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First Presbyterian Church, Newark, N. J.

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FIRST CHURCH IN NEWARK.

HISTORICAL DISCOURSES,

RELATING TO THE

First Presbyterian Church in Newark;

ORIGINALLY DELIVERED TO THE CONGREGATION OF THAT CHURCH DURING THE
MONTH OF JANUARY, 1851.

BY JONATHAN F. STEARNS, D. D.,

PASTOR OF THE CHURCH,

WITH NOTES AND ILLUSTRATIONS.

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P R E F A C E .

THESE Discourses were prepared, originally, without the remotest reference to publication ; indeed, the writer had no intention, at the beginning, beyond the preparation of a single practical discourse, founded on a slight glance at the history of the congregation, the early part of which he then supposed had been traced with sufficient minuteness and accuracy by another hand. But this supposition was soon found to be erroneous ; and, as he proceeded, the materials so grew upon his hands that he was insensibly led to extend his narrative to the space of four pulpit discourses. In preparing them for the press, it seemed necessary to pay more regard to completeness and accuracy than had entered into the original plan. In order to this, much must be added, and many obscure points carefully re-examined. The labor incident to such inquiries no one knows who has not tried the experiment. The materials must be collected from the widest spaces, and brought into true connection with each

other by the most careful consideration of times and circumstances. The determination of a date may often require to be pursued through volumes, pamphlets, records and obscure manuscripts, the examination of which will cost days of toil, and access to them be obtained only by the tardy process of correspondence, or by visiting in person remote places. And after all, perhaps, the result is one which the ordinary reader will either not notice, or regard as a mere matter of course.

In the pursuit of these objects, most of the discourses have been entirely re-written. Some of them have been extended to a length manifestly incompatible with their original design. Details have been descended to, which, however valuable in a local history, as contributing to complete the picture of the men and the times, seem hardly suitable to the dignity and sacredness of the pulpit. And as scarcely a third of the matter now presented was contained in the discourses as delivered, the writer has hesitated whether he should not abandon the original plan, and give the work the form of a continuous narrative. But, besides the necessity of re-casting the whole, should that change be adopted, the present form seems to have some advantages, at least for the people specially concerned; and he has concluded to let it stand as it is.

The sources from which the facts have been drawn are generally indicated by foot-notes, especially in the earlier periods. Besides various well-known histories, genealogical publications, pamphlets, &c., which need not be mentioned here; the original records of the town of Newark; the printed minutes of the old Presbytery of Philadelphia and the Synods prior to the formation of the General Assembly; the records of the various Presbyteries with which the Church has been connected, from the year 1774 to the present time; the records of the Church as far as they extend; the records of the Board of Trustees, and various packages of old deeds, wills, letters, &c., &c., have been carefully examined. It is much to be regretted that the records of the Church, extending from the year 1696 to the time of the Revolutionary war, were destroyed when the British troops had possession of the town in 1776, and those which remain date back only to August, 1781, after Dr. Macwhorter's return from the South.

It seems necessary to say a word respecting the efforts of this venerable pastor to preserve the Church's history, when it seemed passing into hopeless oblivion. Dr. Macwhorter's Century Sermon has been the authority for most of the statements which have been made since his time. Besides this, however, he wrote two

other sketches—one in the introduction to the first volume of the Sessional Records, and the other in response to a call from the General Assembly for materials for a History of the Presbyterian Church. This last is the one quoted by Dr. Hodge in his “Constitutional History,” under the title of “Manuscript History of Dr. Macwhorter,” and is referred to in this narrative under the same name. All these sketches contain material errors. Dr. M., as he informs us, relied for his authority chiefly upon tradition. “All I can say,” says he, “must consist of a few brief hints, as I possess no documents or written materials whence even those hints are derived, except what have been taken from the relations of old people to me in former times. Therefore it must not be expected that they will be very accurate, nor will I vouch for the perfect truth of all that may be said.” As a specimen of this inaccuracy, I may refer to what he says of the influence of the Saybrook Platform in shaping the affairs of this Church, years before that platform was framed; or to the case of the Rev. Mr. Bowers, whom he represents as having been dismissed for reasons not now known, and to have died in 1721, in his thirty-fourth year; whereas his tomb-stone shows that he died in the year 1716, in his forty-third year, and the records of the town plainly indicate that he retained the pastoral

office till his decease. Dr. Macwhorter's narratives are valuable, but of course cannot be relied upon, wherever unquestionable documents contradict their statements.

In preparing these discourses, the writer has received valuable assistance from William A. Whitehead, Esq., Dr. S. H. Pennington, Mr. James Ross, Rev. William E. Schenck, Rev. James Richards, D. D., Rev. Richard Webster, Rev. Stephen Dodd of East Haven, Rev. Lyman Atwater, D. D., of Fairfield, Conn., and Rev. Samuel Sewall of Burlington, Mass.; but especially from Mr. S. H. Congar, the indefatigable antiquarian of Newark. The map and its explanations are Mr. Congar's. His thanks are due to Rev. Dr. Hodge, for the use of manuscripts belonging to him as historian of the Presbyterian Church, and to Rev. Dr. James W. Alexander, for the use of letters respecting Rev. Aaron Burr, and the Latin oration of the learned President, to which reference has been made in these pages.

It can hardly be presumed that perfect accuracy has been secured amidst so many minute particulars. But, accidental errors excepted, the statements, it is believed, will be found reliable. Wherever an *opinion* has been expressed, it has been introduced distinctly *as* an opinion, and will pass for what it is worth. Where traditional statements have been made, their source has

been indicated. In general, wherever any doubt has existed respecting any fact or representation, the authority has been referred to, that the reader may weigh it for himself.

With these explanations, the following pages are committed to the judgment of the candid. If the result shall be to preserve the memory of a most worthy race of men, and the early fortunes of a most useful Christian organization; if the spirit of the fathers may thereby be transferred to the children, not only of this but of succeeding generations, and thus a benefit conferred on a beloved Church, for whose spiritual good it is the writer's pleasure to labor, his efforts will be more than compensated.

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ERRATA.

Page 12, note, line 2, for "Pan," read *Pau*.

" 17, line 8, for "friends," should probably be read *freemen*, though it is "friends" in the manuscript copy of the Town Records.

" 17, line 12, the word "determine" closes the quotation.

" 19, for "1767," read 1677.

" 20, note, line 4, for "north-west" read *north-east*.

" 32, note, 2d column, line 3, for "his," read *whose*; and line 4, before "married," insert *was*.

" 36, note, 1st column, line 26, for "Milford," read *Branford*.

" " " " lines 27 and 28, for "Turner," read *turner*.

" 73, title, for "Mornings," read *morning*.

" 146, note, 2d column, line 7, "Memento Mori" is to be enclosed in marks of quotation, as a part of the inscription.

" 286, title, for "Presbyterian," read *Presbyterian*.



HISTORICAL DISCOURSES.

DISCOURSE NUMBER I.

ECCLESIASTES, 1: 4. One generation passeth away and another generation cometh.

THERE are certain marked periods in the progress of human affairs, when it specially becomes the voyager to consult his chart, take an observation and consider whither he is going, and how far, and with what success, he has proceeded; and this is true equally of communities as of individuals. Such a period may the present be regarded in the history of this congregation.

Without discussing the much disputed question, whether, in numbering the years of a century, we count one when the first year begins, or not till the clock of time has struck one, and the first annual period is completed, it is enough for our purpose, that the beginning of the present year completes half a century, since the history of this Church was last traced, in a century discourse by the venerable MAC-WHORTER, and just sixty years since the house where we are now assembled was first opened for public worship. Such an occasion I am unwilling to let slip, without at least reminding you that there is a Past to be reviewed with interest and gratitude, though on many

points, I can scarcely do more than refresh the memories of the old, and stimulate the inquiries of the young respecting matters better known to most of you than they are or can be to me.

The fortunes of this venerable Church were, for many years, almost identical with that of the community in the midst of which it has so long flourished. Whoever writes the history of the city of Newark, must begin, if he will do any justice to his subject, with tracing the early history of this congregation; and in undertaking to give any thing like a correct view of the latter, it will be necessary to detail and explain many things, which may seem to belong more appropriately to the former. Indeed, although, theoretically, there was a distinction made from the beginning between civil and ecclesiastical affairs, yet in practice, it would be difficult to describe the line, between at least the temporalities of the Church, and the ordinary business of the body politic. During the first seventy years, the town transacted all the business of the congregation; and the seventh minister, as were all his predecessors, was called to the office and had his salary fixed, by a vote of the town in town meeting. This Church is among the very oldest of our local institutions—perhaps the oldest of all. It was to establish it, and establish, under its fostering influence, a system of social order, of which its members should have the sole direction, that the fathers of this city came and planted themselves here in the wilderness.

The original settlement of Newark was made, by a

colony from what is now the State of Connecticut, then recently erected into a single Province, by a royal charter, uniting the two Colonies of Connecticut and New Haven.

To a large portion of the people of New Haven Colony, this union was exceedingly offensive. Besides being brought about in a very arbitrary manner, without due consultation with them, and, in the first instance, against their consent, it involved the abandonment of some of their favorite principles. They had commenced their settlement in the wilderness, full of the spirit of that animating vision, which continually floated before the mind of the Puritan emigrant, to found a Church upon pure principles, and a State which, though separate in its jurisdiction, should act in perfect harmony with the Church, and be governed in all its procedure by the rules of God's Holy Word. They seem to have supposed, that by bringing up their children in the fear of God, and excluding from the exercise of power among them those who were not governed by the same principles, they might continue to be of one heart from generation to generation; and "seeing they were free to cast themselves into that mould and form of commonwealth which appeared best for them, in reference to securing the peace and peaceable improvement of all Christ's ordinances in the Church,"* it is scarcely strange that they adopted as a fundamental rule, after long deliberation, with not a single dissenting and only one questioning voice among them, "that Church members only shall be free

* Trumbull, vol. 1, p. 504.

burgesses; and that they only shall choose magistrates and officers among themselves, to have power of transacting all public and civil affairs of this plantation." For the government of a great State or nation, embracing men of every class and character, and offering to all the best privileges and the largest liberty, this exclusive policy would be doubtless unwise; but for an infant colony, where all were of one mind, and which might afterwards grow into a State, if hostile influences could be long enough averted, for the body to acquire strength, we ought to think long before we condemn it. Beyond a question, it was the only means by which the colonists could hope to realize their favorite object; and if that object itself must now be pronounced chimerical, all good men must agree, that it was noble in purpose, and worthy of being fairly tried, by those who had confidence in it, under the only circumstances which could justify the experiment.

