

N 3897
TH

THE HISTORY OF THE CHRISTIAN EDUCATION OF CHILDREN AND YOUTH (6-18 YEARS)
IN THE CHURCHES OF THE (COLLEGIATE) REFORMED PROTESTANT DUTCH CHURCH OF
THE CITY OF NEW YORK.

By

MILDRED AUGUSTA NEUMEISTER

A. B., Adelphi College

A Thesis

Submitted in Partial Fulfillment
of the Requirements for
THE DEGREE OF MASTER OF RELIGIOUS EDUCATION
in
The Biblical Seminary in New York

New York, N. Y.
1934

**BIBLICAL SCHOOL OF
THEOLOGY LIBRARY
HATFIELD, PA.**

18574

TABLE OF CONTENTS

CHAPTER I

INTRODUCTION

A. Statement of Purpose.	Page 1
B. Importance of the Study.	1
C. Method of Procedure.	1
1. Delimitation of Problem.	1
2. Method of Procedure.	1

CHAPTER II

19950
 Gift of
 author

THE HISTORY OF THE ESTABLISHMENT OF THE REFORMED CHURCH OF THE NETHERLANDS OF WHICH THE (COLLEGIATE) REFORMED PROTESTANT DUTCH CHURCH OF THE CITY OF NEW YORK IS A LINEAL DESCENDENT.

A. Political Background.	4
B. Doctrines of the Church.	8
1. Belgic Confession of Faith.	8
2. Heidelberg Catechism	9
3. Canons of Dordrecht	15
C. Government of the Church.	18
D. Conclusion.	19

CHAPTER III

MAY 28 1934

THE CHRISTIAN EDUCATION OF CHILDREN AND YOUTH IN THE REFORMED CHURCH OF THE NETHERLANDS DURING THE SEVENTEENTH CENTURY WHICH WAS THE BASIS FOR THE EDUCATION PRINCIPLES OF THE (COLLEGIATE) REFORMED PROTESTANT DUTCH CHURCH OF THE CITY OF NEW YORK.

A. Legislation concerning Christian Education.	21
B. Schools of the Church.	25
C. Conclusion.	27

CHAPTER IV

THE HISTORY OF THE (COLLEGIATE) REFORMED PROTESTANT DUTCH CHURCH OF THE CITY OF NEW YORK.

A. Church under Dutch Rule	Page 30
B. Church under English Rule	34
C. Church up to the Present.	39
D. Conclusion.	41

CHAPTER V

THE CHRISTIAN EDUCATION OF CHILDREN AND YOUTH IN THE (COLLEGIATE) REFORMED PROTESTANT DUTCH CHURCH OF THE CITY OF NEW YORK UP TO THE ESTABLISHMENT OF THE SUNDAY SCHOOL IN 1816.

A. Work of the Parents.	44
B. School of the Church.	47
C. Work of the Minister.	58
D. Conclusion.	64

CHAPTER VI

CHRISTIAN EDUCATION IN THE CHURCHES OF THE (COLLEGIATE) REFORMED PROTESTANT DUTCH CHURCH IN THE CITY OF NEW YORK SINCE THE ESTABLISHMENT OF SUNDAY SCHOOLS IN NEW YORK IN 1816.

A. Sunday School Movement.	67
1. From 1816 to 1832.	67
2. From 1832 to 1880.	74
3. From 1880 to the present.	81
4. Conclusion.	85
B. Other Agencies.	85
C. Conclusion	88

CHAPTER VII

SUGGESTIONS FOR THE FUTURE	90
----------------------------	----

BIBLIOGRAPHY	93
--------------	----

CHAPTER I.

INTRODUCTION.

CHAPTER I. INTRODUCTION.

A. Statement of Purpose.

The purpose of the present study is to trace the historical development of Christian Education in the churches of the (Collegiate) Reformed Protestant Dutch Churches of the City of New York. This study should furnish a basis for remedial measures to be taken in future planning for the work of Christian Education.

B. Importance of the Study.

The past, present and future are related as the links of a chain. In planning for the future, one must know the background and build on the present. The business of Christian Education is most important and every possible aid in planning a program should be utilized. It is hoped that this study will help those who are interested in leading the children and youth of the (Collegiate) Reformed Protestant Dutch Church of the City of New York to know their Master, the Lord Jesus Christ, and to live for Him. The study is to be examined as a chain of pictures, showing the weak links as well as the strong ones.

C. The Method of Procedure.

1. Delimitation of Problem.

The Christian Education of children and youth, from six to eighteen years of age, will be the field of the study. This group represents the largest section within the Sunday Schools of the churches today, and was therefore chosen for consideration.

2. The Method of Procedure.

The method of procedure will be as follows:

a. The first chapter will present a history of the establishment of the Reformed Church of the Netherlands of which the churches of the (Collegiate) Reformed Protestant Dutch Church of the City of New York are lineal descendents.

b. The method of Christian Education in the church of the Netherlands immediately preceding the settlement of Manhattan Island will be considered as furnishing a background for the education of children and youth in the New World.

c. A brief summary of the history of the churches of the (Collegiate) Reformed Protestant Dutch Church of the City of New York will then be given.

d. The history of Christian Education in these churches up to the establishment of the Sunday Schools in 1816 will follow.

e. The history of Christian Education of the children and youth from 1816 up to the present with special emphasis on the Sunday School will next be presented.

f. And, finally, the suggestions for the future that grow out of this historical study will be offered.

CHAPTER II.

THE HISTORY OF THE ESTABLISHMENT OF THE REFORMED CHURCH OF THE
NETHERLANDS OF WHICH THE (COLLEGIATE) REFORMED PROTESTANT DUTCH
CHURCH OF THE CITY OF NEW YORK IS A LINEAL DESCENDENT.

CHAPTER II. THE HISTORY OF THE ESTABLISHMENT OF THE REFORMED CHURCH OF THE NETHERLANDS OF WHICH THE (COLLEGIATE) REFORMED PROTESTANT DUTCH CHURCH OF THE CITY OF NEW YORK IS A LINEAL DESCENDENT.

A. Political Background of the Reformed Church in the Netherlands.

Out of the religious discontent in the Netherlands during the fifteenth, sixteenth and seventeenth centuries grew the Reformed Church of the Netherlands.

The Reformation entered the Netherlands through Germany, and received a hearty welcome, but later, was influenced by the Reformation in Switzerland. Nevertheless, preparation was being made for this event in the Netherlands. Among the forerunners of the Reformation in the Netherlands mention should be made of Gerald Groot (1340-1384) who "taught that religion was a matter of the heart and not dependent on priest and ceremony."¹ In 1382, he founded The Brotherhood of the Common Life. The members of the order lived together for the study of the scriptures and to cultivate a pious life. They studied, preached and prayed in the vernacular. They were not allowed to beg. They earned their living by manual labor, by translating books and especially, by teaching. Their schools became famous. Members of The Brotherhood of the Common Life who helped lay the foundation for the Reformed Church were "Thomas, known in history as Thomas a Kempis (1380-1471),

1. Brown, W. D., History of the Reformed Church in America, p.8.

and remembered for his "Imitation of Christ"; John Wessel of Groninger (1420-1489), designated by his friends as 'Lux Mundi' and of whom it is said that he preached and published views of the Gospel"² similar to Luther's,--who spoke and wrote not only against indulgences but also against the mass, prayer for the dead and even against the supremacy of the Pope; "and the immortal Erasmus, the scholar of Rotterdam (1465-1536), of whom the monks are reported to have had a saying to the effect that 'Erasmus laid the egg which Luther hatched.'"³

Charles the Fifth, (1519-1555), who became king of the Netherlands, Austria and Spain and Emperor of Germany in 1519, and his son, Philip, (1555-1581), thought that they could stop the onrush of the reformation, with all its heresies. In 1521, Charles issued the first of a series of edicts against the heretics of the Reformation. "The monks, John Esch and Henry Voes, for their evangelical teaching, were burned at Brussels as early as 1523, and were perhaps the first martyrs of the Reformation."⁴ Persecutions drove many of the Dutch to England. The Council of Trent (1545- 1563) had been in session and had determined to wipe out heresy. Philip determined to enforce the decrees of this council and to destroy Protestantism. The people of the Netherlands organized in opposition to him and thus Spain lost power, and the Dutch Republic emerged with Protestantism triumphant.

At first, the Protestants began with peaceful efforts. They petitioned the Regent, Margaret of Parma, a daughter of Charles the Fifth, for protection from the persecution. A delegation of approximately four hundred marched to Brussels to see the Regent. One of the councilors of the Regent referred to the group as the beggars and, as

2. Manual of the Reformed Church in America, p. 4.

3. Ibid., p. 4.

4. American Church History, Vol. VIII, p.7

a result of this, the young nobles adopted the name and formed the League of Beggars. People everywhere responded to their field preaching which was under armed protection, and which helped to evangelize them and to fill them with a desire to resist oppression. The people arose and removed all symbols of idolatry from the church. Monasteries and nunneries were destroyed. "The church buildings were white washed to indicate their purification, and preaching and simple devotions took the place of ceremonialism."⁵ The lily among thorns became the emblem of the Church.

Philip was determined to crush this revolt and sent the Duke of Alva into the Netherlands with twenty thousand mercenary troops and the persecution was severe. Alva was made regent and during the six years (1567-1573) of his term, one hundred thousand men lost their lives. Many of the best citizens fled from the country, but, a deliverer in the person of William of Orange (1533-1584), whose four hundredth anniversary was celebrated by the (Collegiate) Reformed Protestant Dutch Church of the City of New York with a fitting ceremony,⁶ came to save the nation. William felt that he could no longer remain in the service of Catholic Philip, who was so unfair in his treatment of the Dutch, and so became a Protestant and raised an army to fight the Spaniards. Battles were fought on land and sea and with the seige of Leyden (1574) the Spanish efforts were stopped. In 1576, seventeen provinces of the Netherlands bound themselves together to drive out all Spanish influences and to establish freedom of religion. The Southern provinces withdrew and even to this day Belgium is Roman Catholic. The Wallons, as the Protestants of Belgium are known, fled to Holland. In 1579 the Union

5. Manual of the Reformed Church in America, p. 5.

6. Date of celebration

of Utrecht was formed, consisting of the seven northern provinces, which was the cornerstone of the Dutch Republic. The motto was "Eendracht maakt macht"--a united Republic or in union there is strength. This is the motto of the Reformed Church in America. In 1581, the ruling body of Holland deposed Philip and issued its declaration of independence. In 1584, the new nation lost a staunch friend in the assassination of William of Orange. The war went on, intermittently, until 1648 when it was concluded by the Peace of Westphalia which guaranteed the political rights of the Reformed Churches of Europe, and, therefore,

Holland was thus the first nation of Europe to fight out and win her struggle for civil and religious liberty. For that reason the country became an asylum for the persecuted and oppressed of all nations. They flocked thither in large numbers to escape the distress in their own lands. The Hugenots came from France, the Palatines from Germany, the Pilgrim fathers from England and Covenanters from Scotland. Many of the settlers of New York and New Jersey came hither by way of, or after a shorter or longer residence in the Netherlands.-----But it is not only in civil liberty that we are indebted to Holland; our main indebtedness is for religious liberty. The States General declared, 'That all religions ought to be tolerated and that all restraint in matters of religion is as detestable as the Inquisition itself', and in their written constitution the rights of conscience are guaranteed to all people.⁶

So far, a picture of the political background of the Reformed Church in the Netherlands has been given. In order to understand the educational principles of the Reformed Church, both in Holland and in America, it is necessary to know something of its doctrines, which "are contained in the decisions of the Synod of Dort--The Belgic Confessions of Faith and The Heidelbergh Catechism."⁷

6. Brown, W. D., op. cit., p. 19.

7. Magazine of the Reformed Dutch Church, April 1827, p. 24.

B. Doctrines of the Reformed Church in the Netherlands.

1. The Belgic Confession of Faith.

The Belgic Confession of Faith was the earliest formal exhibition of the Protestant faith in the Netherlands. It was during the fierce persecutions under Charles V that the Belgic Confession came forth, its author being Guido de Brec,

a native of one of the French speaking provinces, and eminent among those brave preachers to whom the people flocked in such multitudes, not only in the cities but also on the dykes and in the open fields. It was written in the French language and having been examined and approved by some of the more prominent brethren, was published in the year, 1561,-----. The churches which adopted the confession called themselves 'The Churches of the Netherlands which sit under the Cross.'⁸

In regard to the scriptures, the Belgic Confession states,

'We receive all these books, and these only, as holy and canonical, for the regulation, foundation and confirmation of our faith. We distinguish those sacred books from the apocryphal. We believe that these Holy Scriptures fully contain the will of God, and that whatever man ought to believe unto salvation is sufficiently taught therein. Neither may we compare any writings of men, though ever so holy, with those divine Scriptures, nor ought we to compare custom or the great multitude, or antiquity or succession of times or persons, or councils, decrees or statutes, with the truth of God, for the truth is above all.'⁹

The Romish doctrine of intercession of the saints is rejected.

'We believe that we have no access unto God save alone through the only Mediator and Advocate, Jesus Christ. And who will sooner be heard than the own well beloved Son of God? Therefore, it was only through distrust that this practice of dishonoring instead of honoring the saints was introduced.'¹⁰

On the doctrine of justification by faith, the Belgic Confession states, 'We justly say with Paul, that we are justified by faith alone.'¹¹

The persecutions, out of which the Belgic Confession came, left their imprint on it. The following extract illustrates this.

- | | |
|---|--------|
| 8. Centennial Discourses of the Reformed Church in America, | p. 250 |
| 9. Ibid., | p. 254 |
| 10. Ibid., | p. 254 |
| 11. Ibid., | p. 255 |

'We believe that the same God, after he had created all things, did not forsake them or give them up to fortune or chance, but that he rules and governs them according to his holy will, so that nothing happens in this world without his appointment. This doctrine affords us unspeakable consolation, since we are taught thereby that nothing, can befall us by chance, but by the direction of our most gracious and heavenly Father, who watches over us with a paternal care, keeping all creatures so under his power that not a hair of our head--for they are all numbered--nor a sparrow can fall to the ground without the will of our Father, in whom we do entirely trust; being persuaded that he so restrains the devil and all our enemies, that without his will and permission they cannot hurt us.'¹²

The confession is Calvinistic rather than Lutheran because the churches of the Netherlands were in closer communication with the churches of France than with those of Germany.

2. The Heidelberg Catechism.

The doctrine of the Reformed Church which had the greatest influence in the Christian education of its children was that contained in the Heidelberg Catechism. Catechisms were not new to the Reformation since they had been developed in the ancient and medieval churches. The catechisms, as well as the rest of the Catholic Church, needed reform. "Three things the Reformer received as a heritage from the mediaeval Church:--(1) The practice of catechization in one form or another; (2) The material for catechetical instruction; (3) Handbooks for the use of ministers and teachers."¹³

The catechetical method of instruction was used by the Jews in the synagogues for the instruction of their children. In the early church, adult candidates for baptism were instructed by catechetical methods. After the establishment of Christianity in Europe, adult conversions became fewer and fewer but the children of Christians needed to be trained. This was done in three ways: by sponsors, the god parents

12. Centennial Discourse of the Reformed Church in America, p. 256.

13. Richards, G. W., Studies on the Heidelberg Catechism, p. 4.

of the child, by teachers in the schools, by priests in the confessional. The sponsor was responsible for teaching the Creed and the Lord's Prayer. Since the ninth century the doctrines of Christianity were taught in cloister schools. Later the confessional became the principal means of catechetical instruction. "In the private confessional the priest was required to teach penitents the nature of mortal sins; and, if they were ignorant of the Creed and the Lord's Prayer, they were refused absolution until they memorized these forms.....The priests themselves taught the Decalogue and Ave Maria to children, who were permitted to enter the confessional at seven and even compelled to come before fourteen."¹⁴

Luther was the first to use the word "catechism" for a handbook of religious instruction for youth. Priests had numerous manuals on the exposition of the creed and the Lord's Prayer as early as the ninth century. At this time the Weissenberg Catechism by Atfried appeared. It comprised the Creed, the Lord's Prayer, the Commandments, the Athanasian symbol and the Gloria in Excelsis. Luther used this in the preparation of his catechism. In 1045, Bruno of Warzburg was the first to expound the Creed and the Lord's Prayer in the question and answer form. The pupil asked the question while the teacher answered. This method was popular during the fourteenth and fifteenth centuries. "In a booklet entitled "The Comfort of the Soul" (15th century), the child says to the father confessor: 'Dear father, I beseech you through our Lord God, teach me what are the Ten Commandments.' The confessor answers: 'Dear child, I would teach thee that thou askest God before me. The first commandment is as follows: Non adorabis, etc..'"¹⁵ The Waldenses and the Bohemians produced several catechisms, using the accepted material,

15. Richards, G. W., op. cit., p. 11 .

16. Ibid., p. 16.

the Decalogue, the Creed, and the Lord's Prayer. With the invention of printing, catechisms were given to the laity. Illustrated wall tablets of the material were hung on the walls of the home. Luther's small catechism was printed on tablets for use in home and school.

The catechisms of the Protestant Churches are divided into two groups, the Lutheran and the Reformed. Luther's catechism was the most important of the Lutheran Group. In the preface of his Small Catechism is a glimpse of the reason for writing the catechism. "The deplorable condition in which I found the religious affairs of your parishes in my recent visit of inspection has impelled me to publish this concise and simple catechism. Merciful God, what wretched ignorance I beheld! The common people--especially in the village--apparently have no knowledge whatever of Christian doctrine, and even many pastors are ignorant and incapable teachers."¹⁷ Luther had five parts to his catechism (1529). The Commandments, the Creed, the Lord's Prayer and the two Sacraments. This material was used in the Reformed catechisms.

The earliest known attempts at catechism making among the Reformed are two tablets: one made in Strasburg, undated, the other by Leo Jude in Zurich (1525). The former contained the commandments with brief explanations, the latter, the material without explanation. A series of Reformed catechisms were produced. The material of some was not divided into questions and answers. Speculative and theological elements were so predominant in others that the material was not adopted to the training of youth. Bucer divided his catechism in five parts, modeled after Luther's, and introduced the personal and experimental question, "What does this profit thee?" and "What are you to learn by this?"¹⁸ The Heidelberg

17. Richards, G. W., op. cit. p.22.

18. Ibid., p. 26.

Catechism grew from these roots.

