Can you tell me where Reverend Jacob Brodhead, D.D., of the class of 1801 at Union and 1804 here, died? Can you also tell where Reverend Cornelius D. Westbrook of the class of 1801 at Union and 1804 here, died? The year of his death was 1858. I should like to know also the month and day.
Jacob Brodhead, clergyman, was born in Ulster county, N. Y., May 14, 1782, son of Charles W. Brodhead of Marbletown in that county, a captain of grenadiers in the revolutionary army. He was descended from Capt. Daniel Brodhead, of a Royalist family of Yorkshire, England, who was an officer in the expedition of Col. Nicolls against New Amsterdam, and commanded the fort at Wsopus or Kingston during 1664-67. Jacob Brodhead was graduated at Union College, N. Y., in 1801; was a tutor in that institution in 1801-03, and then became pastor of the Reformed Dutch Church at Rhinebeck, N. Y. In 1809 he was settled as one of the pastors of the Collegiate Church, New York city, and there served for four years, having as colleague in 1809-13, Rev. John Schureman. Dr. Brodhead established the First Dutch Church in Philadelphia, whither he removed in 1813. Returning to New York city in 1826, he was pastor of the Collegiate Church in Broome street where he remained till 1837 and from 1841 till his retirement in 1847, he was pastor of the Central Reformed Dutch Church, Brooklyn. A number of his discourses were published. He was highly honored by his ministerial brethren and was universally venerated. Dr. Brodhead was married to Elizabeth, daughter of Johannes and Margarita (Van Deusen) Bleecker of Albany. His son, John Romeyn Brodhead, was a well-known historian. Dr. Brodhead died in Springfield, Mass., June 6, 1855.
Resolved that John Younglove and Jacob Broadhead by the
Monitors for the ensuing year, Younglove of the two upper classes and
Broadhead of the other two.

May 6, 1800 Into the Philosophical Class - John Younglove & Jacob
Broadhead etc.

Jan. 27, 1801 - Commencement appointments

The first Intermediate by Jacob Broadhead.

Another dialogue by Henry Frey and Jacob Broadhead on the question whether
the planets are inhabited.

Jacob Brodhead, D. D. Tutor at Union 1802-4
1801-Urnum

Appointed trustee of Rutgers College in 1812
REV. JACOB BRODHEAD, D.D., New York City.......resigned in 1845
died in 1855.
A. M. (Queen's, 1811).

Rutgers College Catalogue
1766-1916
p. 13
1. An Introductory Discourse delivered in the Reformed Dutch Church in the City of Philadelphia 1813.


3. A New Year's Memorial for Minister and People: A Sermon preached in Crown Street Church, Philadelphia 1826.
4. A Sermon delivered in the Reformed Dutch Church, Broome St., New York, on Thanksgiving Day. 1830
5. A Discourse on Education, delivered in the Reformed Dutch Church, Broome St., for the benefit of the Sunday Schools of the Church. 1831.
6. An Address delivered at the interment of the Rev. Gerardus A. Kuypers, in the North Dutch Church, New York, 1833
7. A Sermon preached in the Central Reformed Protestant Dutch Church, Brooklyn (the last sermon preached in the Church). 1851.
CLASS OF 1801

JACOB BRODHEAD

Died: On Wednesday morning, June 6, in the 74th year of his age, the Rev. Jacob Brodhead, D. D., formerly one of the ministers of the Collegiate Ref. Dutch Church, in this city. The reverend the clergy and the relatives and friends of the family of the deceased are invited to attend the funeral services at the North Dutch Church, corner of William and Fulton Sts., on Friday, the 8th inst., at 4 o'clock in the afternoon precisely.

Tribune of June 7, 1855

Prof. Pearson's Scrap Book p. 405
Dear Joe,

The following is what I managed to gather about the military career of Jacob Brodhead, Union 1801.

The Rev. Jacob Brodhead commissioned by Governor Tomkins February II 1811, as Chaplain of the 3rd. Regiment, 1st. Brigade New York State Artillery. In the above capacity he served until his removal to Philadelphia where he was called to found the First Reformed Dutch Church.

It was during his ministry in Philadelphia that he led his Congregation to help build the Fortifications of the City.
AS you mentioned, a redoubt of these fortifications was called Brodhead Fort in his honor.

This information I obtained from the Rutgers Library. The title of the Pamphlet is as follows:

"A Memorial of the Rev. Jacob Brodhead D.D. in the North Dutch Church of the City. (N.Y.)

printed by John A. Gray 95-7 Cliff St. corner of Frankfort N.Y.I855.

He was the son of Capt. Brodhead who raised a company of Grenadiers who Fought at the battle of Saratoga.

I hope that you will find some things for me to do on the catalogue. I rather like the hunting.

I am glad to hear that the house is doing well. I am afraid that I wont be able to get up to pay the chapter a visit this Fall.

Fraternally

Perge,

Scottole

Donald F. Cameron, Jan 1924.
Was also a descendant of Charles, first above named (1762-1855). He studied languages under Rev. Abram Van Horn, of Rochester, commencing at twelve years of age. He was sent to Schenectady under the care of his uncle, Dr. Romeyn. He entered the junior class of Union College in 1799, and graduated in 1801. He pursued his theological studies under Dr. Romeyn. He was called first to the Dutch Reformed church at Rhinebeck in 1804.

He married Eliza Bleeker, of Albany, the same year.

In 1809 he received a call from the Collegiate Reformed Church in New York, where he remained till 1813. In the summer of that year, he accepted a call from the Crown Street Church in Philadelphia, where he remained thirteen years. His next call was to the Reformed Dutch church in Broome Street, New York, where he remained till 1837. His pastoral work was suspended for several years on account of ill health, but he continued to preach at intervals till his death, in 1855.

Gov. Tompkins appointed Dr. Brodhead chaplain of the Third Regiment, N. Y. State Artillery in the War of 1812, and, while stationed at Philadelphia, he worked several weeks on trenches thrown up for the defence of the city, and one of the redoubts was called after him, Fort Brodhead.

Note:—John Romeyn Brodhead, the historian, was a son of Rev. Jacob Brodhead. He graduated at Rutgers in 1831.
CLAS OF 1801

JACOB BRODHEAD

Rev. Jacob Broadhead, D. D., was installed pastor of the Broome St. Church in N. Y. on the 14th of June 1827.

Prof. Pearson's Scrap Book p. 349
CLASS OF 1801

JACOB BRODHEAD


Having dedicated himself to God in his youth, he kept his vow steadily until the end. So far from losing the warmth of his love, it grew with his experience and knowledge of his Saviour. No one could look on his marked, pleasing features, expressive of thought and feeling; his tall, manly frame and his easy, prompt movement, without recognizing a sound mind in a sound body. Frank, generous and kind, he appeared what he was. Keenly sensitive, he could not disguise his feeling of wrong; and courteous himself, he expected courtesy. With less quickness of nerve and emotion, he would have lacked that appreciation of others which was his chief charm, and that perception of fitness which was his chief talent. Vanity was too mean a vice to reach him; but with less grace in his heart, he would have been proud. When he gave you his hand, you knew that his heart came with it, and his smiles or his tears were as natural as a child's.

