

THEOLOGICAL QUARTERLY.

VOL. VII.

JULY 1903.

No. 3.

CHRISTIAN ARCHAEOLOGY.

(Continued.)

IV. CHRISTIAN BENEFICENCE.

When, in the early days of Christianity, Christ crucified was preached in Judea and Samaria and Galilee and to Gentiles in Asia and in Europe, the gospel was chiefly preached to the poor. Not that the gospel had been an esoteric doctrine restricted to an inner circle. No, the gospel was preached to the masses. But the masses were poor in the days of Caligula and Nero. There was wealth in the Roman empire, but it was in the hands of comparatively few, and of these not many entered the ranks led by men who had left all and followed Christ. Some there were, such as the city treasurer of Corinth and the councilman of Athens, and the men and women of honorable estate at Berea. But as has been said before,¹⁾ the masses of the early churches were largely recruited from the lower walks of life, and where they were assembled, the poor had the gospel preached to them. In the writings of the apostles to the churches and their teachers we meet with but few admonitions to the rich, simply because there were but few in these churches to whom such admonitions would apply. St. Paul writes to Timothy: *Charge them that are rich in this world that they be not highminded, nor trust in uncer-*

1) P. 12 of the present volume.

HISTORICAL DOCUMENTS RELATIVE TO THE LUTHERANS IN NEW AMSTERDAM.

REVS. MEGAPOLENSIS AND DRISIUS¹⁾ TO THE
CLASSIS OF AMSTERDAM.

Oct. 6, 1653.

Reverend, Pious and Learned Fathers in Christ:—

We acknowledge with grateful hearts the favor of God, the good will of the Directors, and the zealous care of your Reverend body, for the defence and maintenance of the Reformed Religion in this foreign land, which is under the privileged government of the Honorable Company, and which has obligated the Governor by oath, in their commission to him, to permit no other religion than the Reformed.

We have hitherto enjoyed the full benefit of our religion in this province. But recently, on the 4th of October last, it happened that certain Lutheran residents here prepared and presented a certain request to our Governor, (asking for) permission to call a Lutheran Minister out of Holland, and also to organize separately and publicly a congregation and church. This would tend to the injury of our church, the diminution of hearers of the Word of God, and the increase of dissensions, of which we have had a sufficiency for years past.

It would also pave the way for other sects, so that in time our place would become a receptacle for all sorts of heretics and fanatics.

Observe that these petitioners have not only twice before made this request of our Governor, but have also addressed letters to their High Mightinesses, the States of Holland, and to the Hon. Directors of the West India Company. Therefore it is our humble and earnest request, that your Rev. body will use your influence with the Hon. Directors, of the Company, that they may so provide and determine,

1) Two Dutch Reformed ministers in New Amsterdam.

that the project of our Lutheran friends may be rejected, and thus the welfare, prosperity and edification of the church in this place, may be promoted. For as long as no other religion than the Reformed has been publicly allowed, all who wish to engage in public worship come to our service. By this means it has happened that several, among whom are some of the principal Lutherans, have made a profession of religion, and united with us in the Lord's Supper. We have communicated these matters to the Hon. Directors (Heeren majores), in whom we have the greatest confidence, but we request your Rev. body occasionally to refresh their memories, lest through want of proper attention to the subject, the requested permission should be given.

Our Governor here is zealous for the Reformed Religion, and would rather relinquish his office than grant permission in this matter, since it is contrary to the first article of his commission, which was confirmed by him with an oath, not to permit any other than the Reformed doctrine.

Finally, we commend your Rev. body to the gracious protection of the Most High, whose blessing both you and we need for success in our sacred office.

Your Reverences' Obedient,

Johannes Megapolensis, V. D. M.

New Amsterdam,

Samuel Drisius, V. D. M.

Oct. 6, 1653.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

1654, Jan. 1st.

Request to the Hon. XIX, to prevent Lutheran Preaching and Public Assemblies in New Netherland, with answer thereto.

Concerning the complaint of the church of New Netherland:

The Lutherans there have desired to call a pastor from Holland, and organize public assemblies (congregations).

They have requested consent thereto by letters to the Hon. XIX, as also to the Hon. States of Holland, as appears from the extracts, (folio 146) of their letter sent to our Classis. They request that our Classis would help to prevent this, with all earnestness, before the Hon. Directors of the West India Company, as it would be a circumstance very injurious to the Reformed doctrine there.

This complaint was presented by the Deputati ad res Indicas to the Hon. Directors. They have responded that they were inclined to oppose the plan of the Lutherans; that they, with the church in New Netherland, believe that such permission would be very injurious. They also declare their fear that other evil consequences might result; that the Mennonites, as well as the English Independents, who are numerous there, might seek to introduce like public assemblies.

And as the Deputies represented that the Lutherans had not only made known their request to the Hon. Directors, but also to the Hon. States of Holland, and that it was to be feared that they might grant their petition; they reply thereto, that they would take care in this matter; that in case the Hon. States should incline thereto, they would give opposing reasons; that they would bind themselves to resist the request of the Lutherans, and would notify the Deputati ad res Indicas, that they might transmit (such information) to the church in New Netherland, in the City of New Amsterdam. — XXVI. 148.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

1654, Feb. 23rd.

The request of the church of New Amsterdam in New Netherland, recorded on folio 148, has been granted by the Hons. Lords, Directors of the West India Company. They resolved, Feb. 23, 1654, not to permit any Lutheran pastors there, nor any other public worship than that of the true

Reformed; and to transmit this, their resolution, at the first opportunity to their Governor, and to announce the same to the Church.

At the same time they declare, that if a suitable person could be found, willing to go to New Netherland, and there take charge of public worship upon a certain island,¹⁾ they will also consent thereto, and that they had appropriated six hundred guilders as annual salary. They request the Classis of Amsterdam to look about and discover whether a suitable person could not be found for this service, and to make the same known to them.—XXVI. 158.

The Classis of Amsterdam to Revs. John Megapolensis and Samuel Dries (Drisius), Pastors in New Netherland; written and transmitted Feb. 26, 1654. For resolution of the XIX, see above.—XXVI. 158.

Reverend, Godly, Highly Learned, Brethren:—

Your letter of Oct. 6, 1654, came safely to hand. From it we learn with great joy that God the Lord has hitherto blessed your labors in his vineyard, so that the saving doctrine of the Holy Gospel grows and increases daily not only among the Dutch and other Europeans, but also among the blind heathen, whom God has heretofore suffered to walk in their own ways of errors.

We learn also from your letter that the Lutherans are very restless; that they hinder the pure doctrine and obstruct its course, requesting permission to hold public divine services for themselves, and to that end, that they may have a Lutheran pastor from Holland; also that they have transmitted their request to the Hon. XIX, and to the States of Holland. This grieves us. But you have acted very well and prudently in that you have not only attempted to hinder their purpose through your Hon. Governor, but have also transmitted to the Hon. Directors your complaint, (asking

1) This reference is to Long Island, where no Dutch churches were as yet established.

them) not to grant their request. At the same time you have requested our Classis to lend you their helping hand. This we have willingly undertaken. We immediately charged our Deputati ad res Indicas to make known your necessary and just request, with your annexed reasons, to the Hon. Lords Directors, and to request favorable action thereon. This was done, and we have received a favorable answer concerning it, viz., that they would consider the request, which was also made known to them by yourselves, and would reply to us.