In a province of Germany, a most fertile and prosperous province known as the Lower Palatinate, is the city of Heidelberg, famous for its situation and for its great university. It was in this city that the catechism bearing the same name was first published. The Palatinate was among the last of the German provinces to participate in the Reformation. When Protestantism did spread to the Palatinate, two rival and antagonistic sections had split it--the Lutheran section and the Calvinistic or Reformed. The Lord's Supper was the subject of the controversy. The Roman Church in the celebration of the mass held that in a certain point in the celebration the elements of the bread and wine were, in some mysterious and miraculous way, converted into the body and blood of Christ and ceased to be bread and wine. This was known as the doctrine of transubstantiation. Both the Lutherans and the Calvinists rejected this doctrine. The question then arose, "What is the true doctrine?" Luther's doctrine was that the bread and wine did not change, but at every celebration of the Lord's Supper a miracle occurred and the actual body and blood of Christ were present "in, with and under" the bread and wine. This was called the doctrine of consubstantiation. Calvin asserted that the Lord's words at the Last Supper, "This is my body," are to be understood metaphorically and, therefore, the bread and the wine symbolize the body and blood of Christ. Christ is not bodily present at the Supper but spiritually. The result of the difference in opinion was the split of Protestantism.

Most of the German provinces favored Luther's views and the rest of Europe was Calvinistic. The Palatinate, lying near the border, had been an asylum for Calvinists from France and the Netherlands and it, alone, of the German provinces had adherents to both doctrines. The

churches of the province were in a "ceaseless ferment." Frederic, the Third, was the prince of the Palatinate at this time. He did not enjoy the constant strife in the churches and wanted unity and order. He was interested, also, in the Christian Education of the Youth. In order to accomplish both of these desires "he determined that a catechism should be prepared which might serve as a rule of faith and a manual of instruction throughout his dominion."¹⁹ Caspar Olvianus, the court preacher, and Zacharias Ursinus, professor of theology in the University of Heidelberg, were the authors. Prince Frederic called together, at Heidelberg, the leading pastors of the Palatinate and submitted the work of these two men to them. They approved of it and, in 1563, the work was published in both German and Latin.

"From the outset it was intended to be a true people's book. Measures were, therefore, taken to bring it before the people, and, as one of the ancient church orders expresses it, 'to make it clean, pleasant and comfortable to them.'²⁰ The preface was written by Frederic and shows the importance which he attached to this work.

'We, Frederic, Archcarver and Elector of the Holy Roman Empire, Duke in Bavaria, by the grace of God, Elector Palatine on the Rhine, etc., present to all and each of our Superintendents, Pastors, Preachers, Officers of the Church, and Schoolmasters, throughout our Electorate of the Rhenish Palatinate, our grace and greeting, and do them, herewith, to wit:

Inasmuch as we acknowledge that we are bound by the admonition of the Divine word, and also by natural duty and relation, and have finally determined to order and administer our office, calling, and government, not only for the promotion and maintenance of quiet and peaceable living, and for the support of upright and virtuous walk and conversation among our subjects, but also and above all, constantly to admonish and lead them to devout knowledge and fear of the Almighty and His holy word of salvation, as the only foundation of all virtue and obedience, and to spare no pains, so far as in us lies, with all sincerity to promote their temporal and eternal welfare, and to contribute to the defence and maintenance of the same:

19. Centennial Discourse of the Reformed Church in America, p. 263.

20. Ibid. p. 263.

And, although apprised on entering upon our government, how our dear cousins and predecessors, Counts Palatine, Electors, etc., of noble and blessed memory, have instituted and proposed divers Christian and profitable measures and appliances for the furtherance of the glory of God and the upholding of civil discipline and order:

Notwithstanding this purpose was not in every respect prosecuted with the appropriate zeal, and the expected and desired fruit did not accrue therefrom--we are not induced not only to renew the same, but also, as the exigencies of the times demand, to improve, reform, and further to establish them. Therefore we also have ascertained that by no means the least defect of our system is found in the fact, that our blooming youth is disposed to be careless in respect to Christian doctrine, both in the schools and churches of our principality--some, indeed, being entirely without Christian instruction, others being unsystematically taught, without any established, certain, and clear catechism, but merely according to individual plan or judgment; from which, among other great defects, the consequence has ensued, that they have, in too many instances, grown up without the fear of God and the knowledge of His word, having enjoyed by profitable instruction, or otherwise have been perplexed with irrelevant and needless questions, and at times have been burdened with unsound doctrines.

And now, whereas both temporal and spiritual offices, government and family discipline, cannot otherwise be maintained--and in order that discipline and obedience to authority and all other virtues may increase and be multiplied among subjects--it is essential that our youth be trained in early life, and above all, in the pure and consistent doctrine of the holy Gospel, and be well exercised in the proper and true knowledge of God:

Therefore, we have regarded it as a high obligation, and as the most important duty of our government, to give attention to this matter, to do away with this defect, and to introduce the needful improvements:

And accordingly, with the advice and cooperation of our entire theological faculty in this place, and of all Superintendents and distinguished servants of the Church, we have secured the preparation of a summary course of instruction or catechism of our Christian Religion, according to the word of God, in the German and Latin languages; in order not only that the youth in churches and schools may be piously instructed in such Christian doctrine, and be thoroughly trained therein, but also that the Pastors and Schoolmasters themselves may be provided with a fixed form and model, by which to regulate the instruction of youth, and not, at their option, adopt daily changes, or introduce erroneous doctrine:

We do herewith affectionately admonish and enjoin upon every one of you, that you do, for the honour of God and our subjects, and also for the sake of your own soul's profit and welfare, thankfully accept this proffered Catechism or course of instruction, and that you do diligently and faithfully represent and explain the same according to its true import, to the youth in our schools and churches,

and also from the pulpit to the common people, that you teach, and act and live in accordance with it, in the assured hope, that if our youth in early life are earnestly instructed and educated in the word of God, it will please Almighty God also to grant reformation of public and private morals, and temporal and eternal welfare. Desiring as above said, that all this may be accomplished, we have made this provision.

Given at Heidelberg, Tuesday, the nineteenth of January, in the year of 1563 after the birth of Christ, our dear Lord and Savior.²¹

The catechism was divided into nine sections and one section was to be read by the ministers each Sunday. It was then subdivided into fifty-two sections and, each Sunday afternoon, the minister was to preach on one of these sections. It became the text book in all the schools, of which use more will be heard later.

This catechism met with a great reception in the Netherlands and it was adopted as a standard of doctrine. It was thus brought to America and is the catechism of the Reformed Dutch and German Churches.

This catechism takes its stand on the Calvinistic side in the Lord's Supper controversy. In all other points the desire for harmony with other Reformed groups was manifest.

As we examine it we find that, with the exception of the part devoted to the sacraments, it consists almost entirely of plain and practical expositions of the apostles' creed, the ten commandments, and the Lord's Prayer. But these are the common heritage of the Church universal. Everywhere, and among Christians of every name they are the accepted summaries of Christian faith, Christian duty, and Christian privilege. They thus constitute one of the strongest bonds of Christian union, and in giving them such prominence it was manifestly desired and intended that that Catechism should tend to the fostering of Christian peace and concord, not only among the churches which, as members of the one body of Christ, are united to the one living Head.²²

3. The Canons of Dordrecht.

The third doctrinal standard of the Church of the Netherlands is

21. Richards, G. W., op. cit., p. 183-199.

22. Centennial Discourse of the Reformed Church in America, p. 265

the Canons of Dordrecht. The Canons of Dort or Dordrecht grew out of a controversy as did the Heidelberg catechism. The Synod met in Dort in 1618 to settle the controversy in which both Church and State had been involved for some years. Predestination was the subject of the disturbance and the doctrine connected with it. At this synod Calvinism became clearly distinguished from Arminianism, whose leader was Arminius (1560-1609) who

was ordained as a reformed minister in 1586. In 1603 he became professor of theology at Leyden. He soon became involved in a dispute with Gomar on fore-ordination. He asked for the assembling of a synod to decide the questions involved, but before this could be done he died. His adherents, as ministers of the Reformed Church, were condemned for holding opinions contrary to the standards of doctrine which they had subscribed. In 1610 they presented a remonstrance against this decision and hence were called Remonstrants. The debate went on for ten years. The Remonstrants held to a conditional election, an unlimited atonement, yet that no man of himself is able to exercise saving faith, except through the power of the Holy Spirit; and that grace does not act upon men in any irresistible way. Upon the perseverance of the saints they were undetermined.²³

The Church was now divided into parts and the conflict spread to the state. The Calvinists were against subjection to the state and the Arminians were for the subjection of the church to state authority and control. The Calvinists demanded a synod to settle the controversy but the Arminians appealed to the state controlling body which refused to call the synod. Finally, after years of persistent effort, a decree was issued ordering that a national synod should convene in Dort in November, 1618.

Since all the Reformed Churches of Europe were interested in the controversy, invitations were extended to delegates from other countries. The delegates came from England, Switzerland, and Germany; and the Netherlands sent pastors, professors and elders of the churches. The synod

23. Manual of the Reformed Church in America, p.10.

was in session for six months. "The doctrines of grace concerning predestination, redemption, the corruption of man and the manner of his conversion and the perseverance of the saints were elaborately defined and formulated in what are called the Canons of the Synod of Dort. The design of these Canons is to magnify the grace of God in the salvation of sinners."²⁴ Since the synod consisted of Calvinists and representatives from Calvinistic countries, the Canons are Calvinistic. The Remonstrants were excluded as officers of the Reformed Church. In many minor points the delegates did not agree but the Canons were so drawn up as to leave room for the minor differences.

The synod, as was mentioned before, was in session for six months. Upon the withdrawal of the foreign delegates, the group from the Netherlands met as a National Synod and enacted many acts pertaining to church ordinances, church visitations, the call of ministers, festival days, hymns to be sung in the churches, observance of the Sabbath, marriage relations, professors, the liturgy, the education of children (this will be mentioned later) and other matters.

Dr. Gieson, in the Centennial Discourses, characterizes the type of doctrine of the Reformed Church by writing,

It is Protestant; in that we protest against and reject the manifold errors of the Romish Church.

It is Evangelical; in that we hold to the common and essential truth of the Gospel, which is received by all branches of the Christian Church in all parts of the world.

It is Calvinistic, in the earlier sense of the term, in that we differ from the Lutherans in our doctrine of our Lord's Supper; and Calvinistic in the later sense, in that we differ from the Arminians in our doctrine on predestination and the points connected therewith.

And finally, it is catholic; in that while we hold and love our

24. Manual of the Reformed Church in America, p.11.

own doctrine, we at the same time cordially acknowledge all those who believe on our Lord Jesus Christ, and avoid sin and follow after righteousness, whatever be their name or denomination, to be our brethren in Christ, and members with us of the one Catholic or universal Church which has been bought with His blood.²⁵

C. The Government of the Reformed Church of the Netherlands.

There were (and still are) four offices of the Reformed Church of the Netherlands,--teachers, ministers of the word, elders and deacons. Many of the teachers acted as ministers of the word. The duties of the teacher consisted principally "in teaching theology to such as design entering the ministry of the word. Some make it their business to teach branches of knowledge which are calculated to illustrate theology: such as church history, Jewish antiquities, eastern languages, sacred eloquence, etc.."²⁶ The teachers were supported by the province in which the University, at which they taught, was situated.

The ministers of the word were to preach two or three times a week, to meet with their consistory once a week, to attend in turn the classes and synods, to keep catechetical schools, to visit the members of the congregation before the administration of the Lord's Supper, the sick and the criminal. The Dutch are proud of the fact that they have always had an educated ministry.

The duty of the elders was to work in connection with the minister "to take care that discipline is properly exercised over all members of the congregation. They were also bound to have regard unto the conversation and doctrine of the ministers, that they discharged their duty aright."²⁷ They accompanied the ministers in their visitations, especially previous to the administration of the Lord's Supper.

The deacons collected and faithfully distributed the alms of the congregation to the poor.

25. Centennial Discourse of the Reformed Church in America, p. 276.

26. Reformed Dutch Church Magazine, Vol. 2, p. 24.

27. Ibid., p. 25.

The governing bodies of the church were the consistory, the classes, the provincial synod and the national synod. The consistory was composed of the ministers and the elders, with the deacons in some cases. Converts were examined by the consistory and applicants, for admission the first time to the Lord's Supper, were received by them. The consistory had the power to excommunicate members who were not faithful.

The classical assemblies were composed of the ministers and elders from each of the neighboring churches. Among their duties was the care of the schools. Delegates were chosen for the provincial synods which were subject to the national synod. The Synod of Dort was a national synod and ruled that a national synod should be held every three years with the approbation of the supreme authority of the land. This ruling has not been adhered to.

D. Conclusion.

The Reformed Church of America inherited the doctrinal standards and the form of government of this church, born amidst persecution which strengthened it and caused it to guard carefully that which was believed to be the truth.

CHAPTER III.

THE CHRISTIAN EDUCATION OF CHILDREN AND YOUTH IN THE REFORMED CHURCH
OF THE NETHERLANDS DURING THE SEVENTEENTH CENTURY WHICH WAS THE BASIS
FOR THE EDUCATIONAL PRINCIPLES OF THE (COLLEGIATE) REFORMED PROTESTANT
DUTCH CHURCH OF THE CITY OF NEW YORK.

CHAPTER III. THE CHRISTIAN EDUCATION OF CHILDREN AND YOUTH IN THE
REFORMED CHURCH OF THE NETHERLANDS DURING THE SEVENTEENTH CENTURY
WHICH WAS THE BASIS FOR THE EDUCATIONAL PRINCIPLES OF THE (COLLEGIATE)
REFORMED PROTESTANT DUTCH CHURCH OF THE CITY OF NEW YORK.

A. Legislation concerning the Christian Education of Children
and Youth.

The Dutch were desirous of having the Christian principles, for which they so valiantly fought, instilled in their children. As early as 1568, at the Synod of Wessel, on the Rhine, reference was made to the education of the young. At the Great Synod of Dort, 1618-1619, several of the "Articles of Dort, 1619" were concerned with education.

Article 21. Everywhere, the consistories shall see to it that there are good schoolmasters to teach not only reading and writing to the children, the languages and liberal arts, but also to instruct them in godliness and in the catechism.

Article 41. The Classical Assemblies shall be constituted of neighboring churches, each of which shall send, with proper credentials, one minister and one Elder,----- . Further the President shall ask among other things-----whether the poor and schools are provided for.

Article 44. The Classis shall likewise authorize some of its ministers, at least two of the oldest, most experienced and best qualified, to make a yearly visitation of all the churches, those in cities as well as those in the country, to ascertain whether ministers, consistories and schoolmasters are faithfully administering their offices, adhering to purity of Doctrine, observing in all things the accepted order, and properly as far as possible, by word and deed, promoting the edification of the congregation, as well as of the youth; to the end that they may seasonably, and fraternally admonish those who are found to be remis in duty in any thing; and by counsel and deed aid in directing everything for the peace, the upbuilding, and the greatest profit of the churches and schools.

Article 54. Likewise the Schoolmasters shall be bound to subscribe to the articles as above, (Confession of Faith of the Dutch Churches) or in place thereof to the Christian Catechism.¹

At this Synod, the educational principles which had been advocated at earlier Synods were discussed and the following resolution, which, because of its great influence on Christian education in the Reformed Church of the Netherlands and of America will be quoted in full, was adopted.

In order that the Christian youth may be diligently instructed in the principles of religion, and be trained in piety, three modes of catechizing should be employed. 1. In the houses, by parents. 2. In the schools, by schoolmasters. 3. In the churches, by ministers, elders, and catechists, especially appointed for the purpose. That these may diligently employ their trust, the Christian magistrates shall be requested to promote by their authority so sacred and necessary a work; and all who have the oversight of churches and schools shall be required to pay special attention to this matter.

1. The office of parents is diligently to instruct their children, and their whole household, in the principles of the Christian religion, in a manner adapted to their respective capacities; earnestly and carefully to admonish them to the cultivation of true piety; to engage their punctual attendance on family worship, and take them with them to the hearing of the Word of God. They should require their children to give an account of the sermons they hear, especially those on the Catechism, assign them some chapters of Scripture to read, and certain passages to commit to memory, and they impress and illustrate the truths contained in them, in a familiar manner, adapted to the tenderness of youth. Thus they are to prepare them for being catechized in the schools, and by attendance on these to encourage them, and to promote their edification. Parents who profess religion and are negligent in this work, shall be faithfully admonished by the ministers, and if the case requires it shall be censured by the consistory, that they may be brought to the discharge of their duty.

2. Schools, in which the young shall be properly instructed in the principles of Christian doctrine, shall be instituted not only in cities, but also in towns and country places, where heretofore, none have existed. The Christian magistracy shall be requested, that well-qualified persons may be employed, and enabled to devote themselves to the service, and especially that the children of the poor may be gratuitously instructed, and not be excluded from the benefit of the schools. In this office none shall be employed but such as are members of the Reformed Church, having certificates of an upright faith and pious life, and of being well

1. Ecclesiastical Records of the State of New York, Vol. VI, p. 4218-4223.

versed in the truths of the Catechism. They are to sign a document professing their belief in the confession of faith, and the Heidelberg Catechism, and promising that they will give catechetical instruction to the young in the principles of Christian truth according to the same. The schoolmasters shall instruct their scholars, according to their age and capacity, at least two days in the week, not only by causing them to commit to memory, but also by instilling into their minds an acquaintance with the truths of the Catechism. For this end three forms of the Catechism adapted to the threefold circumstances and ages of the young, shall be used. The first shall be for the young children, comprising the Articles of Faith, or Creed, the Ten Commandments, the Lord's Prayer, the Institution of the Sacraments, and Church discipline, with some short prayers, and plain questions adapted to the three parts of the Catechism. The second shall be a short compendium of the Catechism of the Palatinate (or Heidelberg), used in our churches, in which those who are somewhat more advanced than the former, shall be instructed. The third shall be the Catechism of the Palatinate (or Heidelberg), adopted by our churches for the youth still more advanced in years and knowledge. The Walloon churches of the Netherlands, who have long been accustomed to the use of the Genevan Catechisms, may still continue them in their schools and churches, but the schoolmasters shall not employ any other formularies than these in their schools. The magistrates shall be requested to exclude from the schools all Popish Catechisms, and all other books, which contain errors and impurities. The schoolmasters shall take care, not only that the scholars commit these Catechisms to memory, but that they suitably understand the doctrines contained in them. For this purpose they shall suitably explain the topics to every one in a manner adapted to his capacity, and frequently inquire, if they are understood. The schoolmasters shall bring every one of the pupils committed to their charge, to the hearing of the preached word, and particularly the preaching on the Catechism, and require from them an account of the same.

