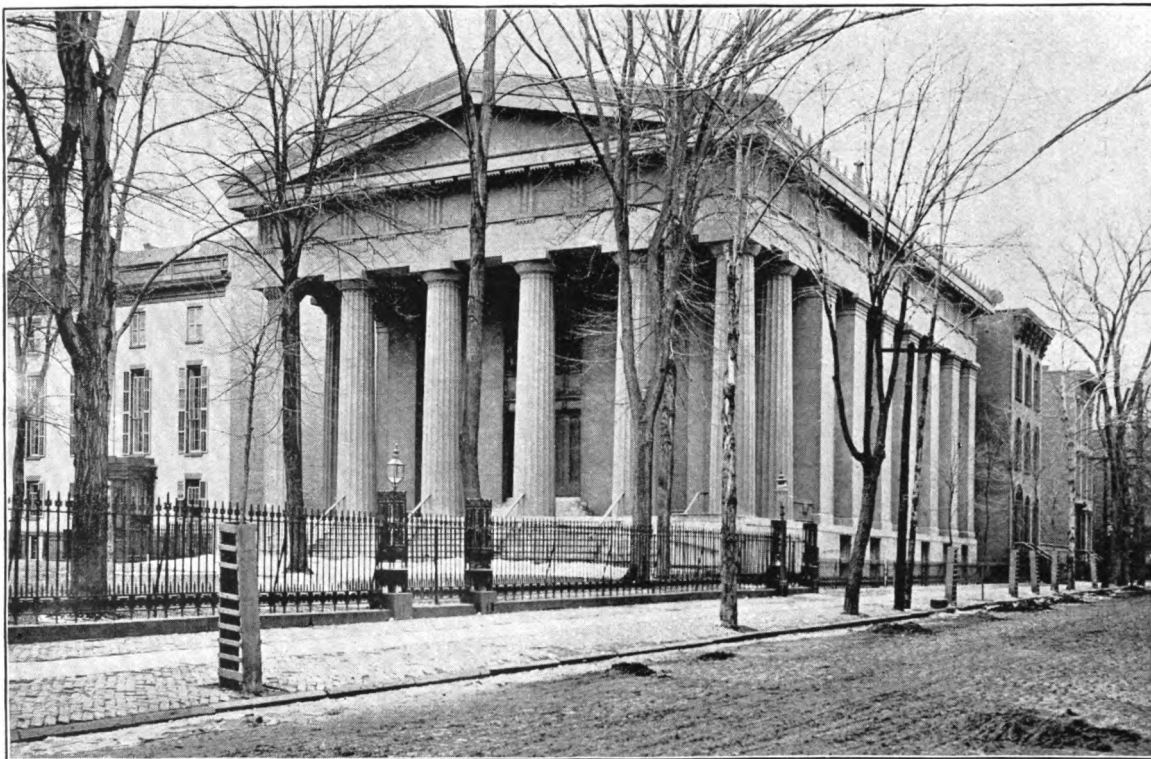
December 30 and 31, 1891.



TROY, N. Y.:

TROY TIMES PRINTING HOUSE, BROADWAY AND THIRD STREET.

1892.



· FIRST PRESBYTERIAN CHURCH, ERECTED 1836.



REV. JONAS COE, D. D.

## THURSDAY—CENTENNIAL DAY.

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The service on Thursday morning began at 10:30. It was opened by an anthem of praise by the choir. The Rev. C. G. Hazard, of Catskills, New York, then read selections from the Scripture and offered prayer. After the singing of a Congregational hymn, the pastor introduced Mr. John Crosby Brown, of New York, a grandson of the Rev. Dr. Coe, the first pastor of the church. Mr. Brown then gave the following address :

### REMINISCENCES OF REV. JONAS COE, D. D., AND HIS TIMES.

I am expected to present reminiscences of my grandfather, whom I have never seen and whose voice I have never heard—a difficult task, you will admit—and if what I have to say is somewhat fragmentary, I can, I am sure, count upon your indulgence.

I have brought with me a number of curious and interesting papers, among others, three volumes of sermons preached by my grandfather in this old church. These sermons have a history, and as we are good Presbyterians, loyal to the teachings of our confession of faith, especially to its doctrine of decrees, we must devoutly believe that in the good Providence of God, it was fore-ordained that these sermons should be preserved almost by miracle, for this auspicious occasion.

Let me tell you something of their history. There was standing until a few years ago, next to General Wool's, on the corner of Ferry and First streets, a gable roofed house. This was the home of my grandfather, the Rev. Jonas Coe, your first pastor.

It was in the kitchen of that old house, with a book on

the ironing table, to save the precious minutes, that my mother, then a young girl, used to iron with skillful hands and loving heart those bands and elaborate frills that formed part of the well known dress of the preachers of that olden time.

In that house there was also a mahogany bureau, and on the bureau a simple book case with solid closed doors, where were placed, week by week, the sermons preached in the old church.

When the home was broken up after the minister's death, these sermons were packed away in an old fashioned hair covered trunk, ready for removal. This was many years ago, probably in 1823.

When the few articles of furniture were taken from the house, the trunk with its contents disappeared and, though diligent search was made, no trace could ever be found of it.

I well remember, in my childhood, with what sorrow my mother used to tell us the story of the loss of that trunk with all it contained of the record of her father's life work.

Years after, in 1877, a little log cabin was built on the top of Orange Mountain, New Jersey, in imitation of the New England kitchen, which many of you will remember visiting at the centennial celebration, in Philadelphia, in 1876. It was intended as a play house for the great grandchildren of your first pastor.

In that house the old bureau and empty sermon case found a final resting place, and there my children have often listened with glistening eyes to the story told by their grandmother of a certain little drawer in the book case, which was opened only on special occasions, when her father, hard at work on some knotty passage of his sermon, needed perfect quiet in the house. At such times he would take from the little drawer bits of candy for the child, the meaning of which she understood full well.

