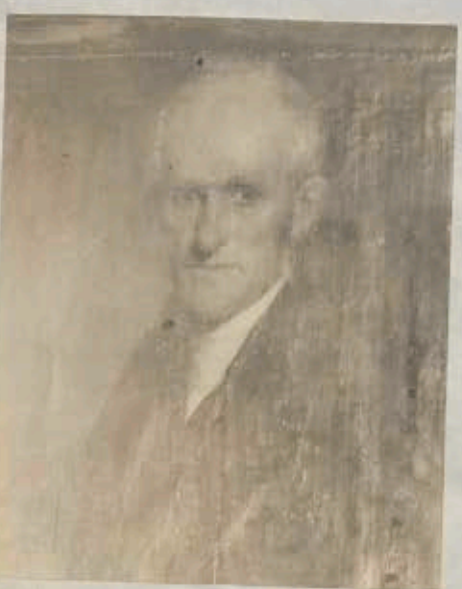


1797 Joseph Sweetman  
Phi Beta Kappa  
A. B. D. D.



1797.

Perhaps very few people know that Rev. JOSEPH SWEETMAN, D.D., whose body lies in the little cemetery on an elevation about a mile and a half northeast of Charlton village, was the first graduate of Union College and the first licentiate of the Presbytery of Albany. Dr. Sweetman was one of a class of three, the first to graduate from Union College. All were clergymen, but Dr. Sweetman was the only one who in after years received the degree of doctor of divinity and was elected to membership in the Phi Beta Kappa Society. The monument over Dr. Sweetman's grave bears the following inscription: "Rev. Joseph Sweetman, D.D. Died Dec. 10, 1863, aged 90 years. First graduate of Union College. First Licentiate of the Presbytery of Albany, and engaged in the gospel ministry about 63 years. Most of his life was spent in Charlton, and his ashes remain underneath this monument. Punctual in his engagements, firm in his religious belief, decided in his adherence to the doctrines of the Reformation, rather inclined to conciliate in demeanor, but firm in his opinions; not disposed to conform to others for the sake of favor, but to adhere to the truth at all cost." Rev. E. C. Lawrence, '69, of 36 University Place, is one of those who have visited the little cemetery. It is a worthy record and one worth preserving, he said, "and it should interest many to know that one of the first graduates of our college lies buried in Charlton."—Daily Gazette, Sept. 5, 1907.

Ms. 1907 U. N. 2.

## FIRST GRADUATE OF UNION COLLEGE

NO DATE GIVEN  
Sent for files 6/16/33  
Dr. Lawrence Finds Grave of Rev. Joseph Sweetman, D. D., near Charlton—Was One of Class of Three.

A fact of interest to all graduates and members of Union college has just been brought to light in the visit of a party, including the Rev. E. C. Lawrence, D. D., of No. 36 University Place, to a little cemetery about a mile and a half northeast of the village of Charlton where the following inscription is found on a monument:

"Rev. Joseph Sweetman, D. D. Died Dec. 10, 1863, aged 90 years.

"First graduate of Union College.  
"First Licentiate of the Presbytery of Albany, and engaged in the gospel ministry about 63 years. Most of his life was spent in Charlton, and his ashes remain underneath this monument.

"Punctual in his engagements, firm in his religious belief, decided in his adherence to the doctrines of the Reformation, rather inclined to conciliate in demeanor, but firm in his opinions; not disposed to conform to others for the sake of favor, but to adhere to the truth at all cost."

It is not generally known that Dr. Sweetman was one of the class of three, the first to graduate from old Union. All three members of this class were clergymen, but Dr. Sweetman was the only one to return and receive the degree of D. D., and be elected to membership in Phi Beta

This fact will beyond a doubt cause many sons of Union to visit this little cemetery and pay tribute to one of the first graduates and upbuilders of this glorious old college on the banks of the Mohawk.

UCslaf 1797: Sweetman-J-0001

Faculty minutes Dec. 24, 1799

Order for Commencement

Master's Oration by Joseph Sweetman

1797  
UCS 1a f 1797 Sweetman, J. - 0002



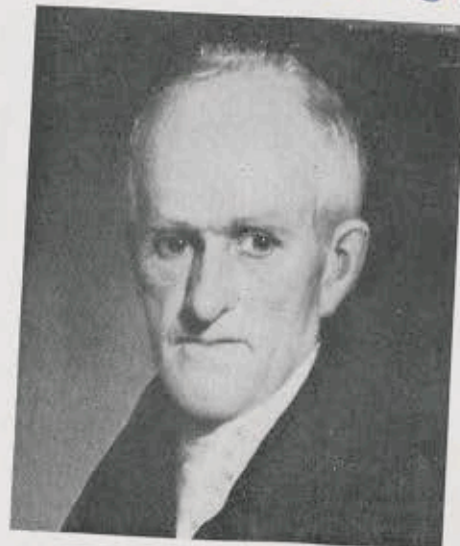
1797

Joseph Sweetman.