3. In order that due knowledge may be obtained of the diligence of the schoolmasters and the improvement of the youth, it shall be the duty of the ministers, together with an elder, and if necessary with a magistrate to visit all the schools, private as well as public, frequently, in order to excite the teachers to earnest diligence, to encourage and counsel them in the duty of catechising, and to furnish an example by questioning them, addressing them in a friendly and affectionate manner, and exciting them to early piety and diligence. If any of the schoolmasters should be found neglectful or perverse, they shall be earnestly admonished by the ministers, and if necessary by the Consistory, in relation to their office. If these exhortations produce no effect, the magistrates shall be requested to exercise their authority in leading them to the discharge of their duty, or to appoint others more qualified and faithful in their places. The ministers, in the discharge of their public duty in the Church, shall preach on the

Catechism. These sermons shall be comparatively short, and accommodated, as far as practicable, to the comprehension of children as well as adults. The labors of those ministers will be praiseworthy who diligently search out the wants of country places, and see that catechetical instruction be supplied and faithfully preserved. Experience teaches that the ordinary instruction in the Church, catechetical and other, is not sufficient for many to instill that knowledge of the Christian religion which should, among the people of God be well grounded; and also testifies that the living voice has very great influence, and that familiar and suitable questions and answers adapted to the comprehension of each individual, is the best mode of catechizing, in order to impress the principles of religion upon the heart. It shall be the duty of the ministers to go with an elder to all capable of instruction, and collect them either in their houses, the consistory chamber, or some other suitable place (a number, particularly of those more advanced in years), and explain familiarly to them the articles of the Christian faith, and catechize them according to the circumstances of their different capacities, progress and knowledge. They shall question them on the matter of the public sermons on the Catechism. Those who desire to unite with the Church shall, three or four weeks before the administration of the Lord's Supper, be frequently and more carefully instructed, that they may be better qualified and be more free to give a satisfactory account of their faith. The ministers shall employ diligent care to ascertain those who give any hopeful evidence of serious concern for the salvation of their souls, and invite them to them, assembling together those who have like impressions, and encouraging them to friendly intercourse and free conversation with each other. These meetings shall commence with appropriate prayer and exhortation. If all this shall be done by the ministers with that cordiality, faithfulness, zeal and discretion that become those who must give an account of the flock committed to their charge, it is not to be doubted that in a short time abundant fruit of their labors shall be found in growth in religious knowledge, and holiness of life to the glory of God, and the prosperity of the Church of Christ.

To successfully accomplish their purpose, "to instruct them (the children) in godliness and in the catechism," three great forces were to work together--the home, the school and the church. Not only were the representatives of these three most influential forces to teach Christian principles by catechizing, but, the parents, schoolmasters and ministers were to be examples of Christian living. The sermons on the Catechism were to be of such a nature that the children could under-

2. Demarest, ^{David V.} History and Characteristics of the Reformed Protestant Dutch Church, ps. 165-170.

stand them and could report the subject matter to their parents. The ministers with the elders were to cultivate a friendly spirit among themselves and the children in order to lead them to the Christian life. The children were to be sought out by the ministers and elders for catechetical instruction and for reports on the sermons. The relationship among the home, school and church was clearly defined.

B. The Schools of the Reformed Church of the Netherlands.

The various Synods and resolutions of the Synod of Dort showed clearly the type of school which was to be established by the Reformed Church of the Netherlands--the parochial school. All of the Synods emphasized the importance of supporting schools in which Christian principles were to be taught and the municipal authorities agreed with the Synods.

An enlightened statesman, John of Nassau, eldest brother of William the Silent, uttered the profound conviction of the Reformed Church in regard to popular education, while he suggested the proper policy of the state in these memorable words: 'You must urge upon the States-general that they should establish free schools, where, children of quality, as well as of poor families, for a small sum, could be well and Christianly educated and brought up. This would be the greatest and most useful work you could ever accomplish for God and Christianity, and for the Netherlands themselves.'³

The schools of the Dutch Church were subject to the municipal authorities for the selection of the schoolmasters, fixing of curricula, and general supervision, with various degrees of participation by the Church.

As early as 1583, the schoolmaster was required to subscribe to the confession of the Netherland Church. No schoolmaster could teach without a license. An examination was conducted to ascertain the religious and moral fitness of the candidate in addition to his scholar -

ship, by the local consistory or classis, with the approval of the local government. The license, granted to the successful candidate who had signed a document, professing his belief in the Confession of Faith and the Heidelberg Catechism, and had promised that he would give catechetical instruction to the youth in principles of Christian truth according to the same, carried with it permission to hang out a card before his door naming the subjects in which he was proficient.

Thus a schoolmaster's card at Rotterdam was a picture of the whale with Jonah but recently cast forth and underneath the words:

'As soon as Jonah was cast forth by the whale, he went to Ninevah to preach and to teach.
Here we teach children the prayer, the questions by heart, and we go out catechizing.'⁴

The schoolmaster received a stipulated salary and approved fees from those who could afford to pay. Often times, it was necessary for him to do extra jobs in order to have enough money on which to live. The schoolmaster was observed at his task by the ministers and elders. The following quotation gives an idea of the teacher in the Dutch Parochial School.

Dirck Adriaensz Valckoogh, schoolmaster at Barsingerhorn, published a fit and profitable little book called the "Rule of the Dutch Schoolmasters". 'The ideal teacher,' so says Mr. Valckoogh, 'is a man who is gentle, true, of good family and of good reputation. He is a man who knows how to write a good hand and who is good at reading; who knows sol--fa--ing and who can sing the psalms from notes; who neither lisps nor speaks too low; who can write letters and requests; who understands the Scriptures so that he can educate the people; and who knows how to set a clock, how to manage, oil and clean it.'⁵

At least two days a week were to be spent by the schoolmaster in instructing the children in the catechism. In addition to religious instruction, "A. B. C's, spelling reading writing, the barest acquaintance with figures and later on a history of Dutch wars"⁶ comprised the curriculum.

4. Kilpatrick, W. H., The Dutch Schools of New Netherlands and Colonial New York, p. 26.

5. Ibid., p. 25.

6. Ibid., p. 32

The most important text books were the Bible, the Compendium and the Heidelberg Catechism. The teaching of religion was the main function of the school. The ordinary school subjects were taught with religious content and materials. It is interesting to note that the arithmetic taught in a country school was the "numbers of chapters of Holy Scriptures and Psalms."⁷ Psalms were memorized in order that the children might know them for the Sunday services to which they went with their schoolmaster. The Utrecht (1654) regulations required the master to teach "the prayer of our Lord Jesus Christ, also the twelve articles of the Christian faith, the Ten Commandments, and afterwards the confession of sin, being the prayer before the sermon; also the questions and answers of the Christian Catechism."⁸ There were prayers at the opening and closing of the school day.

Girls, as well as boys, could attend the schools. Sometimes separate schools were established, but, if the boys and girls attended school together, they sat apart. Poor children attended the school free of charge while those who could paid a fee.

'Neither the perils of war, nor the busy pursuits of gain, nor the excitement of political strife, ever caused the Dutch to neglect the duty of educating their offspring to enjoy the freedom for which their fathers had fought. Schools were everywhere provided, at the public expense, with good schoolmasters to instruct the children of all classes in the usual branches of education; and the consistories of the churches took zealous care to have their youth thoroughly taught the catechism and the Articles of Religion.'⁹

C. Conclusion.

The home, the parochial school, (there were other types of school in the Netherlands--the private school, public or trivial and schools for country districts), and the church had their definite tasks in the religious

7. Kilpatrick, W. H., op. cit., p. 32.

8. Ibid., p. 34.

9. Centennial Discourse, p. 209.

training of the children and youth. The desired results could only be obtained by the cooperation of the three agencies. Christian education of the children and youth was a vital concern of the Reformed Church of the Netherlands.

CHAPTER IV.

THE HISTORY OF THE (COLLEGIATE) REFORMED PROTESTANT DUTCH CHURCH OF
THE CITY OF NEW YORK.

CHAPTER IV. THE HISTORY OF THE (COLLEGIATE) REFORMED PROTESTANT
DUTCH CHURCH OF THE CITY OF NEW YORK.

A. The Church under Dutch Rule.

In September, 1609, Henry Hudson, under the auspices of the Dutch East India Company, sailed up the river, which now bears his name, in search of a north eastern passage to the East Indies. Soon after his visit, a trading post was established on Manhattan Island. In 1621, New Netherlands was made a province and the first permanent colonization began. Peter Minuit was appointed Director of New Netherlands by the West Indian Company and arrived at his post in 1626. One of his first acts was the purchase of Manhattan Island from the Indians. With Peter Minuit, there came two Comforters of the Sick, (Krankenberzoekers), Sebastian Jansen Krol and Jan Huyck, whose duty it was to visit the sick and to read scripture to them and to comfort them, in the absence of a minister. In 1628, the first minister, Jonas Michaëlius arrived, and these two Comforters of the Sick, together with Peter Minuit, were made the first elders of the Dutch Church of New Amsterdam, now regularly organized. A letter written by Jonas Michaëlius to a minister in Amsterdam, August 11, 1628, furnishes interesting material on conditions in the new country, especially that which pertains to the church.

At the first administration of the Lord's Supper which was observed, not without great joy and comfort to many, we had fully fifty communicants--Walloons and Dutch; of whom, a portion made their first confession of faith before us, and others exhibited their church certificates. Others had forgotten to bring their certificates with them not thinking that a church would be formed and

established here; and some who brought them, had lost them unfortunately in a general conflagration, but they were admitted upon the satisfactory testimony of others to whom they were known, and also upon their daily good deportment, since we cannot observe strictly all the usual formalities in making a beginning under such circumstances.

We administer the Holy sacrament of the Lord once in four months, provisionally, until a larger number of people shall otherwise require. The Walloons and French have no service on Sundays, otherwise than in the Dutch language, for those who understand no Dutch are very few. A portion of the Walloons are going back to the Fatherland, either because their years here are expired, or else because some are not very serviceable to the company. Some of them live far away and could not well come in time of heavy rain and storm, so that it is not advisable to appoint any special service in French for so small a number, and that upon an uncertainty. Nevertheless, the Lord's Supper was administered to them in the French language, and according to the French mode, I had before me in writing, as I could not trust myself extemporaneously. If in this and in other matters your Reverence and the Honorable Brethren of the Consistory, (at Amsterdam) who have special superintendence over us here, deem it necessary to administer to us any correction, instruction of good advice, it will be agreeable to us and we will thank your Reverence therefor; since we must have no other object than the glory of God in the building up of his kingdom and the salvation of many souls. I keep myself as far as practicable within the pale of my calling, wherein I find myself sufficiently occupied. And although our small Consistory embraces at the most--when Brother Crol is down here--not more than four persons, all of whom, myself alone excepted, have also public business to attend to, I still hope to separate carefully the ecclesiastical from the civil matters, which occur, so that each one will be occupied with his own subject.¹

The first services were held in an upper room over a mill. In 1633, the first church building was erected near the fort at the southern end of Manhattan Island.

In 1636, the Deputies, (Permanent Executive Committee of the Classis of Amsterdam, having special charge of the Colonial Churches in all parts of the world), agreed upon the following as a call for Preachers going to the East or West Indies, which included New Amsterdam.

Whereas it is proper, so far as is possible, that the glory of God, and the salvation of the people should be promoted, in all regions and localities where the people may be scattered, or where they may go to pursue their divers kinds of business:

1. Ecclesiastical Records of the State of New York, Vol. I, p. 53-55.

And to this end religious gatherings ought to be established and maintained, with the pure preaching of God's Word, the lawful administration of the Sacraments, the public calling on the name of the Lord, and whatever else belongs to regular worship: that thus the Lord may be honored, that believers may increase in the saving knowledge of Christ, and in the true faith, and so be improved in their actions and conduct, unto salvation; and also that those who are alienated from religion may be led thereunto: and whereas the condition of (the East Indies, or the West Indies, or Guinea, or Moscow, etc.) requires that (one or more) pious and well qualified persons be sent thither, in the capacity of a lawfully called minister, who shall perform in such a place all the functions of a minister: and in order that the form of a church and church government, may be established there, in....., according to the Word of God, and conformably to the excellent usages of the Reformed Churches here in this land, and may be maintained: Therefore we, the ministers of the Divine Word, and Elders of the Church of Christ, belonging to the Classis of Amsterdam, in the fear of the Lord, and after calling upon the name of God, and with the approval of the Messers, Directors of (the East India Company,--or the West India Company, or the Negotiators of the Moscow Trade, or the Directors of the Greenland Company, as the case may be) have called, and by these presents do call..... and we do now by these (presents or acts set him, the Rev....., well-beloved of God, apart, in order, whether on water of land, or while under way, and especially when arrived at his destination, to preach God's Holy Word, as embraced in the Scriptures of the Old and New Testament; to proclaim to men, in God's name, repentance towards God, and reconciliation with Him through faith in Jesus Christ; to administer the Sacraments--Baptism and the Supper--which the Lord instituted as seals of his grace; to lead the Church of Christ in public prayers; and in conjunction with the elders and Deacons, after the prescription of the Apostle in 1 Timothy 3, and in Art. 1: (Arts. 22- 24 of 1619): and, with the advice and assistance of these (Elders).....to regulate and maintain brotherly love, by good discipline and order, all in accordance with God's Word and in conformity with the Confession of the Netherland Churches and the Christian Catechism. We request of all those to whom these presents shall be shown, and unto whom our said Brother shall come, that they will be pleased to recognise him as a lawfully called Minister: to hold him in honor for his office and work's sake and to assist him with all their power, that he may administer his office unhindered and with joy, to the magnifying of God's holy name, and the confersion and salvation of many souls.

The Almighty God, who hath called him to this office, enrich him more and more with all needed gifts of his Holy Spirit; bless his labor abundantly to the glory of his name, and the conversion of many souls; and when the Chief Shepherd of the sheep shall appear, bestow upon him the imperishable crown of glory. Thus done in our Classical Assembly, within Amsterdam,.....²

The church in New Amsterdam was controlled directly by the Church of the Netherlands at Amsterdam. Instructions were given to the ministers by the Deputies.

First: He shall carefully observe public prayers on shipboard mornings and evenings, before and after meals, particularly at religious gatherings, and also under other circumstances as occasion may require.

Secondly: Both at sea and on land, he shall console and instruct out of the Word of God, those in the extremity of death as well as others who are sick, or who may be distressed by their necessities and difficulties. Also, particularly must he earnestly admonish every one, as occasion requires; and especially must he warn against cursing and swearing, and the thoughtless misuse of God's Holy Name.

Thirdly: He must be allowed on the Lord's Day and on other proper occasions, to deliver sermons out of God's Word, for the instruction, admonition, comfort and further enlightening (or easing) of the people. If he be detained on the island of Ceylon, he must give himself to the service of the seminary there, or where ever else his sacred office may be required.³

By 1652, it was thought advisable by the West India Company to have, at least, two ministers at New Amsterdam, one to speak, if possible, in the English language, as well as the Dutch. A man was sent who became a colleague of the minister then serving. Thus arose the familiar name by which this church has been known--The Collegiate Church. In 1664, the son of the older minister returned to New Amsterdam from studying at Amsterdam to join the other two in ministering to the people. That year marked the end of the first period in the history of the (Collegiate) Reformed Protestant Dutch Church of the City of New York and the end of Dutch rule in Manhattan except for a short period in 1673 when Manhattan was recaptured by the Dutch but finally ceded to England.

During the early part of this period, freedom of worship was granted but, when Stuyvesant was governor, due to fears because of the failing

3. Ecclesiastical Records of the State of New York, Vol. I, p.95.

fortunes of the West India Company and the increasing power of New England, a spirit of intolerance was manifested, directed particularly toward the Lutherans.

Since the colonists found no fault with the policies of the Netherlands and since they did not leave the Netherlands because of persecution, they adopted the civil and ecclesiastical customs of their motherland. The story of the education of the children and youth of the Reformed Church on Manhattan Island during this period, will be told later.

Chancellor Kent, in December 1828, delivered a discourse before the Historical Society of New York, in which he said, "The Dutch discoverers and settlers of New Netherlands, were grave, temperate, firm preserving men, who brought with them the industry, the simplicity, the integrity, and the bravery of their Belgic sires; and with those virtues they also imported the lights of the Roman civil law, and the purity of the Protestant faith."⁴

B. The Church under English Rule and up to the Adoption of the Constitution of the Church.

In September 1664, there appeared in the harbor, four English frigates, demanding the surrender of the Dutch colony to the English. Under an aristocratic governor and a failing company, the only thing to do was to surrender. Two of the "Articles of Capitulation of the Reduction of New Netherland" have to do with the church. "Article 2. All public houses shall continue for the uses which they are now for. (This included the Church in the Fort) Article 8. The Dutch here shall enjoy the liberty of their consciences in Divine Worship and church discipline."⁵

4. Magazine of the Reformed Dutch Church, Vol. III, p. 379.

5. Ecclesiastical Records of the State of New York, Vol. I, p. 557.

Here was a Dutch Church in an English Colony under the rule and owing allegiance to the Classis in Amsterdam. The church had been supported by the West India Company. Now it was found extremely difficult to raise sufficient funds to supply the bare necessities for the ministers. In 1693, Governor Fletcher, an ardent Episcopalian, procured the passage of an act which provided that each year, a certain number of vestry-men and church wardens were to be elected by the people and that, by them, the ministers were to be chosen. A tax was to be levied on all inhabitants for the support of these ministers. But this act did not receive the approval of the king until four years later, after the Reformed Church on Manhattan Island, the present (Collegiate) Reformed Protestant Dutch Church of the City of New York, had secured, from the governor and the king, the first ecclesiastical charter granted to a colony.