Now comes the strangest part of my story. One day in 1880, Mr. James P. Wallace, called at my office and asked if my mother was a relative of Dr. Jonas Coe, and said that on a recent visit to Troy he had met one of your townsmen, Mr. B. H. Hall, whose fondness for, and interest in old manuscripts you well know, and to whose work in cataloguing these papers I am greatly indebted, who had asked him if he knew Mrs. James Brown, a relative of Dr. Jonas Coe, as he had had for some time in his possession a number of Dr. Coe's sermons. I put myself at once in communication with Mr. Hall, who kindly sent for my mother's inspection a number of the sermons.

In a letter to me in 1881, telling how the sermons came into his possession, Mr. Hall writes as follows: "About twenty years ago I learned that a large quantity of old documents and papers had reached the paper mill of Orrs & Company, situated in the upper part of the city of Troy. I went at once to a livery stable, procured a horse and wagon, drove as rapidly as I could to the mill, arriving just in time to save some of the sermons and some pamphlets and documents from hands that were rapidly preparing them for the hopper."

I also learned from Mr. Hall that the sermons were found in the old Crosby house on the west side of the river, where my mother used to live after her father's death, with her aunt, Mrs. John Schuyler. It is probable that the hair covered trunk was taken there from the old homestead, and lay hidden in the attic until it was finally brought to light, when the Crosby house was dismantled and passed into the hands of strangers.

As the result of this correspondence with Mr. Hall, and as his gift to my mother, after the long separation of sixty years, sermons and sermon case were reunited, and I have

to-day the great pleasure of presenting you with these volumes as a memorial of the past, and a memento of this auspicious day.

Do you wonder that I still hold the good old doctrine of predestination, especially when it turns out to be, as in this case, so purely Pauline, in its manifestation—predestination unto salvation?

I have with me also a memorandum in my grandfather's handwriting, which, being very short, I shall take the liberty of reading; and from which you will see that Dr. Coe had only one pastorate. His whole official life was spent in your midst:

MEMORANDUM.

Licensed to preach the gospel, October 7, 1791.

Received a call from Stamford to settle in the ministry there, May, 1792, which I negatived in the September following.

Received a call from the united congregations of Troy and Lansingburgh, Oct. 10, 1792, and accepted it the day following.

Arrived at Troy the first Sabbath in December, 1792, and entered on my ministry.

Ordained pastor over the united congregations of Troy and Lansingburgh, the 25th of June, 1793.

A.—Here is the document referred to in the memorandum; his license to preach, October 7, 1791, issued at Newark, N. J., and signed by Alexander Miller, moderator, in which Newark is spelled, not as in these days as one word, but as two—New Ark.

B.—The Stamford call he declined.

C.—A call for special work in Troy, in May or April, 1792, of which I have a copy, but to which he makes no allusion, was afterwards followed by a formal call, in the same

- D.— year, to be the joint pastor of Lansingburgh and Troy. This bears a goodly number of signatures of trustees of the congregations in both these places.
- E.—Then finally in 1804, came the call from the church in Troy, to be its sole pastor, signed by Abram Ten Eyck, clerk, and attested by a large seal, interesting as a reminiscence of the times.
- F.—Then followed in 1815, an extract from the minutes of the society, signed by Rufus Richards, clerk, and a resolution making an allowance of \$200, as additional compensation, because of the high price of provisions, the result of the blockade during the war with England.

I have also a copy of my grandfather's will, which is curious and interesting, not so much because it disposes of a great amount of property as because of one provision which to modern ears sounds strange. I will read it for the information, instruction and amusement of the present generation. It is the second item of the will and reads as follows: "I give and bequeathe to my wife Abigail my right and title to the services of my indented servant girl, Maria Newcombe, during the period she is bound to serve me, on my said wife performing all the covenants and agreements in said indenture which are binding upon me. Also I give and bequeathe to my said wife my Scott's family Bible."

In other words, he bequeathes to his wife, as a sacred trust, the obligation assumed by him to care for and instruct Maria Newcombe, his apprenticed servant girl, during the time she was bound to service in his family, in return for services rendered by her, and in the same paragraph, as something equally sacred, he bequeathes the old family Bible. What a picture of life as it was in those days!

I have with me several other documents, all interesting and instructive. Here, for instance, is Dr. Jonas Coe's place



book, in which, under date of Orange, N. J., 1st of January, 1788, (that is three years before he was licensed to preach,) appears the following entry: "Should my life be spared, and should I be called to preach the gospel, let this be my first theme, 'Go ye forth unto all the world,' &c."

I hold in my hand his first sermon, marked No. 1, preached from this very text.

In a parcel of sermons for special occasions, doubtless of more or less frequent occurrence, I find not only sermons for the ordination of church officers and the installation of pastors, for the meeting of the presbytery, and for other occasions, but this one—an excommunication sermon.

Has any one within the sound of my voice been present at a service of excommunication, or heard an excommunication sermon? This sermon is interesting, because it brings before us vividly and describes minutely each step in the process. The fact of the case having been reported to the congregation, and "it appearing that the offender had persistently absented himself from worship, and the ordinances of the gospel," he was first waited upon by a committee, who also found, "that he was charged by common fame with the sins of intemperance, profane swearing and gambling, all of which he acknowledged to be true, but for which he professed no penitence, promising, however, to write the committee a letter," in which he says "that he is in great trouble, acknowledges the truth of the charges, but that his Master alone can pardon him, and that he does not feel it his duty to go before the session and say that he has sinned," for he says, "it appears to me that pardon must come from above;" he closes his letter with these words: "If I have any choice at present, it is that you should end this thing, so that you are satisfied, let my case be what it will."

In consequence of this, "it was resolved, that he be sus-

pended from the communion of the church, and a committee was appointed to inform him of his suspension, and endeavor to convince him of the impropriety of his conduct and reclaim him from the evil of his ways, that he might again be restored to the communion of the church."