He was firm, yet not impassible; consistent, yet never pragmatical steadfast in faith and virtue, but free from exacting bigotry and petty scrupulosities; fearless in censure of vice and error, yet tolerant of human weakness; covetous of converse with the gravely wise and wisely good, yet affectionately considerate of the young and delighting to take little children up in his arms; open to approach and winning in his advances; so mingling freely with all classes, but ever mindful of his allegiance to the kingdom which is not of this world, he proved not less in the common duties of daily life than in the fellowships of Christian solemnity, that his piety was a dominant principle, maintained by habitual communion with God, study of the Scriptures and contemplation of eternal things.

To say he never had an enemy were poor praise, for he followed the Crucified; yet no scandal ever clung to his name, no blot rests on his memory, nor even an eccentric folly impairs the pleasantness of the image he has left on our minds. In his personal friendships he was true and constant. He shrunk from no responsibility which Providence laid on him. He preached the Gospel in its simplicity. His style was an unusual compound of didactic statement, glowing illustration and pathetic ardor. In Philadelphia he had control over crowds of hearers, unparalleled in the history of that city and rare in modern times. Thousands hung weeping on his utterances and hearts long obdurate broke in penitence, as he pleaded with demonstration of the Spirit. Yet he never truckled to vulgarity of taste, or prejudice, or passion; never pleased the gross ear by invective or caricature, never scoffed at the recorded wisdom of pious experience, nor acted the pantomime of droll or clown. He was ever solemn, earnest, reverent of God and respectful to man.
Tenderness was especially his characteristic. Having that almost instinctive skill to reach the more sensitive chords of the human heart, he could not restrain his emotion while he probed the torpid conscience or applied the balm of Gilead to the bleeding spirit. He delighted to preach on scriptural narratives, exhibiting the humanity common to us all, and making his hearers feel the applicability of the moral. But a man of such strong feelings lives fast; and though he was clear, interesting, impressive to the end, it could not be expected that he would retain all the enthusiasm of his palm years; but the age that sobered mellowed him. His older hearers liked him not the less; and his last charge, relinquished in his sixty-fifth year, was more fruitful than the first.

His ministry was more successful, it is thought, than that of any other minister in the annals of our church. During thirty-four years he received the average number of twenty-four persons annually into the church on profession of faith. Some of his churches were also new or feeble when he took charge of them. See "Commem. Ser. by Dr. Bethune"; "Address by Dr. T. De Witt"; "Sketches in Sprague's Annals by Drs. Bethune and Van Santvoord" and in "Gunn's Livingston," Ed. 1856, p. 391. "Van Santvoord's Discourses and Miscellanies," 1858. "Collegiate Ch. Year Book," 1892, 95.


His son, Hon. J. Romeyn Brodhead, is well known for his historical zeal and skill.

Manual of the Reformed Church in America pp. 340-342
Corwin
1628-1902
To Jacob Brodhead, of the Class that graduated at Union College, in the year 1801.

(or, if deceased, to the friend or relative who knew him best.)

Sir,—

It is the aim of the subscriber, in collecting the information asked for by the following questions, to obtain materials for a concise Biographical Catalogue of the Trustees, Presidents, Professors and Tutors of Union College;—of those who have received Honorary Degrees from it, and of all who have ever entered that Institution, whether Graduates or not.

That such a work would be interesting and useful to the Alumni, will not be denied; but whether it be practicable, will depend chiefly upon the ready aid which they shall impart. This circular will be sent to every Graduate whose residence is known, (or, if deceased, to some near connection,) and it is confidently expected that no one will neglect to return it in due time, with as full information as circumstances will allow:—some of the questions, indeed, it may not be possible to answer with certainty; others not at all: still, it is hoped that no important facts will be withheld because of their fewness.

Death has removed the twenty-four original Trustees, the first three Presidents, the early Professors and Tutors, and from eight hundred to one thousand of the Alumni of the College. Doubtless their friends and descendants will cheerfully contribute such information as may be necessary to illustrate the lives and services of the departed.

The subscriber desires every aid that may help to throw light upon the personal history of those concerned:—Obituary Notices; Biographical Sketches, Epitaphs, Funeral Sermons, Newspaper Notices of election to important offices or stations, Business Cards and Advertisements; also, copies of their Literary Works, Addresses, Sermons, Essays, Newspapers, engraved Portraits, &c.; all of which will be deposited and preserved in an Album of the College Library, to be set apart for "Graduates' Works."

He also requests that all future changes affecting the answers which shall be given, be made known to him from time to time:—especially the deaths of Graduates, and that the usual obituary notices or funeral sermons published on such occasions, be sent with the announcements, as it is his purpose to publish these deaths hereafter once a year.

Union College,
Schenectady, N. Y.

JONATHAN PEARSON, Librarian.

SPECIMENS OF BIOGRAPHICAL SKETCHES FOR THE PROPOSED CATALOGUE.

John Glidden Brown was born in Quinipiac, N. Y., May 2, 1800; parents, James and Elizabeth (Glidden) Brown, who moved to Epson, N. Y., in 1806. He was prepared for College at Heilbergh High School, under the instruction of Rev. Moses Johnson, and entered Union College Jan. 1817. He studied law with Hon. Septimus H. Smith, of Great Falls; was admitted to the bar in 1821; and commenced the practice of law in Albany, with James S. Van Hoeven, Esq. In 1830 he moved to New-York City, which, thereafter, became his residence. He was Member of N. Y. Assembly 1822-5; State Senator 1826-8; Member of Congress 1829-41; and Judge of the Superior Court 1842-6. He died June 30, 1849, of cholera, aged 49 years. Besides occasional addresses, orations and opinions, he wrote a work on constitutional law, and edited the N. Y. State Papers. He received the Degree of L. L. D. from Hamilton College in 1846.

Joseph Henshaw Luther was born in Hanover, Mass., June 1, 1798; parents, Joseph and Madeline (Henshaw) Luther; prepared for College at Yorkville Academy, John Almy, Esq., Principal, and entered Union College Sept. 1814. He taught, 1818-20, in East Philadelphia, (Penn.) High School; graduated at Princeton Theological Seminary in 1823; and was ordained Sept. 20, 1823, at Marbletown, N. Y.; and was Pastor of the Presbyterian Church till 1826. He was Pastor of the 1st Congregational Church of Hazleton, Conn., 1825-30; Professor of Rhetoric in Erie College 1831-40; retired on account of ill health, and now resides in Philadelphia, Pa. He has published six sermons on various occasions; a series of lectures on Rhetoric and Belles Lettres, and the "Communicant's Companion." He received the Degree of D. D. from the Hudson University in 1842.