Now know ye, That in consideration thereof, as well as we being willing in particular favor to the pious purposes of our said loving subjects, and to secure them and their successors in the free exercises and enjoyment of all their civil and religious rights appertaining unto them in manner aforesaid as our loving subjects, and to preserve to them and their successors that liberty of worshipping God according to the constitutions and directions of the Reformed Churches in Holland, approved and established by the National Synod of Dort, have therefore thought fit, and do hereby publish, grant, ordain, and declard, That our royal will and pleasure is, that no person in communion of the said Reformed Protestant Dutch Church within our said city of New York, at any time hereafter, shall be in any way molested, punished, disquieted or called in question for any difference in opinion in matters of the Protestant religion, who do not actually disturb the civil peace of our said province; but that all and every person and persons in communion of the said Reformed Protestant Dutch Church, may, from time to time, and at all times hereafter, freely and fully have and enjoy his and their own judgments and consciences in matters of the Protestant religious concernments of the said Reformed Protestant Dutch Church, according to the Constitutions and directions aforesaid, to licentiousness and profaneness, nor to the civil injury or outward disturbance of others, any law, statute, usage, or custom of our realm of England, or of this our province to the contrary hereof in any ways notwithstanding.

The name of the church was to be "The Reformed Protestant Dutch

Church of the City of New York". . . They could modify their own rules; admit new members to the church, and increase the number of their officers. It was then declared that their right⁶ to their property was to be of the most honorable kind;

From 1696 to the outbreak of the American Revolution was a very important period in the history of the Reformed Church of America of which the (Collegiate) Reformed Protestant Dutch Church of the City of New York is a part. More ministers were needed than could be supplied by the Reformed Church of the Netherlands and, therefore, the Church in America wanted the right to ordain ministers. In 1747, a Coetus or Association of the ministers in the colonies was formed, providing for the transacting of ecclesiastical business, but acknowledging subordination to the Classis of Amsterdam. This group was denied, about one year later, the privilege of ordaining ministers. Discord amongst the ministers and elders developed and, at times, individual churches were divided. Some, grouping themselves together under the name "Conferentie", believed that the ecclesiastical authority of the mother church should be adhered to and others, retaining the name Coetus, favored an independent classis in this country. "But the Consistory of New York did not suffer in this way, for it refused to identify itself with either party."⁷ Nevertheless, John Ritzema, minister of the Church in New York, caused the consistory of the church much worry because he desired to become professor of theology in Columbia, without first referring the matter to them. The consistory of the New York Church, as well as a majority of the entire church body wanted an independent college. A college for the education of ministers

6. Manual of the Reformed Church in America, p. 79-81.

7. Brower, W. L. (Editor) Collegiate Reformed Protestant Dutch Church of the City of New York, p. 19.

for the church received a charter in 1770 (Queen's College, now Rutgers). In 1771, through the efforts of Dr. John Livingston, a minister of the New York Church, the Coetus and Conferentie met together and adopted a plan of union. They decided to abide by the doctrines of the Netherland Reformed Church and determined to license their own ministers but they would send the names of the ministers to Holland for registration. A period of transition for the church followed. The church in New York suspended services during the Revolution, resuming them in 1783. The Reformed Church of America became an independent organization with the adoption of a Constitution in 1792, which included the Articles of Dort, 1619, and explanatory articles. The plan of union of the two former groups became fixed and permanent and the church was placed in a position of respect among other denominations.

Immigration from Holland had steadily declined during this period. English speaking people were flocking to the colony and the official language was English. The younger generation of the Dutch spoke English but the older generation, only grudgingly and rather slowly, conceded the necessity of providing preaching in English. The consistory of the church in New York called the Rev. Archibald Laidlie to preach and catechize in English in 1763. Theodore Roosevelt said of this move that it,

'Arrested the decay of the Dutch Reformed Church and prevented its sharing the fate of total extinction which befell the Swedish Lutheran bodies on the Delaware, but it was not taken in time to prevent the church from falling much behind the place which it should have occupied, taking into account the numbers, intelligence, and morality of its members--for through out the colonial period the Dutch remained the largest of the many elements in New York's population.'⁸

A letter written November 8, 1827, describes the services in the Dutch Church in New York during the period from 1758-1768. The picture

8. Romig, E. F., A Report on the Work of the Churches and Chapels of the Collegiate Reformed Protestant(Dutch) Church of the City of New York, p. 4.

of an individual church is a relief after a recital of the struggle through which the group of churches was passing.

It will be a pleasing employment of a leisure hour to myself, to call to mind, and as near as I can recollect, describe the manner in which the public services of the Sanctuary, were performed, in our Dutch Church, in New York, while I resided in that city, which was from 1758 to 1768; and perhaps it may afford you, my dear Domine, if not much edification, at least some amusement to observe, in how many particulars we of the present day, deviate from the practices of our good old Dutch ancestors.

On the morning of the Sabbath, the Church bell was rung three times, at 8, 9, and at 10 o'clock, and during the tolling of the last bell, the Foresinger, after having marked the psalm to be sung, on boards hung up at each side of the pulpit, entered into his desk, and while the people were seating themselves, he thus addressed them, 'The Christian assembly will please to attend to the reading of the holy word of the Lord, as it is recorded in such a book, and such a chapter, naming them;' and when he had finished reading the chapter, he added, 'The Christian assembly will please further to attend to the reading of the holy law of the Lord, recorded in Exodus 20th, and Deuteronomy 5th.' After reading the ten commandments he proceeded to say, 'Come let us further, to the praise and honour of God, and to our mutual edification, turn to, and sing, the first verse of the rhyme of the 23d Psalm.' And generally while the psalm was singing, the Domine entered the Church, and after a short mental prayer, at the foot of the pulpit stairs, with his face covered with his hat, he ascended the pulpit. If the Domine came in late, and the Foresinger thought he had not had sufficient time to compose himself, he would, towards the close of the verse look up to the Domine, and upon a signal given, he would proceed to sing another verse; it being very rare that more than one verse was sung.

When the singing was ended, the Domine arose and made a short prayer, in nearly the following words,--'Our only help and powerful support, we expect alone from thee, the only and triune God, the Father, the Son, and the Holy Ghost, creator of the heavens, the earth, and the seas, and who keepeth faith and truth forever, Amen.' He then commenced his exordium remotum, with the Apostolic salutation, 'Grace, mercy and peace, &c' and towards the close of it, he frequently added, 'But shall I speak, and you hear, so that God may be glorified, and our souls edified, it is above all things, necessary at the commencement of our meeting, to bow the knees of our souls, and call upon Him who is Spirit, in spirit and in truth, in the following manner.'--After the prayer the Domine gave out his text in nearly the following terms: 'The words which in this hour, we have chosen as the foundation of our discourse, are written, and left us on record by the holy man of God, the prophet David, in the 23d Psalm, and more particularly contained in the first verse, when the words, being faithfully translated out of the original Hebrew, in our Netherland mother tongue, read as follows.' After a

suitable introduction, and showing the connexion of the text with the context, he proceeded to divide his subject into general heads, and to supplicate the divine blessing in a short ejaculation, and then added, 'But before we proceed we would recommend unto you the poor and necessitous whom Christ hath left in the midst of us, accompanied with a command to do good unto them.--Each of you my friends give liberally and bountifully, accordingly as God hath blessed you. Freely think if it is done from a principle of faith, that God who seeth in secret, will reward you openly, if not in this life, in that which is to come, eternally. The God and Father of all grace and mercy, incline your hands and hearts to a liberal contribution towards supplying the wants of the necessitous, and may he awaken your attention to what shall be further spoken.' During this address the Deacons stood before and facing the pulpit, each holding the staff in his hand with the bag annexed for collecting the alms.--When the sermon commenced, the Fore-singer turned the hour-glass, which stood near him in a brass frame, and if the sermon continued more than an hour, he turned the hour-glass again and set it in another place, that it might be seen that an hour had elapsed. Immediately after the sermon was ended, the Fore-singer arose, and by means of a white rod with a cleft in the end, into which the papers were put, handed to the Domine the requests of those persons who desired the prayers and thanksgivings of the Church, of prayers in cases of sickness or other afflictions, in cases of dangerous sea voyages, &c., of thanksgivings, in cases of recovery from dangerous sickness, and in cases of a safe return from sea, &c. At the receipt of these papers, and after overlooking them, the Domine addressing the Congregation said, 'As we commenced with prayer, it is our bounden duty to close with thanksgiving, remembering in our prayers, those who have requested the prayers and thanksgiving of the Church, (naming the cases in which they had been desired).' After the prayer, the Domine gave out a Psalm to be sung, saying, 'Sing to the Lord from the rhyme of the 24th Psalm and the first verse.' At the close of the service, he said, receive the blessing of the Lord, which he then pronounced, and the congregation was dismissed.

Permit me to add, that I think some of these practices of our ancestors were founded in propriety, and had a tendency to edification, and therefore ought not to have been abolished; and particularly I am of opinion, that some address ought to be made to the people when collections are made. If contributing to the necessities of the poor is a Christian virtue, and enjoined in the Scriptures, surely the duty ought to be urged upon the congregation; and the rising generation would by that means, be made acquainted with the purposes for which collections are made. While we are frequently called upon, to contribute to the funds of various benevolent societies, we hear nothing from the pulpit on the subject of giving alms to the poor.

C. The Church up to the Present.

Since the Revolutionary War, the Reformed Church in New York has had a gradual growth. As the population moved north on the Island, new churches were established. Some of the churches which were a part of the Collegiate system, withdrew, at various times, to form independent organizations. The educational policies of the group of churches of the (Collegiate) Reformed Protestant Dutch Church will be discussed, in detail later. In 1871, after considerable thought, it was deemed advisable to discontinue the practice of having the ministers rotate and, from that time on, ministers were assigned to individual churches to carry on their work.

The ruling body of the (Collegiate) Reformed Protestant Dutch Church of the City of New York was (and is today) the consistory, composed of the ministers of the various Churches with the elders and deacons. According to the Year Book of the church for 1933, ten places of worship were maintained.

Middle Church, Second Avenue and Seventh Street.
 Marble Church, Fifth Avenue and Twenty-ninth Street.
 Church of St. Nicholas, Fifth Avenue and Forty-eighth Street.
 West End Church, West End Avenue and Seventy-seventh Street.
 Fort Washington Church, One Hundred and Eighty-first Street and
 Fort Washington Avenue.
 North Church Chapel, 113 Fulton Street, (Fulton Street Prayer Meeting).
 Knox Memorial Chapel, 405-409 West Forty-first Street.
 Vermilye Chapel- Faith Mission (merged) 416 West Fifty-fourth Street.
 Sunshine Chapel, 550 West Fortieth Street.
 Bethany Memorial Church, First Avenue and Sixty-seventh Street.¹⁰

On April 1, 1931, there were 3597 active members in the (Collegiate) Reformed Protestant Dutch Church of the City of New York. In 1930, three of the individual churches made provision for foreign born groups--Middle to 136 Ukranians, Marble to 135 Armenians, Knox to 250 Waldensians, illustrating the cosmopolitan character of the church today.

10. Year Book, 1933, p, 649.

D. Conclusion.

A summary of the history of the (Collegiate) Reformed Protestant Dutch Church of the City of New York found a place each year in the Year Book.

The Church of Holland, of which the Reformed Church in America is a lineal descendant, was fully organized, A. D. 1619. She soon became distinguished for learning, soundness in the faith and practical godliness. She not only maintained a close correspondence with sister Churches, but often had the advantage of the presence of their distinguished men, since Holland was the common refuge of all the persecuted believers in Europe. Huguenots, Waldenses, Covenanters and Puritans found a safe asylum on her hospitable shores.

The Reformed Church in America (otherwise called the Dutch Reformed Church), with which the Collegiate Church is in denominational communion, has for her chief characteristics jealousy for doctrinal truth, insistence upon an educated ministry, unyielding attachment to her own views of faith and order, and a large charity for all others who hold to Jesus Christ the Head. In the community of Christian Churches she is well described by the term--a Spiritual, Liturgical and Reformed Church.

The Collegiate Church of New York is the oldest Protestant Church in America having a continuous organization.

It was fully organized A. D. 1628 in New Amsterdam, now New York, under the three orders of the Reformed Church, with its Consistory Ministers, Elders and Deacons. Jonas Michaëlius was its first minister; Peter Minuit, Colonial Governor, upon its organization became one of the Elders.

Its succession of Ministers, Elders and Deacons has been unbroken since A. D. 1628.

It received its civil charter from William III, King of England (William and Mary), in May, A. D. 1696.

The Liturgy begins to date from the Reformation Period, while the ancient Creeds--the Apostles', the Nicene and the Athanasian (Quicumque Vult)--and some other things are retained from the early Church.

Serving the Church in common, its Ministers, of course, are colleagues, and hence arose the familiar name--the Collegiate Church. For many generations its ministers officiated in rotation in the several edifices.

This Church which brought the Gospel in its purest form to

the Western Hemisphere, has for more than three centuries given
unbroken testimony for the truth and order of God's House.¹¹

CHAPTER V.

THE CHRISTIAN EDUCATION OF CHILDREN AND YOUTH IN THE (COLLEGIATE)
REFORMED PROTESTANT DUTCH CHURCH OF THE CITY OF NEW YORK UP TO THE
ESTABLISHMENT OF THE SUNDAY SCHOOLS IN 1816.

CHAPTER V. THE CHRISTIAN EDUCATION OF CHILDREN AND YOUTH IN THE
(COLLEGIATE) REFORMED PROTESTANT DUTCH CHURCH OF THE CITY OF NEW YORK
UP TO THE ESTABLISHMENT OF THE SUNDAY SCHOOLS IN 1816.

According to the Articles of Dort, there was provision for a three-fold system of education under the jurisdiction of the parents, the school and the church. This system was followed by the Dutch on Manhattan Island.

A. The Work of the Parents.

The parents were to teach their households the principles of the Christian religion and to encourage their attendance at Public Worship with them. The children were to give a report of the sermon to the parents. The parents were to select certain passages of scripture for memorization and to prepare the children for attendance at the catechetical classes by hearing the answers to the questions. The parents were to do two things, primarily, to help to lead the children to the Christian life,

1. By example,
2. By assisting the church and the school in carrying out their duties.

If the Christian parents did not attend to their duties in this matter, they were admonished by the minister, and as a last resort, were censured by the Consistory.

Information as to the success of the parents in carrying out their part of this important work is scarce. The children did attend church with the schoolmaster and it would be enlightening to read some reports,

if available, on the sermons, given by the children to their parents.

The importance of this work of the parents had to be impressed upon them and suggestions for helping them would be appreciated.

An old book, published in 1763, was prepared for this reason. The title page is very interesting.

System containing the Principles of the Christian Religion Suitable to the Heidelberg Catechism; by Plain Questions and Answers.

Useful for the information of all Persons in the true Confession of Faith; and necessary towards their Preparation for that awful and solemn Ordinance, the Lord's Supper.

To which is prefixed

A particular address to Parents in general. Showing the Relation they stand under to their Children, to instruct them in the Principles of the Christian Religion.

And, to which is added,

An application upon the whole Systems.

By Lambertus De Ronde

Minister of the Protestant Dutch Church at New York, New York.

Printed by H. Gaine, at the Bible and Crown, in Hanover Square

L.

MDCC, LXIII

The author of this book was one of the ministers of the (Collegiate) Reformed Protestant Dutch Church and the book must have had a circulation among the parents of the children whose Christian education is under consideration. In part of the introduction, addressed to the reader, in all probability the parents, the purpose of the book is stated.

"That vain youth may be stirred up to forsake the foolish and to go

1. De Ronde, L., System containing the Principles of the Christian Religion Suitable to the Heidelberg Catechism; by Plain Questions and Answers, Title Page.

in the Way of Understanding, Prov. 1X. That they may learn to know, to love, and experience by themselves, the Sweetness and Excellency of the Truth of Christ our dear Saviour, chusing with Mary, that good Part, which shall not be taken away from them. Luc.X" ²

Dominie De Ronde's address to the parents clearly states that the duty of the parents was to lead the children to know Jesus Christ.

It is therefore not enough to provide for them, so as we find in Scripture, to be our Duty, 1 Tim. v.8, II Cor. XII, 14. And natural Affection and Reason teaches us; but we must also learn them to know and serve God rightly, that they may not perish, but be saved for ever; or even as new-born Babes are with their Mother's Milk nourished, they also must be nourished with the sincere Milk of the Word, that they may grow thereby and from Babes and Sucklings they may attain Strength for the Honour and Service of the Lord----

Therefore let the Thoughts of the everlasting Ruin of your Children by Negligence, provoke you to instruct them, and consider the Arguments, which I shall make use of to convince you: yea, which I hope God may impress upon your Minds.

Think that they are created to serve and glorify such a holy and supream Being, to be his Property with Soul and Body, and not of any others;----- . How scandalous then is it to take them (through a careless Education) from their Proprietor, and let them be a Prey for the Devil and the World!

But are you not more cruel Murderers of your own Children, if you do not take Care of their immortal Souls, and that they may be educated in the Fear of God, by which they may be snatched away from the Paths of Hell.

Consider then, Parents, that your Love towards your Children not only consists, in providing for them, as far as they can live happily in this temporal Life, yet more, than that, the greatest Love you can show to them, is, when you endeavour to lead them unto their Redemption in Jesus Christ, out of their everlasting Ruin, and to practice all such means, by which they can be instructed in the true Principles of the pure Doctrine and Fear of the Lord.³

The first question in this System was, "What is Religion?" The answer given was, "It is a Method to know and serve God rightly, according

2. De Ronde, L., System containing the Principles of the Christian Religion suitable to the Heidelberg Catechism; by Plain Questions and Answers, p.III.

3. Ibid., Address to Parents, p.1.

to his Word; with expectation of Grace and Salvation in Jesus Christ."⁴
 Questions on the questions of the Heidelberg Catechism followed.

Unlike today, the parents' part in the program of Christian education was clearly defined. The cooperation of the parents was needed for the successful accomplishment of the work of the church and the school.

B. The School of the (Collegiate) Reformed Protestant Dutch Church of the City of New York, the Second Factor in the Program of Christian Education.

It is with a sense of pride that the Collegiate School states that "to be the oldest school in the country is a great honor, and a tremendous responsibility."⁵ This school celebrated its three hundredth anniversary in 1933, according to its records, but Dr. W. H. Kilpatrick fixed the date of establishment in 1638 when the first official mention of Adam Roelandson as the first schoolmaster was made.

Instructions, and letter of Credential for schoolmasters going to the East or West Indies or elsewhere were drawn up by the Deputies (Permanent Executive Committee of the Classis of Amsterdam, having special charge of the Colonial Churches in all parts of the world) on June 7, 1636.