"I returned to Adams (near Watertown, N. Y.) sometime in September (1819). While absent I had some two or three invitations to preach or settle at Charlton where I preached a number of times in 1817, while studying at Schenectady. This town lies something to the north of Schenectady. It was a large and wealthy congregation and had enjoyed the pastoral labors of the Rev. Sweetland for twenty years or more. He was one of the three that constituted the first class that graduated at Union. His voice had failed him and although living (in 1850) has never been able to resume preaching. I preached here one Sabbath. While absent at noon Mr. Sweetland called the elders together and sent for me. He did not know that I had received any call that I know. After a few remarks he slapped me on the knee as I sat by him and said "Come Gale, let us call the congregation together and make out a call for you." Others were very urgent but I declined without telling them the principal reason. The truth was I did not want to disgrace myself or the university by seeming to put myself up to the highest bidder. I thought it best to decide one application for my labors first upon its merits and although I might have an easier berth and better pay at Charlton I might not have so important a field of usefulness. By heart and Providence seemed to point to Adams." from autobiography of Rev. Geo. W.

Gale 1814 sent by his great nephew Nathan Beechworth, 1894, to us Dec. 9, 1969.

W.A.M. Mar. 1939



JOSEPH SWEETMAN  
CLASS OF 1797.

Rev. Joseph Sweetman, 1797, a resident of Charlton, N. Y., was a member of the Philomathean Society.

1797



JOSEPH SWEETMAN

TWO OF THE THREE GRADUATE

ucslaf1797-sweetman-1005

ucslaf-1797-sweetman-1005



Son of Thomas and Ursula (Kerr) Sweetman.

The third son, Joseph, was born in New Jersey, in March, 1774, and came with his parents to Charlton when he was about two months old. He was baptized in the Tennent Church, by Rev. William Tennent, after whom, the church was named. Struggling manfully against the many obstacles in the way, he succeeded in acquiring a good education, and entered Union College, from which he graduated in 1797. This was the first graduating class of this since famous institution, and consisted of three persons,----- Joseph Sweetman, John L. Zabriskie, and Cornelius D. Schermerhorn. After a theological course, he was licensed to preach the gospel, by Albany Presbytery, in 1797, being the first licentiate of that body. He accepted a call from the "Freehold Church," and was ordained and settled as pastor of that church in 1800. After nearly twenty years' service, he was compelled by ill health to relinquish his office. He continued to live in Charlton till his death, which occurred December 10, 1863.

History of Saratoga County, N. Y.  
p. 314  
Nathaniel Bartlett Sylvester  
Everts & Ensign  
Philadelphia, Pa.  
1878.



# UNION COLLEGE ALUMNI RECORD

1. Name in full Joseph Sweetman Class 1797
2. Born on March 9, 1774 at Freehold, New Jersey; died Dec. 10, 1863, Charlton, N.Y.  
(Give date and place in full)
3. Residences before entering college Charlton, N.Y.
4. Prepared for college at the Academy of Schenectady  
(If entering from another college, so state.)
5. Entered 1795, at organization of college (Give year, month and class if not freshman) Course \_\_\_\_\_
6. Left college \_\_\_\_\_ (Give approximate time of leaving.)
7. College life. Under each head state kind of activity, any office held, and college year in which active or held office, thus (1) freshman, (2) sophomore, (3) junior, (4) senior.
  - a. Athletic teams (class or varsity) \_\_\_\_\_
  - b. Other activities (member or officer debating team, musical or dramatic association, press club, Concordiensis or Garnet boards, etc.) \_\_\_\_\_
  - c. Fraternity, literary or social organizations of which a member Phi Beta Kappa being the only member of his class  
so honored.
  - d. Class offices \_\_\_\_\_
  - e. College prizes and honors \_\_\_\_\_
8. Study at other institutions after leaving Union (how long and where) \_\_\_\_\_
9. Degrees (with institutions granting them and dates) D.D. but I do not know from whom
10. Class reunions attended \_\_\_\_\_
11. Commencements attended \_\_\_\_\_
12. College reunions and dinners attended Principal speaker 1845-
13. Member of \_\_\_\_\_ alumni association (if officer state office and date held)
14. Postgraduate office held in class or college organization (member or officer Graduate Council, Trustee of Union, class president or secretary, etc.) \_\_\_\_\_
15. Relatives (own or wife's) at Union (name, relationship, and class)
 

John Savage, 1797, Brother in law.  
Nathaniel Bacon, 1824, son in law.
16. Parents' names in full (with country of ancestry, college, occupation, residence, date of birth and death, and other important facts.)
  - a. Father Thomas Sweetman b. Freehold, N.J. June 28, 1740; d. Charlton N.Y. May 9, 1822  
m. Apr. 25, 1765 First settler of Charlton 1774 North of Ireland Block
  - b. Mother Sarah Kerr, b. 1744 May 18; d. Aug. 2, 1819. Scottish Covenanters stock
17. Brothers and sisters: (name, date of birth and death, college if other than Union)
 