The people of Connecticut Colony, though they had not abandoned at all the same general object, had adopted, in their Constitution, a more liberal policy. Had they gone a step further, and, besides allowing men not connected with the Church to vote in civil affairs, prohibited the civil authority from interfering in any manner with the affairs of the Church, a comparison must have been made in their favor under the light which modern experience has thrown upon matters of this kind. But through neglect of this precaution, they not only left the religious character of the State to its own risks, but seriously endangered the Church's purity: a hazard which their more cautious

neighbors of New Haven might well appreciate, when they found the General Court of that Colony both leading the way for the convening of an ecclesiastical Council,* against their strenuous remonstrances, and combining its influence with that of other secular bodies to procure the adoption of innovations in ecclesiastical order and discipline, which, as time has since proved, were of dangerous, not to say pernicious, tendency. The accomplished WINTHROP was doubtless a better statesman, in the ordinary sense, than the patriarchal DAVENPORT; but having the same professed end in view—the establishment of a Christian Commonwealth—he ought to have perceived that the omission of the restriction in question would require some corresponding measure of protection for the Church's interests. If the civil authority must be allowed to interfere in matters of religion, we cannot wonder that the fathers of the Church looked with jealous eye on the admission of merely worldly men, and perhaps among them the intolerant advocates of the ecclesiastical policy from whose abuses they had fled, to participate in such authority. Indeed, if this were the only alternative which the times afforded, we of the present day can hardly refrain from giving our verdict in favor of these same stern old adherents to the ancient way.

It was manifest that the union of the two Colonies, in the existing circumstances, must have the effect to compel the people of New Haven to abandon without further trial this their cherished principle. It likewise

* The Council convened at Boston 1657. Trumbull's Hist. Conn., vol. 1, pp. 300, 308.

involved a virtual assent to the proceedings of the recent Synod,* called by the authorities of a neighboring Province, but highly approved and likely to be recognised as authority by the Government of Connecticut, in which, among other innovations, the "half-way covenant," as it was termed, had been adopted—that is, the extension of a part of the privileges of church-membership to those who were not, and by their want of personal piety, could not become members in full communion: an expedient to which the Churches of New Haven Colony were from the beginning strenuously opposed. Already had the General Court of Connecticut given its sanction to the offensive measure; and it may serve to illustrate both the temper of the times and the grounds on which the union of the two Colonies was opposed by the people of New Haven, that in the year 1664, in the very midst of the dispute on this subject, this same General Court "came to a resolve, with a view to enforce the resolution of the Synod" respecting the terms of church-membership, in the Churches within the bounds of their jurisdiction.†

It was mainly the dissatisfaction arising out of this course of measures, which led to the settlement of the town of Newark. There were, among the emigrants, those who might have been disposed to favor the union on general grounds. Jasper Crane, one of the fathers of New Haven Colony, who, in the year 1639, subscribed its original Constitution in Mr. Newman's

* The Synod of 1662, Trumbull's Hist. Conn., vol. 1, p. 310. † Trumbull, vol. 1, p. 311.

barn, and had for several successive years served as one of its magistrates, was, in the year 1663, chosen to the same office in both the Colonies, and, when the union was effected in the year 1665, received the same token of confidence under the new charter. Matthew Camfield and Obadiah Bruen were among the nineteen persons named in the charter itself. Robert Treat, the pioneer of the new settlement, refused to accept office under the falling government of his own Colony in the year 1664, and, in the following year, acted as a committee to consummate the union. Had proper regard been paid in the beginning to the rights of the smaller Colony, and proper time been taken for the adjustment of the points of difference, there is little doubt that the union might have been effected amicably. But when, against the remonstrances, and in violation of the sacred pledges of the illustrious Winthrop, the people of Connecticut began to assume a tone of authority toward their neighbors, insisted upon their accession to the union, sent magistrates to obstruct the execution of the laws, and received under their own jurisdiction such of the inhabitants as were disposed to join them—thus dismembering the little Colony and putting power into the hands of its internal enemies, “as if,” say the aggrieved, “you were in haste to make us miserable,” bitter resistance was the inevitable result.* And though most of them yielded to what had now become a plain matter of necessity, and for the general good, they yielded as men who had in mind a better and more

* Trumbull, vol. 1, chap. xii; see Winthrop's Letter, p. 520.

peaceful way to rid themselves of all grievances, and were soon found making their plans to depart, with all their families and goods, out of the jurisdiction.

It so happened, that just at this juncture, the Province of New Jersey was opening an inviting field, and seeking for settlers from the Colonies of New England. The Duke of York, afterwards James II of England, having received a grant from his royal brother, Charles II., of all the land comprehended between the rivers Connecticut and Delaware, claimed by him in the right of discovery, but most of which was then in the possession of the Dutch, had dispatched Col. Richard Nichols, whom he invested with the powers of government, to take forcible possession of it in his name; and shortly afterwards, before possession was actually acquired, sold, and by deed conveyed to John Lord Berkley and Sir George Carteret all his interest in that part of his royal grant comprehended within the present limits of the State of New Jersey. Immediately the new Proprietors took measures to secure the settlement of their new domains. Proposals were drawn up and signed by them, entitled "The CON-
CESSION and AGREEMENT of the Lords Proprietors of the Province of NEW CÆSAREA or NEW JERSEY, to and with all and every the Adventurers, and all such as shall settle or plant there;" and Philip Carteret, a brother of Sir George, was by them constituted Governor of the Province, and sent hither with instructions to carry into effect [the provisions of the Concessions. Mean-
while, however, Col. Richard Nichols, having received a surrender from the Dutch, had granted lands to a

few intended settlers, in the name of the Duke of York, and hence a conflict of titles subsequently arose, especially in Elizabethtown, where a few families, at most four in number, had actually settled. Philip Carteret, accompanied with thirty men, gentlemen and their servants, landed at Elizabethtown in the month of August, 1665; and having made such agreements with the settlers then in possession, as were probably satisfactory to all parties, and supposed to be within the limits of his authority, purchased the claim of one of them, and became himself a settler. Soon after this—it does not appear how soon—the Governor sent messengers to New England to publish the Concession and Agreement of the Proprietors, and invite new settlers to his Province.

The Concessions, which became in fact the fundamental Constitution of the Province, contained provisions highly congenial to the spirit of New England men. The largest liberty of conscience was guaranteed, with the assurance that the settlers should never be disturbed or disquieted for any difference in opinion or practice in religious concerns, “any law, usage or custom in the realm of England to the contrary notwithstanding.”* A General Assembly was provided for, one branch of which was to consist of representatives chosen by the inhabitants in their respective parishes or districts, empowered to appoint their own time of meeting, constitute Courts, levy taxes, build fortresses, make war, offensive and defensive, naturalize strangers, allot lands to settlers, provide for the

* Grants, Concessions, &c., pp. 14-24.

support of the Government, and ordain all laws for the good of the Province, not repugnant to the laws of England, nor against the Concessions of the Proprietors and their interest. Liberal offers were also made of lands for settlement, proportionate to the numbers of those who should come and occupy them, with only the reserve of a small quit-rent of a half-penny per acre, to be paid annually on and after the twenty-fifth day of March in the year 1670.* The climate, moreover, was mild in comparison with their own, and the lands were represented as fertile.

Hither, therefore, did a considerable number of the disaffected from the towns of Milford, Branford, Guilford and New Haven, all within the limits of the former Colony of New Haven, with individuals from other towns, determine to remove. Accordingly, very early in the following Spring, or perhaps earlier, a commission, of whom Robert Treat was one,† came and made preparations for the settlement of a tract of land on the Passaic river; and before the end of May in that same year, a company, amounting, it is said, to thirty families,‡ “from Milford and other neighboring plantations thereabouts,”§ were already on the ground, and busily engaged in laying plans for their future permanent abode.

Meanwhile, however, a new class of claimants to the lands made their appearance. Treat had supposed that, in accordance with the instructions of the Proprietors, given to their Governor at his appointment,

* Grants, Concessions, &c., pp. 14-24.

† Whitehead, p. 45.

‡ Bill in Chancery, p. 118. Robert Treat's affidavit.

§ Newark Town Records.

“not in anywise to grieve or oppress” the native inhabitants, “but treat them with all humanity and kindness,” measures had been taken already to satisfy all their demands, and give to him and his associates quiet possession. But this, though promised as he alleges, was not done; and hence no sooner had the company arrived and landed some of their goods, than a party of the Hackinsack Indians warned them off the ground, saying the land was theirs and it was unpurchased.* Determined at all events not to invade any of the rights of their savage predecessors—a rule to which their mother Colony had always adhered as fundamental—the new comers put their goods immediately back into the vessel which brought them, and were on the point to return; when, being dissuaded by the Governor, and the Indians showing a disposition to sell the lands, they concluded they would make a fair purchase of the Indian title, and took a “bill of sale” under the Governor’s advice and approbation. The amount paid cannot now be exactly estimated, but it was of sufficient importance to be distributed to each settler in exact proportions to the land occupied, and to be mentioned in all the grants and conveyances of land for several years afterwards.†

* See Treat’s affidavit, Bill in Chancery, p. 118.

† The purchase was made in the first instance in the year 1666, by Robert Treat and Samuel Edsal, as agents for the town. John Capteen, a Dutchman, acted as interpreter, and the principal Sagamore who negotiated the bargain was Perro, who acted with the consent and approbation of an aged Sagamore named Oraton, at that time unable to travel. (See affi-

davits of Treat and Edsal, Bill in Chancery, pp. 117-18.) The bill of sale bears date July 11th, 1667, and is signed by Obadiah Bruen, Michael Tompkins, Samuel Kitchel, John Brown and Robert Denison on the part of the town, and Wapamuck, Harish, Captamin, Sessom, Mamustome, Peter, Wamesane, Wekaprokikan, Cacnaekque and Perawac on the part of the Indians. The witnesses were Samuel Edsal, Edward Burrowes, Richard Fletch-

The preliminary town meeting, the first of which there is a record, was held on the 21st of May, 1666, when "friends from Milford and the neighboring plantations thereabout" were the actual inhabitants; and agents sent from Guilford and Branford met them "to ask, on behalf of their undertakers and selves, with reference to a township" to be occupied together by the two parties. At this meeting the grand object of the settlement was distinctly recognised. "It was agreed upon mutually, that the aforesaid persons from Milford, Guilford and Branford, together with their associates being now accepted of, do make one township; provided, they send word so to be any time between this and the last of October next ensuing, and according to fundamentals mutually agreed upon, do desire to be of one heart and consent, [that] through God's blessing, with one hand, they may endeavor the carrying on of spiritual concernments, as also of civil and town affairs, ACCORDING TO GOD AND A GODLY GOVERNMENT there to be settled by them and their associates."* Then they chose a committee of eleven men, taken from both companies, viz: Captain

er, Classe and Pierwim the Sachem of Pan. This purchase extended to the foot of the mountain, and the price paid for it was in articles as follows: "Fifty double hands of powder, one hundred bars of lead, twenty axes, twenty coats, ten guns, twenty pistols, ten kettles, ten swords, four blankets, four barrels of beer, ten pair of breeches, fifty knives, twenty hoes, eight hundred and fifty fathom of wampum, twenty ankers of liquors or something equivalent, and three troopers' coats." It seems plain from the words "something equivalent" that the purchasers did not intend to pay any part in liquors if they could satisfy the Indians

without it. However, by a subsequent deed, dated March 13, 1677-8, the limits were extended to the top of the mountain for "two guns, three coats, and thirteen cans of rum." The agents chosen by the town to make this purchase were Mr. Ward, Mr. Johnson, Samuel Harrison, and [Thomas] Richards; and John Curtis and John Treat were chosen to run the west line with the Indians and to meet with Edward Ball and Daniel Dod, who were also chosen to run the north line with the Indians and meet with the others on the mountain. See Whitehead, p. 43. E. J. Records. Newark Town Records, pp. 66, 69.