Whereas, it is well understood by the Hon. Directors of the N. N. Company, that nothing is more important for the well-being of men, of whatever station, than that they should be taken care of from the very beginning, by keeping them under the eye and supervision of the Schoolmaster, and in the exercises of the school, that they may derive from such instruction the means necessary for their support, in all the stations and callings of life: and

Inasmuch as, also, upon these exercises, both the glory of God

4. De Ronde, L., op. cit., p.1.

5. Annual Catalogue of Collegiate School for Boys, 1933, p.9.

and the salvation of men are not a little dependent; and such exercises are deemed expedient both for the welfare of their Company, as well as for the individuals employed therein; and also that their ships, besides the other officers, may also be provided with Schoolmasters: and

Inasmuch as the by these, by the name of N. N. has offered his services, in this capacity, to the Committee on Ecclesiastical Affairs of the said Company, and which Committee is specially charged therewith by the Classis of Amsterdam: and the said Classis having previously inquired as to this individual, and by examination have ascertained his fitness and experience for such a position; that on the report rendered by the said Classis, and with the approbation and consent of the said Hon. Directors, he has been appointed Schoolmaster, and sent in such capacity to N....N..... with these specific instructions, to wit:

He is to instruct the youth, both on shipboard and on land, in reading, writing, ciphering, and arithmetic, with all zeal and diligence: he is also to implant the fundamental principles of the true Christian Religion and salvation, by means of catechizing: he is to teach them the customary Forms of Prayers, and also to accustom them to pray: he is to give heed to their manners, and bring these as far as possible to modesty and propriety: and to this end, he is to maintain good discipline and order, and further to do all that is required of a good, diligent and faithful Schoolmaster.

And inasmuch as N....N..... is directed to conduct himself in this office according to these instructions, and he, on his part, has promised to do, as well as to set a good example before youth and others: Therefore, these open letters, both Credentials and Instructions, are given him upon his sailing, to serve him as may be found necessary.⁶

The schoolmasters had to pass an examination, as in the Netherlands, and the course of study was prescribed. The Classis of Amsterdam was abiding by the Articles of Dort, 1619. The content of the courses was to be religious material whenever possible. Catechizing was a very important item on the program but, by 1664, the public catechizing of children had grown into disuse. "In view of the beneficial results accruing from it, both to the children and the Church, the immediate revival of this good custom is greatly to be desired."⁷ This task was assigned to the schoolmaster by the following ordinance, dated March 17,

6. Ecclesiastical Records of the State of New York, Vol. 1, p. 97-98.

7. Dunshee, H. W., History of the School of the Collegiate Reformed Dutch Church, p. 30.

1664, drawn up by the Director-General and council in Amsterdam, New Netherland.

Whereas it is highly necessary and of great consequence that the youth, from their childhood, is well instructed in reading, writing and arithmetic, and principally in the principles and fundamentals of the Christian religion, in conformity to the lesson of that wise King Solomon, 'Learn the youth the first principles, and as he grows old, he shall then not deviate from it;' so that in time such men may arise from it, who may be able to serve their country in Church or in State; which being seriously considered by the Director-General and Council in New Netherland, as the number of children by God's merciful blessing has considerably increased, they have deemed necessary, so that such an useful and to our (us) God agreeable concern may be more effectually promoted, to recommend the present schoolmaster, and to command him, so as it is done by this, that they (Pietersen, the Principal, and Van Hobooken, of the branch school on the Bouwery) on Wednesday, before the beginning of the sermon, with the children entrusted to their care, shall appear in the church to examine, after the close of the sermon, each of them his own scholars, in the presence of the reverend ministers and elders who may there be present, what they, in the course of the week, do remember of the Christian commands and catechism, and what progress they have made; after which the children shall be allowed a decent recreation.⁸

The school was the joint concern of the church and state during this first period in its history. It was the schoolmaster's accepted duty to teach religion through the catechism. Religious non-conformity was disliked by the Dutch and the church used its influence to do away with this by controlling the course of instruction in the school. The civil authorities chose the schoolmaster, generally upon ecclesiastical recommendation, and paid his salary. The schoolmaster had the privilege of receiving pay scholars in addition to the poor ones.

After the surrender of New Amsterdam to the English, the civil authorities had nothing to do with the school and the revenue for the maintenance of the school had to be met by the Consistory, but how, it is not known. The expenses were not very great, for, the greatest

8. Ecclesiastical Records of the State of New York, Vol. 1, p. 542.

number of children in the school at any one period, prior to the Revolutionary War, was thirty, without those who paid.

Most of the early records of the school are concerned with the employment of schoolmasters. In 1726, the Consistory engaged a schoolmaster whose contract is known.

By the terms of the contract made with him the school was to be in session--in summer, from 9 o'clock to 11 in the morning, and in winter, from half-past 9 to half-past 12; and, through the year, from 1 to 5 in the afternoon.

On festival days he was to be free, with the knowledge and approval of Consistory; also on Fridays, when there was to be a trial sermon, and on Wednesdays and Saturdays in the afternoon according to custom.

The school was to be opened and closed with prayer and singing, and the children, according to their capacity, were to be taught to spell and read and write and cipher, and also the usual prayers in the catechism.

On Saturday morning they were to be prepared to repeat to the Minister the Lord's-Day portion in the catechism, which was to be subject of discourse the following day, so as to be able to recite it in the church.

Every Monday the scholars were to be publicly catechised--and on Wednesdays, when there was preaching, he and the scholars were to come to church in a body.

The children were to be examined in their studies, four times a year, in the presence of the Consistory or a committee thereof.

None but edifying and orthodox text books were to be used, such as would meet with the approbation of the Reverend Consistory.

If ten of the scholars, or less (of seven years of age or upwards), were unable to pay for their instruction, the Consistory guaranteed to pay the schoolmaster, annually, nine pounds, New York currency. If there were more than ten he was to receive pay in the same proportion.

The children went to church in a group, led by the schoolmaster who had prepared them for their part in the Services. At the appointment of the schoolmaster in 1726, the following declaration was made

and read to the parents at the morning service on January 9, 1726.

Since we all, under Divine Providence, are subjects of his Royal Majesty, George, the King of Great Britian, our most gracious Sovereign, and we are living in a Province where the English language is the common language of the inhabitants; there cannot but be a general agreement by each and all of us that it is very necessary to be versed in this common language of the people, in order properly to carry on one's temporal calling.

Herewith, also all who belong to the Low Dutch Reformed Church, and have any regard for God, and prefer the worship of the Low Dutch Reformed Church, cannot but see and acknowledge that every one, be he who it may, must regard it as urgently necessary that since the practice of the Low Dutch Reformed worship, and attendance upon the public exercise of the same, and the devout hearing of pious sermons in the Dutch language, furnish the only hope, under the co-operation of God's Spirit, from time to time, of advancing in the knowledge of the truth, which is according to godliness, to their comfort and salvation, it is equally necessary for them to be versed in the language in which God's worship is conducted and exercised.

What, therefore, can any esteem more fit and proper than that they who are not ashamed to belong to a Church and congregation, where the true doctrine of comfort in life and in death is preached in the clearest and most powerful manner, in the Low Dutch tongue, according to the decrees of the National Synod at Dordrecht, etc., in order to progress in the right knowledge of God's word and the practice of true piety, as we are forgiven by the Most High in Christ, through his Spirit, should cause their children from their youth up to be instructed in the Low Dutch tongue, and not neglect any opportunity for gaining this end.

Therefore, the acting Consistory, having, after calling on God's name, taking the whole weighty subject into mature consideration, have unanimously resolved to appoint Mr. Barent de Foreest, Schoolmaster, under their own supervision, and his pledge to obey strictly all such orders as shall be judged necessary for the advancement of the youth in the Netherlandish tongue, and in the first principles of the Christian religion, and in writing and ciphering. And they have likewise thought proper to make known to the Christian congregation this their resolution under these circumstances.

So that your children, whom you may please to send there for instruction, shall be diligently cared for, without omission save in cases of extreme necessity; to which Mr. De Foreest has pledged and bound himself to the Rev. Consistory according to articles prepared for that purpose.

Meanwhile, we, Ministers, Elders, etc., have willingly taken it upon ourselves to see that your reasonable expectations may be

satisfied so far as possible in respect to the proper instruction of your children, not only in reading and writing but also in the usual prayers and in the Catechism.

For which purpose Mr. De Foreest will every week appear with all the children at the public catechising in order that they may be examined as to their proficiency. He will, also, whenever there is preaching on Wednesday, come to church with all the children.

Herewith are the Christian congregation also informed, in respect to those among us who are unable to pay the money required for the teaching of their children, from 7 years of age and upward, that they have only to repair to Mr. De Foreest, who will confer with them and receive their children according to the order which he has already received or shall still further receive from the Rev. Consistory.

The design is the instruction of the youth and the arousing of the adults to this matter in order to the further propagation of Christ's Kingdom among us, for God's honor and our salvation. This, then, being the only object sought, it is our friendly request that you may take to heart its importance that one may serve as an example to another and the prompt stir up the slothful. And we with our children will, as members of the true Christian Church, steadfastly serve God and his Son, Jesus Christ, in faith and love.

So that our congregation shall not diminish, but daily increase more and more, like God's people, over the whole earth.

So that even Babylon may fall and the fullness of the Gentiles come in and all Israel be saved, and we altogether receive hereafter the end of our faith in eternal glory. Amen.¹⁰

The parents were encouraged to support the school of the church in order to have their children instructed in Christian truth. It seems probable from this declaration that both boys and girls were accepted.

Oftentimes, the schoolmaster had to be more than a schoolmaster. In 1733, a letter was addressed to a candidate for the position of schoolmaster which contained the following.

That is, to express our intention still further--
1st. To exercise the function of Clerk and Foresinger on all occasions of public worship, both in preaching and in catechising, which now is done on Wednesday mornings.

10. Dunshee, H. W., op. cit., p. 40-41.

2d. Especially, do the Consistory expect you to be active and diligent in keeping the school, since nothing is more necessary for those who belong to our congregation; and in that case, there is no doubt that several others will send their children to you to be taught reading, writing, ciphering, and also the principles of the true Reformed religion, and the Rev. Consistory will secure you, from time to time, at least twelve children from the poor, with payment thereof (presently to be stated), that you may teach them, as all other children in your school, according to their capacity, to read, write, and cipher, the usual prayers and the Heidelberg Catechism; and, further, in your school keeping, and the use of books therein, you are to act in all respects as the Consistory shall judge to be most useful, with such additions or alterations as experience shall show to be best.

3d. As each one of the Schoolmasters has had the duty of Visitor of the Sick, so you are to make no piteous scruples concerning the service (however weighty in itself), but render as the Ministers shall orally direct you.

4th. To keep the books of Consistory legibly.¹¹

In all documents the importance of the teaching of the catechism was emphasized.

As late as 1755, it was difficult for the consistory to secure a schoolmaster in the colony. A letter was sent to a man in Holland, requesting him to recommend a schoolmaster who fulfilled the following requirements.

Respected Sirs: The Consistory of the Dutch Reformed Church in the city of New York, encouraged by the recommendation of Mr. Cornelious Clopper, Jr., who is acquainted with you, take the liberty to send you this letter, requesting you, as being able and willing, to aid us in the matter proposed. Our congregation has for some time been destitute of a capable schoolmaster and chorister, to the evident injury of our youth and the cause of religion; the Consistory have finally resolved to incur the trouble and expense of procuring one from Holland; and for such beseech your most friendly help and support, and offer such emoluments as will be nearly double of what has been before enjoyed by any one in that capacity. This is the strongest evidence of our ardent desire to obtain a worthy person, who shall fulfill our expectations, and discharge the duties of his station to satisfaction.

The requisites which the Consistory desire in the person whom you may be so good as to procure for us, are:

11. Dunshee, H. W., op. cit., p. 43.

First, That he be a person of suitable qualifications to officiate as schoolmaster and chorister, possessing a knowledge of music, a good voice, so as to be heard; and aptitude to teach others the science, and that he should be a good reader, writer and arithmetician.

Second, That he should be of the Reformed religion, a member of the Church, bringing with him testimonials of his Christian character and conduct.

Third, That, whether married or unmarried, he be not under twenty-five, nor over thirty-five.¹²

It was not until 1773, that the Consistory deemed it necessary to secure a schoolmaster who could teach in the English as well as the Dutch language. When the call was extended to the schoolmaster who fulfilled the new requirement as well as the others, a statement of his salary was included.

Call of the Consistory of the Dutch Reformed Church of New York on Mr. Peter van Steenburgh, at present schoolmaster at Flatbush on Long Island. (March 20, 1773)

On account of the death of Mr. Nicholas Welp, schoolmaster of the Dutch Congregation in New York, the school is broken up. On this account the children of the poor of our Congregation are destitute of the necessary instruction. Also daily experience teaches us that the English language in this land is gaining such prevalence that the Dutch language is continually diminishing, and is going out of use. The Consistory of New York, therefore, have deemed it proper to call a person who is qualified to instruct and educate the children in the English as well as the Dutch language. This will open the way to induce the children of the poor of our congregation to receive instruction in the language which they or their parents may choose. The Consistory having had many favorable testimonials of your gifts and qualifications, and also having seen some proofs thereof, have unanimously agreed that you were a proper person to whom a call should be presented. Learning also that you are favorably disposed to undertake the service of schoolmaster, if an adequate support should be given, they have resolved to make a call upon you, and they humbly do call you to instruct the children of the poor of our congregation, to the number hereafter named, both in the English and Dutch languages, as may be required, and to teach them reading, writing and arithmetic; also the questions in the Heidelberg Catechism or such other as is conformable to the doctrine of our Dutch Church. The scholars are to be instructed and exercised therein at least once a week. The school is to be opened every morning and also closed, with prayer, in order that everything maybe con-

ducted with order and to edification, and prove a good example to all present. We promise to pay you for the service thus rendered:

First; For the instruction of thirty poor children in the Dutch or English language, as above stated, in reading, writing and arithmetic, the fourth part of which shall be paid every three months, 60 pounds.

Second, Firewood for one year, 8 pounds.

Third, Books, paper, ink quills, etc. for one year, 5 pounds.

Fourth, For taking care of and cleaning the Consistory and Catechizing Chambers and the making of fires and lighting candles when required, 8 pounds.

N. B. The wood and candles for the said Chamber shall be furnished by the Deacons.

Fifth, For your encouragement, you shall have a dwelling house and garden free, and also a good room for the school.

Sixth, It shall be allowed to you to instruct as many other children as may offer themselves to you, but not beyond the number of thirty, and also to keep an evening school.

This our agreement with you, shall, according to your request, be for one year, reckoning from the first day of June next. If, then it shall not be agreeable to you to continue longer our schoolmaster, you shall be bound to give notice to Consistory, three months before the expiration of your labors, that they may during that time, provide another teacher. But if, then, the Consistory should be satisfied with your instruction and service and be desirous that you should longer continue our schoolmaster, farther stipulations may be made.¹³

It was under the leadership of Mr. Van Steenburgh that the school was forced to close because of the Revolutionary War. At the end of the war, he was reappointed schoolmaster.

Not much is known of the equipment of the school in these early periods. In an inventory of the estate of Abraham de la Noy, who was schoolmaster from 1682-1702, the following list of books was included, which, no doubt, had been used in the school:

6 books of Evangelists
 9 historical schoolbooks
 10 books of Cortimus
 14 catechism books
 32 song books
 13 books of Golden Trumpets.¹⁴

The song book contained metrical psalms. The religious content of the

13. Ecclesiastical Records of the State of New York, Vol. VI, p. 4261.

14. Kilpatrick, W. H., The Dutch Schools of New Netherlands and Colonial New York, p. 225.

subjects taught is manifested here.

In 1812, common schools were established in the city by the Free School Society. Nevertheless, poor children whose parents were members of the (Collegiate) Reformed Protestant Dutch Church of the City of New York, had the privilege of attending the church school which, since 1809, was solely for them and not for pay scholars.

The Teacher's Annual Report to Consistory, March 12, 1818 set forth the attainments of the children at this time.

'The school consists of 100 scholars, viz, 76 boys and 24 girls. Of these, 24 boys and 8 girls read in the Old Testament, and 17 boys and 11 girls, in the New Testament; the remaining 15 boys and 5 girls write on sand-tables, and read in the Child's Instructor and Spelling Book; 48 boys and 12 girls are in arithmetic; 5 of the boys have been through Vulgar and Decimal Fractions, and are now in Interest. The second class consists of 10 in the Rule of Three. The third class, of 10 in Reduction. The fourth class, of 19 in Compound Addition; 7 of the girls have been through Practice, and 6 more are in Compound Addition; 43 boys and 12 girls recite a new section of the Heidelberg Catechism every week; 31 boys and 10 girls study the Shorter Catechism, and every week commit a portion thereof to memory, according to their several capacities; 24 of the children can recite the Heidelberg Catechism throughout.¹⁵

After the establishment of the Sunday Schools, the greater part of the program of Christian Education was transferred to the teachers of these institutions. The Collegiate School continued to serve the few. There were four outstanding characteristics in the program of Christian Education carried on by the school, namely, religious subject matter had to be memorized, psalms were learned for Sunday Services, attendance of school children at the church services in a body under the leadership of the schoolmaster, and the public catechizing of school children. In 1847, the children were permitted to attend the church nearest to their home.

15. Dunshee, H. W., op. cit., p. 75.

C. The Work of the Minister in the Program of Christian Education.

According to the Articles of Dort, the duties of the minister, to further the Christian Education of the children, were the visitation of the schools to inspect the teaching of the catechism and other religious work and to question the children, the preaching on the catechism, and the teaching of the catechism to the older children. The objective of the minister's duties was clearly defined in the Explanatory Article, 1792, of the Constitution of the Reformed Church in America.

Article LXI

Great attention shall always be paid by all the Ministers of the gospel to the instruction of youth and others, in their respective congregations, in order to prepare them to make a confession of their faith, and from proper principles and right views, as members in full communion, to approach the Lord's Table. If any minister shall habitually neglect to catechise the children and youth of his congregation, it shall be the duty of the Elders to urge him to it; and if he shall without a sufficient reason, notwithstanding the remonstrance of his Elders, continue to neglect the same for one whole year, he shall be reported by his Elders to the Classis; that measure may be taken to oblige him to fulfill what the Reformed Dutch Church has always considered, a very important part of the ministerial duty.¹⁷

The thoroughness with which one minister in the (Collegiate) Reformed Protestant Dutch Church of the City of New York performed his duty was made known in the following extract which Dominie De Selyns, minister from 1682 to 1701, sent to the classis concerning 44 boys and 21 girls who "had learned and repeated or were ready to repeat publicly, freely, and without missing, all the psalms, hymns and prayers in rhyme, in the presence of the consistory and of many church members."¹⁸ De Selyns was a busy man. He preached three times a week and catechised the children on Sunday evenings.