<u>John, lived in Carlisle N.Y.</u>	<u>Thomas Jr. lived in Charlton</u>
<u>Margaret, m. Brewster Brown</u>	<u>Mary m. Bacon Angles of Traxton N.Y.</u>
<u>Michael, lived in Carlisle</u>	<u>William m. David Poley of Carlisle N.Y.</u>
<u>David, d. y.</u>	<u>Brown m. Peret Hayes</u>
<u>Sarah m. Joseph Tenney</u>	
18. Married (1) Dec. 25, 1800 Jane Savage of Salem, N.Y. (2) Mrs. Amy (Hewitt) Bacon, widow of  
(name of wife, date and place of marriage; if wife dead, date of death) Samuel Bacon of Ballston, N.Y.
19. Children (name, date of birth, college, if other than Union)
 

One child (by 1st wife) Jane Savage Sweetman b. 1801 Sept. 5; d. 1841 May 15; m. 1827 Nov. 3  
Nathaniel Bacon (Union, Class of 182-)



20. Business and professional career, business or professional connections and positions held. (Give each in order with dates when held and place.)

On Sept. 17, 1800 he was ordained and installed pastor of the Freehold Presby-  
terian Church, Charlton, NY. He had studied theology with the Rev. Alexander Pruden-  
fit of Salem, NY. and was the first candidate licensed by the Albany Presbytery, Oct. 17, 1799.  
He remained pastor of this church until 1817 when failing health compelled him to retire  
although he continued to preach in neighboring churches from time to time. He was called  
to the Brick Church of New York City, but declined. He was deeply interested in the educa-  
tion of young men for the ministry, as the "Sweetman Scholarship" endowed by him at  
Clinton Seminary shows.

21. Public positions held in civil life (with dates.) (Include such positions as trustee, director, vestryman, etc.)

22. Military history and titles (with dates). (If in army or navy, enter under 20.)

23. Professional and scientific organizations of which a member.

24. Social, civic, and literary organizations of which a member.

25. Literary productions (with date of publication and name of publisher).

Address at the First Semi-Centennial Anniversary of Union College, 1845  
Several sermons.

26. Religious denomination Presbyterian 27. Political preference

28. Recreations

29. Other facts or remarks

30. Addresses; residential, (a), business (b), with (c) dates when occupied. (Check the address to which mail should be sent.)

a. _____	b. _____	c. _____
a. _____	b. _____	c. _____
a. _____	b. _____	c. _____
a. _____	b. _____	c. _____
a. _____	b. _____	c. _____
a. _____	b. _____	c. _____
a. _____	b. _____	c. _____

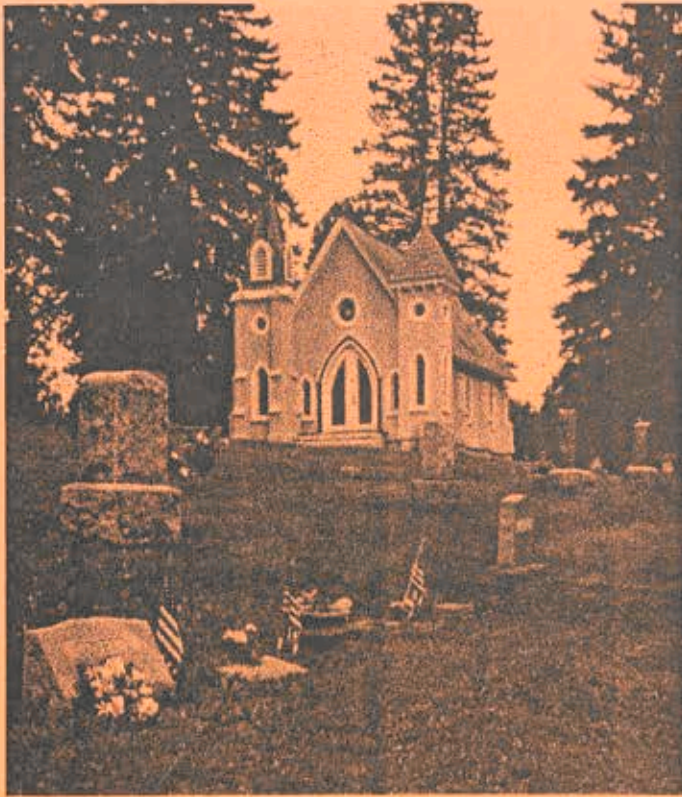
Forwarding address, by which can always be reached \_\_\_\_\_

31. Sources of information. A—self; B Dr. grandson; C \_\_\_\_\_; D \_\_\_\_\_; E \_\_\_\_\_

Joseph Sweetman Amos. Nov. 27, 1922

Use these reference letters in checking any information given above and add date; thus A 1/19/20—information furnished by self Jan. 19, 1920. Use extra pages if necessary, numbering answers to correspond with numbers of questions on sheets. Answer all questions noting any you might not wish published.



