he gained a clearer view of the provisions of the Christian scheme, and was enabled, as he believed, in the exercise of a living faith, to consecrate himself to the glory of his Redeemer.

About this time the people in the neighbourhood in which he lived became apprehensive that they were in danger of an invasion from the French; and this seems to have first suggested to his father the idea of seeking a home on this side of the ocean. Having at length, formed the purpose of doing so, he disposed of the little property that he had; and, in company with several of his neighbours who had joined him in the enterprise, went to Greenock, with a view to embark for America; and they actually did embark, in an American ship bound for New York, in July, 1796. On their passage, they encountered a squadron of four French frigates, which, at first, assumed toward them a very threatening attitude; but, as soon as satisfactory evidence was furnished that it was an American ship, they were suffered to proceed on their way without further molestation. The ship reached New York, after a long passage, sometime in September; and, as Mr. Mabon's (the father's) funds were now nearly exhausted by the expense of the voyage, and he had no friends or acquaintances here to whom he could look for aid, the condition of the family seemed well-nigh desperate. In consequence of the expected appearance of the Yellow Fever in New York, they hastened up to Albany, and thence to Cambridge, Washington County, where they found a Scotch settlement, and an excellent minister of their own communion,—the Rev. Mr. Beveridge. Here they took possession of an old deserted log-house, about a mile from the village, until they could afford to have better accommodations. The subject of this sketch, being then a boy of about thirteen, and earnestly desirous of obtaining a liberal education, went to live with the Rev. Mr. Whyte, the minister of Argyle, with a view to prosecute his studies preparatory to entering College, under him, and to pay for his board and tuition by his services in the family. He was taken ill, however, after a short time, and went home; and, after his recovery, he yielded to the necessities of the case, and was engaged with his father at weaving for about a year and a half,—never, however, during this period, giving up the cherished idea of going to College. He then went to live again with Mr. Whyte, and, after remaining with him two years, working through the day, and studying only in the evening,—(though he had, by this time, made considerable progress in the classics),—he began to yield to discouragement, and to feel that, unless Providence should make his way more clear than it then was, his favourite project must be abandoned. His father, who had, by this time, removed his family to Argyle, went to Salem, and procured a boarding place for him, with a view to his entering the Academy there; but this plan was frustrated by his nearly cutting off his foot, while attempting to assist his father, in the woods, in cutting down trees. This casualty confined him for almost a year, during which time he was occupied in study, though without the benefit of any instruction. He remained at home now nearly two years; and by this time his father's worldly circumstances had so much improved that he was able, without any special inconvenience, to keep him for a year at the Cambridge Academy. Here he completed his preparation for College, but just as he was about to offer himself for admission at Union College, he was attacked with the fever and ague, which kept him back six months. Though he joined the Freshman class, he was enabled, by his intense application, to keep along with two classes at the same time, so that, when he

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graduated, in 1806, he had really been a member of College but two years and a half. He had a high standing as a scholar, as was indicated by the fact that he graduated with the Greek Oration.

After leaving College, two or three months previous to his graduation, he studied Hebrew a few weeks, under the Rev. Dr. Banks, then of Florida, Montgomery County, and, having joined the Reformed Dutch Church, made his way to New York with an intention to place himself, by some means, under the Theological instruction of Dr. Livingston. But, on his arrival there, he found himself without money, and he had actually begun to meditate the purpose of going to sea, in the hope of thus securing the means of prosecuting his studies. When his mind had almost reached the point of desperation, he was introduced, by a stranger, to the notice of Dr. Peter Wilson, then a Professor in Columbia College, and, through his influence, he immediately obtained the place of Assistant in the Flatbush Academy, at the rate of twenty dollars a month. He made a short visit to Schenectady in July, when he took his degree, but, with that exception, he remained in the school at Flatbush until the succeeding fall, when the Principal of the school died, and the vacant place was offered to him; but he declined it, partly, on the ground that it was too far from New York to allow him to prosecute to advantage his studies under Dr. Livingston, and partly that it was a position of more responsibility than he felt himself adequate, at that time, to occupy.