Thomas Pennington Radway was born Feb. 23, 1778, in Benton, N. Y.; parents, John Harmony and Mary (Pennington) Radway; was prepared for College at High Holme School. Rev. Hannah Kelton, Principal; entered Union College Sept. 1795; taught a few months in Saratoga, Mass., in 1799; studied medicine with Dr. Jonas Physic and Dr. Abram Potter, of Cambridge; attended medical lectures at the College of Surgeons and Physicians, and was admitted to, and commenced the practice of medicine in New York, in 1806. He was Surgeon in the Army 1813-15, and returned to practice at Oldbury in 1815, where he has since resided. He lectured in the Fairhaven Medical School on Anatomy and Physiology in 1826, and has published several articles in the New-York Medical Review, and two larger works on the "Functions of the Brain," and on "Gum-Saw Wounds."

N B. 1. Let the answers to the following questions be as full and authentic as possible; or else let them be marked thus [ ].
2. When the person is deceased let some near relative or friend fill out the blanks to the best of his knowledge; if he have but one fact, let that be sent.
3. Let as much be taken as may be found necessary for this purpose, and no more.
4. If the letter be not sufficient to contain all the facts to be sent, add mother of the same sort, if possible, leaving an inner margin of not less than one inch for binding.

5. In cases where no answers to this circular are shall be returned the editor will be obliged to publish such names without any biographical notices, or to rely upon information, gathered from other sources, and, therefore, not always authentic.
I. Name. Jacob Brodhead.

II. Names of both Parents; then:—

Charles W. Brodhead &
Sarah Hardinbeigh.


IV. Various residences and dates; then:—


V. At what Academy or Academy prepared for College, with Principals and dates; then:—

Albany Academy, Benjamin Abrah, 1762-1772.

Schenectady Academy, 1772-1773; Kingston Academy, Alexander House, 1773-1774; N.Y. College, 1774-1776; N.Y. College, 1776-1777; Albany, 1777-1778; New York, 1778-1779.

VI. At what College he graduated, and when.

Union College, 1801.

VII. The occupation he followed after leaving college before studying his profession; then:—

Toussing, Washington, D.C., 1817-1818.

VIII. The profession he studied; where; with whom; when; then:—

Theology at Princeton Theological Seminary, 1801-1802; at epic, 1802-1803; at N.Y. College, 1803-1804; at Harvard, 1804-1805; at Harvard, 1805-1806; at Harvard, 1806-1807; at Harvard, 1807-1808; at Harvard, 1808-1809; at Harvard, 1809-1810; at Harvard, 1810-1811; at Harvard, 1811-1812; at Harvard, 1812-1813; at Harvard, 1813-1814; at Harvard, 1814-1815; at Harvard, 1815-1816.

IX. Where he has practiced his profession, with dates; and in case he be a clergyman, mention the denomination to which he belongs; then:—

[Blank]

X. The other occupations he has followed; when and where; then:—

[Blank]

XI. The important offices he has held, with dates; then:—

[Blank]

XII. The literary or scientific works he has written or edited; then:—

[Blank]

XIII. The name of his residence who graduated at Union College.

John Brodhead Romany; John Brodhead; John Brodhead; Philip B. Bed; Lucy Brodhead; Lucy C. Bed; James B. Hardinbeigh.

XIV. The literary, professional, or honorary titles he received; from whom; with dates; then:—

[Blank]

XV. Is there an engraved portrait of him? Yes, by portrait.

[Blank]

XVI. The date, circumstances, and place of his death.

[Blank]
XVII. General information respecting character, services, success, interesting passages and events in his life, &c.

He married in 1804 to Eliza Blecker, (daughter of John M. Blecker) of Albany, who died in 1841; in 1844, married a second time to Mrs. Fanny Spencer of Brooklyn, who died in 1852.

XVIII. Some account of his pedigree and family; its original seat in this or the old country, &c., &c.

He was descended from Captain Daniel Brothhead, of Yorkshire, England, who accompanied the English Expeditions under Colonel Nicolls against New Netherland, in 1664, and settled in Kingston, Ulster county, in 1665.

XIX. List of such graduates as may not be widely known; their residences, professions, dates of deaths, &c.; the name and residence, also, of some near friend of the deceased, that further information may be sought for; thus:

REV. JACOB BRODHEAD, D.D.

OF THE REFORMED PROTESTANT DUTCH CHURCH.

BORN IN MAY, 1736 — DIED IN JUNE, 1823.
Union 1801
Union Tutor 1802

Pastor at:
Rhinebeck 1804-1809
New York 1809-1813
Philadelphia 1813-1826
New York 1826-1837
Albany 1837-1841
Brooklyn 1841-1846

Father: Romeyn Brodhead
B. Y. Historian
REV. JACOB BRODHEAD, D.D.

OF THE REFORMED PROTESTANT DUTCH CHURCH.

BORN 14 NOV. 1730 -- DIED 5 JUNE 1807.
vitation to settle again on that island, but declined. That people then re-
qusted him to print them, at their expense, a volume of his sermons. This
he did under the title, "A Souvenir of a Three Years' Ministry in R.D.C. of
St. Thomas," pp. 334. New-York : 1856. He was also editor of the Staten
Island Chronicle, 1856-8. Several other sermons of his are printed, among
which we mention The Mutual Responsibilities of Pastor and People, and
The Retrospect : Two Sermons. 1854, 1855.

Brinkerhoff, Geo. G., b. at Closter, N.J., 1761; studied under Meyer, Romeyn,
and Froeligh, i. by the Synod of D.R. Chs. 1788; Miss. to the north, 1789,
Conewago, Pa., 1790-93, Kakeat and Ramapo, 1793-1806, Sempronius,
near Ownasco, 1808-13, d. Also Miss. to Genesee Country, 1796.

His congregation at Conewago was broken up about the time of his de-
parture thence by the almost total emigration of his people further West.
He was a godly man and a faithful Christian minister. Mild and gentle in
temper, he was firm and resolute in his opinions and purposes. He ex-
perienced a change of heart so early in life that he could not remember the
time; and his spiritual exercises, as revealed in his religious conversation,
are said to have been very deep and earnest, while his daily conduct was
marked by simplicity and godly sincerity. His death was remarkably calm,
and even triumphant. On Saturday morning he remarked to his family, "I
think I may live until Tuesday;" but in a few moments he looked around
and said, "I was wrong; a little after midnight, this very night, my Lord
and Master will call for me." He then called his relatives, friends, and
neighbors who were in the house to his bedside, and gave them his parting
counsels at considerable length, after which he said, "Now I have done with
this world. Why tarry thy chariot wheels so long, O Lord?" On being
asked whether he had any doubts of his salvation, he replied, "No; if I
were to doubt now, I would sin." Between the hours of one and two on
Sabbath morning, as he had predicted, his Master called him home.—Rev.
P. D. Van Cleef.

Brinkerhoff, Jas. G. Studied under Froeligh, 1819; Montville, 1821-4,
seceded, suspended; [Montville, 1824, English Neighborhood, 1824, Mont-
ville, 1825-8, Montville and Paramus, 1828-30, Paramus and Clarkstown,
1830-40, Paramus, 1840-44, Mt. Morris, 1844-...]

Brock, John R. R.C. 1859, N.B.S. 1862, l. Cl. Passaic, 1862; West New-
Hempstead, 1862-6, Spring Valley, 1866-8, w. c., d. 1872.