17. A Digest of Synodical Legislation of the Reformed Church in America, p. LXVI

18. Ecclesiastical Records of the State of New York, Vol.II, p. 1233.

In 1765, a catechism was translated, from the Dutch, for use in the
(Collegiate) Reformed Dutch Church of the City of New York.

Specimen of Divine Truths
Fitted for the Use of those, of various Capacities who
desire to prepare themselves for a due
Confession of their Faith.
By the Rev. A. Hellenbroeck
Late Minister of the Gospel at Rotterdam

Translated from the Dutch, for the Use of the
Reformed Protestant Dutch Church, of the City of New York,
New York.

Printed by John Holt, opposite the Exchange.

MDCCLXV

1 7 6 5

19

This book was used, evidently, by the minister and the children
at the catechetical classes. The preface gives an interesting descrip-
tion of method, procedure, and hints for studying.

Preface of the Author
Dearly Beloved.

I

Forasmuch as your whole Devotion ought to be spiritual, so must
likewise this salutary Work of Catechizing; and because this is
done by many with so little, yea, without any Spirituality, we
desire to give you some brief directions how you are to behave in a
becoming Manner, as in the Sight of God, before, at, and after
catechizing; praying that the Lord will enable you to apprehend,
desire, and practise the same.

II

In the first Place, your Views ought to be pure; to learn to
know, to obey and glorify God, to edify one another, and to further
your own Salvation, (which we hope you may have good Grounds to
Expect) let the Frame of your Hearts be Humble, and seek to be
convinced of your natural Ignorance, and Instability in Spiritual
Things.

Let this fill you with an holy Shame, and excite in you a true
Desire to be delivered from these Things, and to be conformable to
the Image of God in true Wisdom, be ye therefore subject to this
Way of Instruction, and to the Discretion of your Minister in Respect
to his Orders and Directions, for those who learn, ought by all Means
to be obedient herein, according to Heb. 13, 17. 'Obey them that have
the Rule over you, and submit yourselves;' And that, our Lord would
have done, in Respect even to the Pharisees and Scribes, Matt. 23.3
'All therefore whatever they bid you, that observe and do.'

Heart
III

Furthermore, you are several Ways to prepare yourselves; above all Things draw nigh to God in Prayer, and therein let your Desires be in the following Order: That besides the Things before mentioned, the Lord may give you a clear Understanding to comprehend Matters; a sanctified Judgement to value them; a strong Memory, to remember them; and an unwearied Desire and Diligence, to improve therein; a settled Attention, to understand the Questions and Answers; a ready Utterance, with other Qualifications, in order to express Matters according to the Truth and Worth thereof; as likewise, the Guidance of the Holy Spirit, to apprehend the Excellence and Glory of those Things; and finally that the Lord may incline and move your Hearts, agreeable to the Subject treated on. Endeavor to learn some short and comprehensive Book of Instruction by Heart, which may afterwards serve as a Foundation for farther Instruction.

Learn also to get perfectly by Heart, the most necessary Passages of Scripture; in your Preparations, use yourself to get a distinct apprehension in your Understanding and Memory, of the Things you are to answer; and to the End study a little upon each Matter: make it your practise to meditate upon them, so that when you come to catechise, you may know what you understand, and what not, and to what you are more particularly to give Attention; hence, it will appear, that you have not learned to repeat it without Understanding.

Let him that hath made some Progress, read another Book on the same subject; but in reading other Books keep this Rule, that you read not many Books, but read one Book often; being thus prepared, go out with a dependent Heart, trusting in the Lord; and to this End, maintain continually on your Mind, a lively Sense of this, viz. That without the Divine Assistance, you will not be fit for any Word or Duty; but that with this Assistance, you shall enjoy all those required Qualifications, and their Effects.

IV

Expecting thus the Favor of the Lord, go to the Place of Catechizing, with a Mind ready and desirous to make Profession; and give Account as in the Presence of God, of the Knowledge the Lord hath given you; yea, with a Design by these Means, to advance in Knowledge and Sanctification.

Being there, let Gravity be so conspicuous in your whole Deportment, that others may observe that the Presence of God, and the Weight of his Divine Truths, impress your Soul.

And offer both Soul and Body to the Lord, solemnly desiring, that the Lord may so dispose and govern thee, as may be most to his glory and thy Salvation.

V

Beware of interrupting, contradicting, or cross-questioning thy Minister; lest thou should seem to pretend to be his Master, or through thy Self-Conceit, endeavor to bring his Person and Service into Disrespect.

But endeavour carefully to attend to his Questions, to understand them, and when he hath propounded the Question, then answer; but when the Minister begins to speak again, you must be silent, and not continue speaking with him.

In regard to the Manner of thy Expression, take Heed of Affectation, of speaking inarticulately or heedlessly; but on the contrary, take Care to speak with a Voice sufficiently loud and clear, so that not only the Minister and the Person speaking, but all present, may understand; every one speaking in his natural Tone of Voice, tho' with Reverence, flow, and grave, according to the Nature and Weight of the Matter.

VI

This being in general, we are further to notice, how you are to behave in several Circumstances; and first, when you are questioned, and God enables you to answer; acknowledge that it is from him, and in Humility render him Thanks for the same; but if you have not answered well, be not discouraged, and don't resolve to cease catechizing; but remember that you come to that Duty not as one who knoweth every Thing, but as a Learner, who desired to know these Things; be not altogether silent, that wastes Time, makes the Minister concerned, and seems to reflect upon the Importance of the Question; but say, either that you know it not, or what you apprehend to be the meaning; and show your Desire of receiving Information from the Minister; in Respect to God, acknowledge your Ignorance and your Obligation to know those Things; Pray for the Forgiveness of the Sins of Ignorance, and for Increase of true Wisdom.

Endeavor to quicken your Heart in the Use of Means for further Instruction, endeavor to understand what the Minister says in explaining the Subject, thank God for his Goodness in sending you such a Minister or Ministers, by whose Means the Lord is pleased to teach you that which you know not, and yet necessarily must know: and endeavor for the Future, better to prepare thyself.

VII

When others are questioned, think not then what you shall be asked, but rather what would I have answered thereon, and endeavour to understand what is said in Explication thereof; if others know that, do not envy them, but thank God for the Gifts and Wisdom bestowed on them, and desire to be equal to them.

If they know it not, do not despise or ridicule them; don't boast not exalt thyself, least the Lord also put thee to Silence or Confusion, when thou answerest; but pray for the^m, that God may grant them more Light, Desire, Memory, Boldness, and Ability; and animate them and encourage them hereto, as much as in you lies.

VIII

Finally, Catechizing being finished, here also the end must crown the Work.

Let Pride and Vanity be far from thee, it is very unbecoming that young People should come from such Exercise as from a vain idle Place, Entertaining themselves with laughing, and in this laughing, and sporting, exalting themselves and despising others, repeating what they themselves knew or did not know, speaking thereof in a disrespectful Manner; so that such People show their own Folly, and prevent the Freedom of others.

But on the Contrary, let Sobriety and Gravity be your Ornaments; go alone or with one another to your Houses, ponder on the subject you have heard, search as in the Divine Presence, how you have behaved at Catechizing. Be not content that your Ears only have heard, but endeavour after an hearty Experience of those Things.

Thank God for what you have had an Opportunity of **hearing**, and speaking; endeavour to preserve it in thy Heart and Memory, yea, even on Paper, in order to make use thereof occasionally; to that End, pray God for the Grace of his Holy Spirit, to preserve and bring those Things to your Remembrance.

IX

And above all, it is thy Duty to show, that those Truths you have made Profession of, do not consist in Words but in Power; and that, in an Holy Conversation, forasmuch as it is a Doctrine leading to Godliness.

Speak not of these Things only in the Catechize, but let Heart and Mouth be filled therewith, in Order also to speak thereof-- at every Opportunity; seek to be an example to others in Doctrine, Rebuking, Direction, Comforting and Sanctification.

Thus beloved Learner, we have set before you some of those Matters, which you are to practise in regard to Catchizing; may God enable you to practise this Duty to his Glory, to the Ornament²⁰ of his Church, Edification of Others, and to thine own Salvation.

The table of contents of the catechism gives a view of the material covered and chapter one illustrates the manner of treatment of the various topics.

The Contents.

1. Of the Knowledge of God
2. Of the Scriptures
3. Of God
4. Of God's Decrees
5. Of the Counsel of Peace
6. Of Creation
7. Of Providence
8. Of the Covenant Works
9. Of the Image of God
10. Of Sin
11. Of the Covenant of Grace
12. Of the Mediator of the Covenant
13. Of Vocation or Calling
14. Of the Church
15. Of Justification
16. Of Faith
17. Of Sanctification of Good Works
18. Of the Law of God
19. Of Prayer
20. Of the Sacraments
21. Of Man's latter End

Chapter 1. Of the Knowledge of God.

1. Quest. Whence do we know that there is a God?

20. H ellenbroeck, A., op. cit., p. III-VIII

Answer, From Nature and the Scriptures.

2. Of how many Sorts is the Knowledge of God from Nature?

Ans., Of two Sorts; 1. An internal or innate, 2. An external or acquired Knowledge.

3. What is the eternal or innate Knowledge?

A. That which is natural in the Hearts of all men Rom. 1. 19. Because that which may be known of God is manifest in them, for God hath shewed it unto them.

4. How can there be such an innate Knowledge, since there are Fools who say in there Hearts there is no God? Ps. 14: 1.

A. It is wishing rather than believing that there is no God.

5. What is the external or acquired Knowledge?

A. It is that which we learn from Creatures, without us, Ps. 19.1,2. The Heavens declare the Glory of God, and the Firmament showeth his Handy-Work. Day unto Day uttereth Speech, and Night unto Night showeth Knowledge.

6. How can we conclude from the Creatures, that there must be a God?

A. Because they cannot be; nor exist of themselves, but must necessarily be created, and continually upheld by God. Job 12.9. Who, knoweth not in all these, that the Hand of the Lord hath wrought this.

7. Is this Knowledge sufficient to Salvation?

A. No.

8. Why not?

A. Because we thereby cannot know Christ.

9. Is the Knowledge of Christ so necessary to Salvation?

A. Yes, John 17.3. This is eternal Life that they might know thee the only true God, and Jesus Christ whom thou hast sent.

10. Whence must we attain this saving Knowledge?

A. From the Scriptures. "Peter 1. 19. We have also a more sure Word of Prophecy; whereunto ye do well that ye take Heed, as unto a light shining in a dark Place, until the Day dawn, and the Day star arise in your Heart. 21

The minister's part in the program of religious education was to catechize, to preach on the catechism and to be a good example for the children.

D. Conclusion.

The parents, schoolmasters, and ministers worked together to educate the children in the principles of the Christian religion. The memorization of the catechism had a major part in the program. Parents, schoolmasters, and ministers were to be examples of Christian living to the children. The object of all religious training was to lead the children to accept Jesus Christ as their Saviour.

CHAPTER VI.

CHRISTIAN EDUCATION IN THE CHURCHES OF THE (COLLEGIATE) REFORMED
PROTESTANT DUTCH CHURCH IN THE CITY OF NEW YORK SINCE THE ESTABLISH-
MENT OF SUNDAY SCHOOLS IN NEW YORK IN 1816.

CHAPTER VI. CHRISTIAN EDUCATION IN THE CHURCHES OF THE (COLLEGIATE)
REFORMED PROTESTANT DUTCH CHURCH IN THE CITY OF NEW YORK SINCE THE
ESTABLISHMENT OF SUNDAY SCHOOLS IN NEW YORK IN 1816.

Introduction:

This chapter will be divided into two main sections. The first division will be concerned with the Sunday Schools, during the period 1816-1934, and the second will concern itself with all other agencies for the development of Christian children and youth in the churches of the (Collegiate) Reformed Protestant Dutch Church of the City of New York.

The history of the Sunday School movement will be divided into three sections. The first section will deal with the Sunday School from its beginning up to 1832 when the first annual written report of the school of the Church is obtainable. Second, the period from 1832 to 1880 will be considered, using the "Christian Intelligencer", the magazine of the Reformed Dutch Church of America, since 1830, as a reference. And, finally, the period from 1880 to the present will be discussed with the Year Books of the (Collegiate) Reformed Protestant Dutch Church of the City of New York as the main source of information.

Not much material concerning the week day activities and other agencies is obtainable before the publication of the year books.

A. The Sunday School Movement.

1. From 1816 to 1832.

In 1812, when free schools were established in New York, provision was made for catechetical instruction in the respective churches of the children on a week day afternoon, and for attendance at church service on Sunday mornings. This practice was discontinued in 1816 because of "the wide extension of the free schools and the establishment this year of Sunday Schools to which excellent institutions they thereafter commended their pupils."¹

Due to the inaccessability of the official records of the (Collegiate) Reformed Protestant Dutch Church of the City of New York and the lack of response to an inquiry, the exact date of the founding of the first Sunday School in the church is unobtainable. Since the church participated in the project mentioned above, it seems probable that a Sunday School was established soon thereafter. The earliest information obtainable on Sunday Schools was secured from a pamphlet, published in 1821, "with a view to cheer the hearts" of Sunday School Teachers and "to exact a more general interest in the cause of Sabbath Schools."² This pamphlet was distributed to the teachers of the Female Sunday School Union of New York, and, since in 1827, at the dissolution of this group mention was made of the formation of a Female Independent Sabbath School Association of which the female Sabbath School of the Reformed Dutch Collegiate Church was a part, it seems probable that this was read and followed by the teachers of the Collegiate Sabbath School. Because of the fact that this is the earliest material and that it gives an insight into conditions, "Hints" will be

1. Dunshee, H. W., School of the Collegiate Dutch Church., p. 75.

2. Sunday School Facts, Titlepage.

quoted in full.

Each school should be under the direction of a Committee chosen from the Instructors, and the Elders or other Members of the Church.

The management of the school should be entrusted to one Superintendent, or more, if necessary.

The school should be divided into four classes, and each class into sections of from five to ten each, as circumstances may require. Those who read in the Testament or Bible, should be placed in the first class; those who read indifferently, in the second class; those who spell chiefly, in the third class; and those in the alphabet and monosyllable, in the fourth class.

The exercises should be varied as much and as frequently as possible, in order to avoid wearying the children by too much and too long continued sameness.

The child should be employed in the alphabet but a few minutes, and then put immediately into syllables, so that he may catch and distinguish the sound and its use with the names of the letters, and thence to spelling reading lessons as soon as possible.

A portion of time should be set apart each day for moral and religious instruction.

A course of Catechetical Instruction should be commenced as soon as the child enters the school.

Corporeal punishment should be wholly discarded. To win and govern by persuasion, is the great secret and grand principle of Sunday Schools. The word of God should be made to pronounce upon every accusation, and the children should be called upon to convict from the Bible and render a scriptural judgment against the accused.

The exercises of a class should not be interrupted on account of the misconduct of any member of it; but such a one should be handed over by his teacher to the Superintendent, for investigation of his conduct and reproof.

So various are the opinions on the subject of rewards, that all attempts to introduce a uniform system have proved abortive; and there remains no hope of doing more than to recommend, that rewards be dealt out as sparingly and judiciously as possible.

In each school there should be a distinguished class, which should be open to all the deserving, after having continued in school a certain time and made suitable proficiency. To be admitted to the distinguished honor of a place in this class, should supersede all other rewards, and render them liable to be taken from their studies to assist in the school, when their services could be used to advantage. And from the time of entering this class, each one should be considered a candidate for certificate, to be given them after a certain time, should their conduct and improvement be approved; which certificate should be an ample recommendation for any place to which they may be called.

Punctuality should be undeviatingly practised by the instructors, as well as enjoined upon the pupils.

Assiduity and attention should mark all their actions while in school, that no time may be lost, and no opportunity given for play or idleness.

Care should be taken to impress upon the minds of the pupils a due regard to the Sabbath, and all its institutions and duties; to

convince them of their errors, and of the awful nature and tendency of sin, as a crime not against man, but against a holy God, and the necessity of a hearty repentance, and of new endeavours to refrain from every evil, and to conduct themselves with propriety. The teacher should be particular to call on the parents and ascertain the reason of every instance of absence of his Pupils.

The subject of visiting the families of the pupils is less understood and perhaps still less practiced, than any other department of Sabbath Schools. A constant and familiar intercourse should be maintained between the teacher and more especially the Superintendants and those families. Their utmost confidence should be obtained, by entering familiarly into their common concerns in life, and other general topics, such as may interest them and take possession of their feelings, and in this manner prepare the way for moral and religious instruction, whenever an opportunity shall be presented to do it with effect. The character and disposition must be studied, so that nothing should bear the appearance of intrusion. Cheerfulness and frankness should characterize every visit, every word and every action.³

This early Sunday School helped to carry on the work of the free school with the addition of religious instruction. The relationship desired between teachers and pupils sounds particularly modern.

Organization into unions for the purpose of helping the individual Sunday Schools seemed to be the conventional thing. In the first report, 1828, of the Female Independent Sabbath School Association, a record of the Female Sabbath School of the Reformed Sabbath School of the Reformed Dutch Collegiate Church was given.

"In the Female School attached to the Reformed Dutch Collegiate Church, there are 120 scholars. There is in this school an interesting class of Young Ladies who are being trained for Sabbath School teaching. They are 13 in number, are under the care of a lady who is an enlightened and tried friend of Sabbath Schools; and the juvenile teachers are examined monthly by their pastors."⁴

In 1828, the ministers and some members of the Reformed Dutch Church of New York met to form a Sabbath School Union of the Reformed Dutch

3. Sunday School Facts, p.8-9

4. Magazine of Reformed Dutch Church, Vol. VIII, p. 88.

Church, whose object was to bring the Sabbath Schools under the immediate inspection and care of the pastors, consistories and sessions, to preserve the catechisms, to propagate the truth, to extend Sabbath School instruction and to qualify the teachers. One of the officers was a minister of the (Collegiate) Reformed Protestant Dutch Church of the City of New York. A definite plan for the regulation of the schools was formulated.