* Newark Town Records, p. 1.

Robert Treat, Lieut. Samuel Swaine, Mr. Samuel Kitchel, Michael Tompkins, Mr. [Thomas] Morris, Sergeant Richard Berkly, Richard Harrison, Thomas Blatchley, Edward Riggs, Stephen Freeman and Thomas Johnson, "for the speedier and better expedition of things there emergent to be done," of whom any six or more, if there should be so many on the ground, or at the least not less than five, might act for the settlement of the place until another like committee should be chosen.

The agents from Guilford and Branford having returned and made report of their commission, a large number of the people of Branford held a meeting on the 30th of October, 1666, "touching of the intended design." These men had been among the most determined opposers of the union of the Colonies, and their hearts were still set upon the favorite scheme of founding a pure Church and a Godly Government in the wilds of America. A portion of them, with their most enterprising and truly apostolic pastor had once begun the experiment twenty years before,* on the eastern shores of Long Island, where after a few years of hopeful effort, they had left their homes and come to Branford, for the same reasons which now seemed to call for a new removal; and it was just like that sturdy old Puritan, Abraham Pierson, not to abandon a purpose which he believed wise and capable of good, so long as there was land enough unoccupied in all the wilderness on which to complete the experiment. Accordingly, at this meeting two articles were adopted,

* Thompson's Hist. L. I., vol. 1, p. 326. Trumbull's Hist. Conn., vol. 1, pp. 143, 144

and received the signature of twenty-three principal men of the town, as "THE FUNDAMENTAL AGREEMENT" on which they would engage in the new settlement—of which one was a promise "to provide with all care and diligence, for the maintenance of the purity of religion," and the other carefully restricted all civil power to those who should be members of some one or other of the Congregational Churches. When the report of this procedure reached the new settlement in November following, it was unanimously assented to by the inhabitants; and at a public meeting, held on the 24th of June, in the year 1667, about the time, probably, of the arrival of the Branford company, they all subscribed their names to the agreement, to the number of forty, making in the whole, with those who had subscribed before, sixty-three.*

* This venerable document deserves a permanent memorial in connection with the history of this Church. It stands as follows, with the signatures attached, on the Records of the Town of Newark.

OCTOBER 30, 1666.

At a meeting touching the intended design of many of the inhabitants of Branford, the following was subscribed:

Dent. i. 13; Exod. xviii. 21; Deut. xvii. 15; Jerem. xxxvi. 21.

1. That none shall be admitted freemen or free Burgesses within our town upon Passaic river, in the Province of New Jersey, but such planters as are members of some or other of the Congregational Churches, nor shall any but such be chosen to magistracy, or to carry on any part of civil judicature, or as deputies or assistants to have power to vote in establishing laws, and making or repealing them, or to any chief military trust or office; nor shall any but such church members have any vote in any such elections; though all

others admitted to be planters, have right to their proper inheritances, and do and shall enjoy all other civil liberties and privileges according to all laws, orders, grants which are, or shall hereafter be made for this town.

2. We shall, with care and diligence, provide for the maintenance of the purity of religion professed in the Congregational Churches.

Whereunto subscribed the inhabitants from Branford—

Jasper Crane, Abra. Pierson, Samuel Swaine, Laurence Ward, Thomas Blachthly, Samuel Plum, Josiah Ward, Samuel Rose, Thomas Pierson, John Ward, John Cutling, Richard Harrison, Ebenezer Canfield, John Ward, Sen., Ed. Ball, John Harrison, John Crane, Thomas Huntington, Delivered Crane, Aaron Blachthly, Richard Laurence, John Johnson, Thomas Lyon, [his L. mark].

And upon the reception of these letters and subscriptions, the present inhabitants in November following, declared their

The settlement of Newark, in the years 1666 and 1667, was probably the last attempt to realize the noble dream of the old Puritan emigrants.* The restrictions they adopted, with all their measures consequent thereon, betray no particle of the spirit of bigotry and fanaticism. They were measures, not of oppression, but of simple self-protection; and as we hear of no dissentient voices in the whole band, it may fairly be presumed that they were equally in accordance with the views of those who were excluded from the power of government, as of those who were included. The simple design of their authors, was to prevent an enterprise on which they had set their hearts, and for whose success they were willing to make large sacrifices, from being frustrated in the beginning, by passing under the control of those who

consent and readiness to do likewise, and at a meeting, the 24th of the next June following, in 1667, they also subscribed with their own hands unto the two fundamental agreements expressed on the other side their names, as follows:

Robert Treat, Obadiah Bruen, Matthew Camfield, Samuel Kitchell, Jeremiah Peck, Michael Tompkins, Stephen Freeman, Henry Lyon, John Browne, John Rogers, Stephen Davis, Edward Rigs, Robert Kitchell, John Brooks, [his B mark], Robert Lymens, [his V mark], Francis Liule, [his F mark], Daniel Tichenor, John Baldwin, Sen., John Baldwin, Jr., Jona. Tomkins, George Day, Thomas Johnson, John Curtis, Ephraim Burwell, Robert Denison, [his R mark], Nathaniel Wheeler, William Camp, Joseph Walters, Robert Dalglesh, Hans Albers, Thom. Morris, Hugh Roberts, Ephraim Pennington, Martin Tichenor, John Browne, Jr., Jona. Seargeant, Azariah Crane, Samuel Lyon, Joseph Riggs, Ste-

phen Bond. See Newark Town Records, p. 2.

* What Cotton Mather says, in his quaint way, of the object of Pierson and his associates in their first enterprise at Southampton, may serve to illustrate the views and hopes with which he and his church came to Newark. After mentioning that they formed themselves into a body politic, before they left Massachusetts, "for the maintaining of government among themselves" in their new home, he adds, "thus was there settled a church at Southampton, under the pastoral charge of this worthy man, where he did, with laudable diligence, undergo two of the three hard labors, *Diocentis et Regentis*, to make it become what Paradise was called, an Island of the Innocent!" Without supposing that these views were realized, either there or here; this we may say, few communities have approached nearer to the mark, than did the town of Newark during the continuance of that same old Puritan regime.

could have no sympathy with its aims. Hence, while they confined the power of office, and even the elective franchise to church-members, they added in the very same instrument, "though all others, admitted to be planters, have right to their proper inheritances, and do and shall enjoy all other civil and religious privileges."

As to any who might be refractory, the bill of pains and penalties in force among them, shall be allowed to tell its own story. It is as follows:—"It is agreed upon, that in case any shall come in to us, or arise amongst us, that shall willingly or wilfully disturb us in our peace and settlements, and especially that would subvert us from the true religion and worship of God, and cannot or will not keep their opinion to themselves, or be reclaimed after due time and means of conviction and reclaiming hath been used; it is unanimously agreed upon, and consented unto, as a fundamental Agreement and Order, that all such persons so ill-disposed and affected, shall"—O what!—some direful penalty may be anticipated!—visions of fines, and prisons, and stocks, and whipping-posts rise before us! but let us hear—"shall, after due notice given them from the town, QUIETLY DEPART THE PLACE SEASONABLY, the town allowing them such valuable considerations for their lands or houses as indifferent men shall price them, or else leave them to make the best of them to any man the town shall approve of."

The fundamental agreements, in both articles, every man who took up land within the Newark purchase, must first subscribe, with this additional one, equally

characteristic of the men who made it, "as their joint covenant one with another," and that at a time when there had been no legislative assembly convened, and of course no laws "settled in the Province;" that "they will from time to time all submit one to another to be led, ruled and governed by such magistrates and rulers in the town, as shall be annually chosen by the *friends*, from among themselves; with such orders and laws whilst they are settled here by themselves, as they had in the place whence they came; under such penalties as the magistrates upon the nature of the offence shall determine.

It may be asked whether the settlers had the authority to establish such rules in regard to the terms of office and suffrage. In answer to this question it must be remembered, that they had purchased their lands at a fair price of the aboriginal claimants, and obtained as full a title as those claimants were capable of giving. They had also commenced their settlement with the approbation of the Proprietors' government, and held themselves obligated to the discharge of all their legal demands. True it is that purchase does not give the right of government, and the Concessions whose validity as law they did not dispute, make no mention of such authority. But neither do they mention the authority to establish Town Courts* which however the inhabitants erected, nor again to enact laws for the

* Town Meeting, January 1, 1668-9—
 "Item. The town hath agreed that there shall be two Courts in our town yearly, to hear and try all causes and actions that shall be necessary and desired within our compass, and ACCORDING TO OUR ARTICLES; and that the same shall pass by the verdict of a jury of six men; and one of the times is to be the last fourth day of the week, commonly called Wednesday, in the month of February; and the other is the second Wednesday of the next following month of September." Newark Town Records, p. 11.

regulation of their own internal affairs, which yet they did enact constantly.

The truth is, that besides the Concessions, there were in the beginning, distinct ARTICLES OF AGREEMENT between the government and the settlers in the different towns.* Those with Woodbridge and Piscataway are still extant, and contain several of the same special privileges which Newark is known to have exercised. Those with Newark, fifteen in number, have long since been lost, but there is evidence sufficient that they once existed, and were entered into by the parties about the time of the arrival of the first company.† These articles the people of Newark constantly referred to as the basis of their rights,‡ and, from the history of their formation, only one thing appears to have been asked by the settlers and denied by the Governor, and that was some abatement in the required quit-rents. In this, he said, he was not authorized to vary from the Concessions. Accordingly the quit-rents never were refused by Newark; but who can doubt that, while they yielded this pecuniary claim, the firm and honest old puritans took care to insert an article, indulging them at least, in the

* At a town meeting in January, 1669, 70, these articles were ordered to be "copied out at a town charge." See Newark Town Records, p. 24.