Finding himself again afloat, he determined to make a tour to the South, in the hope that he might be advantageously employed there as a Teacher. He went first to Savannah, thence to Augusta, thence to Columbia, S. C., and finally to Charleston,—travelling a large part of the way on foot, and meeting with all sorts of treatment in the course of the journey. At Charleston he engaged as an assistant teacher in a school, at the rate of six hundred dollars a year, with an understanding that the engagement should terminate at his pleasure. He remained there about nine months, and feeling dissatisfied that he was making no actual progress in his preparation for the ministry, he resigned his place in the school, and returned to his father's house in Washington County. The year immediately following he spent in the study of Hebrew, under Dr. Banks, while he, in turn, taught the Doctor Mathematics. Being still in a state of perplexity, from not having the means to prosecute his Theological studies, he went to New York, and soon engaged himself as the teacher of a Young Ladies' School in Brooklyn, at five hundred dollars a year. He then applied to Dr. Livingston, the Theological Professor in the Dutch Church, to receive him as one of his students. The Doctor complied with his request in a way that greatly gratified and encouraged him. He attended the Doctor's Lectures—three each week—for two years, his school, meanwhile, yielding him a comfortable support.

In the year 1810 Dr. Livingston, by order of the Synod, removed to New Brunswick, and this led Mr. Mabon to give up his school and go thither also. But scarcely had he entered upon his studies there, before he received a special request, from Dr. Livingston and the Trustees of the College, to take charge of the Grammar School, which was then vacant; and, as an inducement to his doing so, the Doctor kindly proposed, for his accommodation, to change the time for the delivery of his Lectures. After having been thus occupied between one and two years, Dr. Nott applied to him to become a Tutor in Union College, and Principal of the Grammar School in connection with it; and though strong objections were made to his leaving his position at New Brunswick, and the Hebrew Pro-
fessorship was offered to him as an inducement to remain, yet he felt constrained, on the whole, to accept Dr. Nott's offer.

Having been licensed to preach on the 15th of April, 1812, he proceeded to Schenectady, and entered upon his duties there as a Teacher; and as the Rev. Mr. Bogardus,* then Pastor of the Dutch Church in Schenectady, was seriously ill, and died shortly after, he was called upon frequently to supply his pulpit. He continued here, occupied chiefly as a Teacher, but very often as a Preacher, for about four years.

In July, 1816, he was married to Harriet, daughter of the Rev. Nicholas Van Vranken; and, in October following, embarked for Europe, with a view partly to visit his friends in Scotland, and partly to purchase for himself a library. He had engaged his passage at New York in a vessel bound for Sligo; but, as she was detained beyond her appointed time for sailing, he embarked in another, bound for Dublin. His passage was a most tempestuous and perilous one; and the vessel in which he had at first expected to sail, he learned, after his arrival, had been lost, with every person on board. From Dublin he proceeded, by way of England, to Scotland, and, after passing a little time in his native place, went to Edinburgh, where he was engaged in purchasing books, gratifying his curiosity, and forming interesting acquaintances, for about two months. He then sailed for Holland, where he made another considerable addition to his library; and, in the

*Cornelius Bogardus was licensed to preach in 1807; was settled as Pastor of the Dutch Church in Schenectady in 1808; received the degree of Master of Arts from Queen's College in 1810; and died in December, 1812.