This they have done. They have notified us that they have refused the request of the Lutherans in every particular, and have resolved to tolerate no other (public) exercise of divine worship to New Netherland except that of the true Reformed Religion. They would also transmit their action to their Governor, by the first vessels, and have the same promulgated there. Hence we do not doubt but that the Reformed Doctrines will remain unembarrassed, and be maintained without being hindered by the Lutherans, and other erring spirits. May the merciful God grant to them his grace, and graciously bless you and your services, to the honor of his name, and the propagation of the true worship.

Thus done at Amsterdam, Feb. 26, (N. S.) 1654, in the name and by the order of the Classis of Amsterdam. Written and signed by....

CLASSIS OF AMSTERDAM.

Correspondence from America.

1654, July 15th.

Revs. Megapolensis and Drisius to the Classis of Amsterdam.

Reverend, Pious, Very Learned Fathers and Brethren in Christ:

Your letter of 26th of February of this year (1654) is most acceptable. We understand from it, that our request that you would aid us as far as practicable in the matter of

the Lutherans here, has been considered by you, and that through your representations, the Lutheran request before the Hon. Directors, (Heeren majores) has been rejected. Thus also the way for other sectaries is closed up. By this a great service has been rendered to our church, for which our thanks are due.

ACTION OF THE DIRECTORS AND COUNCIL ON CONVENTICLES.

1656, Feb. 1.

The Director General and Council have been credibly informed, that not only conventicles and meetings have been held here and there in this Province, but also that unqualified persons presume in such meetings to act as teachers, in interpreting and expounding God's Holy Word, without ecclesiastical or secular authority. This is contrary to the general rules, political and ecclesiastical of our Fatherland; and besides, such gatherings lead to trouble, heresies and schisms.

Therefore, to prevent this, the Director General and Council strictly forbid all such public or private conventicles and meetings, except the usual and authorized ones, where God's Word, according to the Reformed and established custom, is preached and taught in meetings held for the religious service of the Reformed Church, conformably to the Synod of Dort, which is to be followed here, as in the Fatherland, and in the other Reformed Churches of Europe; under a fine of one hundred pounds Flemish, (\$240.), to be paid by all who, in such public or private meetings, except at the usual authorized gatherings on Sundays or other days, presume to exercise, without due qualification, the duties of a preacher, reader or chorister; and each man or woman, married or unmarried, who is found at such a meeting, shall pay a fine of twenty five pounds Flemish (\$60).

The Director General and Council, however, do not hereby intend to force the consciences of any, to the prej-

udice of formerly given patents, or to forbid the preaching of God's Holy Word, the use of Family Prayers, and divine services in the family; but only all public and private conventicles and gatherings, be they in public or private houses, except the already mentioned usual, and authorized religious services of the Reformed. And that this order may be the better observed, and nobody plead ignorance thereof, the Director General and Council direct and charge their Fiscal and the inferior Magistrates and Schouts, to publish the same everywhere in this Province, and to prosecute transgressors; inasmuch as we have decreed this, for the honor of God, the advancement of the Reformed services, and the quiet, unity and welfare of the country generally.

Thus done, etc., February 1, 1656.

THE CLASSIS OF AMSTERDAM TO REV. CONSISTORY IN NEW NETHERLAND.

XX. 357—360.

May 26, 1656.

Reverend, Godly, Wise and Learned Brethren:—

For some time past we have been learning with much satisfaction, through the verbal statements of many who came to us from New Netherland, that the church there, although small, is in a good and peaceful condition; also that the extension of Christ's Kingdom among the blind heathen is taken to heart, although not accompanied with that success that could be wished. While we give thanks to the Almighty for his grace and commend the zeal of the brethren, we would have preferred to learn the situation of the church from letters of your own, especially in matters of importance. But no letters have come to hand since your last, under date of October 6, 1653. After the receipt of that letter, we wrote to you in two letters, dated respectively February 26 and November 11, 1654, what efforts had been made by the Hon. Directors, and with what good re-

sults. Since then either you have not written, or else our letters did not come to your hands. From this we conclude that the Lutherans must have abandoned their intention of procuring a minister of their persuasion. Our Rev. Classis, indeed, looked upon this matter as an affair of great consequence; for the Mennonists and English Independents, of whom there is said to be not a few there, might have been led to undertake the same thing in their turn, and would probably have attempted to introduce public gatherings. In fact we are informed that even the Jews have made request of the Hon. Governor, and have also attempted in that country to erect a synagogue for the exercise of their blasphemous religion. Out of all these things, indeed, there would have arisen a very Babel. One cannot contemplate, without great emotion of soul, how greatly a pastor's labor would have been increased under such circumstances, and beset with obstacles, and what difficulties would have arisen to interfere with their good and holy efforts for the extension of the cause of Christ. The Hon. Directors appear to have acted in this matter in a very Christian manner. Let us then—we here in this country and you there—employ all diligence to frustrate all such plans, that the wolves may be warded off from the tender lambs of Christ.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

1656, July 10th.

Rev. Mr. Schoonhovius in the Chair.

Since it is understood that the Lutherans have again requested of the Directors here the privilege of the public exercise of their religion in New Netherland, in conformity with the custom in this country; and since this has been granted to them there, as well as to all other sects, even as it is in this country; therefore, the Rev. Meeting has resolved to make this fact known to the Rev. Classis.—XX. 361.

Lutheran Worship in New Netherland.

1656, Aug. 7th.

The Deputati ad res Indicas made known to the Rev. Classis that they had learned that the Directors of the West India Company had given consent to the public exercise of the Lutheran Religion (worship) in New Netherland. The Rev. Classis is grieved thereat, and finds it necessary at the earliest opportunity, even this very day, to wait upon the Directors in regard to this matter. Having learned from the exact (entire) situation of affairs they will take such further action to-morrow as the case may demand.—VI. 20; XIX. 14.

Lutheran Worship in New Netherland.

1656, Aug. 8th.

As regards the permission of public Lutheran Worship in New Netherland, the Brethren the committee ad causas Indicas report, that they had spoken thereupon with some of the Directors. They said that they knew not of any such complete toleration of the Lutherans there, but neither did they know what more there might be of such designs. The Rev. Classis finds it advisable and resolves that this matter be more carefully watched and inquired into, and, if possible, prevented.—VI. 25, 26; XIX. 15.

ACTS OF THE CLASSIS OF AMSTERDAM.

New Netherland.

1656, Oct. 3rd.

In the matter of the Lutheran meeting in New Netherland, it was reported in the Rev. Classis, that there was reason to apprehend that there, as well as in all the colonies public worship by Lutherans would be permitted; and whereas it has been determined to establish other rules and regulations, in which the Worshipful Magistracy of Amsterdam shall have a hand; that some of the Noble Mightinesses (Officially of Amsterdam) together with some Directors of

the West India Company were delegated for the particular purpose, that all sorts of persuasions might be permitted to exercise their special forms of worship; The Rev. Classis is grieved to learn of such a circumstance, and finds it highly necessary to give careful heed to this matter. Therefore, the Directors of their Noble Mightinesses (the Officials of Amsterdam), and especially their committee on this subject, shall be waited on, and the injuriousness of this general permission of all sorts of persuasions shall be earnestly deprecated, stating that first of all, and above all, the Church and the glory of God should be cared for, etc. This matter remains recommended to the Deputies ad causas Indicas.—VI. 33; XIX. 25.