† In a statement of the Council of the Proprietors, made Sept. 14, 1747, that body pledge themselves to prove the existence of these articles, and say of them, that they "were settled with long thought and deliberation, and corrections and alterations mutually made, proposed and agreed to in them; and that Captain Treat and Mr. Gregory, their agents in this affair, did read

the Concessions, and that one alteration proposed, was concerning the quit-rent of a half-penny sterling per acre, to which Governor Carteret answered, 'I cannot grant any exemption from the payment of the half-penny per acre, it being all the advantage that the Lords Proprietors reserve to themselves,' &c. To another alteration he said, 'as for the purchasers being out of purse, I cannot help them therein,' &c. (See Appendix to Bill in Chancery, p. 31.)

‡ Newark Town Records, *passim*.

execution of their "fundamental agreement?" How otherwise shall we account for the fact, that they still continued to practice on that agreement directly under the eye of the Governor, and never had their authority to do so called in question? The truth is that in the religious liberty guaranteed by the Concessions, "avarice," as it has been justly said, "paid its homage to freedom."* But then the avarice, getting its own ends fully answered, cared but little it is probable beyond that, how the freedom might be exercised.

It may be proper however to add here, that the restriction referred to does not seem to have been kept in force much beyond the life of the oldest men then on the stage; nor was it long before all parties seem to have been convinced that such a restriction could not be of permanent utility.†

The next thing to be agreed upon was the assignment to the several settlers of their respective places of residence, for, it seems, almost all affairs were conducted by "agreements," among this rigid and exclusive band of Puritan sectaries. They had come chiefly from two pairs of contiguous towns, lying on opposite sides of a small bay and river, and their exclusiveness

* Bancroft's Hist. U. S., vol 1, p.

† The first indication of a departure from it is to be found in the record of a town meeting held March 1, 1777-8, a few months before the death of the elder Pierson, which is as follows: "It is voted, as a town act, that all and every man that improves lands in the town of Newark shall make their appearance at town meetings, and there attend to any business that shall be proposed, as any of the planters do, and be liable to any fine as others, in case of their absence, &c., and also that

the Clerk is to set their names in a list and call them as others are called." Yet, after this, I find the fundamental agreement recognized as if still in force, or not formally abrogated; for in the month of August, 1685, "William Camp and John Baldwin, Jr., are chosen to go from house to house of those as have not subscribed to our fundamental covenant, and return their answer to the town." (See Newark Town Records, pp. 68, 105.) This is the latest recognition of it which I have been able to discover.

here found a curious manifestation; for having tasted of the sweets of good neighborhood in the old mother Colony, they were not ready yet to forego its special privileges in their new wild home. So it stands on record, that the one company "desired liberty to take up their home lots and quarters in a quarter together, for their better security and neighborhood," "which motion of theirs" the other company immediately "assented to." Then the lines having been drawn for the two broad streets, crossing each other at right angles in the centre of the town, it was again agreed that each party of "neighbors" should take up their *home lots* in the quarters where, as chance was, they had already begun to occupy. But first of all, in testimony of their respect and gratitude to the gallant leader of the little Colony, "the neighbors of Milford and New Haven," to which party he belonged, "freely gave way, that Captain Robert Treat should *choose* his lots" before the rest made any division. This done, and eight acres being assigned to him as his home lot, whereas the rest had six, the remainder of the party cast lots for their several portions, "after due preparation and solemnization," the matter having been first "submitted to the Lord for His guidance."*

The name of the town appears to have been at first Milford,† but was soon changed to Newark, in honor,

* Newark Town Records, pp. 3, 4. Mr. Treat's home lot was on the south-east corner of Broad and Market streets; opposite him, on the north-west corner, was Deacon Ward's, afterwards purchased, and probably occupied by Rev. Abraham Pierson, Jr., and adjoining him, on the south, was that of the elder Pierson. (See Town Book of Surveys.)

† Scott's "Model of the Government," Whitehead p. 274. In Smith's History of New Jersey, Second River is called *Milford* or *Newark River*, p. 159.

as is supposed, of its first minister, who preached for a time in Newark in England, before he came to this country. Its etymology is NEW-WORK, not NEW-ARK, as some have supposed; the former being a simple English translation of the Latin words *Novum opus*, by which the founder of Newark Castle chose to distinguish his then new enterprise.*

The First Church in Newark appears to be the oldest fully organized Church of Christ of any denomination within the State of New Jersey. There were small Swedish Churches on the banks of the Delaware, but these were on the west side of the river, within the boundaries of Delaware and Pennsylvania. A few Dutch congregations may have existed temporarily in some parts of the State, but except the old First Dutch Church in Bergen, I cannot learn that any remnants of them now survive; and that, though justly claiming the priority by a few years over all others, in the occupancy of this ground, had no minister, and of course but an incomplete organization until after the lapse of several generations.† The settle-

* See McEnlloch's Gazetteer article, "Newark." It may be observed, in confirmation of this etymology, that, in the old manuscript volume called "Town Book," which is believed to be an original record in the hand-writing of Robert Treat and other first settlers, the last syllable of the name is always written with an *o*, Neworke or Nework. New-Ark and Nova-Arca must be regarded as an affectation of more modern times. It first appears, I think, about the time of Dr. Macwhorter.

† Of this first Christian light-bearer on the soil of New Jersey, I extract the following account from notices kindly fur-

nished me by the Rev. Benjamin C. Taylor, D. D., its present pastor. "The Reformed Dutch Church at Bergen, New Jersey, was constituted, as nearly as can be ascertained, about the year A. D. 1663, perhaps a little before that date. The writer has seen a certificate (still in the possession of a descendant of the family,) of the moral and religious character, and ecclesiastical standing of one of the early settlers of the town, by the Burgomasters of the city of Wageningen, in Holland, dated November 27th, 1660; and is credibly informed that a record exists in the Dutch language, in the office of the Secretary of State of the State of New York, in which the then Governor

ments of Shrewsbury, Middletown and Piscataway, though nearly contemporary with that of Newark, had no churches till a much later period.

The only organization for divine worship in the English language, which could bear a comparison with this in point of age, is the venerable sister Church of Elizabethtown. But this can furnish no historic proofs of its existence prior to the year 1682, when the Church in Newark had erected and completed its house of worship, and been in full operation with its pastor and other officers—indeed most of the time with two pas-

of the Province, reported to the States-General of Holland, that the inhabitants of Bergen, in the Colony of New Jersey, had consented to be taxed for the building of a house of worship. The document referred to is dated A. D. 1663. In 1664, the registers now in possession of the pastor commence. At that date there were nine male and eighteen female members in full communion, whose names are recorded. It is believed to be almost certain that this is the fifth duly organized Reformed Dutch Church in the United States, and the first Christian Church in the present State of New Jersey.

“From 1664 until 1680, the public worship of God was conducted in a log edifice. During the period of sixteen years, the means of grace seem to have been greatly blessed, in which time one hundred and twenty-four were added to the communion of the Church. In 1680 the congregation erected their first church edifice, and the people as before continued to have the preaching of the Gospel and administration of the ordinances, principally by the clergy of the Reformed Dutch Church at New York, whose names are recorded as present when members were admitted to full communion. And I have seen a letter dated in 1682, from one of the early pastors of the Church in New York, in which he states the administration of the ordinance of the Supper *was always on Monday*, the duties

of the pastorate in the city not admitting of Sabbath absences. So that but seldom on the Sabbath could the Word be preached to them. Nevertheless, the stated Sabbath services were maintained. The clerk of the Church, as he was called, (or the chorister,) read the prayers in the Liturgy of the Church, and some appropriate sermon selected for the occasion—*of course all in the Dutch language*. This system of public service continued for at least eighty-seven years, doubtless because of the difficulty of obtaining a pastor who could preach in the Dutch language, the number of such in the country being very small.

“In 1750, a call was presented to Mr. William Jackson, then prosecuting preliminary studies under the direction of Rev. John Frelinghuysen, of Raritan, (now Somerville,) and he was sent to Holland to complete his education, and receive ordination from the Classis of Amsterdam.” Then with a true Dutch quietude, hardly surpassed in the best days of the renowned Wouter Van Twiller, did this worthy people patiently wait *four years and three months* for their pastor elect, who was greeted by them on his return, and duly installed in Sept. 1757, by a committee appointed by the Classis, *ninety-four years* after their organization as a Christian Church.

tors, a senior and a junior—during a period of fifteen years.*

It is true the settlement of Elizabethtown was commenced somewhat earlier than that of Newark, but it was commenced and carried on in circumstances much less advantageous for the speedy establishment of religious institutions. It must be remembered, that up to the month of August, 1665, only four families, if so many, some say only two,† had found a residence there, and the next accession to their numbers was that of Governor Philip Carteret, and his thirty English gentlemen and servants—a company not likely to coalesce readily with the first four in the establishment of Puritan worship and ordinances. It is only nine months after this arrival that we find thirty families, all New England Church-members from the same neighborhood, already settled, and met to devise plans for the carrying on both of civil and ecclesiastical affairs, in common with another party of the same character, who were ready to come and join them for the

* The earliest notice of ecclesiastical affairs in Elizabethtown, yet discovered, is to be found in the East Jersey Proprietary Records, viz: that "Rev. Seth Fletcher, minister of the gospel at Elizabethtown," died in the month of August, 1682. His marriage contract with Mrs. Mary Pierson, of South Hampton, in the East Riding of Yorkshire, Long Island, is dated May 30, 1681. (Mr. Whitehead.) The next minister, Rev. John Harriman, could not have been settled earlier than 1684.

† "Four families, if so many," is the expression used in the Bill in Chancery, and the complainants in that bill add, that from "memorials" then recently discovered, "they have reason to believe, and do

expressly charge, that no other Christian person whatsoever was settled on any part of the lands in question, than John Ogden and Luke Watson, before Governor Carteret's arrival." (p. 66) This may be regarded as a partizan statement; but the defendants in their reply, without contradicting it, content themselves with stating what they have heard and believe took place "*at or soon after* the arrival of Governor Carteret." It seems probable, therefore, that they could point to *no memorials* proving a more extensive settlement prior to that period. Dr. Murray, in his Notes on Elizabethtown, p. 22, says "there were here but four houses, and those but log huts."

same purposes, on the banks of the Passaic. Meanwhile, however, and probably about the same period with the emigration to Newark, came other companies and individuals in considerable numbers, from the same region, and took up their abode at Elizabethtown. But these emigrants found the ground there pre-occupied; and other influences than theirs having already acquired prevalence—influences with which they found themselves in conflict for many years afterwards—they must have been subject to serious embarrassment in attempting to realize their best religious purposes. The probability that a regularly organized Church could have existed there as soon as in Newark is, therefore, exceedingly small.