Brodhead, Jacob, b. at Marbletown, N.Y., May 14, 1782; U.C. 1801, tutor in
U.C. 1802, studied theology under Froeligh and D. Romeyn, l. Cl. Albany,
1804; Rhinebeck Flats, 1804-9, New-York, 1809-13, Philadelphia, Crown
St. 1813-26, New-York, Broome St. 1826-37, Flatbush, Ulster Co. 1837-41,
Brooklyn, Central, 1841-6, d. 1855, June 5. Elected a trustee of Q.C. 1812.

Having dedicated himself to God in his youth, he kept his vow steadily
until the end. So far from losing the warmth of his love, it grew with his
experience and knowledge of his Saviour. No one could look on his
marked, pleasing features, expressive of thought and feeling, his tall, manly
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He was firm, yet not impassible; consistent, yet never pragmatical; steadfast in faith and virtue, but free from exacting bigotry and petty scruples; fearless in censure of vice and error, yet tolerant of human weakness; covetous of converse with the gravely wise and wisely good, yet affectionately considerate of the young, and delighting to take little children up in his arms; open to approach and winning in his advances; so mingling freely with all classes, but ever mindful of his allegiance to the kingdom which is not of this world, he proved not less in the common duties of daily life than in the fellowships of Christian solemnity, that his piety was a dominant principle, maintained by habitual communion with God, study of the Scriptures, and contemplation of eternal things.

To say he never had an enemy were poor praise, for he followed the Crucified; yet no scandal ever clung to his name, no blot rests on his memory, nor even an eccentric folly impairs the pleasantness of the image he has left on our minds. In his personal friendships he was true and constant. He shrank from no responsibility which Providence laid on him. He preached the Gospel in its simplicity. His style was an unusual compound of didactic statement, glowing illustration, and pathetic ardor. In Philadelphia he had control over crowds of hearers, unparalleled in the history of that city and rare in modern times. Thousands hung weeping on his utterances, and hearts long obdurate broke in penitence, as he pleaded with demonstration of the Spirit. Yet he never truckled to vulgarity of taste, or prejudice, or passion; never pleased the gross ear by invective or caricature, never scoffed at the recorded wisdom of pious experience, nor acted the pantomime of droll or clown. He was ever solemn, earnest, reverent of God, and respectful to man. Tenderness was especially his characteristic. Having that almost instinctive skill to reach the more sensitive chords of the human heart, he could not restrain his emotion while he probed the torpid conscience or applied the balm of Gilead to the bleeding spirit. He delighted to preach on scriptural narratives, exhibiting the humanity common to us all, and making his hearers feel the applicability of the moral. But a man of such strong feelings lives fast; and though he was clear, interesting, impressive to the end, it could not be expected that he would retain all the enthusiasm of his palmy prime; but the age that sobered mellowed him, and his older hearers liked him not the less; and his last charge, relinquished in his sixty-fifth year, was more fruitful than the first.

His ministry was more successful, it is thought, than that of any other minister in the annals of our Church. During thirty-four years he received the average number of twenty-four persons annually into the Church on profession of faith. Some of his churches were also new or feeble when he took charge of them.—See Commem. Ser. by Dr. Bethune; Address by Dr. T. DeWitt; sketches in Sprague's Annals by Drs. Bethune and Van Santvoord, and in Gunn's Livingston, Ed. 1856, p. 391.

A sketch of the life of Jacob Brodhead appears in the Annals of the American Pulpit, Vol. 9

Brodhead Jacob (Rev) Union 1802-
An article on him in "Christian Intelligencer" (1862) written by Rev. C. S. Van Santvoord (Union '35)

CLASS OF 1801

JACOB BROADHEAD

Served the church (Reformed Dutch of Rhinebeck, N.Y.) from 1804 to 1810. His first baptism was dated August 26, 1804, and his last April 3, 1809. He recorded the baptism of forty children, and five adults, three of the latter being slaves.

The present substantial edifice was built in 1807-8, and therefore during the ministry of Rev. Jacob Broadhead. Jacob Broadhead was succeeded in the pastorate in 1812.

History of Rhinebeck, N. Y. p. 114-5
Edward H. Smith
Rhinebeck
1881

*JACOB BROADHEAD*

Born at Marbletown, N. Y., May 14, 1780. A.B. (Union '80).
New York, Broome St., 1826-37. Flushing (Ulster Co.), 1837-41.
The following sketch of Dr. Brodhead's life and labors is abridged from the narrative given at his funeral, June 8, 1855, by the Rev. Thomas Dewitt, D.D.

"Jacob Brodhead was born at Marbletown, Ulster Co., N.Y., on the 14th of May, 1782, of an old New York family. His father was an officer in the Revolutionary army, and was present in command of a company of grenadiers at Burgoyne's surrender at Saratoga. In 1794 young Jacob commenced to study the languages under the Rev. Abraham Van Horne of Rochester, and at different periods subsequently continued his studies at Schenectady and Kingston. In November, 1799, he entered the junior class in Union College, and was graduated in the spring of 1801. He pursued his theological studies at first under the Rev. Dr. Frelingh, at Hackensack, N. J., and afterwards under his uncle, the Rev. Dr. Theodoric Romeyn, at Schenectady; during the latter period he also held the office of tutor in Union College.

"In April, 1804, he was licensed to preach by the Classis of Albany, and immediately received a call to the Reformed Dutch Church at Rhinebeck Flats, where he was ordained and installed in the following October. In the same month he was married to Eliza, daughter of John N. Bleecker, of Albany.

"The general character of Dr. Brodhead, and the popularity of his public services, attracted the attention from other parts of the church. In November, 1809, he received a call from the Collegiate Reformed Dutch Church in this city, which he accepted; and on the morning of December 17th following, he and the Rev. John Schureman were installed as colleagues with Doctors Livingston, Kuypers, and Abell. The same afternoon Dr. Brodhead preached his introductory sermon in the Middle Church, from the text in 2 Cor. 12:14: 'For I seek not yours, but you.'

"Dr. Brodhead's ministrations in the Collegiate Church were very acceptable and useful, and he won his way into the affections and respect of the people, many of whom still hold his labors here in grateful remembrance. He was active and earnest, as well in the Church as out of it. Having been appointed in 1811, during the war, by Governor Tompkins, chaplain of a regiment of artillery, he constantly visited the troops at their station in the performance of his duty. In 1812, he was elected one of the trustees of Queen's (now Rutgers College); and it is but just to say, that no one of his associates in the Board, during the many years he held a seat in it, surpassed him in devoted and intelligent service in behalf of the institution."
"A new enterprise, however, had been started, for the extension of the Reformed Dutch Church in the State of Pennsylvania; and Dr. Brodhead was appealed to, as the agent to carry it into effect. In the summer of 1819, he was urgently solicited by the congregation in Crown street to go to Philadelphia, and undertake the establishment of the first Reformed Dutch Church in that city. He yielded to these solicitations, resigned his position in the Collegiate Church, and went to Philadelphia in September of that year. In his labors in that sphere he was eminently successful. He took a high stand at once among the clergy in that city. The venerable Bishop White, Dr. Milnor, and Mr. Boyd, of the Episcopal Church; Dr. Green, Dr. Potts, and Dr. Janeway, of the Presbyterian; Dr. Helmuth, Dr. Staughton, and other eminent ministers of other denominations, were among his warmest friends. The Rev. Joseph Eastburn, well known as "Father Eastburn," the seaman's friend, was very intimate with him, and frequently assisted him in his pulpit services. A second Reformed Dutch Church was organized under Dr. Brodhead's auspices, and for several years was ministered to by the Rev. David Perker. Another was established in Spring Garden, which was ministered to, by during his residence in Philadelphia, first by the Rev. Brogun Hoff, and afterwards by the Rev. Jacob C. Sears. The congregation and the membership of the Crown-street Church continually increased until they became strong and prosperous. The blessing the the Head of the Church rested upon his ministry during its continuance there for twelve years, in which time he declined several invitations to other places, among which was Market street, in this city, where a new Reformed Dutch Church had been organized. He was also strongly urged to accept a call from the Vanderwater-street Church; and overtures were made to him to become President of the Theological Seminary at Carlisle.