1. It is recommended to the Consistories, or Sessions of the Churches whose schools are connected with this Union, and requested of them that the Pastor, with the Consistory, or Session, or a part of them, visit the schools once a month for the purpose of examining them; and of bestowing rewards--and that a Committee of them attend the Schools every Sabbath.
2. The Visiting Committee appointed by the Board of Managers shall visit all the Schools in the City; and exercise a general superintendence in such way as they may judge most expedient. They shall make rules for the regulation of their own conduct, and report regularly to the Board, the state of the Schools.
3. It shall be the duty of the Teachers to adhere to all the regulations of the School: to exhibit a good example, and to be punctual in their attendance at the school.
4. The course of instruction shall be as follows:
 1. The Alphabet.
 2. Short lessons in spelling.
 3. Brown's Catechism and reading the New Testament.
 4. Hellenbroek, and Westminster Catechism, reading and committing portions of scripture.
 5. Heidelberg Class, in which, it is expected the Teachers will unite at the examinations, for the purpose of qualifying themselves more fully as teachers.
 6. Bible Questions.
5. The Scholars shall be rewarded as follows:
 1. For punctual attendance 1 cent.
 2. Good behaviour, 2 cents.
 3. 30 verses of S. S. committed to memory, 1 cent.
 4. 20 questions in the Hellenbroek or Westminster, or Brown's Catechism. 1 cent.
 5. 10 questions in the Heidelberg Catechism, 1 cent. When proofs are learned, each proof to be considered as equivalent to a question.
 6. For 30 cents--a New Testament; for 75 cents, a Bible, or a Hymn Book.⁵

A direct relationship to the church was established. The problem of teacher training was recognized early. The system of rewards, also, had an early beginning.

Another interesting feature of the early Sunday School was the library which seemed to be a necessary part of the institution. Books "have been greatly blessed to our children and youth. They occupy their young minds, and are very useful in conveying important lessons in morals, and even religion."⁶

Two intimate glimpses into Sunday Schools have been offered by the following letters. The school mentioned in the first letter was the Male School attached to the (Collegiate) Reformed Protestant Dutch Church of the City of New York.

Dear Sir,

The incident I am about to relate afforded at the time of its occurrence, so much pleasure to many eye witnesses, that I hope it may be deemed worthy of a place in your Magazine.

At a Sabbath School in this City, while the school was assembling, and before its exercises had commenced, a Sailor presented himself and enquired if he could there obtain a Bible, stating that he had lately returned from Carolina, where (to use his own language) he had been robbed of every thing,--even his Bible. He was to sail early the next morning, and could not, on that day obtain one either from the American, or Marine Bible Society. The Superintendent kindly invited him in, and after some conversation, finding no Bible in the library, that could be spared, he applied to J. V. D.--one of the scholars who had obtained several as premiums. The boy's eyes beamed with pleasure, as, presenting him one which he then had with him, he said, 'I had intended to give it to some Missionary, but the Sailor can have it. It will do as much good as if I gave it to a Missionary.' Upon the sailor's promise to read it carefully, it was given him, with some seasonable remarks by the Superintendent. He seemed highly pleased, and expressed his gratitude by promising us a call when he should again return to the City.

I have the honour to be, dear Sir,

A Sabbath School Teacher

New York, Oct. 6th, 1828.

7

Mr. Editor,--Believing you to be a friend to the Sabbath School Union of the Reformed Dutch Church,--I thought the following incident, which excited so much interest in my own mind, and which gave me a very satisfactory view of the practical effect of the simple plan proposed by that Union, would not be unacceptable to you, and your readers. The scene I witnessed, is the first exhibition I have seen of the system of that Union carried out into full and successful operation.

6. Magazine of the Reformed Church, Vol. III, p. 16.

7. Magazine of the Reformed Church, Vol. III, p. 253.

On the first Sabbath of this month, about 2 o'clock, P. M. I went into one of the Schools in this city, belonging to the Reformed Dutch Church Union, where there were present about two hundred and forty, or fifty scholars, male and female, arranged in regular and delightful order. It being the monthly examination of the scholars; the Pastor and officers of the Church, both Elders and Deacons, were present. The officers took their station, each at the head of a class that is studying the catechism. And to them the Scholars recited all the questions they had committed to memory during the preceding month; together with such other questions as the officers thought fit to propose. At the same time the regular teachers of the various classes, both male and female, placed themselves around the minister, while he explained to them three or four of the divisions of the Heidelberg Catechism, in a plain, perspicuous, and solemn manner. This exercise occupied about one hour and a quarter, in which time, the whole was completed, without the least confusion, or interruption.

Now, Sir, much as I have approved of the course of instruction of this Union, and much as I anticipated from its plans, I must confess this exhibition far surpassed my most sanguine expectation. Herein is the excellency I perceive in this Union; that the youth--both teachers and scholars, are brought under the immediate care and supervision of the proper officers of the Church; and that every member of the church, nay every of the congregation too, may become thoroughly acquainted with the doctrines on which our holy religion is based. For while the minds of those who are well versed in them, are strengthened and refreshed in communicating instruction, these precious doctrines are firmly implanted in the young mind. And thus, a salutary influence is exerted equally on teachers as on Scholars. Oh! Sir, in the present day when infidelity is stalking abroad through our city, and over our land, with such unblushing effrontery; and when error of every gradation is like a flood, pouring in upon the church on every side, what means or method can be selected, more efficient than this? We lay hold on the minds of the young, and rising generation; and we take care to have them fully and radically indoctrinated in the standards of the Reformation, these bulwarks of our holy religion. If this is not calculated to produce the most extensive and beneficial results from the all important institution of Sabbath Schools, I am unable to conceive what can. I must confess I know of no plan superior to this, for preserving the purity and vigour of truth amongst us. Would to God that every member of our churches, had such an exhibition presented to him; and that every church of Christ would adopt the plan. I cannot persuade myself that anything more is necessary than to make this system generally known, in order to have it generally approved of; at least by every lover of the truth as it is in Jesus.--Who is there amongst us that does not lament the prevalence of error in the present day? Let us not sit down in idleness, but inform our minds, and examine for ourselves the means of a holy and vigorous opposition, which God has graciously placed within our reach to be employed with enlightened zeal.

There is no Christian who cannot do, at least, something,--nay--much. Coldness and indifference, at such a time, is dangerously criminal. Do Christians profess to be the servants of Christ Jesus? Is there no danger of meriting and receiving the appellation of Slothful? Let us attend to the divine direction: Whatsoever thy hand findeth to do, do it with all thy might. Let us consider one another, to provoke one another unto love, and to good works. Let us contend earnestly for the faith once delivered to the saints.

A. S. S. Visitor⁸

During this early period, the Sunday School made for itself a permanent place among the activities of the church. The catechism continued to occupy a place of importance as it did earlier in the Parochial School system. Memorization played an important part as the fifth annual report, 1832, of the Female Sabbath School attached to the (Collegiate) Reformed Protestant Dutch Church indicated. The lessons recited during the year were:

40,205 answers to scriptures,
 11,476 " " catechism,
 4,975 verses of hymns,
 19,163 answers to M'Cowel's questions,
 388 scripture proofs.

The problem of teaching training was considered important as the same report showed in the part devoted to the class of "Juvenile Teachers." Three of the young ladies of the class were dismissed by one of the pastors, Dr. Broimlee, "to share in the labor and privilege of imparting instruction in this school. Three other voluntarily withdrew to engage in the same work in the school held in the Middle Church." There were separate schools for boys and girls. This was the beginning of the Sunday School movement in the (Collegiate) Reformed Protestant Dutch Church of the City of New York.

8. Magazine of the Reformed Dutch Church, Vol. IV, p. 246.

2. The Sunday School from 1832 to 1880.

In the Magazine of the Reformed Dutch Church, 1826-1829, mention was made of both male and female Sabbath Schools attached to the (Collegiate) Reformed Protestant Dutch Church. From 1830, the official magazine of the Reformed Dutch Church was the Christian Intelligencer. It was from this magazine that most of the material for this section was secured. But as the Reformed Church of America grew, less space was given to reports of the (Collegiate) Reformed Protestant Dutch Church of the City of New York. But in Vol. III of this magazine, 1832-1833, the "First Annual Report of the Sabbath School of the Collegiate Reformed Protestant Dutch Church, Nov. 8, 1832" was given. This seemed to contradict all earlier material but this school, evidently, was the first combination of the male and female departments into one school. Because of its importance to our study, the report will be given in full.

In presenting this our first annual report, we are enabled to do so with feelings of lively gratitude to Him who governs and directs us in our labor. Feelings of no ordinary cast rush upon our imaginations. A little more than a year since we had not an existence, and now by the Providence of God smiling upon our labors, we have the satisfaction of beholding a flourishing school. Almost without any exertion on our part, a school which at first experienced much opposition has sprung into being, which considering the time of its operations; and the untoward circumstances which have arisen to impede its course, may compete with many of its older and favored contemporaries. Conscience of the rectitude of our intentions, and acknowledging the hand of the Almighty visibly displayed as helping and aiding us in the path marked out as our duty, we would with the psalmist of old exclaim, 'Not unto us, O Lord, not unto us but unto thy name give glory for thy mercy and for thy truth sake.'

Although death in a variety of forms, and especially during the past season, has been cutting off its thousands on our right hand and on our left, and consigning to the tomb, those as good by nature as we are, yet by upholding hand of the Almighty has our little band been preserved. Death has only removed one of our number, Stephen Leggat aged 4 years, who died Feb. 15, 1832. From the nature of his disease he was insensible during his illness, yet we may be permitted to that, that he has joined the heavenly hosts above to lisp forth the praise of him who sitteth upon the throne. One of the Pastors, Dr. Brownlee, on the Saturday succeeding his death, made an im-

pressive address to the school on the shortness and frailty of human life, and we have seldom experienced a more solemn occasion to the teacher and scholar.

Though we have much to be thankful for, yet we have deeply to regret the almost total want of visitation, which our school has experienced from the beginning. At the commencement of our operations, being fully impressed with the belief that every church should have the exclusive superintendence of the schools professing to belong to it, we enrolled our infant charge under the banners of the Sabbath School Union of the Reformed Dutch Church. We did at the same time gave ourselves up to the direction of the Minister, and consistory of our Church, inviting their visitation and courting their strict enquiry into all subjects connected with our school.

Our teachers have held regular monthly meetings since our formation, for the purpose of counselling on the state of the school, and it is cheering to know that these meetings have always been attended with a fair representation of our number and that the business has been transacted with a spirit becoming the cause of whose interest it is our humble desire to advance on the earth.

The female teachers of the school have held a prayer meeting under the direction of their able and efficient superintendent, from which much good it is hoped may arise.

Our Library has been gradually increasing, and we have the pleasure to state is now composed of 344 volumes; suited to the capacities of teachers as well as scholars. That a well furnished Library is of paramount importance in Sabbath Schools is a matter no longer questionable; the annual reports of our contemporary schools furnishing the best comment on their worth. And here we may be permitted to remark that in order that no improper work may through our means be read by the scholars, we have a standing committee appointed to examine all books before they can be admitted on our Library catalogue.

By the treasurer's report it will be seen that the receipts by donations during the past year are \$98.94

Expenditures	\$77.41
Balance	\$21.53

The strictest economy has hitherto been observed in all the expenditures of the School.

And while we would acknowledge the hand of the Almighty in sustaining us thus far, we would also with gratitude return our thanks to the Sabbath School Union to which we are attached, to the Consistory of our Churches for the liberality evinced in furnishing us with furniture, for our use, and also to our friends; who have liberally supplied us with the means to purchase our Library, and sustain the expenditures of the school, praying that the Lord may restore to them with increases the bread thus cast upon the waters.

Statistical View of the School.

	Male		Female		Total
Superintendents	2		1		3
Teachers	18		15		33
White Scholars	89		55		144
Colored	2		9		11
Answers to Catechetical Questions	10,118		9,970		20,088

Verses of Scripture Recited	3, 823	4,311	8,134
Teachers Members of Church	8	5	13
In behalf of the School,			
	Theodore R. De Forest Secretary.		9

The aim of the Sunday Schools was clearly indicated in a report of one of the teachers in the male department of the school, who wrote, "that he is sorry to add, that he cannot say that any of his pupils, as yet, appear to exhibit a change of heart; yet he is happy to state that some of them are anxious to know the difference between false and true religion; what may be the result, of their anxiety, He that directs all events according to the counsel of His own will, only knows."¹⁰ Membership in the church was the desired outcome of all Sunday School instruction.

One interesting feature of the schools of the (Collegiate) Reformed Protestant Dutch Church was a combined meeting and exhibit. At one of these meetings, a missionary spoke to the children on the great privilege they were enjoying, bible study, and the fact that the heathen boys and girls were denied this opportunity. Missionary interest was inculcated early.

Catechetical instruction formed the major part of the program. Bible questions were prepared by a committee of the Synod of the Reformed Church of America and these were used in the Sunday Schools. For the younger children a publication of the American Tract Society, "Precept upon Precept or A Third Series of the Earliest Religious Instruction the Infant Mind is Capble of Receiving with Verses Illustrative of the

9. Christian Intelligencer, Vol. III, p. 83
10. Ibid. Vol. IV, p. 68.

Subjects" was used. An old copy of this book was found in the library, not now used, of the Marble Collegiate Church. The volume found contained stories of Old Testament characters. Lesson VII, David, or the Young Shepherd illustrates the form of the material.

1 Samuel, 16: 1-14.

Samuel did not know whom God meant to make king instead of Saul. At last God said to him, Fill a horn with oil, and go to Jesse who lives in Bethlehem, for I have chosen one of his sons as the king.

Jesse was an old man, and he had a great many sons, who were grown up to be men. Samuel found Jesse and his sons in Bethlehem. Then Samuel looked at the eldest of Jesse's sons, to see whether he was the man that God had chosen to be king.

Now this son was a very tall, fine-looking man, who seemed fit to be a king, and Samuel thought to himself, Surely this is the one that God will choose for me to anoint.

But God told Samuel that he had not chosen him. God does not care how a person looks, but God cares for the heart. Now the heart of Jesse's eldest son did not please God, and this time God was going to choose a king who loved him in his heart.

Then Samuel looked at Jesse's second son; but when he saw him, he said that God had not chosen him. Then Samuel looked at the third son; but God had not chosen him. Then he looked at the fourth; neither had God chosen him. Then Samuel looked at the fifth, next at the sixth, and last of all at the seventh; and yet God had not chosen any of them.

So Samuel said to Jesse, Have you any more children?

And Jesse answered, I have one more child, the youngest, and he is keeping the sheep. Then Samuel said, Send and bring him: I want to see him immediately.

So Jesse sent a person to desire this youngest son to come to him.

The name of this son was David. He was not a grown up man, but only a boy. He had a beautiful color on his cheeks, and his eyes had a pleasant look.

But did he love God in his heart? Yes; he did love God.

When he came in, God said to Samuel, Arise and anoint him; for this is he. So samuel took the horn of oil and anointed him, while his seven brothers stood by.

Then Samuel went back to his own house.

You will hear a great deal about David. God did not mean that he should become king for a long while; but David knew that he certainly should be king one day. He went on keeping his father's sheep. As he watched them, he played on his harp, and sung sweet songs of praise to God. His songs are called Psalms.

Do you think that David wished to be king? I do not think he wanted to sit on a throne, and to wear a crown, but I know that he would like to call people together to praise God. When David was king, he could have people taught about God; and he could be kind to poor

people, and he could punish wicked people.

When Samuel poured the oil on David's head, God made his Spirit come on him to made him very wise and brave, and fit to be a king; for it is God who makes people wise and brave.

Old Jesse's sons in order due
Once passed before the prophet's view:
The eldest son, of stately height,
Was not accepted in God's sight.
Six others came, by Jesse led,
Yet on their heads no oil was shed.

Where was that fairer, younger one,
Whom God would place on Israel's throne?
Beside his father's flock he stayed,
And on his harp he sweetly played:
On him the holy oil was poured,
For he was chosen of the Lord.

'Twas not his lovely form, or face,
That made him with the Lord find grace;
But God, who ev'ry secret knew,
Saw in his heart affection true,
That still his gracious favor sought,
And on his loving-kindness thought.

The holy Samuel could not tell
Which son the Lord approved well:
Men see our looks, our words they hear,
The Lord into each bosom pries,
And pierces through each fair disguise.

Child.

O tell me, Lord, my real state,
Lest I should knock at Heaven's gate,
And hear a voice within declare
That I can never enter there.
O has my heart been born again;
Or do I still in sin remain? 11

The poetry at the end of most of the chapters did not seem to express the desires of the child but those of a grown person. In 1879, "Milk for Babies and Children's Bread," Bible Catechisms to aid teachers and parents were published by Samuel B. Schieffelin. Questions on various sections of the Bible were asked and answered in short form.

11. Precept upon Precept, p. 43-46.

Teacher training continued to be of great importance. A report of the monthly teachers meetings of the Sabbath School Association of the Reformed Dutch Church in 1845, to which the (Collegiate) Reformed Protestant Dutch Churches belonged, sounded very modern and beneficial. The following were some of the topics debated and the decisions of the Association on each.

Should Sabbath School effort be principally directed to the engathering of children? Decided in the negative. Is the practise of addresses to our school by the board of visitors beneficial? In the affirmative. Are public examinations by the Superintendents on the lessons for the day, beneficial? In the negative. Are not the interests of the Sabbath School neglected by their officers and teachers engaging in too many of the benevolent societies of the day? In the negative. Ought children to be expelled from the Sabbath School? In the negative. Is it the duty of a Sabbath School teacher who cannot attend regularly to resign? In the affirmative. The following question is to be debated. Is it the duty of every teacher to become intimately and personally acquainted with each of his or her scholars in their domestic relations? ¹²

The text books contained "Hints to the Teachers". In Schieffelin's catechism, some of the hints are such as would greatly improve Sunday School teaching, today, if followed.

Pray with and pray for those you teach.

(Rom.1:9; Eph.1:16; Phil.1:4; Col.1:9; 1Thess.1:2;)

Teach in love; never lose your temper. 'In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledgment of the truth.' (2Tim.2:25;)

Having struck the bell for attention, stand silently waiting for quiet, with a pleasant face, and with a calm self-possessed, dignified, and determined manner. There is great power in silence.

Be firm, yet very patient with the scholar.

Be cheerful and lively, and let the children feel their lesson to be a pleasing exercise rather than a task.

See that the classroom is well lighted, properly ventilated, suitably furnished with seats adapted to the age of the scholars, and rendered in every way as attractive and pleasant as possible.