Petition Of The Lutherans To The Governor And Council,
To Be Permitted To Enjoy Their Own Public Worship,
Oct. 24, 1656.

To the Noble, Very Worshipful, the Honorable Directors
General and High Council of New Netherland:

We the united adherents of the Unaltered Augsburg Confession residing here in New Netherland, with all respect, do show, that we have obediently acted upon your Honors' prohibitive order, published by edict, and have not gathered anywhere to hold divine services with reading and singing; nevertheless, our friends in the Fatherland, acting in our behalf, have petitioned the Noble, Honorable Lords Directors of the West India Company, our Patroons, in reference to this matter. Upon their petition, they have obtained from their Lordships, as they report to us, in a full meeting, a resolution and decree that the Doctrines of the Unaltered Augsburg Confession should be tolerated in the West Indies and New Netherland under their jurisdiction, in the same manner as in the Fatherland under its praiseworthy government.

We turn, therefore, to your Noble Honors, your Worships, knowing us to be humble and obedient subjects, and

pray, that henceforth we may not be hindered in our services. These with God's blessing we intend to celebrate, with prayer, reading and singing, until, as we hope and expect, a qualified person shall come next spring from the Fatherland to be our minister and teacher, and remain here as such. We are your Honors' humble and faithful subjects, who await your favorable answer.

Amsterdam in New Netherland
this 24th of October 1656.

After the question had been considered the following answer was made:

This will be sent to the Lords Directors of the Privileged West India Company by the first ships, and their further orders requested. Meanwhile the Director-General and Council persist in the above mentioned order and placat, issued and several times renewed, against conventicles and public gatherings, except those for the divine service of the here prevailing Reformed Church. Neither the petitioners nor anybody else shall meanwhile suffer for this belief, nor be prevented each in his family, from reading prayers, thanksgivings and singing according to their faith.

Done at the meeting of the Director-General and Council, held at Fort Amsterdam in New Netherland, the 24th of October 1656.

After comparison with the original petition and the order thereon, this has been found to agree therewith.

Cornelius van Ruyven, Secretary.

8/8 1657.

Lutherans in New Netherland.

1656, Nov. 7th.

The same Rvs. Deputies did also report concerning their errand and business with the Messrs. Directors of the West India Company, as well as with the gentlemen appointed a committee on behalf of the city of Amsterdam;

that having wished them God's blessing in reference to this affair, they had spoken to them about the Lutherans and others in New Netherland; but from all the circumstances, they could only learn that this affair is still unsettled, and the settlement a good way off (lit. raw and far to be sought). That nothing may be neglected (wasted) in this matter, the Rev. Brethren, the Deputies are enjoined to be vigilant in every particular. — VI. 39.

ACTS OF THE CLASSIS OF AMSTERDAM.

New Colony in New Netherland. — Call of a Minister to New Netherland.

1657, March 19th.

In pursuance of the request (lit. outwriting) of this Classis, Rev. Deputati ad causas Indicas have rendered a report and account (opening) of the entire situation of the Church of the New Colony (on the Delaware in New Netherland); that other religions, and especially the Lutheran, have crept in there, and what efforts they had made about this affair in respect to the Burgomasters and the committee of the Directors ad hanc causam; and that finally, after all their efforts they had secured consent to call a competent and ordained minister and to send him to those regions.

The Rev. Assembly took this matter into serious consideration and exercise, in the fear of the Lord, as to what person would best be invited and called for this purpose. After mature consideration of every point, it was resolved to find out (to cast the eye upon) some ordained minister. The Rev. Assembly at length let its eye fall with favor upon the Rev. Nicholas Mullerius. He was waited on (saluted) and spoken to as to his inclination. He declared himself disinclined to undertake such a call and journey. The Rev. Assembly then suffered its thoughts to turn towards other candidates. Having invited several to appear before

them, who also came, and after calling upon the name of the Lord, the Rev. Everardus Welius was finally called. The call having been accepted by him, his examination was set for the 10th of April. He will expound (preach) Psalm 127, verse 1. — VI. 39—40; XIX. 41.

The Lutherans in New Netherland.

1657, March 19th.

Whereas the Lutherans in New Amsterdam, and principally in New Netherland, are strengthening themselves and are putting forth every effort to establish their position (lit. foot), and Forms of worship, therefore did the Rev. Deputati ad causas Indicas report their heavy hearted consideration thereon to the Assembly. They request advice as to what is to be done in the matter, in order to counteract this approaching evil. The Rev. Assembly deems it in the highest degree necessary to watch against this thing; and that the worthy burgomasters of the city of Amsterdam as well as the committee of the Directors of this New Colony shall be very earnestly addressed, and also waited on by the Rev. Deputati ad causas Indicas, and shall seek to persuade them with all serious arguments on the subject in order to check at the beginning this toleration of all sorts of religions, and especially of the Lutherans, lest God's Church come to suffer more and more injury as time goes on.— V. 41; XIX. 42.

Letter from the Directors to Stuyvesant: Wampum; Currency; Rensselaerwyck; Negroes; Cultivation of Silkworms; Lutherans. The Currency.

..... Duplicate. The 7th of April 1657.

We send herewith the small bell, which the inhabitants of Fort Orange and the village of Beverwyck requested for their newly built little Church; as the twenty five beavers, brought over by Dirck Jansen Croon to pay for making a

pulpit, have arrived much damaged and therefore the proceeds therefrom were not sufficient; we have at his request advanced for this purpose the sum of seventy five florins as an encouragement to the community there. As to the other two bells for the villages of Midwout and Hemstead, we shall have them made here also and send them to you by the first ships, when ready.

.....
 We have by no means the intention, to grant to the Lutherans any more liberty regarding the exercise of their religion, than stated in our letter of June 14, 1656, by which we still stand.—Col. Docs. N. Y. XIV. 386, 387, 388.

ACTS OF THE CLASSIS OF AMSTERDAM.

Lutherans and Sects in New Netherland.

1657, April 10th.

Rev. Deputati ad causas Indicas report that they have fulfilled their commission of opposing the free and public exercise of worship by the sects, and in particular, by the Lutherans in New Netherland, both in respect of the Messrs. Directors and the Worshipful Burgomasters of Amsterdam, and the Directors of the New Colony. It was found that not only have requests to that end been addressed to the Directors, but that a resolution has already been adopted, tending to permit free worship of the sects, by connivance; but that they had employed all diligence and labor to induce the gentlemen, by many arguments, and powerful motives, never to consent to the permission by connivance, or in any other way. This had borne some fruit, but not so perfectly that it should heal together out of existence. However it was resolved by the Directors to abide by the resolution of the preceding year. The Lutherans are to be permitted quietly to have their exercises at their own houses; a copy of which resolutions were copied by the brethren ad causas Indicas. In conformity with this resolution, the gentlemen

have written to New Netherland. As regards the Burgomasters in particular, they showed hesitation in expelling the minister which the Lutherans had there (in Amsterdam); but upon the urgent request of the Rev. Brethren, accompanied with powerful arguments, they had taken the subject under advisement, and would give heed thereto at the proper time. Now inasmuch as all these things are fraught with anxious considerations, and do not place the Assembly completely at their ease, it was further resolved that every endeavor should be made to prevent these evils, both with regard to the Burgomasters and the Directors, as well as the Commissioners of the New Colony (on the Delaware). It was also resolved to encourage the Rev. Consistory in New Netherland (New Amsterdam,) to continue in their good zeal, to check these evils in every possible way. The Rev. Heydanas and the Deputati ad causas Indicas shall attend to these matters.—VI. 45.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

1657, April 23rd.