It was the good fortune of this community, to have become a Church almost as soon as it became a settlement. The settlers were perfectly homogeneous,* both in the beginning and for many years afterwards, and were banded together before they came, for the support of religious institutions. Indeed, the old Church in Branford, organized there twenty years earlier, was probably transported bodily, with all its corporate privileges and authorities. Its old pastor was conveyed hither at the expense of the town; its deacon continued his functions without any signs of re-appointment;† its records were transferred, and it im-

* I find but two names among the first company which indicate a different origin from the rest. Robert Dalglesh, or Douglass, according to Dr. Macwhorter was a Scotchman, and Hans, Hants, or Hauns Albers, though probably of Dutch extraction, was a settler in Milford, Conn., as

early as 1645. (See list published by Lambert, p. 90.)

† I have no positive proof that Deacon Ward was a deacon before he came hither, but infer it from the fact that he is so denominated immediately after.

mediately commenced "Church work," and its pastor was invested with his office and salary on the new spot, without any ceremony of organization or installation. It is true that several of its members were left behind, but they no longer claimed to be a Church; and hence there was no Church in Branford after the removal, till a new one was organized there several years subsequent.* The settlers who came hither from other towns, probably transferred their ecclesiastical relations to this pre-existing organization, and the Church of Branford being thus transplanted to a new locality, and having received an accession of new constituent elements, became, after the example of the Church in Hartford and several others in New England, the First Church of Newark, and thereupon started forth upon a new, and as it since has proved by far the largest portion of its career. This Church may, therefore, be regarded as having had two beginnings, the first in Branford, in the year 1644, which is its proper organic origin; and the second, when it became fairly removed to Newark, and its pastor resumed his functions here in the beginning of October, 1667.†

* Trumbull's Hist. Conn. vol 1, p. 277.

† It is scarcely to be doubted that religious worship was stately maintained in Newark from the beginning of the settlement. The number and character of the settlers sufficiently indicate this. But the disposition of the early Puritans to carry with them wherever they came, "the Church and the godly minister," gives us no sure evidence of the precise date of the organization of their permanent congregations. In the old mother Colony of New Haven, the people waited fourteen months, "praying, fasting, inquiring and

debating to get wisdom" for their intended work. Meanwhile, "the town was cast into several private meetings, wherein they that dwelt most together, gave their accounts one to another of God's gracious work upon them, and prayed together, and conferred to mutual edification." See Bacon's Hist. Disc., p. 19. That the Church in Newark was able to complete its organization so soon after the commencement of the settlement, and so much earlier than its sister Churches in this Province, must doubtless be attributed to the peculiarly favoring circumstances above detailed.

The first pastor of this Church, as we have already intimated, was the Rev. Abraham Pierson. He was born in Yorkshire, England, graduated at the University, of Cambridge, in the year 1632, and having been ordained, as is supposed episcopally,* and preached for some years in his native country, came to Boston in the year 1639, and joined the Church there. In the year 1640, a portion of the inhabitants of Lynn, near Boston, where he seems for a short time to have resided, "finding themselves straitened," as Governor Winthrop represents the case, determined to remove to Long Island, and calling Mr. Pierson to become their minister, they were organized into a Church state before they left Lynn, and after an ineffectual attempt to settle on the west end of the island, removed to the east end, and became the first settlers of the town of Southampton. In the year 1644, being dissatisfied with the annexation of his little Colony to the jurisdiction of Connecticut,† he removed, as I have already said, after a ministry of about four years, with a portion of his Church to the town of Branford,‡ and there

* See Dr. Macwhorter's Century Sermon, p. 8, Trumbull's Hist. Conn., vol. 1, p. 230. The following notice of Mr. Pierson, is taken from a memoir of Hugh Peters, by Joseph B. Felt, published in the New England Hist. and Geneal. Register, April, 1851, p. 233. "November, 1640, he (Peters) attends the formation of a Church at Lynn, composed of individuals who had emigrated thence and settled on Long Island. On the same occasion he takes part in the ordination of Abraham Pierson, as their guide in the spread of Gospel knowledge and influence." N. B. There is no contradiction between this statement and that given above, since those ministers

who had been ordained by bishops before coming to New England, though the validity of their episcopal ordination was not called in question, were subjected to an additional form of setting apart usually denominated ordination, on their taking charge of a Congregational Church. (See Felt's Annals of Salem, p. 574.)

† Cotton Mather says, "It was afterwards found necessary for this Church to be divided. Upon which occasion Mr. Pierson referring his case to Council, his removal was directed into Branford over the main." (Magnalia Book iii, ch. 8.)

‡ Trumbull's Hist. Conn., vol. 1, p. 143.

uniting with others from the town of Weathersfield, organized a new Church, of which he was the pastor in that place about twenty-three years.

During his residence in Branford, he was distinguished by his great zeal and success in the instruction and conversion of the native Indians. The Commissioners for the United Colonies of New England, a confederation formed at New Haven in 1643, in co-operation with a society in England incorporated by act of Parliament six years later "for carrying on and promoting the Gospel of Christ in New England," were in pursuit of vigorous measures for this object. Among the missionaries whom they employed, the names of the gentle Mayhew and the apostolic Eliot have acquired an almost world-wide renown. To these, that of Abraham Pierson eminently deserves to stand next. What they were in Massachusetts, such was he in the regions of Connecticut. As early as the year 1651, we find him spoken of as studying the language and "continuing with much seriousness therein," that he may the better be able to treat with the ignorant children of the forest "concerning the things of their peace." Shortly after, we hear of him, not only as preaching to the Indians, but preparing a catechism for them in their native language. It was first written in English; and under date of September 17, 1656, we find the following notice of it in the proceedings of the Commissioners for the Colonies: "A letter from Mr. Pierson of Branford, dated the 25th of August, was read; and some part of a catechism by him framed and pounded to convince the Indians by the light of na-

ture and reason that there is only one God who hath made and governed all things, was considered. And the Commissioners advised that it be perfected and turned into the Narragansett or Pequot language, that it may be the better understood by the Indians in all parts of the country; and for that purpose they spoke with and desired Thomas Stanton—a young man whom they had trained at Cambridge to fit him for an interpreter in the Indian service—“to advise with Mr. Pierson about a fit season to meet and translate the same.” This catechism was designed for the special benefit of the natives of the south-west portions of New England; Mr. Eliot’s, which was prepared a short time earlier, having been intended for those of Massachusetts, whose dialect was somewhat different. It was intended at first to send the manuscript to England for publication, but on conference with the society there, it was thought best that the work should be done in America. It was printed in the year 1660, by Mr. Green, to whom the Commissioners paid forty pounds for that service. Mr. Pierson had a regular salary for his labors in the Indian department from the Commissioners, in the same manner as Eliot and Mayhew and some others. At first it was £15, then £20, afterwards £30; and it was not till the year but one before he left Branford that we find it “abated,” for some cause not given, to £15. The proceedings and correspondence of the Commissioners contain abundant evidence of the high estimation which both they and the Society in England entertained of his labors. Twice, in the early part of his course, they made ap-

propriations of money to aid him in his preparations for the work; and more than once we find special appropriations awarded to him for his extraordinary pains.*

Mr. Pierson's character, both personal and ministerial appears to have been of a high order. He exerted no small influence, not only over his own flock, but among the people generally in the Colony of New Haven. The elder Winthrop, a personal acquaintance, and the best of authorities on such a point, pronounces him a "godly learned man." Cotton Mather says of him, "Wherever he came he shone."† We may perhaps, form some notion of his habits of study from the extent of his library, which appears, from the inventory of his estate still in existence, to have contained four hundred and forty volumes, valued at one hundred pounds, or about one-eighth of his entire estate.‡

The salary assigned to this good old man, on his coming to Newark, was ample for the times, and marks

* Hazard's State Papers, vol. ii, pp. 178, 186, 303, 313, 321, 326, 366, 378, 390, 392, 403, 404, 414, 431, 442, 443, 458. Trumbull says, Hist. Conn., vol. 1, p. 464. "The Rev. Mr. Pierson, it seems, learned the Indian language, and preached to the Connecticut Indians. A considerable sum was allowed him by the Commissioners of the United Colonies," &c. In the year 1653, when an agreement was to be made with the aboriginal inhabitants, "Mr. Pierson and his Indians were employed as interpreters, and Mr. Pierson and John Brocket witnesses to the mutual covenant. (See Bacon's Hist. Disc. p. 347.)

† Mather's account of him commences thus: "'Tis reported by Pliny, but perhaps 'tis but a Plinysm, that there is a fish called Lucerna, whose tongue doth

shine like a torch. If it be a fable, yet let the tongue of a minister be the moral of that fable. Now such an illuminating tongue was that of our Pierson." (Magnalia, B. iii. ch. 8.

‡ The nett value of his estate, as appears from the inventory at his decease, was £322. When he came to Newark it was estimated at £644, the largest in the company except Robert Treat's, which was £660. The library, with the exception of a few volumes, given as tokens of love to his other sons, was bequeathed at Mr. Pierson's death, to his eldest son, Abraham Pierson, Jr., and may have contained a portion at least of the volumes afterwards contributed by the latter to found the college at New Haven. (See Trumbull, vol. 1. p. 473.

the pious faithfulness and liberal spirit of the men who brought him here, and still adhered to him to the end of his life. Besides receiving his proportion of the lands as other planters, the sum of eighty pounds was given him the first year for the erection of his house,* together with the expenses of his transportation, and "the digging and finishing of his well;" and thenceforth he was to receive eighty pounds annually, in two semi-annual instalments,† and to be free from all ordinary taxes during life, except the proportion charged on his estate "for ways and drainings in the meadows," and the never-to-be-forgotten Lords' half-penny.‡

It would be pleasant, could we summon to our view the persons and characters of the active men who then stood round their aged pastor, and sustained him with their prayers and sympathies, and received the bread of life here at his hands—the men who laid out these

* A house which cost £80, must have been one of superior elegance as the times were. Samuel Groome, writing from Elizabethtown in 1653, says, "The houses at Amboy," viz., three which he had recently built to begin a great city, which was then to be built there, "are thirty feet long and sixteen feet wide; ten feet between joint and joint: a double chimney made with timber and clay, as the manner of the country is to build: will stand in about £50 a house." (Smith's N. J., p. 175. Gawen Lawrie, writing to a friend in London, says, "A carpenter with a man's own servants, builds a house. They have all materials for nothing except nails. The poorer sort set up a house of two or three rooms after this manner. The walls are of cloven timber, about eight or ten inches broad, like planks, set one end to the ground and the other nailed to the raising, which they plaster within." This, we are told by another writer of the same period, was the style of most of the coun-

try houses, though there were a few built of brick or stone. But such houses could not have cost £80. Governor Winthrop's house in New Haven, in 1657, was sold for £100, and "it was one of the best in the town," says Dr. Bacon, "distinguished as it was for 'fair and stately houses.'"

† Dr. Macwhorter says in his Century Sermon, "The common salary which they allowed their minister, was about £30 a year, and this was frequently raised with great difficulty, and ill paid." This is certainly a mistake, either of the writer or the printer. The smallest salary ever given to a settled pastor, was Mr. Prudens, of £50. None of the rest fell short of the sum above named.