This committee, and individual members of the session, "now labored with the offender, from time to time, to lead him to repentance, but without effect. Instead of being reclaimed he added new crimes to his former offences by cruelly beating and wounding one of his fellow citizens." All the means so far used proving fruitless, the session submitted a statement of the facts to the presbytery of Columbia asking for their advice and decision in the matter. We are told that the presbytery "after hearing all the records in the case, and maturely considering the whole subject, did both advise and consent to the offender's excommunication, providing the session in reviewing the whole subject deemed it necessary and expedient."

This presbyterial advice was communicated to the offender and another committee was appointed to converse with him and "learn the then state of his mind, and assure him that unless a speedy reformation took place, the highest censure of the church must and would be inflicted on him."

This last committee was no more successful than the former. "All means failing, all motives proving unavailing to reform, reclaim and save this unfortunate brother, they are reduced to the disagreeable necessity of casting him out." Whereupon the sentence of excommunication is carried into effect by a formal sermon preached, as required by the constitution of the church, two weeks later.

Here is another curious sermon delivered at the execution of Winslow Russell, July 19, 1811. The text was taken from Genesis, 9th chapter, 6th verse: "Whoso sheddeth man's

blood, by man shall his blood be shed; for in the image of God made he man.”

The sermon is of course an argument in favor of the Divine sanction of capital punishment. The strange and incomprehensible part to us in these days is that the unfortunate prisoner who was to suffer the penalty of his crime was present, presumably in the church, while the sermon was being preached, for its closing passages are addressed to him. The personal address begins with these words: “In closing this subject, I am reduced to the painful necessity of addressing myself to you, oh, unfortunate prisoner.

“Alas! the depravity of human nature. You have shed blood contrary to the laws of God, of your country, and of humanity; intentionally or passionately, with little or no provocation. You have hurried a fellow mortal, by one fatal stroke, out of time into Eternity. For this you have been arraigned at the tribunal of Justice; for this you have been condemned; and for this you die. Oh, sir, while we deplore this sad event, and state your guilt, that you may feel the justice of your punishment, we rejoice that there is a throne of mercy.”

And ends thus: “The hour of your dissolution is come. From this vast assembly you will be transmitted to the throne of God, which is surrounded by myriads of angels; and there your final destiny will be unalterably fixed. Oh, merciful God! comfort and support him under the bitter agonies of dissolving nature. Extend thy gracious pardon to him at Thy dread tribunal; and admit him, for Thy dear Son’s sake, into Thy heavenly kingdom.”

Another interesting sermon is a home missionary discourse preached, I judge, in 1820 or 1821, in which he speaks of the population of the county “according to the late census as forty thousand souls, with ten permanently

settled ministers wholly devoted to the sacred ministry. Allow to each of these one thousand souls, which is a charge sufficiently large for a preacher of the gospel, and you furnish with religious instruction ten thousand of your population, and leave thirty thousand souls to mere occasional instructions. No wonder our jail is filled as soon as it is emptied, and volleys of oaths offend our ears and staggering citizens disgrace our streets." In another part of the sermon he shows great sagacity in forecasting the future population of the country. "There is," he says, "another view of the subject which must not be omitted, and which places it before us in the strongest light. In a country so free and distinguished with such privileges as this, our population is increasing in an unexampled manner. It is rapidly outgrowing our religious institutions."

Allowing it to increase until the close of the present century at the ratio it has for half a century past, and we shall reach the enormous population of about one hundred millions.

I find also quite a number of Christmas and Easter sermons. During the early part of his ministry, at least, he always preached on Christmas day. I have been told by my mother that he gave up these Christmas services with reluctance, in deference to objections made to the practice.

One word as to the sermons which I have selected for presentation, most of which have special reference to matters connected with the village of Troy, as it was then called.

No. 60 is a New Year sermon.

No. 109 is a communion sermon.

No. 244 is a sermon addressed to the Masons of Troy. According to the memorandum made by Mr. Hall, it was apparently addressed to the Apollo Lodge, No. 49, now No. 11, as that was the only Masonic body in Troy during the pasto-

rate of Dr. Coe. It was formed in 1796, and was the only Masonic body here until 1842.

Sermons 269 and 270 are especially interesting ; the first was preached as a farewell sermon to the Lansingburgh church early in 1804, when he resigned to devote himself exclusively to the First Church in Troy. The latter was preached on assuming the exclusive charge of the Troy congregation.

On pages 50 and 51 of the latter he says : "And I, brethren, when I came to you, came not with excellency of speech or of wisdom declaring unto you the testimony of God, for I determined not to know anything among you save Jesus Christ and Him crucified. With this determination I commenced my ministry among you, and have labored twelve years with you and spent the prime of my life in promoting your spiritual and eternal welfare.

"Although you were then few in numbers, and had no visible kingdom of the Lord Jesus Christ erected among you, yet you have now become, through the blessing of God accompanying my ministry, a large and respectable congregation, and have a church established among you consisting of nearly one hundred and twenty members. A new and more intimate connection now subsists between us, and instead of the one-half, the whole of my time is to be employed in your service. Encouraged by the success which God has granted my ministry among you, encouraged by the apostolic example, and prompted by the solemn obligation I am under to be faithful to the trust committed to my charge, I am still determined not to know anything among you save Jesus Christ and Him crucified, and that my speech and my preaching shall not be with enticing words of man's wisdom, but with the demonstration of the Spirit, that your faith may not stand in the wisdom of man, but in the power of God."

No. 313 was preached on a day of fasting and prayer apparently when war was threatened.

No. A was at the ordination and installation in 1796 of Mr. John Younglove, a name associated with this part of the state.

No. 372 is a New Year's sermon, in which he speaks of 87 persons having died in this village, 25 of whom arrived at maturity and 62 were children.

No. 373 is also a New Year's sermon, preached probably on the same day, in the afternoon.

No. 424 is also a New Year's sermon, in which he says that by the bills of mortality during the past year, 91 of the inhabitants of the village have died, 35 in maturity and 56 children.

No. 445 is a Fourth of July sermon, in which he says blockading fleets are moving around our coast with all their instruments of desolation and death.