Rev. Schoonhovius in the Chair.

The Commissioners of the new colonies in behalf of the city of Amsterdam, have satisfied Rev. Mr. Welius concerning the conditions, and a call will be placed in his hands as soon as possible, according to the custom in vogue in such matters. . . .

The Brethren have reported their several endeavors with the Messrs. Directors in relation to the strife among the sects, especially the Lutherans. They have at last received as answer that the old resolution should remain in force, in accordance with what the Messrs. Directors had before written to the General, and the Council of New Netherland. It was judged expedient to transcribe verbatim in the journal the extracts from that communication, which the Brethren requested permission to make.

1657, May 7th.

The Deputati ad causas Indicas, laboring in compliance with their instructions to oppose the Lutherans in New Netherland, and on the South (the Delaware) River have learned that in the treaty made with the Swedes in the New Colony, it was stipulated and consented to by the (New Netherland) Colonies that a Lutheran minister might abide there. There was also sent to the North River, (the Hudson) a Lutheran minister named John Ernest Gutwasser (Goedwasser). It was judged by the Assembly that if it (free worship) were granted to the Swedes; on account of the contrast, it could hardly be disallowed to the (Dutch) Lutherans (in New Amsterdam). But inasmuch as it is understood that the Swedes have mostly gone away, further efforts should be made (to induce) the Burgomasters to oppose the Lutherans and other sects (in New Amsterdam); and that they should be requested to recommend this matter to Director Aldrix (Aldrich) in their letters, even as it shall be urged upon the Directors (of the West India Company) that in their district, which had been hitherto, by their good care, well managed, the Lutherans shall not be permitted any permission freely to exercise their forms of worship.— VI. 48, 49; XIX. 44.

Meanwhile, as regards your church, we did not sit still in the matter of the Lutheran controversy, of which frequent mention has been made in our former letters; but so far as was practicable, we have held a watchful eye upon it. It was rumored that they had again petitioned the Directors to be permitted to enjoy, in that land, freedom in the public exercises of their religion. But their request was not granted. After they had repeatedly pressed their suit, the said gentlemen dismissed them, finally, with the answer, that their petition should be presented rather to the States-General than to them. We were further informed that the Directors had examined the list of persons who had journeyed, and had found among the number the name of one

John Ernest Goedwater, (Gutwasser), who for all we know, was examined by the Lutheran church here, ordained as preacher, and sent over there in that capacity. This is indeed a matter of great importance, which might most signally hinder the progress of the truth. Therefore, the Rev. Brethren, the Deputies of the Classis have been occupied since last year, in seeking to stop the growth of this evil. They have diligently plied the Directors with persuasive arguments, and have persevered, until the above mentioned gentlemen resolved to abide by the old resolution, in conformity with what they had previously written to the General and his Council in that place. Of this writing an extract was asked and granted. In this we observe that the Lutherans were permitted the free exercise of their religion in their own houses. We cannot interpret this in any other way than that every one must have the freedom to serve God quietly within his dwelling, in such a manner as his religion may prescribe, without instituting any public gatherings or conventicles. When this interpretation is recognized, our complaints will cease.

ACTS OF THE CLASSIS OF AMSTERDAM.

Lutherans in New Netherland.

1657, June 5th.

About the restraint of the Lutherans and other sects in New Netherland and the New Colony (on the Delaware), the gentlemen were waited on, and this business was earnestly recommended to them. They promised to be on their guard against their exercising public worship, and not permit it, but endeavor to prevent it. — V. 55; XIX. 45.

July 6, 1657.

To the Hon. Burgomasters and Schepens of the city of Amsterdam, New Netherland:—

The ministers of this city, with all due respect, desire to send in this, their remonstrance. They have understood

that there has arrived by the ship "De Molen," a Lutheran minister; that he designs settling, in his official capacity, in this important place; that it is evidently their intention, if they obtain a foothold in this place, to extend themselves, which they may then do the more easily, to other parts of this province. In our opinion this must operate injuriously to the policy of the government, as well as of the Reformed Religion, unless it be successfully opposed at the beginning. For

1. The Lutherans and their adherents have been forbidden heretofore, to hold their separate conventicles, altho' they have repeatedly solicited this privilege of the Hon. Directors in vain. They nevertheless obstinately and perseveringly persist in prosecuting their object against the known and declared will of the government of this place. If they should gain this object, they would doubtless attempt to proceed further.

2. We feel sure that great contention and discord will develope therefrom, not only among the inhabitants and citizens in general, but also in families, of which we have had proofs and complaints during the past year. For example, some husbands have forced their wives to leave their own church and attend their conventicles.

3. Large numbers of Lutherans have been found in the East Indies, and also, formerly, in Brazil, but we do not know that the public exercise of their religion was ever allowed them; doubtless because strife in religious matters would produce confusion in political affairs.

4. Thus, also, the number of hearers in our (Reformed) church would be perceptibly diminished. Many of that persuasion have continued attentive hearers among us, and several have united themselves with our church. These would separate themselves from us, if separate worship, according to the Lutheran form, should be allowed.

5. The treasury of our deacons, (the poor fund) would be considerably diminished, and become unable to sustain

the burdens it has hitherto borne. It is known to your Hon. Body that there is no other means provided for the support of the poor, save what is collected in the church. This is given to widows, orphans, and to all who make suitable application whatever may be their religious persuasion. This could not be done under any other arrangement.

6. If the Lutherans should be indulged in the exercise of their (public) worship, the Papists, Mennonites and others, would soon make similar claims. Thus we would soon become a Babel of confusion, instead of remaining a united and peaceful people. Indeed it would prove a plan of Satan to smother this infant, rising congregation, almost in its birth, or at least to obstruct the march of truth in its progress.

We therefore request your Hon. Body earnestly to consider the measure referred to, as injurious to the political as well as to the religious interests of this place; and following in the footsteps of your predecessors in authority in this city, as well as in the Province at large, will take measures to arrest the evil ready to creep in, and prevent it according to your best ability. So doing, etc.

Your Honors' Obedient

John Megapolensis.

Samuel Drisius.

July 6, (12) 1657.

Endorsed on this letter is the following:—

The Burgomasters and Schepens having read the request herein presented, by the ministers of the Holy Gospel, return thanks to them for their care in this matter. They refer them to the request of their Honors on this subject, heretofore made to the Government, and the reply thereto, which are hereunto annexed.

By the order of the Burgomasters and Schepens,

Timotheus Gabry, Secretary.

August 13, 1657,
at the City Hall, in
Amsterdam, New Netherland.

Report of the Mayor and Aldermen of New Amsterdam
Upon the Petition of the Ministers Against Allowing
Lutheran Services.

1657, July 14th.