**Sweetman Cemetery****Sweetman Road****Charlton, New York***Sweetman, Joseph 1797*

In July 1857 a group of prominent Charlton citizens from the northeastern part of the town met and organized the "Sweetman Cemetery Association." Raising \$70 by subscription, they purchased one acre of land from Thomas Sweetman that included the old burying ground on his farm. In 1885, John A. Sweetman conveyed additional land to the Association, making the cemetery the size it is today.

In the early 1900s Dr. James T. Sweetman built the inspiring Chapel. The Association, in June 1909, proclaimed by resolution "Sweetman is one of the prettiest cemeteries in the county." The cemetery was incorporated in 1912 and continues to be the resting place of not only Town of Charlton descendants, but also that of those who discovered that the peace and serenity within our grounds was a comforting place for eternal rest.

Charlton was settled in 1774 by several Scotch-Irish families from Freehold, New Jersey. Among the first settlers were Thomas and Sarah Kerr Sweetman. Their son Joseph was in the first graduating class of Union College in Schenectady and for 20 years served as pastor of Charlton Freehold Presbyterian Church. The Sweetmans' son David was the first internment in the Sweetman family burial ground.

A walk through our picturesque cemetery is a walk through our past—the 18 men who served in the Revolutionary War, the young girl killed by lightning as she stood in her doorway, the many young lives lost to childhood illness, the numerous other war veterans, and the people who we know are here but whose grave stones have been worn through the passing of time.

President	Dr. Stanley Garrison	399-8646
Vice-President	Bernard Palmer	885-4453
Secretary	Judith A. Curtiss	882-6307

Treasurer	Albert LaRue	399-1917
Lot Sales	Albert LaRue	399-1917
Caretaker	Phyllis Gavin	399-5061



A TRIBUTE

TO THE MEMORY OF THE

REV. JOSEPH SWEETMAN.

BY A FRIEND.

859  
UC51af1797-Sweetman-J-0010



A TRIBUTE

TO THE MEMORY OF THE

REV. JOSEPH SWEETMAN

BY A FRIEND.

NEW YORK:

FRENCH & WHEAT, BOOK AND JOB PRINTERS, No. 18 ANN STREET.

1864.

uc510 f1797-sweetman-j-a211



## REV. JOSEPH SWEETMAN.

This venerable man, recently deceased, was born in New Jersey, County of Monmouth, and Town of Freehold, March 9th, 1774. His long life carries us back to memorable men and times. Among his ancestors who were decided adherents to the cause of the Protestant Reformation, were those unto whom it was given, in the behalf of Christ, not only to believe in Him, but also to suffer for his sake. His grandfather Sweetman emigrated from the North of Ireland and settled in New Jersey. His great grandfather, Walter Kerr, a native of Scotland, for his fidelity to Christ, was, with many others, apprehended and sentenced to perpetual banishment in 1685. He took up his residence in Freehold, where his energy was felt in the speedy organization of a Presbyterian Church—the first in the State, where it is said was the first ordination, that of Mr. John Boyd, in 1706, by the first Presbytery formed in this Hemisphere.

Joseph was the son of Thomas Sweetman and Sarah Kerr, being the third of five sons and one of ten children born to them. The entire family preceded him to the grave, with the exception of one sister, the last born but one, who is still living in Carlisle, Schoharie Co. He was baptised by the Rev. William Tennent, who had been, as it were by miracle, snatched from the grave, and now verging upon three score and ten, was approaching the end of a long and honored ministry. When three months old his father removed with his family to the western part of Ballston, which was then an entire wilderness. They were quite alone, their nearest neighbors being four miles distant. "Ballston," so he writes, "some years after this was divided, and that part of it



in which my father's family lived, took the name Charlton, by which the township is still designated.—New settlements at that time were made with incomparably greater inconvenience than is now common. Modes of conveyance were difficult. War was threatened, and soon the Revolutionary war actually commenced. This was a frontier settlement. Danger was apprehended from Indian hostility. Under such circumstances immigration to this place was slow, and at the close of the war, the population was comparatively small. The first five years passed without a school in the place. And afterward, through several years, nothing more was attempted than to maintain a common school three months in the winter season, in some little log house under the supervision of one illy qualified to teach, and the instruction was confined to reading, writing and arithmetic. I truly grew up in the woods, habituated to scanty fare and hard labor."