† Nicholas Van Vranken, a son of Mans and Harriet (Van Dervolgen) Van Vranken, was born on the 24th of March, 1762. He prosecuted his theological studies at Schenectady, under the Rev. Dr. Dirck Romeyn, and was also engaged, for some time, as a teacher in the Academy, which afterwards became Union College. He was licensed to preach the Gospel in October, 1790, and was ordained, and installed Pastor of the three United Churches of Fishkill, Hopewell, and New Hackensack, on the 23rd of November, 1791. Here he continued to labour with great acceptance and sédéity until his death, which occurred on the 20th of May, 1804. In 1787, he was married to Ruth, daughter of Adam Comstock, of Saratoga County, N. Y., by whom he had seven children,—four sons and three daughters. Mrs. Van Vranken died on the 16th of August, 1809. In April, 1802, he was married to Catherine Conklin, by whom he had two children,—a son and a daughter. Mr. Van Vranken is represented as having been a man of fine personal appearance, of attractive manners, of a popular preacher and a devoted Pastor. He was invited to settle over two or three of the most respectable congregations in the Dutch Church, but he could not be persuaded to leave his original charge.

Mr. Van Vranken's son, Samuel A. Van Vranken, D.D., was born in Fishkill, February 20, 1792. When he was about twelve years old, he was sent to New York city with a view to his becoming a merchant's clerk, but, as his mind took a serious direction, it was determined that he should be educated with reference to the ministry. After graduating at Union College in 1815, he entered the Theological Seminary, in New Brunswick, N. J., where he took the regular course, and was licensed to preach the Gospel in 1817. The same year he received and accepted a call from the United Reformed Dutch Churches of Freehold and Middletown, in Monmouth County, N. J. After labouring here with great diligence for nine years, his health demanded a suspension of his labours, and he yielded to the necessity; but, in 1827, resumed the charge of the Freehold Church, the connection between that and the sister church at Middletown having been dissolved. Here he continued till 1834, when he accepted a call from the First Reformed Dutch Church of Poughkeepsie, N. Y. In 1837 he was called to the Church in Broome Street, New York, then vacant by the resignation of Dr. Brohead; and, though he declined the call at first, yet, upon its being repeated and urged upon him, he finally accepted it, and was installed in December of that year. After labouring here four years, he was chosen, by the General Synod, to succeed Dr. Milledoler, as Professor of Didactic and Polemic Theology in the Theological Seminary. He accepted the appointment, and was inaugurated in this office, December 14, 1841. Here he remained till his death, which occurred, from congestion of the lungs, on the 1st of January, 1851. He was a noble specimen of a Man and a Christian, and was greatly respected and honoured as a Professor. He was three times married;—first to Maria Ganesswood; next to Maria Swift; and last to Mary Boulden. His last wife survived him with one daughter.
spring of 1817, returned to Edinburgh, and thence, almost immediately, sailed for America, which he reached safely, after having been absent about one year. He made his way immediately to Schenectady, where he had left his family, and found his wife seriously ill. It was his wish now to give up teaching, and devote himself exclusively to the ministry; but, as Providence did not seem to favour this, he removed to New York in the fall, and opened a Select School in Greenwich Village. In the spring of 1818 he accepted an invitation from the Trustees of Queen’s College to take charge of the Grammar School at New Brunswick, and he continued there several years. Meanwhile he was preaching, as opportunity offered or occasion required, in various churches, but did not receive a formal call from any; and such was his desire to be engaged in the appropriate duties of the ministry, that he offered himself to the Young Men’s Missionary Society of New York, and actually became engaged, for three months, as a Missionary, in the region around and beyond Utica. But, before the time for which he had engaged himself had expired, he was summoned back to his school by a letter from the Trustees, informing him that there was a degree of insubordination under the management of the young man in whose care he had left it, that rendered it desirable that he should return as soon as possible. He resigned his place as the Head of this school in 1825, and returned, with his family, to Schenectady, hoping again that his labours as a Teacher were at an end.

But herein he was again disappointed. The next summer he engaged to go as a Teacher to Morristown, N. J.; and, though he did not enter on his duties there till the fall, during his sojourn there an extensive and powerful revival of religion took place in the neighbourhood, in which the school of which he had charge richly shared.

On the 19th of November, 1828, with a view to his greater usefulness as a Minister, he was ordained by the Classis of New Brunswick, at Bedminster,—the Rev. J. L. Zabriskie* preaching the Sermon.