"In the spring of 1826, Dr. Brodhead returned to New York, having accepted a call from the Reformed Dutch Church in Broome street, which was then in a weak condition. Old friends greeted his return warmly; and many flocked to attend his preaching. His church was soon filled. Nor did he neglect the calls of duty and benevolence in various departments. Among other efforts of this character, he took an active part in the first steps toward the foundation of the present New York University. He remained the acceptable and useful pastor of the Broome-street Church until October, 1837; when, for the benefit of his wife's health, and having purchased a country residence on the margin of the Hudson river, he removed to Saugerties, Ulster county, and accepted a call from the church at Flatbush, in its vicinity, a few miles north of Kingston.
"In the spring of 1841, after much solicitation, Dr. Brodhead was prevailed to give up his residence in the country, and become the minister of the Central Reformed Dutch Church in Brooklyn, in which charge he continued until October, 1846, when he relinquished it. From this time he resided alternately at Brooklyn, New York, and Springfield, with different branches of his family, almost constantly performing ministerial services for vacant churches, or in aid of his brethren. In October, 1854, he visited New York, and remained with his only son during the winter. He preached once on each Sunday during the winter, in the Broome-street Church, which was then vacant, and in the Collegiate Churches. His last sermon was preached in the Ninth-street Church, on the first Sunday in March, upon the parable of the Pharisee and Publican, Luke 18:9, etc.

"Soon afterwards his health failed, and he returned to his daughter's residence at Springfield towards the end of April, in the hope that a change of air would be beneficial. In this he was disappointed. Disease rapidly advanced and took firmer and deeper hold. But the love of that truth which he preached so earnestly in life, was strong in death. He looked serenely at the approach of the destroyer with firm confidence in Christ until at last, on the morning of Wednesday, the 6th of June, surrounded by his family surviving family, he gently and peacefully fell asleep in the faith and hope of that Saviour whom he had loved and served.

"The piety of Dr. Brodhead, springing up in early life, was deep and tender. It was not impulsive and spasmodic, but springing from the living fountain—'the well of water within the soul, springing up into everlasting life'—and it was steady and even, expanding and deepening in its onward course. It intermingled with all his studies, labors, and associations in life, and stamped the character of his ministerial and pastoral services. His sentiments were strictly and decidedly evangelical, in close conformity to the Church of his fathers, which he loved and served. They were ever prominent in his preaching, clothed in the mould of experience and practice. He was distinguished by the great tenderness of feeling which characterized his preaching and his pastoral intercourse with his people. Those who attended his ministrations remember how often, in the fullness of his emotions, his voice faltered and tears flowed forth, as he besought sinners to be reconciled unto God, and dwelt upon the love and grace of Christ. His manner was simple, chaste, animated and effective. His prominent characteristic was that of a 'son of consolation;' but, knowing the 'terrors of the Lord,' he could employ them in order to 'persuade men.' His appeals to the impenitent were often most bold and pungent, but they were
ever in the spirit of Paul, who said: 'Of whom I have
told you often, and tell you even now, weeping, that
they are the enemies of the cross of Christ.'

"Dr. Brodhead combined the strongest and most uncom-
promising attachment to the doctrines and order of his
own Church, with an enlarged charity towards, and the
kindest friendly intercourse with, evangelical Christians
of different denominations. His spirit was large, loving,
and catholic. The courtesy and amenity of his manners,
the faithfulness and acceptableness of his preaching, and
his benevolent pastoral intercourse, left a sweet savor
of affectionate regard in every church where he ministered;
and in his visits to them afterwards, and in supplying his
old pulpits, he was ever most cordially greeted. Not a
ruffle of feeling is all his pastoral charges was ever
found. He has nor received the end of his faith—the
salvation of his soul."

Rev. Alexander Gunn, D.D.
New York
1856.
1801 Jacob Brothhead.

Having been appointed in 1811, during the war, by Governor Tompkins, Chaplain of a regiment of artillery, he constantly visited the troops at their station in the performance of his duty. - "A Memorial of the Rev. Jacob Brothhead" from a Sermon by Rev. George W. Bethune, D.D. 1855.
Jacob Brodhead:

References: "Commencement Sermon" by Dr. Bethune

Address by Dr. T. De Witt

Sketch in Hapgood's Annual by Dr. Bethune & Hapgood.

Van Santvoord's Discourse-Miscellanies 1858

Collegiate Church Year Book, 1892, 1895.

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"Introductory" Sermon Philadelphia 1813

"A Plea for the Poor" (in benefit of the Female Hospital Society) 1814

"A Discourse on Education" 1831

"An Address at the interment of Rev. G. H. Knapp" 1833

"A New Year Memorial" Sermon in Crown Street Church,
Philadelphia, 1876

A Sermon before General Synod in Magazine of Reformed
Dutch Church, October, 1876

"Thanksgiving Sermon" in Broome Street Church, New York
City, 1830.

Death of Jacob Brodhead, D. D.

This venerable and much respected Divine of the Reformed Dutch Church died at the residence of his son-in-law, George M. Atwater, at Springfield, Mass., on Tuesday last, in the 75th year of his age. Dr. Brodhead was, we believe, the oldest surviving clergyman of the denomination of which he was a prominent and influential member. He was born in Ulster County, was a classmate at the Kingston Academy of the Rev. C. D. Westbrook; graduated at Union College under Dr. Nott; was appointed tutor there in 1807; studied for the ministry with the Rev. Dirck Romeyn, who afterwards became his brother-in-law, and was first settled over a congregation at Rhinebeck, in Dutchess County, in 1804. He was a man of considerable learning, and much beloved by the people, who from time to time came within the sphere of his social and professional influence. For the last few years the infirmities of age have compelled him to lead a quiet life in the retirement of his family.