To the Noble, Honorable Director-General and the Honorable Council of New Netherland:—

With all due respect, the Burgomasters and Schepens of this city show, that the ministers of the Gospel here appeared yesterday before us with the annexed petition, concerning the arrival of a Lutheran preacher, who had come by the ship "Goude Meulen" (Golden Mills). They allege several reasons and motives, why the spread of that doctrine ought to be prevented here. These having been taken into consideration by us, the aforesaid Lutheran preacher, named Johannes Ernestus Goetwater, was summoned before us. We asked him, with what intentions he had come to this country. He thereupon* frankly answered, he had been sent on behalf of their Consistory, to occupy the position of a preacher here, as far as it would be allowed. He also trusted that a letter of permit would come by the ship "Waegh" (Balance), giving them freedom of religion as in the Fatherland; also that the Directors (of the West India Company) had this matter under consideration, about which a resolution should follow at the next opportunity; and that he had writings from the Lutheran Consistory of Amsterdam, to be delivered to their congregation here.

When we deliberated on all this, we could not believe that the Hon. Directors would tolerate in this place any other doctrine than the true Reformed Religion. This is fully sustained by the oath, which your Honors administered to us upon our entering upon our duties, and which the Honorable, the Lords-Patroons, approved. By this we bound ourselves under oath to help maintain the true Reformed Religion, and to suffer no other religion or sects. Therefore we have charged the said Goetwater, not to hold public or private exercise in this city, and not to deliver

to the congregation, as he called it, the letters from the (Lutheran) Consistory (at Amsterdam) until further orders. As this is a matter which concerns not only this place, but the whole Province, we address ourselves further to your Honors, and request that measures may be found, by which the true Reformed Religion will be maintained, and all other sects excluded, that the blessing of the Lord may increase in its flow upon us. Thus all our good inhabitants will feel obliged to show their gratitude to your Honors, for doing this, etc.

By order of the Hon. Burgomasters and Schepens,
 Timotheus Gabry,
 Secretary of Amsterdam in New Netherland.

Received the report by the Burgomasters and Schepens of this city, accompanying the petition of the ministers.

The Director-General and Council are well pleased with the zeal and desire, shown by the Burgomasters and Schepens of this city for supporting the Reformed doctrine and excluding schismatics, and praise them therefor. The Director-General and Council agree in every particular with the report. They request and order the Burgomasters and the Schepens of this city, as well as all other inferior Courts, that the orders and edicts formerly issued and repeatedly published against this thing; and especially the order, repeated on the first of February, Anno 1656, shall be retained and enforced strictly. We consider this to be necessary for the maintenance and conservation not only of the Reformed divine service, but also of political and civil peace, quietness and harmony. Thus done at the meeting of the Honorable Director-General and Council, held at Fort Amsterdam in New Netherland, the 14th of July, Anno 1657.

Signed by order of the Noble, Honorable
 Director-General and Council,

C. van Ruyven, Secretary.

Report of the
 Burgomasters and Schepens
 of Amsterdam, to Director-General
 and Council about maintaining the Reformed Religion,
 with (exclusion of sects).

CORRESPONDENCE FROM AMERICA.

1657, Aug. 5th.

Revs. J. Megapolensis and S. Drisius to the Classis
of Amsterdam P. S. Aug. 14.

Reverend, Pious and Learned Gentlemen and Brethren in
Christ Jesus:—

The letters of your Reverences, of the 13th of June 1656, and of the 15th of October of the same year have been received. We were rejoiced to learn of the fatherly affection and care which you show for the welfare of this growing congregation. We also learned thereby of the trouble, you have taken with the Lords Directors, to prevent the evils threatened to our congregation by the creeping in of erroneous spirits; and of your Reverences' desire, to be informed of the condition of the churches in this country.

We answered you in the autumn of the year 1656, and explained all things in detail. To this we have as yet received no reply, and are therefore in doubt, whether our letters reached you. This present letter must therefore serve the same end.

The Lutherans here pretended, last year, that they had obtained the consent of the Lords Directors, to call a Lutheran Pastor from Holland. They therefore requested the Hon. Director and the Council, that they should have permission, meanwhile, to hold their conventicles to prepare the way for their expected and coming pastor. Although they began to urge this rather saucily, we, nevertheless, animated and encouraged by your letters, hoped for the best; yet feared the worst, which has indeed come to pass. For although we could not have believed that such permission had been given by the Lords Directors, there nevertheless arrived here, with the ship "Meulen" (The Mill) in July last, a Lutheran preacher Joannes Ernestus Goetwater, to the great joy of the Lutherans, but to the special displeasure and uneasiness of the congregation in this place;

yea, even the whole country including the English, were displeased.

We addressed ourselves, therefore, to his Honor, the Director-General, the Burgomasters and Schepens (Aldermen) of this place, and presented the enclosed petition. As a result thereof, the Lutheran pastor was summoned before their Honors and asked, with what intentions he had come here, and what commission and credentials he possessed. He answered, that he had come to serve here as a Lutheran preacher, but that he had no other commission, than a letter from the Lutheran Consistory at Amsterdam to the Lutheran congregation here. He was then informed by the Hon. authorities here, that he must abstain from all church services, and from the holding of any meetings, and not even deliver the letter, which he brought from the Lutherans at Amsterdam without further orders; but that he must regulate himself by the edicts of this Province against private conventicles. He promised to do this, adding, however, that with the next ships he expected further orders and his regular commission. In the meantime, however, we had the snake in our bosom. We would have been glad if the authorities here had opened that letter of the Lutheran Consistory, to learn therefrom the secret of his mission, but as yet they have not been willing to do this.

We then demanded that our authorities here should send back the Lutheran preacher, who had come without the consent of the Lords Directors, in the same ship in which he had come, in order to put a stop to this work, which they evidently intended to prosecute with a hard Lutheran head, in spite of and against the will of our magistrates; for we suspect that this one has come over to see whether he can pass, and be allowed to remain here, and thus to lay the foundation for further efforts; but we do not yet know what we can accomplish.

Domine Gideon Schaats wrote to you last year about the congregation at Rensselaerswyck or Beverwyck, as he

intends to do again. We know nothing otherwise than that the congregation there is in a good condition; that it is growing vigorously, so that it is almost as strong as we are here at the Manhattans. They built last year a handsome parsonage. On the South River, matters relating to religion and the church have hitherto progressed very unsatisfactorily; first because we had there only one little fort, and in it a single Commissary, with ten to twenty men, all in the Company's service, merely for trading with the Indians. Secondly: In the year 1651 Fort Nassau was abandoned and razed, and another, called Fort Casemier, was erected, lower down and nearer to the seaboard. This was provided with a stronger garrison, and was reinforced by several freemen, who lived near it.

But the Swedes, increasing there in numbers, troubled and annoyed our people daily. After they had taken Fort Casemier from us, they annoyed our countrymen so exceedingly, that the South River was abandoned by them. However in the year 1655 our people recovered Fort Casemier, and now is held by a sufficiently strong garrison, including several freemen, who also have dwellings about. One was then appointed, to read to them on Sundays, from the Postilla. This is continued to this day. The Lutheran preacher (Peter Hjort) who was there was returned to Sweden.

Two miles from Fort Casemier, up the river, is another Fort, called Christina. This was also taken by our people, at the same time, and the preacher there (Nertunius) was sent away, with the Swedish garrison.

But because many Swedes and Fins, at least two hundred, live above Fort Christina, two or three miles further up the river, the Swedish Governor made a condition in his capitulation, that they might retain one Lutheran preacher, (Lokenius) to teach these people in their language. This was granted then the more easily. First, because new troubles had broken out at Manhattan with the Indian, it was desirable to shorten proceedings here and return to the

Manhattans to put things in order there. Secondly because there was no Reformed preacher here, nor any who understood their language, to be located there.