After having been engaged in the school at Morristown about two years and a half, during which time he had had a part in educating quite a number of young men who have since become ministers of the Gospel, various circumstances conspired to induce his removal to Brooklyn; and, after being there a year, engaged in both teaching and preaching, he accepted an invitation to become the Rector of Claverack Academy, where he remained four years; the Academy meanwhile enjoying a very high degree of prosperity. During the last year of his residence here, he took a violent cold, which, in connection with his arduous duties, occasioned the failure of his health to such a degree that he resigned his place in the spring of 1834, and devoted the next year chiefly to travelling. As his health did not improve but rather grew worse, he removed with his family, in the spring of 1835, to Hackensack, N. J., where he spent the remainder of his life.

At Hackensack he opened a school for both boys and girls, which, notwithstanding his broken health, he conducted, greatly to the advantage of his pupils and the satisfaction of his employers. He was, for several years, gradually sinking under the consumption, and, as his life approached its close, he was a great

*John L. Zabriskie was a native of Schenectady; was graduated at Union College in 1797; was licensed to preach in 1801; was Pastor at Greenbush and Wynantskill from 1802 to 1810, and at Hillborough from 1810 to 1850—the year of his death.
sufferer, but was happy in the reflection that his immortal interests were all safe in the keeping of Him to whom he had committed them. He died at Hackensack, on the 27th of April, 1849, in the sixty-seventh year of his age.

Mr. Mabon was the father of four children, one of whom (William V. V.) was graduated at Union College in 1840; completed his Theological course at New Brunswick in 1844; and was settled as Pastor of the Reformed Dutch Church in New Durham, in 1846. Mrs. Mabon (1863) survives.

FROM THE REV. F. N. ZABRISKIE, D.D.

COXSACKIE, November 22, 1861

My dear Sir: I have no doubt that the Rev. John S. Mabon deserves a place among the notables of our Dutch clergy, as well from his own intrinsic character and position as from the part which he bore in the training of others for the sacred office. With the exception of the Professors in the College and Seminary at New Brunswick, probably no one man has had a larger share in educating the present generation of Dutch Reformed ministers. From the recollections of several years under his tuition, I take pleasure in endorsing Mr. Mabon’s distinguished qualifications as a Scholar and Teacher, and his noble qualities as a Man.

Vividly do I recall my old Preceptor. His habits were scholarly in more senses than one. His ancient hat, and old green cloak, and ivory headed cane, all of which he was wont to bring with him into the school room, though merely passing from one apartment to another of his house,—all these are ever before me. Sometimes he would wear them during school hours, partly from eccentricity and abstractedness of mind, though chiefly from infirmity of body. His health was wretched during the latter years of his life. Slow consumption preyed upon him and ultimately took him to his grave. But, with characteristic heroism and resolution, he continued to discharge the duties of his calling, where most men would long before have succumbed. I have heard him cough so long and loud and painfully that it seemed as if his frail tenement would be shaken down. I have seen him suddenly leave the school room, and, after a protracted absence, return with feeble steps and face of deadly pallor, bent almost double, to continue the duties of the day.

He was of less than the average stature, and had been, in earlier life, I should judge, tolerably thick-set in person. His head was large, his forehead high, his features prominent, his hand unusually delicate.

He was a thorough Gentleman,—rather an aristocrat by nature. High spirited and independent, yet courtly in his manners, delicate and sensitive in his feelings, and loftily superior to all that was mean or low, he exemplified our idea of high and gentle breeding.