Do not attempt to teach much at one time, not to push the pupils forward too fast.

Vary the exercises with singing. Sing standing.

Always go over the previous lesson before you commence the new one.

Where persons or incidents are referred to, read the accounts of them from the Bible to the scholars before asking the questions.

When explaining Bible stories, make use of P. P. and D. D. D. D., or 2 P's and 4 D's, applying them thus: Persons, Places, Dates, Details, Doctrines, Duties.

Explain any words you think the scholars do not understand.

After asking a question, recite the answer, and require the scholars to simultaneously to repeat it, until each can readily give it correctly.

As each question of a lesson is learned, go back to the first question of the lesson, and propose the questions in succession; and do not pass to a new question until the previous ones are answered without hesitation.

At stated intervals, let there be a revision or a recitation of the whole from the beginning.

If you are teaching the children of others, try to get their parents to prepare their children for their recitations.

By questions, bring into action not only the memory, but likewise the judgment, the conscience, and the heart.

The scholars may be required with great advantage to commit to memory one or more of the proof-texts, of each lesson.

The advanced scholars should have Bibles, and be prepared to search out the proof-texts, and read them, when required.

If practicable, make yourself familiar with the lesson beforehand. A well-told story or lesson, excepting when read from the Bible, has more power than one read from a book.

Let your heart be in the work; then your eye and voice will have great power in teaching.

Teach in faith, and expect success.¹³

The Sunday Schools were under the direct control of the consistory. Committees for visitation of the Sunday School were formed and the ministers visited the schools for the purpose of examination. Missionary interest was early seen. The problem of teacher training was solved by monthly, and, in some cases, weekly meetings for the discussion of the lesson and of difficulties that confronted the teachers. The aim of the Sunday School was to bring the children into the fellowship of the church.

13. Schieffelin, S. B., Milk for Babes and Children's Bread, p. VI.

3. From 1880 to the present.

A historical survey of the last fifty years of the Sunday School movement will conclude this study of the Sunday Schools of the churches of the (Collegiate) Reformed Protestant Dutch Church of the City of New York. Since 1880, the (Collegiate) Reformed Protestant Dutch Church of the City of New York has published a Year Book, containing descriptions of the various activities of the churches. Each year, the progress of the Sunday Schools has been reported and this information was the basis for the historical treatment of the Sunday School from 1880 to the present, with the additional present day material offered by the Survey made in 1931-1932. Trends in the church as a whole rather than in individual groups will be presented.

a. The curriculum.

In 1880, the Sunday Schools, without exception, used the International Lesson series. The schools were usually divided into two departments, the main department and the primary. Memorization of the Heidelberg Catechism continued to be a part of the program. The last Sunday of each month was review Sunday when the Pastors visited the Sunday Schools and heard the children recite the catechism. Awards were given for the memorization of portions of the scripture, and, in one school, admission to the main department depended upon the memorization of the Ten Commandments, the Lord's Prayer, the Creed and the names of the Books of the Bible. The same condition holds today. A group of lessons based on the International Series was especially prepared for one of the schools as early as 1882. Since that time, the reports showed that similar material has been used. The Bible was the chief text book. A compendium of the Christian Religion, published by the Board of

Publication of the Reformed Church in America, was used in place of the Heidelberg Catechism, in some Sunday Schools. Written examinations were given periodically on the work covered. In the class of primary children "First Lessons in Christian Truth" were used from 1890. A copy of this book was found in the Church Library, an edition of 1899. It was a manual of instruction in doctrines of the Church, adapted to young children to prepare their minds for the Heidelberg Catechism. The book was divided into twelve monthly lessons. The first monthly lesson follows:

For all have sinned, and come short of the glory of God.
Romans 3: 23.

My Need of a Saviour.

- Q. 1 Who made you?
A. God made me.
- Q. 2 For what did God make you?
A. God made me to love and serve Him, and so to be happy.
- Q. 3 Why should you love God?
A. I ought to love God, because He loves me, and commands me to love Him.
- Q. 4 Are you such a child as God would have you be?
A. No; I very often do wrong, and fail to do right.
- Q. 5 What does God call your wrong-doing, and failure?
A. God calls my wrong-doing and failure sin.
- Q. 6 What makes sin so bad?
A. Sin offends a loving and holy God.
- Q. 7 What does sin against a holy and loving God deserve?
A. Sin deserves to be punished.
- Q. 8 How then may you ever hope to be happy?
A. I can be saved from my sin.

Hymn: I need Thee, precious Jesus
For I am full of sin;
I know my soul is guilty,
My heart unclean within;
I need the cleansing fountain
Where I can always flee,
The blood of Christ most precious,
The sinner's perfect plea.

Prayer-- Lord, show me my need of a Saviour. 14

The phraseology is indicative of the method of approach to young

children about forty years ago.

A committee of Consistory was appointed yearly up to 1896 to visit the Sunday Schools of the various churches but each school determined its own curriculum as is done today. A variety of lesson helps is used today, and, in one school, "for many years efforts have been successfully made to exalt the Bible as the text-book of the School and to discourage the use of any so-called 'helps' which might usurp its place."¹⁵ Not all of the schools are graded and variety in organization exists as well as in material used. Memory work is not stressed as much as formerly and no mention of the Catechism is made in recent reports.

Interest in missions has been maintained, primarily through missionary speakers. The offerings of the Sunday Schools are devoted almost exclusively to the missionary enterprises of the churches.

b. The Worship Program.

Today, emphasis is placed on the Worship program with the participation of the children chiefly to be desired. In the Year Book of 1893, mention was made of the opening exercises which "each week consist in singing, prayer, responsive and concerted reading and recitation of the assigned lessons and the gift of missionary offering taken in each class. The services close by a brief application of lesson truth by the Assistant Pastor."¹⁶ For this program, no initiative on the part of the children was displayed. No doubt, adults were present at this service, too, and the service was intended for all ages. Greater variety is seen in the program today with a large amount of planning done by the children, assisted by the superintendents and teachers. One school has been stressing

15. Year Book, 1933, p. 658.

16. Year Book, 1893, p. 50

the use of art in its worship program and children's choirs add greatly to the worship service. Attendance at church service had been encouraged from the beginning of the Sunday School movement but, today, most of the boys and girls do not attend, unless on a special occasion. One church, nevertheless, does have one section of its Sunday School attend part of the church service for its worship program. Another school has a joint service of all branches of the school, every three months, which is "devoted to a missionary outlook upon the fields occupied by our church."¹⁷ The worship programs have no correlation with the other activities of the of the school in some cases.

c. Leaders and their training.

In the first Year Book, 1880, and in the report of the first church, the training of teachers was mentioned. The teachers met every Wednesday evening for a study of the lesson and conference. The leaders were, then, and are today, for the most part, volunteers. Training, therefore, was essential. As a general rule, classes were held weekly for teacher training. A report of one of these groups stated that the meetings were led by the superintendent on "what to teach and how to teach it". They were "not only profitable in the actual amount of Biblical and spiritual knowledge gained but more especially in stimulating prayerful thoughts upon the best methods of presenting divine truths to the various capacities of the scholars in the school."¹⁸

This method of training has continued to the present in some schools. No definite qualifications are required of teachers and, in most cases, any one with the desire to teach is accepted. In one school this year, a

17. Year Book, 1933, p. 658.

18. Year Book, 1889, p. 61.

girl of fourteen or fifteen years of age desired to teach, and without any training, or inclination to train, was accepted and teaches a class of seven year old girls. Trained superintendents are in charge of some departments. The leaders have a desire to serve but, oftentimes, are handicapped by their lack of training.

d. The pupils.

The majority of the Sunday School pupils to-day come from families which are not connected with the church. This has been brought about gradually and is due to the shifting population in the localities in which the churches are situated. Families move often since they do not own their homes and this changing population of the neighborhood and, therefore, of the Sunday School, has to be considered in planning programs. It is difficult to meet the needs of the child who has been in the school for five to ten years and the newcomer, the same age, who has had no Christian training.

4. Conclusion

The Sunday School has been and is the most important organisation for the Christian Education of the children and youth in the (Collegiate) Reformed Protestant Dutch Church of the City of New York. These glimpses into the Sunday Schools show that perfection has not been obtained and that there is much to be accomplished to help the children and youth to walk the highway that leads to God through Jesus Christ.

B. Other Agencies for the Christian Education of the Children and Youth.

In 1853, some of the leaders of the Reformed Church of America were attempting to revive the system of parochial schools. In connection with this attempt, reference was made to a suggested

week-day program. The Classis of New York urged the following in its report to the Synod:

- 1st. Resolutely to insist that the Bible be read in our schools.
- 2nd. To require that all schools surrender, as formerly was the case, Wednesday afternoon of each week to the catechizing and religious instruction of the children by the pastors and other officers of the churches, in such manner as they shall deem proper. ¹⁹

The reply of the synod was interesting and enlightening.

The resolution in a former part of our Report sufficiently covers the first point.

The second suggestion, coming as it does, with the authority of age and experience, should not lightly be thrown aside. And after giving it all the consideration in our power, your Committee cannot recommend its adoption in the form in which it appears in the communication from this Classis. We think that such a course would be impracticable, if not inexpedient. God hath spoken to us with no equivocal voice, it is true, on the subject of the religious education of our children. But in his wisdom he hath set apart one day in seven especially for the culture of religion in the heart, in the family, and in the Church; and while your Committee feel that the spirit of religion should pervade all our duties, and be with us an every-day matter of concern, yet they cannot see the propriety of taking the glory of the Sabbath wherewith to adorn one of the six days given to labor. ²⁰

The point of view expressed in this reply did not echo the thoughts of the seventeenth and eighteenth centuries and is not followed today.

Weekday activities are numerous.

The Year Book of 1880 stated that in 1861 an Industrial School was founded in the Middle Church whose objective was the instruction of the children of the working classes in sewing and the exertion of a Christian influence upon the families they represent. Besides sewing, the children read and repeated words of scripture, prayed, and sang. This school continues to meet on Saturday mornings. Organizations of this type were popular and existed in most of the churches and chapels.

Another type of activity which had a closer correlation with the

19. Digest of Synodical Legislation, p. 480.

20. Ibid. , p. 480.

work of the Sunday School was "The Literary Circle" of one of the chapels.

This is composed of members of the Sunday School between the ages of ten and sixteen years. Meetings are held during one evening of the week. Talks on familiar subjects usually occupy most of the time, though occasionally varied with recitations, reading, etc. The hymns to be sung at the succeeding Church service are always practised, and the children urged to be in Church to help sing. As a result many who did not previously attend Church now do so, and bring their parents with them.²¹

Young People's Organizations developed about 1880, for the mental, moral, social and spiritual cultivation of the members. In several of the churches, these organizations affiliated themselves with the Christian Endeavor movement. The various churches have Young People's groups today which are not connected with any other organization but which exist for the same purposes as those established in 1880.

Mission study groups for the children have appeared periodically. Junior Christian Endeavor Societies were active until recently. Girl and boy scout troupes are functioning in several of the Churches. One church has a Heidelberg Catechism class meeting weekly from November to Easter, evidently preparing a group for church membership. Athletics form a part of the program today. Programs for the younger children, ages six to nine years, are lacking in most of the churches.

Vacation Bible Schools are held in several of the churches and camps are maintained by others for a few children.

The activities are many and varied in the churches and within some of the churches. In only two is mention made of any organization whose purpose is to plan the work. Correlation, therefore, between the Sunday School and other activities is not very high.

²¹. Year Book, 1882, p. 55.

C. Conclusion.

The Sunday School had, and today has, the greatest responsibility in the training of the children. Its work is not greatly aided by the week-day activities in the majority of the cases because of low correlation. The week-day activities are primarily social and athletic. The purpose of the entire program is to lead the children and youth to accept Christ as their Saviour, to live a Christian life. Luke wrote in his Gospel of Jesus, "And Jesus advanced in wisdom and stature, and in favor with God and man."²² So the (Collegiate) Reformed Protestant Dutch Church would write of its children and youth.

22. Luke 2: 52.

THE HISTORY OF THE UNITED STATES

The first part of the book is a history of the United States from the time of the discovery of the continent to the present. The second part is a history of the United States from the time of the discovery of the continent to the present.

CHAPTER VII

The history of the United States from the time of the discovery of the continent to the present. The history of the United States from the time of the discovery of the continent to the present. The history of the United States from the time of the discovery of the continent to the present.

SUGGESTIONS FOR THE FUTURE.

The history of the United States from the time of the discovery of the continent to the present. The history of the United States from the time of the discovery of the continent to the present. The history of the United States from the time of the discovery of the continent to the present.

The history of the United States from the time of the discovery of the continent to the present. The history of the United States from the time of the discovery of the continent to the present. The history of the United States from the time of the discovery of the continent to the present.

The history of the United States from the time of the discovery of the continent to the present. The history of the United States from the time of the discovery of the continent to the present. The history of the United States from the time of the discovery of the continent to the present.

CHAPTER VII. SUGGESTIONS FOR THE FUTURE.

The fast moving picture of the Christian Education of the children and youth in the Churches of the (Collegiate) Reformed Protestant Dutch Church of the City of New York has brought us to the present. What will be the picture of the future?

In the long ago, the parents played an important part in the Christian Education of their children. For some time, the parents have not had a very active part in the program. Will the picture of the future be one showing greater cooperation between the home and the Church?

The teachers of the early Church schools were highly trained for their task and carefully supervised. Today, the training of the children and youth is entrusted to some who have had no training. Supervision is unknown. Will the program of the future remedy the present situation?

The catechisms studied in the parochial school and the Sunday Schools were carefully selected. The material used today is chosen, oftentimes, with little thought and without taking into consideration the needs of the children and youth. Will that which is the basis for instruction in the future meet the needs of the children and youth?

In the seventeenth and eighteenth centuries, the entire program of Christian Education revolved about the catechism. Today, many centers of activity cause conflicting ideas. Will the program of the future be

a unified presentation due to the correlation among the activities?

A committee of Christian Education in each Church would aid greatly in planning the program for the future. A committee, composed of members from each of the local churches, might help to unify the program of the group of churches, might offer suggestions to the individual churches when requested to do so. Men and women who love children and youth, who know the needs of the children and youth and who love Jesus Christ, would be the desired members of such committees. Will the men and women be willing to give of their time for this important work?

This business of Christian Education calls for the best that can be put into it - improved buildings, improved materials and methods, better training of leaders and a closer cooperation between the home and the church. The aim of the program of Christian Education is and will be the personal devotion of each child and youth to Jesus Christ. Will the program of the future realize this aim?

BIBLIOGRAPHY.

BIBLIOGRAPHY

Primary Sources

- American Tract Society, Precept upon Precept, New York, American Tract Society, no date.
- Catalogue of Collegiate School for Boys, New York, 1933.
- Christian Intelligencer, The Magazine of the Reformed Church in America (weekly), 50 Volumes, New York, 1830 - 1880.
- Compendium of the Christian Religion, New York, Board of Publication of the Reformed Church in America, 1900.
- DeRonde, Lambertus, System containing the Principles of the Christian Religion, New York, H. Gaine, 1763.
- Ecclesiastical Records of the State of New York, Volumes I - VI, Albany, James B. Lyon, State Printer, 1901.
- First Lessons in Christian Truth, New York, Board of Publication of the Reformed Church in America, 1892.
- Heidelberg Catechism, New York, Board of Publication of the Reformed Church in America, no date.
- Heidelberg Catechism, Simplified, New York, Board of Publication of the Reformed Church in America, 1886.
- Hellenbroeck, A., Specimen of Divine Truths, New York, John Holt, 1765.
- Magazine of the Reformed Dutch Church (monthly), 4 Volumes, New Brunswick, N.J., Rutgers Press, 1826 - 1829.
- Schieffelin, Samuel B., Children's Bread, New York, Board of Publication of the Reformed Church in America, 1879.
- Schieffelin, Samuel B., Milk for Babies, New York, Board of Publication of the Reformed Church in America, 1879.
- Sunday School Facts, New York, D.H.Wickham, 1821.
- Year Book of the (Collegiate) Reformed Protestant Dutch Church of the City of New York, 53 Volumes, New York, 1880 - 1933.

Secondary Sources

- Brower, William L., Editor, A Tribute to the Settlement of Manhattan Island by the Dutch early in the Seventeenth Century, New York, Consistory of the (Collegiate) Reformed Protestant Dutch Church, 1926.
- Brower, William L., Editor, (Collegiate) Reformed Protestant Dutch Church of the City of New York, 1628 - 1928, New York, Consistory of the (Collegiate) Reformed Protestant Dutch Church, 1928.
- Brown, Willard D., A History of the Reformed Church in America, New York, Board of Publication and Bible School Work, 1928.
- Centennial Discourses, A Series of Sermons delivered in the Year 1876, New York, Board of Publication of the Reformed Church in America, 1877.
- Corwin, Edward T., American Church History, Volume VIII, New York, The Christian Literature Co., 1895.
- Corwin, Edward T., Digest of Synodical Legislation of the Reformed Church in America, New York, Board of Publication of the Reformed Church in America, 1906.
- Corwin, Edward T., Manual of the Reformed Church in America, 4th edition, New York, Board of Publication of the Reformed Church in America, 1902.
- Demarest, David D., History and Characteristics of the Reformed Protestant Dutch Church, New York, Board of Publication of the Reformed Protestant Dutch Church, 1856.
- Dunshee, Henry W., History of the School of the Collegiate Reformed Dutch Church, from 1633 to 1883, New York, Aldine Press, 1883.
- Fisher, George P., The Reformation, New York, Charles Scribner's Sons, 1905.
- Kilpatrick, William H., The Dutch Schools of New Netherland and Colonial New York, U.S. Bureau of Education Bulletin 1912, #12, Washington, Government Printing of 1912.
- Martyn, W. Carlos, The Dutch Reformation, New York, American Tract Society, 1868.
- Motley, John L., The Rise of the Dutch Republic, New York, A.L. Burt, no date.
- Richards, George W., Studies on the Heidelberg Catechism, Philadelphia, Publication and Sunday School Board of the Reformed Church in the U.S., 1913.

Romig, Edgar F., A Report on the Work of the Churches and Chapels of the Collegiate Reformed Protestant (Dutch) Church of the City of New York, New York, 1931.

Uhrig, James H., Report of the Survey to Study Religious Education in the Collegiate Churches and Chapels, New York, 1932.