This Lutheran preacher (Lokenius) is a man of impious and scandalous habits, a wild, drunken, unmannerly clown, more inclined to look into the wine can than into the Bible. He would prefer drinking brandy two hours to preaching one; and when the sap is in the wood his hands itch and he wants to fight whomsoever he meets. The Commandant of Fort Casimier, Jean Paulus Jacquet, brother-in-law of Domine Casparus Carpentier, told us, that during last spring this preacher was tipping with a smith, and while yet over their brandy they came to fisticuffs, and beat each other's heads black and blue; yea, that the smith tore all the clothing from the preacher's body, so that this godly minister escaped in primitive nakedness, and although so poorly clothed, yet sought quarrels with others. Sed hoc parergicos.

SYNOD OF NORTH HOLLAND, AT HAARLEM.

The Lutherans in New Netherland, having attempted the public exercises of their religion, have been opposed therein with good endeavors, and not without fair success.

PETITION OF THE LUTHERANS

TO THE GOVERNOR AND COUNCIL OF NEW NETHERLAND.

Oct. 10, 1657.

To the Noble Honorable Director-General, and the Council of New Netherland:—

With all due respect, we, the adherents of the Unaltered Augsburg Confession, here in New Netherland, and under the jurisdiction of the Lords Principals of the West India Company, hereby show, that the Burgomasters of this City of Amsterdam in New Netherland, have received an order from your Honors, first, by the City Messenger Gysbert op

Dyck, and shortly after by the Honorable Fiscal, Nicasius de Sille, to the Rev. Master in Theology, Johannes Ernestus Gutwasser, that he must and shall depart in the ship, the "Waag," (the Balance), now ready to sail. Wherefore, in paying our respects to your Honors, we beg to say that in accordance with your Honors' orders and public announcements he has behaved as an honest man, and has never refused obedience to your orders and edicts, but has always given good heed to them; and we too, have behaved quietly and obediently, while we expect from higher authority, the toleration of our religion—that of the Unaltered Augsburg Confession. To this result we still look forward after receipt of another letter to us.

We humbly supplicate your Honors, that the sudden orders, the one by the City Messenger, and the other by the Fiscal, to Domine Johannes Ernestus Goetwasser, may be revoked by your Honors, until we receive further orders from their High Mightinesses, our sovereigns, and from the Noble Lords Directors of the Privileged West India Company. Remaining your Honors' faithful and watchful (servants) and good Christians, all adherents of the Unaltered Augsburg Confession, and having been admitted into New Netherland, we, in the absence of the others, have signed this petition: Mattheus Captio, Christian Niesen, Harmen Eduwarsen, Hans Dreper, Lourens Andriesen, Luycas Dircksen, XX Jan Jansen, XX Jochem Beeckman, Andries Rees, Luycas Eldersen, Harmen Jansen, Jan Cornelisse, Davidt Wesels, Hans Sillejavck, Hendrick Hendricksen, XX Meyndert Barentsen, Harmen Smeeman, Christian Barentsen, George Hanel, Pieter Jansen, XX Winckelborck, Claes de Wit, XX Jacob Elders, Hendrick Willemse. We await your Honors' favorable decision. Amsterdam, in New Netherland, this 10th day of October, Anno 1657.

As answer this may serve: that the Director-General and the Council do not recognize the Unaltered Augsburg Confession, much less any of the adherents of it. They

confirm, therefore, hereby, their order and resolution of the 4th of September, sent to Johannes Ernestus Goetwasser, who calls himself a Lutheran preacher, at Amsterdam, in New Netherland. Since that order, five or six weeks ago, two ships have sailed, on board of one of which the said Goetwasser was ordered to depart. As he has treated the order of this Provincial Government with contempt, he is hereby once again commanded to leave with one of the ships now ready to sail. The Director-General and Council consider this necessary for the glory of God, for the success of the Reformed Religion, and the common quiet, peace and harmony of this Province. Thus done at the meeting of the Honorable Director-General and the Council, held at Fort Amsterdam in New Netherland on the 16th of October 1657. By order of the Honorable Director-General and Council aforesaid.

C. V. Ruyven, Secretary.

Having compared the foregoing petition and order, it is found correct.

C. V. Ruyven, Secretary.

REV. J. H. GUTWASSER, LUTHERAN MINISTER, TO THE
GOVERNOR AND COUNCIL.

1657, Oct. 15th.

To the Noble, Honorable Director-General and the Honorable Council of New Netherland:—

In answer to the repeated verbal and written denunciations or orders to me, to depart from here within three times twenty four hours, I wish humbly to submit to your Honors for your favorable hearing and decision, a very few points, as follows:

1. That I not deny your Honors' declaration, as expressed, that I desire to be free from charges of disobedience.

2. But also I do not consent to defend myself in such a troubled state of conscience.

3. Therefore I would like to know, why this order has been issued against me.

4. For I have exhibited my passports, and therewith the permission of the Lords Directors, who promise me still other favors.

5. The special permission from your Honors, to live here, as a free student is nowhere canceled.

6. What has been asked, is, will and shall be *mediis licites via concessa et at competentis personas*, also done here.

7. I have behaved myself here in such a way that I cannot be accused of *Crimen Laesae Majestatis*.

8. Neither shall any evil be done by me hereafter.

9. While I am waiting for further orders from Holland, according to promise.

10. I find myself worried about my affairs; for I cannot wisely handle my property, scattered here and there, in obedience to your sudden order. I am also of opinion, that much depends upon my reputation and habits (*fama et vita*), which would be endangered by the order given me, and which your Honors must also consider.

I desire to inform your Honors, as to my humble opinions on few points; Your Honors will please to consider justly the foregoing points, and not carry out their unexpected sentence against me. Awaiting your Honors' favorable decision,

Amsterdam in New Netherland, the 15th of October 1657.

Your Noble Honors',

Johannes Ernestus Gutwasser.

The foregoing request was handed in to the meeting of Director-General and Council and having been read, the following decision was given.

The petitioner, who forgets himself and the truth, is reminded, that the order for his departure was served upon him five or six weeks ago, and sent in writing. Since that time two ships have sailed. In one of these he ought to have left, according to order, but the petitioner has neg-

lected to do this, in contempt of the government. He is once more commanded to obey said order by going in one of the two ships about to sail; especially as the Director-General and Council consider it necessary for the honor of God, the advancement of the Reformed Religion, and the common quietness, peace and harmony of this place. Thus done at Fort Amsterdam in New Netherland, the 16th of October, Anno 1657.

By order of the Honorable Director-General and Council,
C. V. Ruyven, Secretary.

CORRESPONDENCE FROM AMERICA.

1657, Oct. 25th.

REVS. MEGAPOLENSIS AND DRISIUS TO THE CLASSIS OF
AMSTERDAM.

Brethren in Christ:—

Since our last letter, which we hope you are receiving about this time, we have sent in a petition, in relation to the Lutheran minister, Joannes Ernestus Gutwasser. Having marked this on its margin, we have sent it to the Rev. Brethren of the Classis. We hope that the Classis will take care that, if possible, no other (minister) be sent over, as it is easier to send out an enemy than afterward to thrust him out. We have the promise that the magistrates here will compel him to leave with the ship *De Waag*. It is said that there has been collected for him at Fort Orange a hundred beaver skins, which are valued here at eight hundred guilders, and which is the surest pay in this country. What has been collected here, (at New Amsterdam), we cannot tell. Our magistrates have forbidden him to preach, as he has received no authority from the Directors for that purpose. Yet we hear that the Hon. Directors at Amsterdam gave him permission to come over. We have stated in a previous letter the injurious tendency of this with reference to the prosperity of our church.