‡ It is added in the agreement, that he is to have "a pound of butter for every milch cow in the town." This has been stated by some as an additional perquisite. But it seems to have been only one of the "species" in which the sum of £80 was to be paid. (Newark Town Records, p. 8.)

broad streets* and gave us these beautiful parks,† and whose spirit still lives in institutions to which they gave the first impulse. But of most of them, their names and the general spirit of their corporate acts is nearly all that we can rescue from oblivion.

There was Lawrence Ward, the first deacon of the Church—an old man, probably—whose name appears among the original settlers of the town of New Haven, and who came to Newark from Branford with the Church of which he was an officer; a plain, unpretending man, as I imagine, possessing a moderate estate, and useful to the new Colony in various services requiring trust-worthiness and discretion. He died sometime in the year 1669.

There was Jasper Crane—also an original settler of New Haven, and a member of the Church in Branford—whose name heads the list of subscribers to the Fundamental Agreement, and who figures largely in

* John Barclay and others, (see Smith's New Jersey, p. 187,) writing to the Proprietors in Scotland, in 1684, says of the towns in this region, "Their streets are laid out too large, and the sheep in the towns are mostly maintained in them; they are so large that they need no trouble to pave them." There may have been no need once, but times change.

† At a general town meeting, 25th and 26th Jan., 1669-70. "Item. It is by a full consent of all agreed upon, that none of the common lands lying within our town or highways, so far as our articles will allow of, shall at any time be given or disposed of to any man's propriety, without the consent of every freeholder or received inhabitant of the town; as the land about the frog pond or training place; the land before William Camp's towards the end in the front of those lots, as also

that in the rear of them; together with that which lyeth in the middle street towards the landing place, and that which lies against Aaron Blatchley's, and John Ward's, and Robert Dalglesh's; which is to be and remain as Town Commons." (Newark Town Records, p. 24.)

N. B. The land before William Camp's, is now a part of the South Park.

That towards the landing place in the middle street, is the Park or Military Common.

That against Aaron Blatchley's and John Ward's, is Washington Park, formerly Market Place,

That against Robert Dalglesh's, is the old "watering place" on the south side of Market street, near the Court House.

The old or first training place was the spot on which the first meeting-house stood, near the frog pond.

all the transactions of the town of Newark during the first fourteen years; its magistrate, the president of its town court, and chosen regularly every year for the first five or six years, as first on its list of deputies to the General Assembly. He was an active, energetic, and perhaps restless man, who had aided already in the commencement of two or three new settlements, and, as early as the year 1651, had been only prevented by the "injustice and violence of the Dutch" (so he thought it) from establishing yet another on the banks of the Delaware, whereby "the gospel," he said, "might have been published to the natives, and much good done, not only to the Colonies at present, but to posterity."*

Next comes Robert Treat—the flower and pride of the whole company—who came to the Colony of New Haven when a young man, and was early advanced to posts of influence and trust. To his wise energy Newark owes much of its early order and good management. Having served the town in various capacities—as its Clerk, and, with Jasper Crane, as one of its magistrates and deputies to the Assembly—he left several of his children here as a most acceptable donation to the new settlement,† and returned in the year 1672 to Con-

* Trumbull, vol. 1, p. 197. The leaders in the enterprise were Jasper Crane and William Tuttle. This is probably the settlement near Cape May, of which Dr. Macwhorter speaks. (Century Sermon, p. 8.) The people of New Haven Colony had purchased land of the Indians on both sides of Delaware bay and river, and had agents and a trading house there; but I have seen no evidence that they succeeded in actually commencing a settlement. See Hazard's State Papers, vol. ii.

† "The children of Robert Treat, who settled in Newark, were John, who died August 1, 1714, aged 65; his daughter Sarah married to Jonathan Crane, Esq., a son of Jasper Crane, Jr.; and his daughter Mary, the wife of Deacon Azariah Crane. On the home-lot of Governor Treat, which was occupied by the descendants of his daughter until the commencement of the present century, now stands the house of worship of the First Presbyterian Church,"—*S.H. Congar*.

necticut. There at once he was advanced to the magistracy of the Province. Becoming a Major of militia, he distinguished himself in various military operations against the Dutch and Indians; and, at the battle of "Bloody Brook," when the "Flower of Essex" fell, turned the tide of success at a desperate moment, and saved the colonists from being overrun and destroyed by a savage foe. He was the Governor of Connecticut for many years, and his name is one of the brightest on her early rolls.*

Samuel Swaine† deserves notice as having been con-

* See Trumbull's Hist. Conn., vol. 1, p. 341, &c., Everet's Orations, ("Battle of Bloody Brook.") "It is the tradition," says Trumbull, "that Major (afterwards Governor) Treat received a ball through the brim of his hat, and that he was the last man who left the Fort in the dusk of the evening, commanding the rear of the army." "He that commanded our *forces* then and now *us*," say the Legislature of the Colony, "made no less than seventeen fair shots at the enemy, and was thereby as oft a fair mark for them."

Gov. Treat was in the Chair when, Sir Edmond Andros attempting to seize the charter of the Colony, the people extinguished the lights in the Assembly room, and Capt. Wadsworth secretly conveyed the precious instrument of liberty to a place of security in a hollow tree, since called from that circumstance the "Charter Oak." He was at a very advanced age when he retired from public life. Trumbull says of him, (vol. 1, p. 432,) "He had been three years a magistrate, and thirty-two years Governor or Deputy-Governor of the Colony. He was elected magistrate, May, 1673, Deputy-Governor, 1676, and Governor, 1683. To this office he was annually elected fifteen years until 1698. He was then chosen Deputy-Governor until the year 1708. He died about two years after, July 12, 1710, in the 85th year of his age. Few men have sustained

a fairer character or rendered the public more important services. He was an excellent military officer; a man of singular courage and resolution, tempered with caution and prudence. His administration of Government was with wisdom, firmness and integrity. He was esteemed courageous, wise and pious. He was exceedingly beloved and venerated by the people in general, and especially by his neighbors at Milford where he resided." He married Jane, daughter of Edmund Tapp, one of the "seven pillars" on which the Church at Milford laid its foundation work. (See Lambert's Hist. Col. New Haven, pp. 100, 137.)

† Not *Swaine*, as all the histories have it. "Samuel Swaine's daughter Elizabeth was the wife of Josiah Ward, and subsequently of David Ogden, who left four sons, David, John, Josiah and Swaine. Col. Josiah (who went over to Episcopacy) was the ancestor of the late David B. Ogden, Esq. The lamented Mrs. Caldwell, of Elizabethtown, was a descendant of David Ogden. Joanna, another daughter of Lieut. Swaine, married Jasper Crane, Jr., and hence, though the names of Treat and Swaine may not be found in our City Directory, their representatives are very numerous."—*S. H. Congar.*

It is not improbable that Col. Josiah owed his name to the affection of his mo-

stantly chosen for "the third man" among the deputies to the General Assembly to supply the place of either of the others who might fail, and as such having represented the town instead of Jasper Crane in the first General Assembly ever held in the Province. He was a mill-wright by trade,* and a Lieutenant by office, and

ther for the memory of her deceased husband.

There is a tradition that Elizabeth Swaine was the first to land on the shore of Newark, having been merrily handed up the bank by her gallant lover, in his ambition to secure for her that mark of priority. She was then, says the same tradition, nineteen years of age, which corresponds, as Mr. Congar informs me, to the record of her baptism.

* The old corn mill situated on "Mill Brook," near the present Stone Bridge, and erected by Lieut. Swaine's skill, deserves a passing notice as among the primitive *public institutions* of "our town upon Passaic river." It was the next considerable undertaking after the meeting house, and liberal offers were at first made to any who would volunteer in the work, "for the supply of the town with good grinding." But "none appearing to accept the town's motion and encouragement," the next step was "to set upon it in a general way; and moving to Lieut. Swaine about the matter, he made some propositions to the town," and they finally came to an agreement to give him for his services, "twenty shillings by the week and three pounds over for his skill," unless, as the agreement ran, "he shall see cause to abate it, which, if he should see cause to do, the town will take it thankfully." On these conditions did the worthy functionary engage "to improve his time and skill to the best advantage," "give his best advice about the building of the dam and leveling the ground as the town shall need him," and, with the aid of Mr. Robert Treat, Henry Lyon, John Brown and Stephen Davis, made choice of as the town's committee "to appoint and oversee the work, and that, as near as they can, in

an equal and proportionate way, and to keep a clear and distinct account of each man's work and layings out about the work;" together with that of Thomas Pierson and George Day, appointed "to call forth the men to labor" at the proper times, "as the committee shall agree upon," carry the whole work "on to an end" as soon as conveniently he can. Forth goes, moreover, a trusty commission at the town's command "upon the discovery, to see if they can find any suitable stones for mill-stones," and, the whole body politic being thus fairly enlisted, a speedy completion of the work was no doubt confidently anticipated. But private enterprise was after all found more reliable; and at the end of one year, the work still lingering, a bargain was made with Robert Treat and Sergeant Richard Harrison to build the mill and all its appurtenances, keep it in repair, furnish the same with a good miller, and for a fixed rate of tolls "grind all the town's grists into good meal." For their encouragement the exclusive right to all mill privileges on that brook were guaranteed, "with all the town's grists from time to time, all stones capable of mill-stones in the town's utmost limits and bounds," the timber which before had been prepared, all the lands formerly granted and "entailed to the mill" in all respects as their own lands, thirty pounds in current articles, and "two days work of every man and woman that holds an allotment in the town." With this encouragement the work went on apace; the thirty pounds were gathered by a rate "in like manner as the rate for Mr. Abraham Pierson," and Saturday and Monday of each week being agreed upon as "grinding days," the sturdy planters'

was raised to the captaincy of the Newark forces in 1673, shortly after Captain Treat returned to Connecticut.

Michael Tompkins* and Richard Lawrence,† who

boys, each mounted on horseback with sacks of grain *en croupe*, may at length be imagined wending their cheerful way from either extremity of the settlement to where the huge timbers of the rude edifice groaned to the rushing waters and whirling mill-stones; and the miller, full of bustle and importance, was seeking to fulfill his promise "to attend to his grinding" and "do as for himself to secure every man's grist" from harm or loss "till it be closed under lock and key," when his responsibility was to be ended. Thirteen years later, Robert Treat having returned to Connecticut, and Sergeant Harrison perhaps growing old, the right to the mill was conveyed, with the town's consent, to the three younger Harrisons—Samuel, Joseph and George—who assumed all the attendant obligations and responsibilities as mentioned in the "covenant" made between the town and their father. Further than this, concerning the fate of the old corn mill, this deponent saith not. (Town's Records, pp. 13, 14, 15, 29, 37, 45.)