A thirst for knowledge early discovered itself in the youth whose situation was so unpromising. The story of his course to the goal of his ambition is briefly and best told in his own words: "When I was sixteen or seventeen years old, a young man who possessed some acquaintance with the Latin language taught a school part of the Summer a few miles from my father's house. I was permitted to try what I could do in that school. I procured a Latin Grammar—the first Grammar of any language I had ever seen. With this I made the first attempt. It may be readily imagined this was awkward work enough. Though embarrassed and perplexed, I was not discouraged, but went on to commit the Grammar to memory, which I so thoroughly accomplished that I could, and often did repeat it from beginning to end without book in hand. In addition I acquired some knowledge of Latin words and their connexions. In the Fall of the same year I had an opportunity offered of spending the approaching Winter in the Academy at Salem, Washington Co. In the Spring I left and went to Schenectady, where the excellent teacher, Col. John Taylor, was principal of the Academy, and I remained there until the charter of Union College was obtained, in 1795. The students in the new College were few, not over forty. I was

classed amongst them. We had no Commencement till 1797, when I and two others graduated."\*

We have no account of the manner in which he was led to set his heart upon the work of the ministry. From childhood he had been under the influence of that truth which alone sanctifies the affections and directs the steps of the children of light, and when his college course was ended we find the purpose already formed of devoting himself to the service of Christ as a preacher of the gospel. The President of Union College at that time was Dr. John B. Smith, who offered him the necessary directions and facilities for prosecuting his theological studies. Beyond any other man this Divine impressed the mind of his student with his gifts and especially his power in the pulpit. To the end of his days nothing seemed to give him greater satisfaction than to revive the recollections of this eminent man and bring back the profound impressions of divine things he had received from him. A part of the time devoted to the work of preparation for the ministry he spent with Dr. Alexander Proudfit, in Salem, Washington Co., as he tells us, "for the privilege of access to his extensive theological library." In 1799 he was licensed to preach by the Presbytery of Albany—being the first candidate for the ministry to which that body gave licensure.

The first year he spent as a missionary in vacancies within the bounds of the Presbytery and some distance to the West in new settlements. While thus engaged, calls were made upon him to settle as a pastor; among others were those from Ballston and Charlton. He concluded to settle among the people with whom he had grown up, and in 1800 was duly ordained and installed by the Presbytery of Albany as pastor of the Church of Charlton. After occupying that field about ten years an effort was made to procure his removal to the Pastorate of the Brick Church in the city of New York, "but after due deliberation," thus modestly does he express himself, "I came to the conclusion that I was already in my appropriate field of labor, and a negative answer was returned." At the

\* John L. Zabriskie and Cornelius D. Schemerhorn.



time of his settlement the number of communicants did not exceed forty, but their numbers increased, and it became necessary to replace the primitive edifice with a house of larger dimensions. Under his ministry the congregation constantly grew, and the number of communicants reached 220. Happy the Pastor who, at the end of twenty years of unremitted service, can write, "through the goodness of Divine Providence we prospered and lived together in peace and harmony nearly twenty years." At the expiration of this period, failure of health constrained him to resign his pastoral charge, and from that time he was so far an invalid as to be unable, though solicited again, to assume such labor and responsibility.

During the long period of his retirement he was not idle, but continued to the last a laborer for God. "My health was quite imperfect," he says, "but still I could do something, and when nothing else offered I worked with my hands." He felt a special interest in young men who were laboring to get an education, and after a season of rest he spent some time in preparing such for college; to the end of life he ceased not to promote their designs. A scholarship in Princeton, available for this purpose during twenty years of his life, still remains to carry out his wishes. A large amount of service was rendered gratuitously to his fellow beings. It was his lot and his way to be always giving—to the needy, relief; to the erring, admonition; to the perplexed, counsel; to the unfortunate, sympathy; to the sorrowing, comfort; to the church, his prayers and benediction; and to all men, charity. He took delight in anything which tended to the progress and permanence of the cause of the Redeemer. Of the new and tasteful church edifices of his own denomination within the four towns contiguous to his home we presume it is safe to say there is none to which he was not a liberal contributor. In occasional ministerial services he performed in the aggregate a large amount of labor; the pulpits of the churches around him were open to him, and to the close of life his aid was sought by the pastors, who courted his society, and welcomed by the people, among whom he went in and out as a familiar friend. It would be an

interesting record which would give an account of his visits to the houses of the sick and the dying, and of the words of instruction and consolation which fell from his lips. In the house of mourning his presence was welcome, and the funeral services he was often called upon to perform were appropriate and tender, and will doubtless live among the cherished recollections of his many friends.

His life was a steady and unostentatious manifestation of Christian virtue—

"A light upon a hill,  
Whose rays his whole circumference can fill."