Rev. Brethren:—

Since the writing of the above letter, and before sealing it, we have learned from the Hon. Directors and the Fiscal, that Joannes Ernestus Gutwasser is not to be found, that his bedding and books were two days ago removed, and that he has left our jurisdiction. Still it is our opinion that he remains concealed here, in order to write home, and make his appearance (as if) out of the Fatherland; and to persevere with the Lutherans in his efforts. We therefore hope and pray that you may, if possible, take measures to prevent this.

Samuel Drisius.

Oct. 25, 1657.

To the Rev. Learned, etc.,
the Deputies ad res Indicas
of the Classis of Amsterdam.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letters from New Netherland; from New Amsterdam.

1658, April 2nd.

Rev. Deputati relate further that they have received some letters from New Netherland, telling about the condition of the Church there, and the efforts of the Consistory, and of Director Stuyvesant, against the Lutherans and Quakers, who now and then immigrate there in great numbers. There are also some requests that they may be seconded in their efforts, especially against one Goetwater, Lutheran minister there; that these letters were handed them by the Directors of the West India Company, with the request that they, too, might have the perusal of them, or a copy of the same. It was resolved in regard to the request of the Directors, that the Rev. Deputati shall first inform them of the contents of the letters orally; but if the perusal of the letters be insisted on to grant this to the Directors. For the rest the Revs. Deputati shall comply as much as possible with the request of the brethren there.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

1658, April 15th.

Some letters from the church in New Netherland were read. Their principal subject was complainings about the annoyances of many seditious spirits, and especially about the uprising of the Lutherans; also a request to this Classis to further the prevention of these (evils) as far as possible, with the Directors. — XX. 387.

LETTERS FROM NEW NETHERLAND.

1658, May 6th.

On account of the letters from New Amsterdam having been given to the Directors of the West India Company, and the requests contained therein having been considered; their Estimables expressed themselves surprised at the character of the correspondence of the church there with the Directors. They insisted strongly upon the perusal of the letters, which were therefore handed over to them. Their Estimables showed themselves disposed, in regard to the Lutherans in New Netherland, to take action against them, declaring that they would do their part; but desired to see the Rev. Classis put into operation all possible measures, if it knows of anything that can be done in the premises. The Rev. Deputati shall touch upon the aforesaid complaint in their letters to the said church, and recommend to them an active correspondence with the Directors.

New Amstel.

The Assembly resolved that the Rev. Deputati shall exert themselves against the Lutheran worship there, as well as at New Amstel, in every suitable way both with the

Directors of this Chamber, and with the Estimable Burgo-masters of Amsterdam; also at the proper time with the Nineteen. (the Amsterdam Chamber of West India Company.)—VI. 97; XIX. 50.

Letter from the Directors to Stuyvesant;
Lutherans; Latin School; Ministers.

The 20th of May 1658.

Honorable, Prudent, Dear, Faithful.

That you have sent back here the Lutheran preacher is not contrary to, but rather in accordance with our good intentions, although you might have proceeded less rigorously. The principal reason which induced the Lutherans there to separate from the Reformed Church was not only, so people of their persuasion here complain, because in the Sacrament of Baptism some words are used there, which are offensive to them and not contained in the new formulary, particularly in the second point of the questions or admonitions to the parents and witnesses, to wit, whether they acknowledge the dogma taught in the Christian Church there according to the Synod of Dort, as the true one etc.; but also, because they were compelled to be present at the baptizing of their children. We do not know how this is, but we are aware, that the Church here does not lay such great stress upon the presence of the parents and witnesses; we think also, that the old formulary of baptism is still used in many churches here, as being less offensive and more moderate, than the new, and therefore adopted at the beginning of the Reformation as necessary under the circumstances, in order thereby not to alienate, but rather to attract people of different belief. We shall leave it to your prudence and trust, that henceforth you will use the least offensive and most tolerant means, so that people of other persuasions may not be deterred from the public Reformed Church, but in time be induced to listen and finally gained over to it.

NEW NETHERLAND.

Extract from the letters from New Netherland.

From a letter from Amsterdam in New Netherland, August 5, 1657.

1. Makes mention that the bold presumption of the Lutherans to have a minister there, has been checked.
2. That a Lutheran pastor (Phar-heer) called John Goetwater arrived there. He was taken before the Heer General and then summoned before the magistrates, but he could not show his commission of appointment to such office, except from the Lutheran Consistory of Amsterdam. Thereupon he was forbidden to preach and ordered to regulate himself according to the Placards of the land, and to depart at the first opportunity.

Extract from a letter of October 22, 1657.

From Manhattan.

1. It was known that as yet, the Lutherans in New Netherland, were successfully opposed in their attempt to exercise their religion openly.

1658, Aug. 19th.

Extract from the register of resolutions of the Hon. Director-General and Council of New Netherland, adopted at their meeting, Aug. 19, 1658:

The letter of the Hon. Directors of the West India Company dated May 20, 1658, was taken into consideration. Resolved, That an extract from said letter should be made and placed in the hands of the Rev. ministers of this city, and that we respectfully request their answer on the points presented in the letter, relating to the pretended Lutheran minister, and to other Lutherans here. They are requested to give their answers in writing, and adduce whatever may tend to furnish a full and correct view of the case.

Done at Fort Amsterdam, in New Netherland, Monday Aug. 19.

C. Van Ruyven, Secretary.

1658, Aug. 23rd.

Revs. J. Megapolensis and S. Drisius to the Director-General and Council of New Netherland.

To the Hon. Director-General and Council of New Netherland:—

By the favor of your Hon. Body, an extract from a letter from the Directors of the West India Company has been placed in our hands. From this we learn that the Lutherans have entered a complaint, and have stated to the Hon. Directors, that they had separated from our church, because in the administration of baptism, certain words were used which were objectionable to them, and the parents are compelled to be present when their children are presented for baptism. We wish that the Lutherans in their complaint had simply stated the truth, and had not encompassed us with untruth, in their communication to the Hon. Directors. We therefore assert that as your Honors have been accustomed to attend our preaching and the administration of the sacraments, and having been eye witnesses of the same, your Honors could justify us from these false charges, without any vindication by ourselves. Yet it may be proper in obedience to your Honors' order to present to you a further elucidation of the matter.

1. Their excuse that the cause of their separation was a certain question about the words in the administration of baptism, which words are customary with us, but objectionable to them, is only such in appearance. As far as our knowledge goes, there has not been any agitation, or even appearance of such, among them, in relation to such a question. Indeed about two years ago one Peter Jansen, a stupid northerner, who was neither a Lutheran nor of the Reformed Religion, and who had not intelligence enough to understand the difference between them, nibbled at these questions, but could not give any reasons against them, or receive and try to understand a reason in their favor. Nevertheless they have sought, for five or six years, to call

a Lutheran preacher, as Paulus Schrick once said to Heyer Stoffels, whom he took to be a Lutheran, because he sang German songs on shipboard on the way to Holland. When Schrick returned from Holland in 1655, he became a chief promoter of this work. Separate meetings began to be held, until the year 1656, when your decree forbidding them was issued. We believe that, as the Pharisees were offended at the words of Christ, Matt. 15: 12, 13, so also has it been in this case; that not only a few words in the Form for the administration of baptism, but also the preaching of the divine Word itself was objectionable to them; for blind men easily run against any obstacle. We say blind men, for to our knowledge, there is hardly one among them here who has any proper acquaintance with the teachings of Dr. Luther. They praise Luther only because they call themselves by his name. They are Lutherans, and will remain such, because their parents and ancestors were Lutherans, as Paulus Schrick their leader in his wisdom once declared.