No. 452 is a funeral sermon, on the occasion of the death of a daughter in Israel, whose mouldering dust is deposited beneath this temple to mingle with her pious parents. I do not know to whom this refers, as no name appears in the sermon.

No. 485 commended unity in singing, a special sermon, occasioned by the fact that the congregation differed largely as to the "place in the church in which there should be singing." You see the old ministers, as well as those of the present day, found that a difficult question to adjust.

No. 496 alludes to political troubles which culminated in a fight in Troy. "For what was it, then? I blush to mention it, was to amuse themselves in seeing two of their neighbors rage and fight, and beat and tear each other like wild beasts of the forests, at the expense of their reputations, and the hazard of the support of their families, and the risk of their lives. For the credit of human nature, for the reputation of

this village, and for the honor of God, I hope that this is the last sad scene of this disagreeable kind which shall ever pollute our society."

No. 512, on the occasion of the first meeting in the newly modeled house of worship, preached probably in 1813 or 1814, twenty-two years after the formation of the congregation, which was Dec. 31, 1791.

No. 528 mentions the pursuits of the people of Troy which is stated to be "one of the pleasantest villages in this excellent country."

No. 537 is an invitation for Thursday next to form a missionary society.

No. 571, the first anniversary of the Rensselaer County Bible Society, formed in 1815, July 11th.

No. 589, on the departure of a band of missionaries from the First Presbyterian Church to the Indians.

No. 606, preached on the first anniversary of our Sunday School Society, in which there is an allusion to Robert Raikes beginning the first Sunday School in England in 1782.

No. 607, on the death of the only daughter of a widow, name not mentioned.

No. 625, funeral sermon, probably on Derik Y. Vanderheyden, who died February 1, 1818, at the island of St. Croix.

No. 628, preached on the death of a Vanderheyden babe. He refers to the Vanderheyden family as buried under the church. At the opening of the sermon he alludes to his own death as near at hand.

No. 633 has a reference to Gen. David Van Ness, who died October 3, 1818.

No. 670 is the fourth anniversary of the Bible Society of Rensselaer county, probably preached July, 1818.

No. 768, the last sermon of the collection on the relation between Christ and His people, in which he mentions that

during the past week seven persons have died in Troy. Dr. Coe died July 21, 1822, probably not long after this sermon was preached.

We hear much in these days of the degeneracy of the times. If I were to tell you of some of the occurrences that were more or less common, even in the homes of religious families, during the early years of Dr. Coe's pastorate, you would think, at least in some respects, the times have improved.

Take, for instance, the manner of conducting a funeral, especially where the deceased was a man of prominence in the community. Entertainment was provided for those who were present, and consisted rather in abundance of drink than in abundance of food. It was the common practice to broach a keg of spirits, and many a time my grandfather has returned from the funeral of some prominent man, saddened by the scenes of drunkenness to which the occasion gave rise.

One of the greatest battles of his ministerial life was fought against this pernicious practice. I used often to hear my mother tell how, when the matter was under discussion at the ministerial meetings, the general sense of his brethren was, that however deplorable the habit, it would be impolitic to attack it, as it would be impossible to break it up. The practice was only finally abandoned when Dr. Coe, with a few other resolute ministers, declined to officiate at funeral services where liquor of any kind was provided. Imagine, if you can, what an outcry there would be if, at the funeral of one of your public men in Troy to-day, the practice should be re-introduced.

All the manuscripts left by Dr. Coe, his earliest note books as well as his sermons, are neat and well written. At the present time, although some of them are over one hundred years old, they are as legible as when first prepared.



There are but few erasures. He thought clearly, and expressed himself in well-chosen, vigorous words, and even his handwriting is an evidence of careful and deliberate work.

Of course I never heard my grandfather preach, but I should judge from what I have heard from my mother, that his life and preaching were permeated with a sense of the fatherhood of God. It was the love of God rather than the terrors of the law that he put forward as the great motive in attracting men to a better life ; and the tender sense of God's fatherhood, and the joy of a religious life, were so impressed upon my mother, that through her influence in our home the early associations of my childhood with religion and the Sabbath day were always of the pleasantest kind.

A hasty perusal of quite a number of his sermons makes a somewhat different impression. One gathers from them the sense of the awfulness of the Divine Presence rather than the gentleness of the gospel message. I use, of course, the word in its literal sense, as implying devout reverence, and not fear. There must, therefore, have been something peculiarly tender in his voice and in his manner of preaching to have made the impression upon his hearers, of which I have so often heard my mother speak. There can be no doubt, I think, that he was not only a godly man, deeply impressed with the seriousness of life and the necessity of personal religion, as the determining factor in life and conduct, but he was full also of the milk of human kindness, commanding the respect, and winning the love of the community in which he lived.

God was his heavenly father, to be trusted, loved and obeyed. A religious life was a happy life, full of love to God and man. His one aim and object was, by pulpit ministrations, by pastoral visitation, and by daily conduct so to present this great truth as to draw men to their heavenly father. At

all events—this is the one vivid impression of my grandfather, indelibly stamped on my memory by my mother's story of his life.

There are a few other curious and interesting facts that I have gathered from these old papers. In an old copy of the Confession of Faith, now in my possession, published in 1821, I find that Dr. Coe was one of the members of the standing committee of the Synod of Albany, "to contract for the publication of the Confession, to examine the proof sheets and to certify to their authenticity." Associated with him in this work was Rev. Samuel Blatchford, D. D., and Rev. John Chester, names well known and honored in this community.

Here I have a journal of a missionary tour through the County of Rensselaer in 1821, by Dr. Coe's eldest son, John Rodgers Coe, who was just beginning his life as a minister. Read this entry of February 9th: "Left Troy 9th of February, rode to the northwestern part of the town, a distance of about five miles," apparently spoken of as a good day's journey. "February 10th spent the day in visiting some very wicked families, found all whom I visited very ignorant on religious subjects." This missionary tour seems to have occupied February, March, April and part of May.