Ulster Republican
Kingston, N. Y.
June 13, 1855.
Having dedicated himself to God in his youth, he kept his vow steadily until the end. So far from losing the warmth of his love, it grew with his experience and knowledge of his Saviour. No one could look on his marked, pleasing features, expressive of thought and feeling, his tall, manly frame and his easy, prompt movement, without recognizing a sound mind in a sound body. Frank, generous and kind, he appeared what he was. Keenly sensitive, he could not disguise his feeling of wrong; and courteous himself, he expected courtesy. With less quickness of nerve and emotion, he would have lacked that appreciation of others which was his chief charm, and that perception of fitness which was his chief talent. Vanity was too mean a vice to reach him; but with less grace in his heart, he would have been proud. When he gave you his hand, you knew that his heart came with it, and his smiles or his tears were as natural as a child's.

He was firm, yet not impassible; consistent, yet never pragmatical; steadfast in faith and virtue, but free from exacting bigotry and petty scrupulosity; fearless in censure of vice and error, yet tolerant of human weakness; covetous of converse with the gravely wise and wisely good, yet affectionately considerate of the young and delighting to take little children up in his arms; open to approach and winning in his advances; so mingling freely with all classes, but ever mindful of his allegiance to the kingdom which is not of this world, he proved not less in the common duties of daily life than in the fellowships of Christian solemnity, that his piety was a dominant principle, maintained by habitual communion with God, study of the Scriptures and contemplation of eternal things.

To say he never had an enemy were poor praise, for he followed the Crucified; yet no scandal ever clung to his name, no blot rests on his memory, nor even an eccentric folly impairs the pleasantness of the image he has left on our minds. In his personal friendships he was true and constant. He shrank from no responsibility which Providence laid on him. He preached the Gospel in its simplicity. His style was an unusual compound of didactic statement, glowing illustration and pathetic ardent. In Philadelphia he had control over crowds of hearers, unparalleled in the history of that city and rare in modern times. Thousands hung weeping on his utterances and hearts long overbroke in penitence, as he pleaded with demonstration of the Spirit. Yet he never truckled to vulgarity of taste, or prejudice, or passion; never pleased the gross ear by inventive or caricature, never scoffed at the recorded wisdom of pious experience, nor acted the pantomime of droll or clown. He was ever solemn, earnest, reverent of God and respectful to man. Tenderness was especially his characteristic.

Having that almost instinctive skill to reach the more sensitive chords of the human heart, he could not restrain his emotion when he proved the torpid conscience or applied the balm of Gilead to the bleeding spirit. He delighted to preach on scriptural narratives, exhibiting the humanity common to us all, and making his hearers feel the applicability of the moral. But a man of such strong feelings lives fast; and though he was clear, interesting, impressive to the end, it could not be expected that he would retain all the enthusiasm of his pulpy prime; but the age that sobered mellowed him and his older hearers liked him not the less; and his last charge, relinquished in his sixty-fifth year, was more fruitful than the first.

His ministry was more successful, it is thought, than that of any other minister in the annals of our church. During thirty-four years he received the average number of twenty-four persons annually into the church on profession of faith. Some of his churches were also new or feeble when he took charge of them. See “Commem. Ser. by Dr. Bethune”; “Address by Dr. T. De Witt”; “Sketches in Sprague’s Annals by Drs. Bethune and Van Santvoord” and in “Gunn’s Livington,” Ed. 1856, p. 301. “Van Santvoord’s Discourses and Miscellaneous,” 1858. “Collegiate Ch. Year Book,” 1892, 95.

Dr. Brett was of a dignified and noble presence; his features ever wore an expression of attractive gentleness, which drew the heart even of childhood to him. The little ones of the flock had multiplied assurances that they were cherished in his heart as objects of his tenderest interest, for whose pleasure he was ever devising plans, and for whose souls he watched with untiring devotion.

He was suddenly stricken down, after having preached a sermon preparatory to communion. For four months he suffered before he died. His people testified of him that he was all that they could have wished him to be—affectionate, zealous, faithful and self-sacrificing.

Says Dr. Matthews, "He was a very successful and able minister, of an elevated tone of piety, of great consistency of character, universally beloved and respected both in his own congregation and out of it. He discovered a peculiar fondness for the great leading doctrines of grace, which formed a prominent staple of his discourses. Toward the close of his days there was a peculiar maturity and heavenly mindedness about him which seemed to betoken his early departure. He had a clear, lucid mind and his ministrations were greatly blessed. His affectionate manner gave special power to his ministrations."

His wife (a great grand-daughter of Domine Ritthema) became a victim to the yellow fever at St. Thomas. Dr. Brett received a second pressing invitation to settle again on that island, but declined. That people then requested him to print them, at their expense, a volume of his sermons. This he did under the title, "A Souvenir of a Three Years' Ministry in R.D.C. of St. Thomas," pp. 334. New York: 1856. He was also editor of the "Staten Island Chronicle," 1856-8. Several other sermons of his are printed, among which we mention "The Mutual Responsibilities of Pastor and People" and "The Retrospect: Two Sermons," 1854, 1855.

N. Y., 1859. Many papers in proceedings N. Y. Hist Soc.

Brochard, Wm. H. S.S. at Woodside, 1880-2.

Brook, Dierck, b. in Netherlands, Feb. 5, 1835; R.C. 61, N.B.S. 64, 1. Cl. Holland; Graafschap, 65-70, Saugatuck, 70-5, Clevelendorf, 75-6, Polkton 70-80, Holland, 3d, 80-8, Detroit, 88-92, Grandville, 1802—

Publications: Many articles in "De Hope." On editorial staff of "De Hope," 1895—

Brook, John, b. Nieuw Leuten, Overyssel, Neths., July 28, 1841; H.C. 68, W.S. 71, 1. Cl. Holland; ord. by same, 72; Beaverdam, Mich., 72-84, Milwaukee, Wis., 84-93, South Holland, 1893—

Broekstra, Marinus E. Theolog. School, Kampen, Neths.; W.S. 1897, 1. Cl. ....; Hull, Ia., 67-1900, Grand Rapids, 7th, 1900.—

(Broekhuize, J. L. (or Preface), Canajoharie, 1784-8, Schoharie, 1786-97)

Brokaw, Abram, b. 1761; Q.C. 1793, studied theology under Livingston Owsard, 1796-1808, Ovid, 1808-22, susp.; seceded, d. 1836, July 17.


Publications: Occasional sermons.

Brokaw, Ralph Watson (brother of Isaac P. Brokaw), b. at Middleburgh Feb. 14, 1855; R.C. 74, N.B.S. 77, 1. Cl. N.B.; Herkimer, 77-82, Belleville, 82-8 (Springfield, Mass. (Hope Cong. Ch.), 88-98, Utica, 1856, Presbyt.), 96—

Publications: Essays, articles in various periodicals, "Memorial of Rev. G. H. Griffin, of Springfield, Mass."


Bronson, Asaheb, b. 1794; ord. 1816; Wyantskill, 1833-6, Fairfield, 36-8, Easton, N. Y., 38-9, Amity, 40-2, Died 1883.

Bronson, Oliver. U.C. 1845, Kinderhook, 54-7, Presbyt.; d. 1860.


Publications: Magazine and Review articles.