He was a Scotchman in every fibre of his nature,—in his appearance, his broad and rich accentuation, his earnestness, his independence, thrift and godliness. There was a genuineness about the man, a sterling and rock-like integrity, an heroic self-reliance and a fear of God, which would have commanded the homage of his eminent brother Scotchman, Carlyle. And yet there is one trait sometimes attributed to his countrymen, from which Mr. Mabon was absolutely free. And that was an undue greediness for gain. His limited income and his sick family obliged him rigidly to economize, but this did not debar him from many a generous and large hearted act. I recall, for instance, as a characteristic of the man, that he utterly refused to take from my father the full charge for my tuition, on the ground of kinsmanship; and his sensitive nature would bear no urging upon such a point.
As a Teacher, in his palmiest days, I suppose Mr. Mabon had few superiors in this country. He was a profound and enthusiastic scholar, especially in the languages. His Hebrew Bible and Greek Testament were always at his side, and his use of the English version of the Scriptures was only exceptional. Teaching with him was no mere machine work; but he insensibly, and with little apparent effort, imparted to the natures capable of such experience, something of his own interest and appreciation of language and science. To be sure, he had little patience with a dunce, and no mercy on a drone, but he evinced the warmest and kindest interest in all who approved themselves by diligence and promise. And even the dunce and idler (for his anger was as evanescent as it was quick) seldom or never applied to him in vain for a friendly word of recommendation, upon going forth into the world.

Mr. Mabon was withal a man of deep and earnest piety. He walked humbly with his God, and feared him in all his ways. Conscientiousness and concentration were the most apparent traits of his religious character.

The life and experience of this excellent man constitute a striking chapter in Divine Providence, especially in the dealings of God with his own people. I remember to have seen an autobiographical sketch, now in possession of his son, the Rev. William V. V. Mabon, which struck me, at the time, as being one of the most impressive and instructive narratives I had ever read. Not only does the deep piety and heroic spirit of the man stand out most conspicuously, but every reader will be amazed at the peculiar and painful road by which God led his servant. Here was a young, ardent, pious, scholarly and able man, after many years of toil and preparation, ushered into the ministry. And yet, by an inscrutable arrangement of the Great Head of the Church, every door seemed closed against him. Why he never obtained a settlement is one of the most unaccountable things in the world to me. I have no recollection of his preaching, but I remember most distinctly a Charge, delivered at the Ordination of his son, which struck me as one of the most eloquent and impressive addresses I ever listened to. I can only explain the strange circumstance by the fact that God willed it so, having other work for him to do. He was to hold the still loftier and more responsible position of a Teacher of teachers.

Mr. Mabon's life also is one of those instances of silent and heroic endurance, whereby God sometimes sees fit to try his people as in a furnace. He had much more than the ordinary share of earthly troubles. Scarce any thing seemed to go prosperously with him. Great labour with an infirm body, a small income with a sickly and expensive household, conscious abilities with an unappreciating public, enthusiastic devotion to God's work with a restricted sphere, a sensitive spirit in the midst of daily annoyances and harrassing cares, high hopes of youth early disappointed,—he was all his life like a proud and solitary eagle, chained and chafing beside the rock of suffering. But God has let him loose at last, and, I doubt not, his spirit exults on bolder wing, in that new sphere, because of its earthy confinement. The world was but a gloomy place for him. God, who led this son through suffering into glory, will make Heaven all the brighter.

I have thus striven to present a faithful sketch of my old master, and therefore have not indulged in unmingled eulogy. His honour, I am sure, is as dear to me as it can be to any of his surviving friends and admirers. And John S. Mabon was a man who can afford to be painted at full length.

"The elements
So mixed in him that Nature might stand up
And say to all the world, 'This was a man.'"

With great respect, I remain, dear Dr. Sprague, Yours truly,
F. N ZABRISKIE

He was a man of parts who earnestly desired to preach the Gospel. But feeble health compelled him to devote a large part of his life to teaching. See Manual, 1902.

Married Harriet van vranken, daughter of Rev. Nicholas and Ruth (Comstock) Van vranken, July, 1816. He was born at Bowden, Roxbury Co., Scotland, Jan. 20, 1783. Came to America July, 1795. Graduated Union College, 1806.Licensed to preach April 16, 1812. Became a Hebrew Scholar and was Principal of the Academy in New Brunswick, N. J., where he was offered the Hebrew professorship, but declined it, to become principal of the Grammar School in Schenectady and a tutor in Union College, after which he continued to fill various educational positions, making teaching the chief labor of his life. Mr. Maben was formally ordained by the Classis of New Brunswick at Bedminster, Nov. 19, 1828; afterwards filling positions both ecclesiastical and educational.