A clear apprehension of divine truth, a correct judgment, a natural and easy address, a rare vein of common sense, the power of adapting his discourse to all diversities of persons and times, aptness to teach, with the stores of a large experience, were some of his qualifications for usefulness which appeared to the casual observer, and gave him most power among those who knew him best. Amid physical infirmities which never left him, but which were never obtruded upon the attention of his friends, his countenance ever wore an aspect of cheerfulness, while his voice was a constant index of the deep calm and peace within. He was a man of meek and quiet spirit, warm-hearted, genial, communicative and confiding—a soul to diffuse happiness around it. All this was without that softness and pliability which form a weakness in some, and disqualify them for any responsible trust in this most serious life. He was not a man to be used by designing men. He was firm in his religious belief, and decided in his adherence to the doctrines of the reformation, rather inclined to conciliate in demeanor, but firm in his opinion, not disposed to conform to others for the sake of favor, but to adhere to the truth at all cost. Firmness and independence were coupled with deference to the opinions of others and charity for those who differed with him. His was a straightforward way of maintaining what he believed to be true, and of doing what he thought to be right. In himself we have one of the best illustrations of the truth, "the best policy in the things of God is to have no policy." Religion in his case was not



a habit put on or a succession of transient impressions, but the principle of a new and holy life. Hence the virtues blended so beautifully in his character, and exemplified day by day toward all men, and that deep and unchangeable devotion to God manifesting itself without weariness and without abatement in the presence of three generations—all reminding us of one of the old patriarchs whose life was a pilgrimage to a better country, even an heavenly. He was a man

"Of virtue uniform and cheerful air,  
Fixed meditation and incessant prayer,  
Affections mortified, well guided zeal,  
Of saving truth the relish wont to feel;  
Who is all that he would have others be,  
From wilful sin, though not from frailty free."

One who saw him under all circumstances of temptation and sore bereavement testifies to his remarkable equanimity and Christian resignation—"Though naturally high tempered," says he, "grace had given him the most perfect control over his temper of any person I ever saw."

In words of love he thus embalms his memory: "Now that he is gone, I who knew him best, and certainly did not love him least, may be permitted to say, his good sense, his even temper, his amiable and unassuming manners, his kind and affectionate heart and his exalted piety rendered him worthy of my highest regard and deserving of my grateful remembrance and unceasing imitation."

As a Christian citizen he was a model for the ministry. Growing up among the founders of the Republic, whose institutions, out of dangerous and conflicting elements had brought social order, and living among the mighty minds Providence raised up from time to time to direct public affairs, he became imbued with their generous love of country. When he was at the age of fifteen the Constitution was given to his countrymen; when at the age of twenty-three the Farewell Address; the one expressed his political faith, the other his ideas of what Patriotism is and requires—from these he never swerved. His love of country was too pure to admit his ever becoming a partizan. Of

"that friendship of political opinion which sticketh closer than the brotherhood of citizenship" he knew nothing. Through his long life he never compromised his position as a Christian minister or surrendered the broad and comprehensive principles which embrace all the interests of all our population to the one-sidedness of party or the sinister designs of faction. His duty to the state was performed under the direction of Christian principle. The revealed will of God was his rule of judgment, and all men's opinions, principles, policies and measures were tried by that. In the eighteenth century it sanctioned what the framers of the Constitution did, and beyond the middle of the nineteenth it ratified their work. It ruled out whatever was incompatible with the peace of society and the permanence of our system of moral and social order. All doctrines, political organizations, acts and proceedings which tended to produce alienation, strife and division, were in his eyes a violation of the supreme law, and deeply criminal. With the leaders of modern reform in morals, political science and religion, especially as far as their sentiments affected state interests, and went to create a North and South, he had no sympathy, not because he had grown too old to learn, but because he had found in the Bible the Saviour of the world, by whose methods and in whose spirit only one sinner or many can make any real advance to a better state. He looked with pain and anxiety upon the spread of doctrines which promised something better than the millennium, without being themselves according to godliness, and equally upon all efforts for resolving sin out of the world, at the same time that the presence and controlling power of the only Saviour are ignored and his very name passed over in silence. With deep sorrow he marked the growth of a spirit of animosity and strife with the increasing influence of these doctrines; regarding them as aside from the business of government, he looked upon their introduction into politics, and the use to which ambition and intrigue were putting them, as treason against the fundamental principles of our social and political life—tending to extinguish the better feelings of our nature, destroy mutual confidence, sever the ties which bind society together and end in its entire disorganization. With secession he



had no sympathy, as he had none with its cause, and to him it was simply absurd that any faction could use legitimately the power of the general government. Occupying the higher and holier platform where he had taken his stand so early and had stood so long, he looked with unutterable sorrow at the departure of the spirit of our ancestors and the prevalence of a spirit of hate and of discord with the ruin which is following so fast in its train. Contemplating what is transpiring in the light of the Bible, he saw in our multiplied and persistent violations of the law of God the steps which have brought us where we are. His office gave him one thing to do, which he did to the last—assert the authority of the word of God, point out our departure from it, set forth the work of our mutual destruction as the terrible judgment of God for our sins, and in the name of its author call upon all to repent and return to obedience to it. In the midst of the storm and thickening gloom he kept his eye directed to Heaven, entertaining the hope—the only hope remaining—that God in his mercy would bow all hearts to his will, and so prepare us, after we have suffered awhile, for the restoration of his favor and the privileges of former and better days.