2. It is false that we, in the Formula of Baptism, ask the parents or sponsors, whether the doctrines taught "here" in this church, according to the Synod of Dort, are the true doctrines. For although we hold the doctrines of the Synod of Dort to be the true ones, still we do not use such a Formula, but that which is found in the printed liturgy, of which you, Honorable Gentlemen, are witnesses. We know indeed the emphasis with which they refer to the word "here." But suppose this word were omitted, we nevertheless, by the Church mean, not the Papal church, but the true Protestant and Reformed churches.

3. The Lutherans have done us wrong in their statement to the Hon. Directors, that we strictly compelled parents and sponsors to be present at the baptism of their children. This is untrue. The facts of the case are as follows: We assert that sometimes there are bastards presented for baptism, who have no known father. Some charged to be the father, deny it. In such cases others have been known

to interpose, and to present the illegitimate child. Subsequently we noticed that young persons, who could hardly carry the child, and who had scarcely more knowledge of religion, baptism, and the vows, than the child itself, brought and presented other young children for baptism. Whereupon it was resolved and published from the pulpit, that no half grown youths should present other children for baptism; but that it should only be done by those who had arrived at years of discretion; that it was the special duty of parents, if at home, to present their own children for baptism; for none could so well fulfil the promises made in regard to the children as the parents; and to this they were bound by the Word of God.

Yet it is not unknown to us that at the National Synod of Dort, in 1574, in Art. 61; at the Synod of Middleburg 1581, Art. 40; and at the Synod of the Hague, 1591, Art. 51; it was decreed that parents themselves should present their children for baptism. But as we have learned that these acts are not very strictly enforced in the Fatherland, so we also do not very strenuously insist on them. Yet there are instances in which neither of the parents are present at the baptism of their child. Indeed, it happened only last Sabbath, Aug. 18th, while we were yet ignorant of the complaint of the Lutherans against us, that a child was baptized, neither of whose parents was present; but only two Lutherans, who presented the child, and stood god parents, viz., Laurence Noorman, who, they say, was the host who concealed John Gutwasser, the Lutheran minister last winter, and Magdalen Kallier, a Lutheran woman. We have thus given sufficient proof that no undue strictness has been used towards the Lutherans in the baptism of their children, but that their own perverseness has led them to make false representations to the Hon. Directors, and that they intend something else.

Amsterdam, in
Netherland,
Aug. 23rd, 1658.

Johannes Megapolensis.
Samuel Drisius.

Extract from a letter from New Netherland, dated
September 24, 1658.

1. The English villages there had been more than a year without preachers. They request that some may be sent them at the earliest opportunity.

2. That they still had among them the wandering Quakers, who are tolerated only in Rhode Island.

3. They make known the condition of the Lutherans, that there still abode among them a pastor (phar-heer) of the name of Ernestus Goetwasser. He lay ill within New Amsterdam, after he had concealed himself at the house of a Lutheran farmer. The fiscal had been ordered to send him away as soon as he shall have recovered.

4. They request two Duytse (German or Dutch?) ministers, in two new Duytse (German or Dutch?) villages. These, indeed, should be introduced because of the difficulty of the work, in the most populous places, and the death of others.

5. They had been somewhat annoyed by the Lutherans, but through the good care of the Director-General, of which they had already had good evidences, they hoped they would suffer no harm. As to the rest, the churches were in good condition.

CLASSIS OF AMSTERDAM.

Correspondence from America, 1659, Sept. 10th.

Revs. J. Megapolensis and S. Drisius to Classis of
Amsterdam.

Reverend, Pious, Very Learned Fathers and Brethren in
Christ:—

Last year, 1658, we wrote you concerning the state of the church here, and the lack of good preachers not only among the Dutch, but also in the English towns under the jurisdiction of our government. We hope you duly received our letter although we have not yet received any answer thereto, the reason of which is unknown to us. In that

letter of ours we explained the circumstances in detail. We know of nothing to add, except the following:

The Lutheran minister, Joannes Ernestus Gutwasser, remained here when the ships departed for Holland. This not only gave occasion to many people to remain away from church, but also, contrary to the command of the Governor, and to his own solemn promises, he began to hold meetings and to preach. The Governor again learning of this, forbade him. But Gutwasser, anxious to trouble the waters, refused to obey the orders of the Governor, and with his adherents determined to persevere. Upon this he was, by the authority of the Governor, arrested in his own house, and last spring he was sent by the ship *De Bruynvisch*, (Brown Fish) back to Holland. There is now again quietness among the people, and the Lutherans again go to church, as they were formerly accustomed to do. One of their principal men, the *causa movens* in the bringing over of this preacher, and who previous to his coming had begun to hold meetings in order to pave the way therefor, if he should come, is now one of the most punctual attendants, and has his pew near to the pulpit. We have, therefore, reason to thank God that he has inclined the hearts of the Hon. Directors and those in authority, that the threatened split among the inhabitants, and the imminent injury to this infant church, have been averted by their vigilance and discretion.

ACTS OF THE CLASSIS OF AMSTERDAM.

Lutheran Church in New Netherland.

1659, Nov. 3rd.

The said brethren did also read a letter sent to them from New Netherland from which are learned the good efforts which are made there for stopping the Lutheran conventicles, and with such success that their meetings have been prevented entirely, and the Lutherans come to church again. The minister Gutwasser has been put in

jail and was sent to the Fatherland with the first ship. The Assembly rejoiced in all this. It was resolved to thank the Directors here by word of mouth; and also the Rev. Brethren there by letter, for the good endeavors put forth, with the request that their Estimables will be pleased to extend the same to the Director (Stuyvesant).—VI. 168; XIX. 59.

LETTERS FROM THE DIRECTORS TO STUYVESANT. . . .

Dec. 22, 1659.

. We are told, it is true, that the Lutherans come to church now, and that everything goes on quietly and peaceably; but care must be taken, that this state of affairs continue; that is uncertain, as long as such precise forms and offensive expressions are not avoided. It is absolutely necessary that they be avoided in the church, which is so weak and only beginning to grow, especially when we consider the difficulties liable to arise, which might result in the permission to conduct a separate divine service there. For the Lutherans would very easily obtain the consent of the authorities here upon a complaint, and we would have no means of preventing it. . . .

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their correspondence. Meeting of March 1, 1660. Copy of the response, written March 1, 1660, to the Rev. Consistories in New Netherland. . . .

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Concerning the Quakers, Lutherans, and other sectaries, their Honors asserted that from the beginning they had established the rule that only the Reformed religion should be exercised within your province. Moreover, as far as regards their Honors' intention, the Director-General was very favorably disposed thereto, and has shown himself very vigilant in that work, and their Honors would not be backward in promoting the success of the same.