Then there is a curious letter from my grandfather's son, Edward, who had moved out to Schenectady, I think. It is written to a member of the family, and in it he states that they have just taken a new house, such a nice, cosy little place with the front gate opening upon the tow-path of the canal, so that twice a day they can see the passenger boats passing their front door. Imagine a modern citizen of Schenectady congratulating himself that his front gate opened upon the tow-path of the Erie canal.

I find also in a subscription book of Dr. Coe's on a bit of

paper, similar in texture to his sermon paper, the following interesting statistical summary of his life work :

“ NUMBER OF PERSONS BAPTISED BY JONAS COE.

Infants in his society.....	909
Strangers.....	129
Adults.....	148
	1186

MARRIAGES.

Married couples.....	775
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PREACHED.

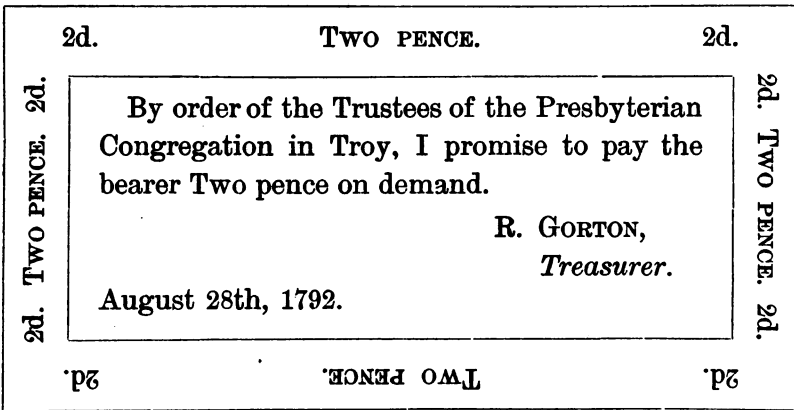
Times.....	2345.”
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This was probably written by Dr. Coe's second wife after his death, or possibly for him during his last illness. The handwriting resembles that in one of the old Bibles, which contains the record of his death and that of some members of the Wallace family, and was probably made by Mrs. Coe, as all the other entries with one exception are in his own handwriting. At any rate, in view of the length of his pastorate, the statistics are probably correct.

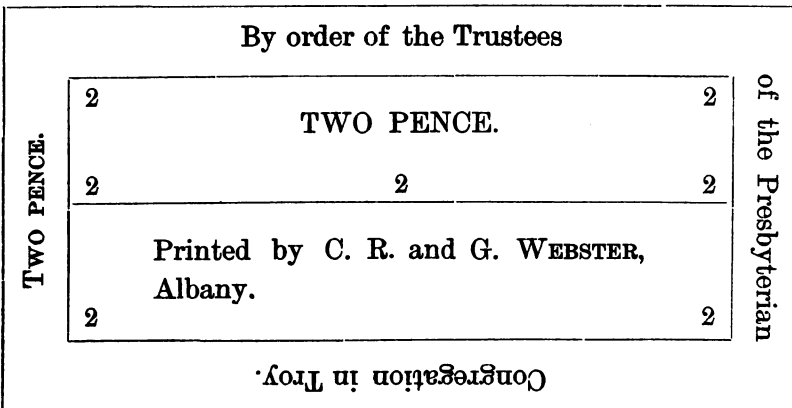
In a book entitled “Reminiscences of Troy,” by John Woodward, 1860, published by J. Munsell, 78 State street, Albany, New York, there is a foot-note on page 80, which, although not directly connected with Dr. Coe, is so curious and interesting that I cannot help copying it in full.

The currency at this time was specie; the paper money of the government and of individual states had become obsolete; the Bank of the United States went into operation in 1791, and the New York Bank was incorporated the same year. Money was found for the building of churches, but the weekly collections were made with difficulty by reason of the great dearth of small coin. Accordingly we find on the minutes of the First Presbyterian Church of Albany, that on the

4th of January, 1790, the trustees "*Resolved*, That one thousand coppers be stamped Church Penny, and placed in the hands of the treasurer for the purpose of exchanging with the members of the congregation at the rate of twelve for one shilling in order to add respect to the weekly collections." It is presumed that the same necessity gave rise to the paper money, of which the annexed is a facsimile, issued by the First Presbyterian Church in 1792, and authenticated by the signature of Benjamin Gorton. The original is in the collection of the Albany Institute :



OBVERSE.



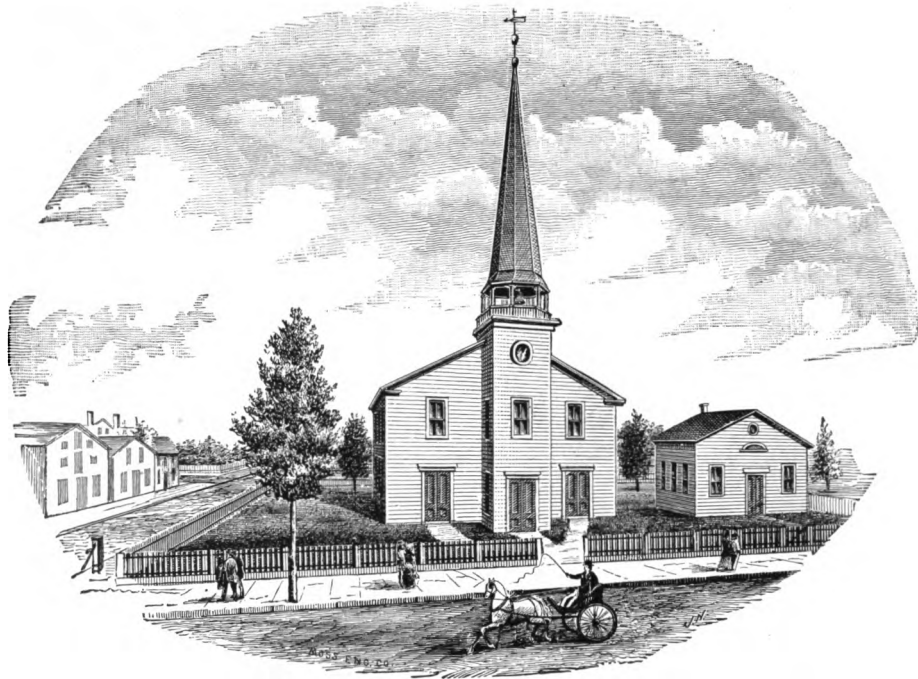
REVERSE.