Mr. Sweetman was married in 1800 to Jane, daughter of Edward Savage, Esq., of Salem, Washington County, and sister of John Savage, the eminent Jurist and Chief Justice of the State of New York. Early in 1802 she departed this life, leaving an infant daughter, who became the partner of Nathaniel Bacon, Esq., and died twenty-two years before her father, leaving two sons and two daughters, who survive him. In 1814 he became united in marriage to the widow of Samuel Bacon, of Ballston, with whom he lived till 1827, when she was removed by death—leaving no issue. It was then Providence opened to him the hospitable home of Mr. and Mrs. John A. Parent, whose kind and quiet ways created a sunshine around him, in which he found it good and pleasant to dwell. His own Christian spirit, his general cheerfulness, his conversation, his counsels and prayers, made him more than welcome as an inmate of that peaceful home.

His light continued to burn to the last. His faculties were remarkably preserved. At a communion season in the Church

he attended, a few months before his decease, at the invitation of the pastor he made an address to the communicants, in which his manner and the utterance which was given him made an impression upon those present unusually tender and profound. His remarks were an expansion of the thought, "we would see Jesus." As he approached the end of his pilgrimage, the subject of death grew familiar, and the exchange, then to be made, inviting. He conversed freely about his own removal, and to his friend on whom the office of caring for his remains naturally devolved, he gave written instructions about the disposal of his body, and the services attending its burial. On the Sabbath preceding his death he attended church, and had the privilege of observing the ordinance of the Lord's Supper, and in the evening met with his neighbors in the school-house for social prayer. He was much engaged, as one present expressed it—seemed raised above the world—made an address of much fluency and warmth, urging those present to perseverance in the work of the Lord. He alluded tenderly to his own advanced life and increasing infirmities, and his expectation of soon "putting off this my tabernacle." He felt and spake as one standing on the borders of eternity, and his prayers were importunate for those sure mercies which the enlightened and sanctified mind most craves for its entrance into life.

The summons was sudden. That week business called him to West Milton—a few miles from home—where, for a number of years, he had attended worship, and formed ties of Christian love, which are not dissolved by death. His business done, as he sat in the counting room he was stricken with paralysis. Being removed to the house of a friend, he presently sank into an unconscious state, and breathed his last on the 10th day of December, 1863. "How soon," he observed, while he was yet with us, "we finish our course on earth, how soon forgotten among the living."

Agreeably to his request, his funeral did not take place till three days after his decease, when his directions were followed out by reading the Scriptures, the offering the Lord's Prayer, and reading the Tract entitled "Stop," in which, "he, being dead, yet speaketh."



## STOP!

"Stop, poor sinner, stop and think,  
Before you further go;  
Will you sport upon the brink  
Of everlasting woe?"

If a man on a journey is in uncertainty whether he is pursuing the right road, he naturally stops to consider and examine his position, and decide upon his future route. If you, my reader, were to see me going towards a precipice, to fall from which would be certain destruction, but of which I was ignorant, or you knew that I was not, at the time, in my right mind, you would not only call upon me to stop, but would use every endeavor to arrest my attention, and turn me from the danger to which I was exposed.

You and I, reader, and all mankind, are traveling to eternity. The Bible expressly teaches that we are journeying upon one of two roads: the one, a strait and narrow way, leading to life eternal—the other, a broad way, tending to everlasting death. It is a settled, solemn truth, that we are upon one or the other; and is it not a matter of infinite importance to us to know which? Be persuaded, therefore, to stop and inquire whether you are upon the former or the latter.

The Bible lays down the characteristics, or distinguishing traits, displayed by those upon these roads. The former, it assures us, is found by few, while the latter is thronged with the multitude. The travelers upon the narrow way are they who have been renewed in heart by the Spirit of God, and have renounced the world with all its vanities; and depending on the grace of God promised to all who seek it, are following in the footsteps of the meek and lowly Jesus. They have crucified the flesh, with its affections and lusts. They have renounced the world. They are "seeking a better country, that is an heavenly," where Jesus has gone to prepare mansions for them that love Him.

The character of those who throng the broad way is exactly the reverse of this. These are living in sin—haters of God—disobedient—profane—Sabbath-breakers—neglecters of religion. They are living for this world alone—its pleasure—riches—honor. They have no thoughts, no desires,



no hopes beyond the present life. They may at times have a passing thought of death and judgment, but they strive to banish it, and generally succeed. They may even have been under the strivings of the Holy Spirit, but they have bid him depart until a more convenient season.

Reader, which of these characters is yours? Have you never considered the subject? Then is it high time for you to stop and consider it now. Is it wise—is it acting as a rational, accountable being, to disregard so momentous a matter? Life is speeding away. You are hurrying on to judgment and eternity, but in what state? A state of preparation? Certainly not, if upon examination you decide that you are in the broad road. How, then, will you meet that Judge before whom you are so soon to appear?