* The following notices of the Tompkins family were gathered by Mr. S. H. Congar from the Milford Church records: "Michael and Mary Tompkins were received as church members 12th December, 1643; Seth, son of Michael Tompkins, was baptized in 1649; Micah, "son of brother Tompkins," was baptized at New Haven in 1660. Mr. C. adds: "I have no doubt that Michael Tompkins was the man who hid the Judges in Milford. Tompkins's name does not appear in Milford books after the settlement of Newark, that I can find." The story of the hiding of the regicide Judges is pleasantly told by President Stiles in his "History of the Three Judges of King Charles I, viz: Major Generals Goffe and Whal-

ley and Col. Dixwell," pp. 88, 89. "From their lodgment in the woods the Judges removed and took up an ayslum in the house of Mr. Tompkins in the centre of Milford, thirty or forty rods from the meeting house. I have frequently been in this house of Tompkins's. It was standing since 1750, and perhaps to 1770. In this house the two Judges resided in the most absolute concealment, not so much as walking out into the orchard for two years." Mr. Treat, he adds, was in the secret, and a few others. The house is thus described: "It was a building, say twenty feet square, and two stories; the lower room built with stone wall and considered as a store; the room over it with timber and wood, and used by Tompkins's family as a work or spinning-room." "The family," he adds, "used to spin in the room above, ignorant of the Judges being below. Judge Buckingham tells me this story, the only anecdote or notice I could ever learn from a Milford man now living. While they sojourned at Milford, there came over from England a ludicrous cavalier ballad, satirizing Charles's Judges, and Goffe and Whalley among the rest. A spinstress at Milford had learned to sing it, and used sometimes to sing it in the chamber over the Judges; and the Judges used to get Tompkins to set the girls to singing the song for their diversion, being humored and pleased with it, though at their own expense, as they were the subjects of the ridicule. The girls knew nothing of the matter, being ignorant of the innocent device, and little thought that they were serenading angels." Deacon Tompkins is first mentioned as Deacon in the Town Records, Dec. 29, 1670. (Rec., p. 31.)

† Deacon Lawrence first appears by that title in the Records, Jan. 2, 1670-1. (Rec.,

succeeded Lawrence Ward in the office of deacon, and were probably elected about the time of his decease, appear to have been men of true worth and considerable influence in the community.

Besides these, there were Matthew Camfield* and Obadiah Bruen, Robert Kitchell, formerly one of the "seven pillars" of the Church in Guilford, and his son Samuel, married to Grace, daughter of Abraham Pierson, senior,† John Curtis, and Jeremiah Peck, and Thomas Morris, and Thomas Luddington. There were other Piersons, Cranes, Tompkinses‡ and Wards.§ There were Baldwins,|| and Burwells,¶ and Blatch-

p. 32.) He was one of the Branford party, as was Tompkins of the Milford. Probably both were appointed at the same time.

* Matthew Camfield is said to have come from Norwalk. He had four sons, Samuel, Ebenezer, Matthew and Jonathan. Jonathan died Nov. 26, 1688, and left his property to his two brothers. Samuel Camfield settled in Norwalk, and received his portion of his father's estate there. The will says: "He shall have nothing here."

† She was, it is said, his second wife. His first wife was Elizabeth Wakeman, married in 1651.

‡ Seth Tompkins, son of Michael, does not appear among the first subscribers, but soon after. He must have been only 17 years of age when the first party arrived. His wife was Elizabeth, daughter of Samuel Kitchel. The name of Jonathan Tompkins appears among the original subscribers.

§ Two John Wards, whose names appear among the original subscribers, belonging to the Milford party, were usually distinguished as John Ward, senior, or Sergeant Ward, and John Ward Turner or Dishturner. John Ward Turner was a nephew of Deacon Lawrence Ward and

a cousin of John Catlin. There were two of the same name and profession subsequently, probably the latter a son of the former. (Town Book of Surveys, &c., pp. 1, 13, 54.)

|| Two Baldwins were among the original subscribers—John, senior, and John, junior. Benjamin Baldwin was also among the first settlers. John Baldwin, senior, was among those who had special grants made them by the town "for staying on the place so much the first summer." In 1673, he with three others had determined to remove to what was called "Barbadoes Neck," then recently purchased of the Dutch, but they were prevented from remaining there by a defect in the title. John Baldwin, junior, became prominent in the affairs of the town after a few years, and was chosen to the highest offices. They were both men of moderate estate. Benjamin Baldwin was a weaver. (Town Records.)

¶ Only one Burwell appears among the original subscribers, viz: Ephraim. But Zechariah was also among the first settlers. Zechariah and Elizabeth Burwell had numerous children, who were connected by marriage with several prominent Newark families.

leys, and Harrisons, and Johnsons* and Lyons.† There were Penningtons‡—Ephraim and his two young sons, Ephraim and Judah. There were Riggses—Sergeant Edward, and his two sons, Edward and Joseph. There were Dods,§ and Browns,|| more than one. There was a Ball and a Bond, a Camp and a Catlin, a Davis and a Day, a Freeman and a Huntington, a Lyman and a Linle, a Rose and a Plum. There was Robert Denison with “his mark,” and John Brooks with “his mark.” There was Hugh Roberts, and Hans Albers, and Robert Dalglesh, and Jonathan Sargeant,¶ and Martin and Daniel Tichenor, and Joseph Walters, and Nathaniel Wheeler, and John Rogers—in all, sixty-three at the beginning, and more afterwards,

* There were two Johnsons among the the original subscribers—John and Thomas; the former of the Branford and the latter of the Milford party. Thomas Johnson became one of the most prominent men in the settlement. He was one of the committee of eleven chosen at the preliminary town meeting, and during his life occupied successively almost every gradation of office. His residence was on the north-east corner of Broad and Walnut streets, the site now occupied by Grace Church.

† Henry Lyon removed after a few years to Elizabethtown, but seems to have been unwilling to lose his Church privileges here; for under date of July 24, 1680, we find the following: “It is voted that Henry Lyon hath a right to, and shall have a seat in the meeting house, paying proportionably with his neighbors.”—(Town Records, p. 80.) He was the first Town Treasurer of Newark. There was also a Samuel Lyon, and a Thomas, who made “his mark” among the Branford men.

‡ Ephraim Pennington was a young man, married at Milford, Oct. 25, 1667, to Mary Brocket. Ephraim and Judah must have been born in Newark. Lands were

surveyed to them in the right of their father, after his decease, as appears by the Town Book of Surveys, “half to Ephraim and half to Judah.”

§ The Dods were all minors when they came to Newark, their father, Daniel D., having died in Branford in 1664-5. But the eldest, Daniel, became of age soon after, and his name appears in the “sure list” by which the lands were divided, though not among the first signers of the fundamental agreements. His sister Mary was the wife of Aaron Blatchly, married before they came to Newark. (See Dod’s East Haven Register, Appendix, p. 13.)

|| John Brown, senior and junior, were among the subscribers of the fundamental agreement, and both of the Milford party. When Mr. Treat returned to Connecticut, John Brown, Jr., was chosen to succeed him in the office of Town Clerk.

¶ Jonathan Sargeant was the ancestor of the Rev. John Sargeant, father and son, missionaries to the Indians, and of the Hon. John Sargeant, late of Philadelphia. In 1669 he had lands assigned him on condition that he would “abide in the town and follow his trade.” Town Rec., p. 27.

whose virtues served their generation, and whose faults, if any they had, have long since passed into oblivion.*

But though there is little left now by which to individualize these venerable men, the records of their corporate acts and the works they accomplished, point them out as men of no ordinary excellence. Strict Puritans we have already called them; and they seem to have possessed all the virtues of the Puritan, with scarcely one of the faults alleged against that ancient race.†

It would be difficult to find a more perfectly well-regulated community anywhere, than that which they established here on the banks of the Passaic. All their affairs were conducted on the most perfect system. The public burdens were carefully distributed among the settlers, in proportion to their estates; and where services were to be performed in common, every man under their several leaders had his place fixed and assigned him, that there might be no neglect, delay or interference. Whether the work were to clear the highways of the obtruding vegetation,‡ make or re-

* Besides the names above mentioned, the "sure list" of every man's estate made in 1667, contains those of John Bostwick, Thomas Staples and Alexander Munrow. Another list, made the same year, contains those of Benjamin Fenn, Mr. Leete, John Gregory, Eleazer Rogers and John Rockwell. *Mr.* being then a title of distinction, is applied in these lists to eleven persons, viz: Messrs. Ab. Pierson, senior and junior, Robert and Samuel Kitchel, Jeremiah Peck, — Morris, Jasper Crane, Robert Treat, — Leete, Matthew Camfield and Obadiah Bruen. Others had military titles.

† As to the puritan rigidity of the people, take the following testimony of a Scotchman, lately came among them in 1684: "Most part of the first settlers came out of New England, very kind and loving people; kinder than in Scotland or England." (See Peter Watson's letter, Whitehead, p. 302.)

‡ "Stubbing the highways in the town," is the expression used in the Records. In this work all men from 16 to 60 years of age were required to labor as they were called out. Records, p. 51.

pair the fences, ditch the meadows,* burn the woods,† use the common lands for the pasturing of cattle, pay the public charges, or carry Mr. Pierson's wood to his door‡—all was regulated with the precision of a military manœuvre, and each man knew his part and his time. Only one service seems to have been performed with great reluctance, and that was the attendance upon town meetings; and here, in spite of fines over and over imposed on the delinquents, the voters seem to have continued long to disregard their high privileges and franchises.§

* A curious order about ditching the meadows is recorded at length in the Town Records, pp. 17, 18, under date of June 10, 1669. Every man is required to work one day for each £200 of estate. Two rods in length is to be taken for a day's work. The planters are divided into two companies, of which Sergeant Riggs is to command the one, and Sergeant Harrison the other, and every man must set up stakes marked with the two first letters of his name at each end of his work, so that the Surveyor may know whether he has done his part, and how he has done it. The men are to come out and work in succession as they are called by their leaders, notice having been given the day previous.

† The burning of the woods seems to have been a very serious operation. Every year a committee was appointed and clothed with power to say when and only when the work should be undertaken. On the appointed day, at beat of drum, every planter was required, on penalty of a fine, to present himself at "the common place of meeting, and then and there come to an agreement with his neighbors as to the best manner of proceeding for the best good of the town," and neither in woods nor meadows nor about the fences was any fire to be set until at early morning hour the beating of the drum from Thomas Johnson's up to Ser-

geant Ward's should give the required notice to begin. In this work, likewise, every man from 16 years to 60 was to work his day. (Town Records, pp. 13, 46, 74, 138.)