In this same book on page 82, the writer in alluding to Dr. Coe's practical good sense and ardent piety, states that :

To his instrumentality may be attributed, undoubtedly, the state of things alluded to in the following notice from the *Albany Gazette* of July, 1804, which illustrates the tolerance of the primitive church : "It cannot but be pleasing to the friends of religion, to notice the ardour for erecting convenient places of public worship, which at present actuates the citizens of this flourishing village. This ardour is not confined to any particular sect or class of worshippers, but seems equally diffused through all classes ; which exhibits itself in their liberal subscriptions for the erection of churches the present season. Yesterday morning, (July 2,) at 10 o'clock, the Rev. David Butler, accompanied by the Rev. Mr. Coe, pastor of the Presbyterian Church, and a respectable number of citizens, formed in procession, and proceeded to the spot destined for the Protestant Episcopal Church, and with the usual exercises of prayer, vocal and instrumental musick, and &c., laid the corner stone upon which to build an edifice for the publick worship of God."

In the history of the city of Troy and village of Lansingburgh by A. J. Weise, on page 64, we are told that :

"When it was first suggested by one or more members that Sunday services in the Presbyterian Church in winter would be more enjoyable, should one or more common box stoves be placed within the cold edifice, the intimation was deemed almosts acriligious. After many discussions and defeats, at length one stove was set up on the south side of the church. The introduction of this piece of furniture into the building, caused several persons to withdraw their names from the church membership. Previous to this innovation upon the old and established usages of the people, the pastor, Rev. Jonas Coe, was accustomed during the



THE PRESBYTERIAN MEETING HOUSE, ERECTED 1792-'93.

CORNER OF FIRST AND CONGRESS STREETS.

“winter to preach with his cloak about him, and had his hands protected with a pair of striped mittens.”

Picture, if you can, a scene like this in a modern pulpit.

In the pulpit he always wore the gown and bands. And one of my mother's greatest treasures, still preserved, is one of the bands she used so often to starch and iron for his Sunday services.

I ought not to close without adding a brief biographical sketch of Dr. Coe and his family.

Rev. Dr. Jonas Coe was born March 20, 1759, married Elizabeth Huntting Miller, September 27th, 1794, died July 21st, 1822, aged 64. He came of English stock; his father, John, resided in New Hempstead, (now Ramapo, Rockland County,) New York.

According to the genealogical record, published in New York, September 1st, 1856, by David B. Coe, the Coe family came to this country from Suffolkshire, England, where they had resided for many generations. The earliest notice of them, which can now be found, is in Fox's Book of Martyrs, which states that Roger Coe of Milford, Suffoxshire, was burned by Queen Mary, September, 1555, at Yexford, in that shire. A full account of his trial and defense is given by Fox, volume 3, page 349, folio edition. Little is known respecting the family till the removal of Robert Coe to this country. Robert, in the authentic family record, belongs to the first generation. Robert Coe was born in Suffoxshire, England, in 1596. With his wife, Anna, born 1591, and their three sons, he sailed from Ipswich, Suffoxshire, in company with seventy others, in the ship Francis, John Cutting, master, April 10th, 1634. They reached Boston in the following June, only six years from the date of the first settlement in the Massachusetts colony. Robert Coe settled with his

family in Watertown, near Boston, and was made a freeman there September 3d, 1634.

Robert had three children, John, Robert and Benjamin. John was born in England in 1626. He had five sons, Robert, John, Jonathan, Samuel and David. Samuel married Margaret Van Zandt and removed to New Hempstead, (now Ramapo, Rockland County,) New York, in 1734, where he died in 1742, aged seventy years. He was among the first settlers and most influential man of that region. He had ten children, Samuel, John, Benjamin, William, Isaac, Matthew, Daniel, Margaret, Sarah, Abigail. His second child John, the father of Dr. Coe, was born December 7th, 1719, married Hannah Halstead, resided at New Hempstead, New York, and died May 11th, 1782, aged sixty-two years, and it was here that Jonas was born.

In Dr. Sprague's *Annals of the American Pulpit*, we are told that John Coe was an earnest patriot in the revolution, and on one occasion took with him into battle five of his sons, of whom Jonas, then only sixteen years of age, was one.\*

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\*After this paper was read and in confirmation of this fact, Mrs. Charles L. Alden, a great-granddaughter of Silas Wickes, who, with Nathaniel Rusco, both born in Huntington, Long Island, were boyhood friends of Jonas Coe, writes me under date Troy, January 2, 1892: "I grew up in St. Paul and met there Mr. Charles L. Alden of Troy, was married and came to Troy. On my wedding journey I went to Leavenworth, and my grandmother told me how rejoiced she was to have her granddaughter in Troy, and in the church of her father's and uncle's dearest friend, Jonas Coe. She said many times, they were boyhood friends and soldiers together in the revolution.

One thing, especially, I remember, she said, *Nathaniel Rusco and Jonas Coe* were in the body guard of Washington in the battle of Long Island, and stood near enough to him to see the tears roll down his cheeks when he saw the defeat of the Americans. She said: "Jonas Coe, though young, was remarkable for his quiet courage and coolness, and did most excellent service." Also, that her father was Capt. Wickes, and Jonas Coe was in his company. Two years after I was married, my husband wrote to my grandmother asking her for the history of the family, also any genealogical data she might have, and she repeated these stories. I have heard them elsewhere, but all are dead that would know anything further. My grandmother had her full intellect, a remarkably intellectual woman. She sent me forty-two pages and I have verified every fact. I think, now, you can have no doubt as to whether Rev. Jones Coe served in the revolution.