Brower, Cornelius, b. in N. Y. C., 1770; C.C. 1792 studied under Living-
The first person to suggest the idea of a University in New York, it is said, was the Rev. Alexander Gufln, of Bloomingdale. He is reported to have spoken of his plan to the Rev. Jacob Brodhead, of the Broome Street Reformed Church, who at once responded warmly to it, and associated other men in the enterprise. They had frequent interviews; on September 23, 1828, for example, (five of them, including the Rev. Mr. Brodhead met to discuss the proposed University.

History of N. Y. U.  
Theodore Francis Jones
A HISTORICAL DISCOURSE
DELIVERED AT
THE LAST SERVICE
HEL D IN THE
Reformed Protestant Dutch Church,
CORNER OF BROOME AND GREENE STREETS,
NEW YORK CITY,
APRIL 15, 1860.

BY THE PASTOR,
REV. PETER STRYKER.

Published by Request of the Consistory.

NEW YORK:
BOARD OF PUBLICATION
OF THE
REFORMED PROTESTANT DUTCH CHURCH,
SYNOD'S ROOMS, 61 FRANKLIN ST.
1860.

Joseph R. Brown, Jr. ’03
Date: Dec. 8, 1954
John P. Fairing
381 State St.
Albany
November 1928
New York
And now that the first pastor is gone, where shall the new and as yet feeble Church look for another? The name of Dr. Brodhead was suggested. But by the majority the thought of procuring the services of so distinguished a divine was deemed altogether visionary. The voice of a few hope-
of the first pastor of this Church. All who knew him and were accustomed to hear him preach, testify that he was a man of more than ordinary talent, a sound theologian, a forcible reasoner, a pleasant speaker, a man of piety and power. And his short ministry here—in all only about four years, in two of which he acted as missionary and two as
ful ones, however, prevailed. An urgent and unanimous call, immediately after the resignation of Mr. McLean, was forwarded by a committee to the Rev. Jacob Brodhead, D.D., pastor of the Crown Street Reformed Dutch Church, in Philadelphia, which soon met with a favorable response. In a letter dated April 7th, 1826, Dr. Brodhead writes: "According to my promise, I now inform you that I have determined, in the fear of the Lord, to accept the call from you and the Church which you represent. I need not say to you, what you must have supposed, that this determination is accompanied with the most painful apprehension of the result. That I come at a sacrifice is well known, but that I shall not regard if the Lord is pleased to use me as an humble instrument to promote His glory and the cause of the Redeemer among you. I cast myself entirely upon Him, even upon Jehovah Jesus, my Saviour, whose I am and whom I desire to serve."

That it was with reluctance the Church in Phila-
delphia relinquished the services of their pastor is evident from the resolutions they passed in accepting his resignation, in which occurs the following language: “This Consistory sincerely regret the determination of the Rev. Dr. Brodhead to accept the call presented him, especially since his labors in this Church have been evidently succeeded by the blessing of the Most High; and since, from his faithful and persevering devotedness to the glory of the great Head of the Church, and the welfare of this our Zion, his tender and affectionate regard for the spiritual interest of the flock of which the Holy Ghost hath made him overseer,—and that for his private deportment as well as his public ministrations—he has become very much endeared to the people of his charge.”

Thus, at a sacrifice on his own part and also on the part of his former people, that holy man came to take charge of this Church. He came because he felt that God, in a peculiar manner, called him, and had a great work for him here to
perform. He conferred not with flesh and blood. He came as Peter went to Cæsarea, without gain-saying, as soon as he was sent for. And the sequel proves he did right. God blessed him, and made him a blessing to the people.

Well known as a popular preacher and pastor, Dr. Brodhead did not fall back upon his former fame. From the beginning he threw his whole soul into the holy work of the ministry. He preached plain, practical, pungent discourses, and his acceptable pulpit services were followed by equally faithful and pleasing pastoral visiting. As a consequence, the Church was soon thronged with attentive hearers, and the membership rapidly increased. In less than four months every pew and sitting in this edifice was rented, and then a gallery was erected. Soon this also was crowded, and then the upper gallery was built for the accommodation of the Sabbath school children. At this time the Church was filled to its utmost capacity, and continued so during Dr. Brodhead's pastorate.
of over eleven years. It was a common thing for people of wealth to apply for seats six months in advance, and some who could not be accommodated went away weeping.

With a proper regard to appearance as well as convenience, it appears that early in the year 1828 a project was initiated, and in the course of the season prosecuted and completed, by which the iron railing was put around the Church, the wooden steps superceded by stone, and the columns in front erected, all at a cost of about $3,000. (See Note C.)

But we turn with greater pleasure to the statistics, which evidence the spiritual prosperity and growth of this portion of Zion in those days. From the Church records it appears there were received to the communion, during Dr. Brodhead's pastorate of eleven years, four hundred and ninety-one members, of which number two hundred and eighteen were admitted on confession of faith, and two hundred and seventy-three by certificate from
other churches. During the whole of this period there never was a communion season that passed without some additions. This shows conclusively that the Church was in a healthy condition.

By many people this has been and is yet known as "Dr. Brodhead's Church." And there is good reason for it. He found it an infant enterprise, small and feeble. He nursed it carefully as a mother does her babe. He fed it with pure milk, and as it was able to bear it with the strong meat of the Gospel. And every thing favored his labor here. The cream of New York society was gathering in this vicinity when he came from Philadelphia, and up to the time when he left this pastorate, the wealthy, the intelligent, the pious were living near. The changes which have since occurred, and which have so thoroughly discouraged some of his successors, did not commence until shortly before his departure. And with these favorable circumstances in Providence, and his own peculiar fitness for the field of labor, the Spirit of God was
with our departed father, and gave a holy tone to his entire ministry.

Great anxiety was felt and expressed when it was known that the pastor was anticipating a removal. And when, in a kind and tender letter, he announced to the Consistory the necessity for such action, and asked them to unite with him in requesting Classis to dissolve the pastoral connection, they demurred—they said plainly, no. Compelled, however, to reconsider this vote, in giving up their beloved teacher, they declare: "While they deeply regret that his health has become so impaired as to render a change of residence necessary and a separation from his congregation unavoidable, still they would rejoice and bless God that he has been permitted for so many years to break unto them and to the congregation under their care the bread of life. They believe and are assured that his ministry among them has been owned and blessed of the Lord in the ingathering of souls, and in upholding the weak of the flock."
They thank God that in his late affliction he has been enabled to enjoy the comforts of that Gospel with which he has so often cheered the people of his charge under the chastening hand of their heavenly Father."

These were no words of formality, no ointment to heal up old sores. They were the expression of true and loving hearts. They were the outgushing of souls grateful for the past, and sad on account of the experience of the present.

I cannot close this portion of our history without giving a concise sketch of the life of him who was once so prominent in this Christian community, so useful and beloved in this Church, and who has gone to his rest and reward. The following facts are derived from the address delivered by Dr. De Witt at his funeral.