Stop, I beseech you. Your soul is worth more than all worlds. What can redeem it? Nothing but the blood of Jesus Christ, which was freely shed for the redemption of sinners. Blessed be God, there is redemption through His blood, and for you, if you will *now* come to that fountain opened for sin and uncleanness. It is a free salvation which the gospel offers—"without money and without price." Most of our comforts and luxuries are obtained through the influence of money; but God requires no other offering but that of a broken and a contrite heart, and even this he will bestow. This salvation is all of grace—the free gift of God purchased by the death of his only and well-beloved Son. Will you continue to slight it? Will you turn away, despising the blood of Jesus?

How reasonable is the request for you to stop and consider. To comply will expose you to no harm, but, on the contrary, may secure for you the highest good attainable by mortals. To be a child of God is to be desired above all things mind can conceive or heart can desire. Surely the interests of your soul are of sufficient importance to justify the postponement of the most important business of this world, until they are attended to.

Many are called away suddenly. How do you know that you may not be thus taken? If not, you will find a death-bed a poor place and time to attend to the great business of life. The gospel assures you that *now* is the accepted time—*now* is the day of salvation. It nowhere calls upon sinners to repent to-morrow, but its command is, "*to-day*, if ye will hear his voice, harden not your hearts." "For what is your life? It is even a vapor, that appeareth for a little season, and then vanisheth away."

If you refuse to stop, I warn you of the consequences. Your soul will be *lost*—FOREVER LOST. Awful thought! Lose your soul! Be a companion forever of devils and damned spirits! Shut out forever from hope of mercy! Yes! such *must* be the everlasting portion of all those who reject Christ. Now you are exhorted to flee to Him. *Now* the Saviour calls, Give me thy heart. He will receive it—will cleanse and purify it, and will dwell within you by his Spirit. He never rejected any that came to

him, no matter how great had been their crimes and iniquities. But in that world of woe you will never hear a friendly voice calling you to come to that Saviour. There will be no sound of mercy there.

"For darkness, death, and long despair  
Reign in eternal silence there."

If hell is your everlasting portion, whose will be the blame? You will have the awfully bitter reflection of having wickedly refused the proffered salvation, and cast away your soul. The entreaties, prayers, and exhortations of pious kindred and friends in your behalf will never be forgotten by you, but will serve to aggravate the torments of your ever-condemning conscience. How will you then curse the objects which now delude and induce you to postpone repentance?

Are you young in years? Is the dew of youth yet upon you? Then to you does the call to stop and consider come with peculiar suitableness. Not to bid you enter upon a life of austerity and solitude, as the young too frequently picture the life of a Christian. Not to abridge your happiness. Not to check the outgoings of joy from your young and buoyant heart; but to direct your joys, and desires, and affections, to the only object worthy of your soul's esteem. You have entered, it may be, upon the active duties of life. Temptations are on every hand. Wickedness is in your path. It bears a charmed aspect. Youth are ever slow to believe that the dangers to which they are exposed are so great, and are willing to make the trial. Alas! how many in so doing are ruined forever! You cannot hope to escape, unless God's grace keep you. Be exhorted, then, ere you become ensnared in the toils of the deceiver, to give yourself to God. Honor him by consecrating to his service the prime of your days. It will be much easier for you to stop *now*, while you are upon the threshold, than to do so after ten, twenty, or thirty years' indulgence in worldly, sinful passions and pursuits.

"*Now*, in thy youth, beseech of Him  
Who giveth and upbraideth not,  
That His light in thy heart become not dim,  
And his love be unforget;  
And thy God, in the darkest of days shall be  
Greenness, and beauty and strength to thee."

Are you old in years and sin? Is it so, that having enjoyed the mercies of God's providence, and the opportunities of the sanctuary, even until grey hairs, you are yet walking in the way of the ungodly? Oh, by how many providences has God called upon you to stop, during your past life—by how many mercies—by how many chastisements! and yet you have gone on hardening your heart, and departing further from Him. Listen, I entreat you, to the present call. There is mercy to be obtained. Will



you not seek it *now*? *You*, surely, can never hope to have a more favorable season. *You* cannot count, as you did in your youth, upon the future. You feel that you are near the end of your journey. Your sands may be almost run out. STOP AND CONSIDER! Consider those providences, those mercies, those chastisements. Do you not see how by each and all of them God called upon you to love and serve Him? Do you not see that your ingratitude and unbelief must be very offensive to Him who dispensed them?

Will you not, repenting of your misspent life and neglected opportunities, come to the Saviour now, and consecrate to him the remainder of your days, be they few or many?

Reader, if the arguments here presented fail to arouse you to the importance of the subject of personal religion, yet hear what the Lord saith : " Because I have called and ye refused, I have stretched out my hand and no man regarded ; but ye have set at naught all my counsel, and would none of my reproof ; I also will laugh at your calamity ; I will mock when your fear cometh ; " " then shall they call upon me, but I will not answer ; they shall seek me early, but they shall not find me. " — Prov. i. : 20-28.



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