Jonas Coe was the fifth generation from Robert ; he had four children, Burnett Miller, born June 25th, 1775, died August 20th, 1795 ; Edward Morris, born September 29th, 1796, died February 20th, 1823 ; Eliza Maria, born December 18th, 1803, married James Brown of New York, where she resided until the time of her death March 22d, 1890.

His first wife, Elizabeth Hunting Miller, was born in Dutchess County, New York, April 10th, 1778, and died April 19th, 1805. From a small picture, now in my possession, copied from one belonging to my mother, one can see she must have been a very beautiful woman. Dr. Sprague, vol. 3, also speaks of her as a lady of great personal attractions as well as uncommon loveliness and excellence of character.

May 14th, 1810, Dr. Coe was married again to Abigail Wallace, who was born in Dutchess County, New York, September 21, 1771, and who survived him and died May 17th, 1863.

From Dr. Sprague we also learn that Jonas graduated at Queens (now Rutgers') college in New Brunswick, N. J., in 1789. He spent his vacations in laboring on his father's farm. He received the degree of M. A. from the college of New Jersey in 1792, and from Union college in 1797, and the degree of D. D. was conferred upon him by the Middlebury college in 1815.

As was often the case in those early days, Dr. Coe prepared himself for the ministry by studying theology under the supervision of Dr. Rodgers, at that time a pastor in New York city, and he never enjoyed the advantages of a full course in a theological seminary. He was taken under the care of the presbytery of New York, October 11th, 1790, and was licensed to preach October 7th, 1791.

Dr. Sprague also states that his ministry was attended by several revivals of religion. Its general character in this re-

spect may be sufficiently indicated by the fact that between 1815 and 1818, no less than two hundred and sixty were received as members of his church.

His funeral sermon was preached by his neighbor and intimate friend, the Rev. Dr. Blatchford, from the text, "I would not have you ignorant brethern concerning them that are asleep that ye sorrow not even as others which have no hope."

I know of no startling events that disturbed the even tenor of his life. It was spent in this neighborhood. He was engaged in his Master's work, and it is enough to say of him that he was a good man, faithfully striving to do his duty, day by day, and that he left the impress of a guileless, noble character on this community while in its formative state.

What an honor that after these many years I am permitted to pronounce such a eulogy, and to know that it is true.

NEW YORK, 30th December, 1891.

JOHN CROSBY BROWN.

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ECCLESIASTICAL RECORDS.

A.

At New Ark, the 7th day of October in the year of our Lord one thousand seven hundred and ninety-one, the Presbytery of New York having received sufficient testimonials in favor of Jonas Coe of his having gone through a regular course of literature ; of his good moral character ; and of his being in the communion of the church ; proceeded to take the usual parts of trial for his licensure ; and he having given satisfaction as to his accomplishments in literature ; as to his experimental acquaintance with religion ; and as to his proficiency in Divinity, and other studies ; the Presbytery did

and hereby do express their approbation of all these parts of trial ; and he having adopted the Confession of Faith of this church ; and satisfactorily answered the questions appointed to be put to candidates to be licensed ; the Presbytery did, and hereby do license him, the said Jonas Coe, to preach the gospel of Christ ; as a probationer for the holy ministry ; within the bounds of this Presbytery or wherever he shall be orderly called.

By order,

ALEX. MILLER, *Modr.*

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B.

At a meeting of the First Church of Christ in Stamford, on Friday the 13th of July, A. D., 1792, Mr. Jonas Coe being present, and after discoursing together on church government, and other leading points in religion, said church by a unanimous voice, voted to give the said Mr. Jonas Coe a call to a settlement in the gospel ministry and to take the pastoral charge of said church, expecting to be led and governed by the rules laid down in the Saybrook Platform and Practice of the Consociated Churches in this state.

A True copy of record.

Examd. by JOHN HOYT, Jnr., *Society Clerk.*

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B.

At a meeting of the inhabitants of the first society in Stamford warned and convened at the meeting house in said Stamford on the 11th day of April, 1792, the following votes were passed :

1st. John Davenport, Moderator.

- 2d. Voted unanimously to give Mr. Jonas Coe an invitation to settle in the gospel ministry and take the pastoral charge of said society.
- 3d. Voted unanimously to give the said Mr. Coe one hundred and fifty pounds lawful money to be paid him annually, during the time he shall continue in the ministry amongst us.
- 4th. Voted that the Societie's committee be desired to write to Mr. Coe and also to the Presbytery of New York and inform them of the proceedings and votes of this meeting.

Entered by JOHN HOYT, Junr., *Society Clerk*.

The foregoing is a true copy of record Ex'm'd  
by SILAS KNAP.

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C.

At a meeting of the Trustees, the Elders and Deacons of the First Presbyterian Church on Wednesday, the 28th day of March, 1792.

The Meeting taking into consideration the present destitute condition of the church aforesaid, with respect to evening service, and likewise at certain times on the Sabbath day, occasioned by the indisposition of the Reverend Doctor McKnight ; whereupon,

*Resolved*, That Mr. Coe, be requested to visit the United Presbyterian Congregation in this city, and spend as many Sabbaths with them, in the months of April and May next, as he can, consistent with his other engagements, and the Trustees do hereby engage to make him a reasonable compensation for the services he may render the aforesaid congregations in his ministerial capacity.

Ordered that Doctor Rogers and Doctor McKnight be requested to take the earliest opportunity to communicate to Mr. Coe the aforesaid resolution and request.

NEW YORK, March 28th, 1792.

By order of the meeting,

JNO. BROOME, *Chairman.*

Test :

DAVID CATION, *Clerk.*

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D.