The Rev. Dr. Jacob Brodhead was born at Marbletown, Ulster co., N. Y., on the 14th of May, 1782. Having graduated from Union College in
1801, he immediately commenced the study of divinity with Dr. Solomon Froeligh. Called to act the part of tutor in Union College, he continued his theological studies under the direction of his uncle, Dr. Theoderick Romeyn. In April, 1804, he was licensed by the Classis of Albany to preach the Gospel. Immediately after his licensure he received a call from the Reformed Dutch Church of Rhinebeck. After a pleasant ministry there of five years, in the year 1809 he resigned his charge to accept a call from the Collegiate Church in the city of New York, and here became the colleague of Rev. Drs. Livingston, Kuypers, Abeel and Schureman. After much solicitation and with careful consideration, Dr. Brodhead, in 1813, accepted a call to become pastor of the Crown Street Reformed Dutch Church in Philadelphia. In that connection he remained thirteen years, honored by his neighbors, beloved by his people. In the year 1826 he was induced to return to New York, and become the pastor of this Church. After laboring here eleven years, on account of ill health
he removed to Saugerties, Ulster co., N. Y., in 1837, and entered upon the pastorate of the Reformed Dutch Church of Flatbush, adjacent. His health being restored, he was induced, after much urgent solicitation, in 1841, to become the minister of the Central Reformed Dutch Church of Brooklyn; in this position he remained until the year 1846, when he resigned the pastoral office. After this he preached much for vacant churches, and for his ministerial brethren. During the winter of 1854 and '55, the winter preceding his death, Dr. Brodhead preached in this pulpit (then vacant) once each Sabbath. In April, 1855, his health failing, he visited his daughter at Springfield, Mass., and there, in the arms of his beloved and honored son, J. Romeyn Brodhead, Esq., and of his affectionate daughter, Mrs. George M. Atwater, he gently breathed his last breath, June 6th, 1855, aged 73 years and 23 days. His precious remains were brought hither, and after appropriate and impressive exercises in the North Dutch Church, were entombed in the ministers'
vault attached to that building. The whole Church mourned. General Synod, then in annual session at New Brunswick, N. J., passed resolutions of respect to his memory, and delegated a committee of twelve to attend his funeral. Devout men of every persuasion followed him to his burial, and the tidings of his death gave sorrow to many Christians throughout the land.

The Rev. Dr. Bethune, in a commemorative discourse, thus speaks of him: "Having dedicated himself to God in his fresh youth, he kept his vow steadily unto the end. So far from losing the warmth of his love, it grew with his experience and his knowledge of the Saviour. This, doubtless was assisted by the strength of his constitution, his ardent temperament and healthful disposition. No one could look on his marked, pleasing features, expressive of thought and feeling, his tall, manly frame, and his easy, prompt movement, without recognising a sound mind in a sound body. Frank, generous and kind, he appeared what he was.
When he gave you his hand, you knew that his heart came with it; and his smiles or tears were natural as a child's.

"It is no wonder, then, that, under the influence of religion, he was what he was. Firm, yet not impassible; consistent, yet not pragmatical; steadfast in faith and virtue, but free from exacting bigotry and petty scrupulosities; fearless in censure of vice and damning error, yet tolerant of human weakness; covetous of converse with the gravely wise and wisely good, yet affectionately considerate of the young and delighting to take little children up in his arms; open to approach, and winning in his advances; so mingling freely with all classes, but ever mindful of his allegiance to the kingdom which is not of this world, he proved not less in the common duties of daily life than in the fellowship of Christian solemnity, that his piety was a dominant principle, maintained by habitual communion with God, study of the Scriptures and contemplation of eternal things."
I have thus entered somewhat particularly into the character of the first two pastors as well as the history of the Church in their time. It was proper to do so, because these dear fathers in the ministry have gone from earth. They rest from their labors, and their works do follow them; and moreover, under their pastorates, the Church was organised and established.

My other predecessors in this charge are still living, each one to speak for his Master as well as himself; and if the history of the Church is not as replete with interesting incidents in their time as it has been before and since, it is because the river runs more quietly in its deep, broad channel than when, a little rill, it plunges in a noisy way down the mountain side and over its pebbly bed, or when near its mouth it wildly dashes over the rapids into the sea.

A fact is here worthy of notice. It has never been the policy of this Church to wait long after losing a pastor before endeavoring to secure another, and in this endeavor they uniformly have
This following is a condensed sketch of the address of the Rev. Dr. B. W. in the face of the late Dr. Broderick, on the 8th inst. In the North Dutch Church, corner of William and Fulton streets, New York.

The deceased father and friend, whose remains lie before us, died on the morning of Wednesday, the 10th, at the house of his daughter, in Sprague, Mass., aged seventy-three. It was a sad and sorrowful event, but it is a providence that on that very morning the General Synod commenced its annual session, when the intelligence was conveyed with light and speed. In a deep expression, indulging the desires of the Synod at the commencement of its session, which led to the adoption of the resolutions which have just been read, and the appointment of a committee to attend the funeral services in their behalf, all of which are here present. The designation of the Chairman of the Committee who drafted the resolutions, and also of the depositions of the present (Dr. Ruthven) was a most appropriate one, as he succeeded our deceased friend in three of his pastoral charges, viz., Philadelphia, Philadelphia, and Brooklyn, and was in the confidential habit of the oldest intercessory and friendship. We have reason to hope that at an early period he will furnish in a funeral discourse a fuller and better tribute to his memory than what can be given in this occasion.

He is related of the well-known Dr. John Owen, by many termed the prince of divines, that when he was on his dying bed, swelling his speedy dissolution, he dictated a short letter to a friend. The manuscripts had written, "I am yet in the land of the living. He is now arrived, and, after that while I am yet in the land of the living, I hope soon to be in the land of the Living." How beautiful and descriptive is this of the contrast between this mortal life, hastening in death of the wretched of sin, and that "eternal life" in the inheritance of saints in light, which is the gift of God through Jesus Christ our Lord. The gospel brings life and immortality to light. The gospel of Christ, which it reveals, brings life to the guilty in pardon and assurance before God, and life to the deprieved, the "dead in trespasses and sins," by renewal to holiness. "I am the resurrection and the life," said the Savior; "he that believeth in me, though he were dead, yet shall he live, and he that liveth and believeth in me shall never die. I am the resurrection and the life; he that believeth in me shall never die but rather have everlasting life. And the day of death brings to the believer deliverance from sin and sorrow, and an entrance into that "rest that remaineth to the people of God."  

The natural charge of the church at Philadephia, by the late bishop, was also delivered, and will be published in the Christian Intelligencer.

The general charge of Dr. Broderick and the congregations of the Reformed Dutch and First Churches, will be published in the Christian Intelligencer.
Brotherhood brought the strongest and most uncomprising attachment to the doctrine and code of his faith by the church in Brunei street; to cherish its defenders; and to stand by it in all its contest with the world. Hisaim in all his contests with the world. His aim was to cherish the Christian community, and for his is in all the churches, his loss is more immediately the church's. He was ministered to his people, and it is to them a power of redress and recollection, that during the last years of his life, and whilst he was without a pastor, he proved himself the instrument of his God, and for them until the sinner's case that transformed him from earth to heaven, during his ministerial service for this country.

The Consistory desire to thank God that their beloved friend has been permitted by Divine grace to close a long and useful life without mishap or spot and that he has received that blessed welcome. Well done, good and faithful servant, enter thou into the joy of thy Lord!"