He died April 27, 1849, aged 67.

The Rev. John S. Mabon, of Union College, Schenectady, has arrived at Boston in the brig Janet Dunlop, from Greenock. He went to Europe for his health, which he appears (says the Boston Palladium) to have happily recovered.

New-York Advertiser
August 11, 1817.
JOHN SCOTT MABON.


From: New Brunswick Theological Seminary Catalogue
1784-1911 p. 67
The work of the college proper was discontinued from 1816 until 1825, but the theological professorship and the Grammar School continued to function without interruption. For the greater part of this time Grammar School was in charge of Rev. John S. Mabon, a graduate of Union College in 1806 and of the New Brunswick Seminary in 1812, who had remarkable gifts as a teacher. He taught in the Grammar School for a short time early in the decade and for a year was a Tutor in Union College. In 1818 the Trustees made him a Lector of the Grammar School, a position which he filled with great success until 1825. Later he taught in Morristown (1826-28), Brooklyn (1828-30) and Hackensack (1835-49). His son, Rev. William V. V. Mabon, who was born in Queen's Building, was Professor in the Seminary from 1881 until his death in 1892.

(This was the Grammar School connected with Rutgers College.)

Tercentenary Studies
Reformed Church in America. p. 251

*John Scott Mabon
Born at Bowden, Roxbury Co., Scotland, January 20, 1783. Son of George Mabon.

1784-1934
A sketch of the life of JOHN S. MABON appears in the Annals of the American Pulpit, Vol. 9

JOHN SCOTT MABON.

Mr. Mabon was born in the parish of Bowden, Roxbury County, Scotland, January 20, 1780. His parents were George Mabon and Margaret Tillie. Their son graduated from Union College in 1806 and throughout his life he was distinguished as a teacher. In 1806-07 he taught in Erasmus Hall Academy in Flatbush, Long Island, and in 1810-11 in Brooklyn. He graduated from the New Brunswick Theological Seminary in 1812 and was licensed to preach by the Classis of New Brunswick in the same year. Yet he never accepted a permanent charge. He was Tutor in Union College in 1814-15. In 1818 he accepted an invitation to become the head of the Grammar School at New Brunswick and continued in this position until 1825. During this period Queen's College was closed for lack of funds. Thus the Grammar School and the Theological Seminary were the only institutions of the Reformed Church in New Brunswick. Mr. Mabon was the only teacher in the Grammar School and in this capacity he prepared many young men for the Seminary. For one year he also served as Instructor in Hebrew and Greek in the Seminary (1816-17). After leaving New Brunswick he taught at Morrisown, N. J. (1826-28) and in Brooklyn (1828-30). For the last fourteen years of his life he conducted a private school at Hackensack, N. J. (1835-49). He was ordained by the Classis of New Brunswick in 1838. Mr. Mabon died April 27, 1849.
John Scott Mabon, a son of George and Margaret (Tillie) Mabon, was born in the parish of Bowden, Roxburgh County, Scotland, of the 20th of January, 1783. His father was a weaver, and in moderate worldly circumstances, but both parents were eminently pious, and paid great attention to the religious instruction of their children. As he was rather a feeble boy, he was employed, for two or three summers, in watching his father's cows in the field; and, as this gave him abundant leisure for reading, he read many religious books by which the early serious tendencies of his mind were greatly strengthened. His father, in the hope that he might become a Minister of the Gospel, sent him to school at Selkirk, distant four miles; and he bought a pony for his accommodation, so he might spend his nights at home. About this time he had great anxiety in regard to his spiritual interests, and, for a considerable period, was alternately struggling against sin, and then yielding to it, so that his experience had no very definite or satisfactory character. At length, however,

You may be interested to know that I have learned the name of the father of John Scott Mabon of the class of 1806 at Union. His father's name was George Mabon. I have also learned where John Scott Mabon died, it was at Hackensack.