*To Mr. JONAS COE, a candidate for the Gospel Ministry pertaining to the Presbytery of New York.*

WORTHY SIR :

The United Presbyterian Congregations of Lansingburgh and Troy, having some experience of your labors among us in the gospel ministry, and we hope to our edification and spiritual improvement, and entertaining a high esteem of you as well qualified to be a gospel minister, and as we judge and hope well accomplished to serve the interests of the Redeemer's kingdom in these United Congregations, in particular, we, therefore, present you with this our call to settle among us in the work of the ministry, and we earnestly request you to accept of the same and promise to attend upon your ministrations, and yield all Christian subjection to you as our pastor in the Lord. In order that you Mr. Jonas Coe may be free from wordly cares and be devoted to the work of the holy ministry with us, We promise for your temporal support, two hundred and forty pounds lawful money of the state of New York, to be paid to you or your order in quarterly payments of every year while God in his Providence shall continue your as our pastor.

In Testimony whereof, We, the Trustees of Lansingburgh and Troy Congregations, by the vote and in the name and behalf of the said congregations hereby bind ourselves and our successors to pay, every year, in quarterly payments to you the said Jonas Coe, the sum of two hundred and forty pounds lawful money as aforesaid,—that is to say, the trustees of Lansingburgh one hundred and twenty pounds, and the trustees of Troy one hundred and twenty pounds.

In witness whereof, we have hereunto set our hands this 30th day of August, 1792.

SHUBAEL GORHAM,  
JOHN LOVETT,  
JONAS MORGAN,  
JAMES DOLE,  
JOHN D. DICKINSON,

Trustees  
for  
Lansingburgh.

JACOB VANDERHEYDEN,  
JOHN MCCHESENEY, SNR,  
EPHM. MORGAN,  
BENJN. GORTON,  
BENJN. LOVETT,

Trustees  
for the  
Congregation  
of  
Troy.

I hereby testify that I presided in the meetings of the above mentioned congregations of Lansingburgh and Troy, and that they were unanimous in all their proceedings, that they unanimously elected Mr. Jonas Coe to settle among them in the work of the Gospel Ministry, voted the above salary and voted that their respective trustees should sign this call in their name and behalf.

M. V. McWHORTER.

E.

To the Revd. JONAS COE—

RESPECTED SIR :

We, the Trustees of the Presbyterian Congregation in the town of Troy, being, on sufficient grounds well satisfied of your ministerial qualifications, and having good hopes from our past experiences of your labors, that your ministrations in the Gospel will be profitable to the spiritual interest of said congregation, do earnestly call and desire you to undertake the pastoral office in said congregation promising you, in the discharge of your duty, all proper support, encouragement and obedience in the Lord, and that you may be free from wordly cares and avocations, we hereby promise and covenant for ourselves and our successors to pay you the sum of one thousand dollars yearly and every year in regular quarterly payments during the time of your being and continuing the regular pastor of this church. In Testimony Whereof, we have hereunto affixed the seal of our corporation this second day of January, 1804.

By order of the Trustees,

ABM. TEN EYCK, *Clerk.* (SEAL.)

Sealed and delivered  
in presence of

PERRY G. CHILDS.

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F.

TROY, 3rd April, 1815.

At a meeting of the Trustees of the Presbyterian Congregation of the town of Troy, the following resolution was adopted :

WHEREAS, The very high price of provisions and other necessaries for some time past, caused the salary allowed the Revd. Mr. Coe to be insufficient for his support ; therefore, *Resolved*, That the sum of two hundred dollars be and is hereby appropriated as a partial remuneration to Mr. Coe for such expenditure, and that the treasurer is hereby directed to pay the same.

Extract from the minutes.

RUFUS RICHARDS, *Clk.*

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NUMBERS AND TITLES OF SERMONS BY DR. COE PRESENTED TO THE  
FIRST PRESBYTERIAN CHURCH BY MR. JOHN CROSBY BROWN.

- No. 60. New Year sermon.
- No. 109. Communion sermon.
- No. 244. Delivered to Masons of Troy.
- No. 269. Farewell sermon to Lansingburgh.
- No. 270. First sermon preached on opening sole charge of  
Troy church.
- No. 213. Fast day sermon.
- No. A. Ordination and installation of John Younglove.
- No. 272. New Year sermon.
- No. 373. New Year sermon.
- No. 424. Alludes to mortality of past year.
- No. 445. Fourth of July sermon.
- No. 452. Funeral sermon.
- No. 484. On singing.
- No. 496. On a political fight.
- No. 512. Mentions pursuits of the people of Troy.
- No. 537. Invitation to form missionary society.
- No. 571. Anniversary Rensselaer County Bible Society.
- No. 589. Departure of band of missionaries to Indians.



- No. 606. Anniversary of Sunday school society.  
 No. 607. Funeral sermon.  
 No. 625. Funeral sermon Derik Y. Vanderheyden.  
 No. 628. Funeral sermon Vanderheyden babe.  
 No. 633. Death of Gen. Van Ness.  
 No. 670. Fourth anniversary Bible Society of Rensselaer  
 County.  
 No. 768. Last sermon ; Relation of Christ to church.

At the conclusion of Mr. Brown's address, the following letters were read :

LETTER FROM MARVIN R. VINCENT, D. D., THE THIRD PASTOR OF  
 THE CHURCH.

I remember the morning of March 15th, 1863. My journal says it was "fierce and cold." I had come from New York the day before to "supply" the First church, and I preached that Sunday morning from the parable of the "Mustard Seed," after which I descended with Dr. Beman to the study in the basement. My wonder at the length of the doctor's pastorate has always been enhanced by the recollection of that stairway, or, more properly, ladder, by which he reached his sanctum after each Sunday's ministrations.

It was in that old study, more closely identified with him than any other spot in Troy, except his pulpit, that he broached to me that morning the proposal to succeed him as pastor of the First church. It was a proposal which well nigh took away my breath. I was not yet thirty years of age. I had had no theological training. I had been reared under other denominational influences, and the doctor's proposition seemed to me wild and not to be entertained for a moment.

I went home after evening service with David Cowee, of blessed memory. He lived then on Third street. We talked the matter over until far into the night.