‡ The following extracts from the Town Records shows the habits of the people in this particular:

"Nov. 24, 1679.—It is agreed that two men in each quarter shall be appointed to look after the carrying in Mr. Pierson's wood this year, and take care that it is done seasonably, and also to see that every one as is yet behind for the last year do first carry their load of wood; and for their pains and care shall be exempted from their load of wood. Mr. Johnson and George Day for their quarter, and Mr. Kitehel and David Ogden for their quarter, Deacon Lawrence and John Ward Turner for their quarter, and John Walters and Thomas Pierson, junior, for their quarter are chosen; every quarter to go out when the men see cause to call." Rec., p. 76.

§ It is a curious fact that the privilege of voting in public affairs, exclusive as it was, should have been so little valued. We do not hear of any fines imposed by these same rigid Puritans for neglect to attend public worship; but absence from town meetings was treated as a very serious offence. After various attempts to remedy the evil, without success, an order was adopted in the year 1676, to this

Differences there were from time to time between man and man, but they were generally soon settled by means of mutual agreements, or at worst by a Committee specially appointed for that purpose. Of this a beautiful example is to be seen in the adjustment of the boundary between the towns of Newark and Elizabethtown. It stands on record, that Jasper Crane, Robert Treat, Matthew Camfield, Samuel Swaine and Thomas Johnson, commissioned with full powers from the town of Newark, met with John Ogden, Luke Watson, Robert Bond and Jeffrey Jones, bearing a similar commission from the sister settlement, on a little round hill named thenceforth Divident Hill.* There, it is said on the authority of an old man who testified on oath that he received the account from one of the parties, Robert Treat first led them in prayer "that there might be good agreement between them;" and when their task was ended, "John Ogden prayed among the people, and gave thanks for their loving agreement."† Nor is it strange that the devout and

effect: Town meetings may be called by the townsmen, and 24 hours shall be accounted legal warning. "The drum is to be beaten twice in fair weather; the first drum is to be beaten as far as Sergeant Harrison's gate, and the second at the meeting house about half an hour after, at which time every planter shall be at the place of meeting to answer to his name." The fines imposed were six-pence for tardiness, fifteen shillings for a half day's absence, half a crown for a whole day, and two shillings for going away before the meeting was dismissed. Absence for any part of the day incurred the loss of a man's vote. This order was renewed with great unanimity in 1680, 1683 and 1690. But acts of indemnity for past

offences had to be passed more than once, so prevailing was the disposition to be delinquent. (Town Records, pp. 9, 36, 50, 59, 98, 114.)

* Not "Divident," as it has been called subsequently. The word seems to have been coined from the Latin *dividens*, and means *dividing*. The line there drawn was called "the divident line," and the hill, for the same reason, the "Divident Hill." *Divident* would carry a different meaning, and is not used in the Record. See Newark Town Records, p. 8.

† Answer to Bill in Chancery, p. 47— If any spot in this vicinity deserves a monument it is the "little round hill called Divident Hill," where the pious fathers of Newark and Elizabethtown made and

chivalrous magistrate should have thought the work done "in so loving and solemn a manner" that the boundary then and there set ought never to be removed; although, alas for human frailty, we find the same boundary made the subject of less loving altercation many years afterwards.

For the preservation of internal order, the measures which these worthy men employed, seem to have been strict, yet not severe. A single man, of approved character, was appointed to keep an ordinary, or public house "for the entertainment of travelers and strangers,"* and he alone was allowed to retail ardent

solemnized "THEIR LOVING AGREEMENT." The pagans of classic days would have been sure to erect there a splendid temple of Concord. The following beautiful lines by Mrs. E. C. KINNEY, wife of Hon. Wm. B. Kinney, American Chargé d'Affaires at Turin, are a worthy tribute:

Pause here, O Muse! that Fancy's eye
May trace the footprints still
Of men that, centuries gone by,
With prayer ordained this hill:
As lifts the misty veil of years,
Such visions here arise
As when the glorious Past appears
Before enchanted eyes.

I see from midst the faithful few
Whose deeds yet live sublime—
Whose guileless spirits, brave, as true,
Are models 'for all time,'
A group upon this height convened—
In solemn prayer they stand—
Men, on whose sturdy wisdom leaned
The settlers of our land.

In mutual love the line they trace
That will their homes divide,
And ever mark the chosen place
That prayer hath sanctified:
And here it stands—a temple old,
Which crumbling Time still braves;
Though ages have their cycles rolled
Above those patriots' graves.

As Christ transfigured on the height
The three beheld with awe,
And near his radiant form, in white,
The ancient prophets saw;

So, on this summit I behold
With beatific sight,
Once more our praying sires of old,
As spirits clothed in light.

A halo crowns the sacred hill,
And thence glad voices raise
A song that doth the concave fill—
Their prayers are turned to praise!
Art may not for these saints of old
The marble urn invent;
Yet here the Future shall behold
Their Heaven-built monument.

* The first person designated to this office was Henry Lyon, the town Treasurer, who, at the town meeting in Jan'y, 1668-9, is recorded as having been chosen, and directed "to prepare for it as soon as he can." Two years later, "the town chose Thomas Johnson" for the keeper of the ordinary, "and prohibited all others from selling any strong liquors by retail under a gallon, unless *in case of necessity*, and that by *license from the town magistrate*." Again, two years after this, it is on record, that "Mr. Crane having liquors for six shillings a gallon, and 1s. 6d. a quart, they paying wheat for it, hath liberty to sell liquors in the town till the country order alter it." Such was the old "license law" and its operation in the town of Newark in Puritan times. A still stricter law was enacted by the Assembly in 1668, but its authority had probably expired. Newark Town Records.

spirits except by a special license. To secure the settlement against the annoyance of evil-minded persons, who might be disposed to intrude upon it, it was determined, among the original agreements on the basis of which the lands were taken up, that whoever should desire to become a settler must, if a stranger, bring a certificate of good character "from the chief of the place" whence he came, and then be received into the community by a vote of the town. Nor was any land allowed to be alienated, except in case of inheritance, without the town's consent. Hence we find in their early proceedings, repeated notices of permission given to individuals to purchase real estate of such and such persons. And should lands be sold contrary to this regulation the sale was void, and the land, not confiscated to the town's use, but returned into their hands, "they paying the owner or possessor of it valuable consideration as indifferent men shall appraise it."* "To prevent the disorderly meeting of young persons at unseasonable times," a law was made that no master of a family should allow such meetings on his premises in the

* Newark Town Records, pp. 3, 5, &c. This may serve to account for an order very stringent in its aspect, which was passed by the town in the year 1681, when the settlement began to be troubled with undesirable visitors. It is as follows: "To prevent sundry inconveniences which may grow to this town of Newark, by the inconsiderate receiving and entertaining of strangers among us, it is voted that henceforward no planter belonging to us, or within our bounds or limits, receive or entertain any man or woman, of what age or quality soever, coming or resorting to us, to settle upon their land; nor shall any person that hath been received as a planter among us by right of inheritance

or otherwise, sell, give nor any way alienate or pass on lease, or let any house or house lot, or any part or parcel of them, or any land of what kind or quality soever to any such person; nor shall any planter or inheritor permit any such person or persons so coming and resorting, to stay or abide above one month, *without license* from those the town shall appoint for that purpose, under the penalty of five pounds for every such defect, besides all damages that may grow by such entertainment." Town Records, p. 84. The whole race denominated *loufers*, it seems, used to find little quarter in "our town upon Passaic river," in the days of the Puritans.

night after nine o'clock, "extraordinary occasions excepted," nor under any circumstances should he permit such persons "to spend their time, money or provisions inordinately, in drinking, gaming and such like," nor in "any carriage, conference or council which tends to corrupt one another." The penalty for transgressing this law was to be "such fines as the authorities shall see fit."

The first school law enacted in the Province, was in the year 1693. But long before this, as early as 1676, "the schoolmaster was abroad" here, and the town's men authorized by vote to perfect the bargain with him on condition that he "do his faithful, honest and true endeavor," to teach the children or servants reading, writing and arithmetic.*

In the management of their relations with the Proprietors, the people of this town appear to have acted with great discretion and fidelity. When the time approached for the first payment of the annual quit-rents, some of the settlements were in great commotion—the claims of the Proprietors were denied, and the arrival of the 25th of March, 1670, "caused the suppressed passions of those inimical to the existing government, to break forth at once in decided and violent opposition."† But no such scenes took place on the banks of the Passaic. The Governor fearing, perhaps, there might be some reluctance, wrote to the people here

* Newark Town Records, p. 64. In 1671 we find a notice that "Richard ——," probably either Richard Fletcher or Richard Hore, who seems to have had the misfortune afterwards, of becoming the first pauper in the settlement, "is admitted as

a freeholder on condition of setting his name to our agreements, and he hath promised to set about learning to read, which was an encouragement to them herein." p. 37.

† Whitehead, p. 51.

more than a month before the payment became due. Their prompt reply, spiced it may be with a little just indignation at being even suspected, and showing sufficient resolution to defend their own rights from arbitrary encroachments, while they freely yielded all that belonged to others, deserves special notice as a specimen of character. It is on record* that "the Governor's writing was read, and after some debate upon it, they agreed as follows: 'After all due salutations, presented by the constable, to our worshipful Governor, we, the inhabitants and freeholders of the town of Newark, do, by him, make returns to the said Governor's writing, as followeth, viz.: That they do hold and possess their lands and rights in the said town, both by a civil and a divine right, as by their legal purchase and articles doth and may show.'"† That is to say, they had acquired a divine right by a fair purchase from the natives, to whom in their esteem, God

* Newark Town Records, p. 27.

† It has been inferred, from the fact that the people made so much of their Indian titles, that they were disposed to disown those given by the Proprietors, and repudiate their own corresponding obligations. Nothing could be further from the truth, as far as respects the people of Newark. Their Indian titles they regarded as the basis of their moral rights, and kept them carefully to be filed in at the court of Heaven. But their titles from the Proprietors, both before and after they took patents, were preserved by them as the basis of their civil rights, in virtue of which they claimed of the Proprietary Government protection and defence against the pretensions of all other civilized claimants. "The Puritans and the lawyers," says Mr. Bancroft, "differed widely on the subject of real estate in the

New World." But, however that may have been, the Newark Puritans were determined to maintain no controversy of doubtful issue with either the lawyers or their own private consciences; and with a magnanimity scarce paralleled except among their brethren of the same noble race, both purchased of the Indians, paying them to their full satisfaction, and took legal titles from the Proprietary claimants, discharging promptly and cheerfully their whole demand for every inch of land of which they claimed to be owners. This is what I understand by the words "you assuring them to us," and the demand repeatedly made by them to be protected in the peaceable enjoyment of "our right and title to the land we bought of the heathen." Town Records, pp. 27, 101.

had given a just claim to this country, and a civil right by an agreement with the Lords Proprietors, by whom they claimed to be defended in the peaceable possession of what they had so acquired. "And as for the payment of the half-penny per acre for all our allotted lands," they add, "according to our articles, and interpretations of them, you assuring them [the lands] to us, we are ready, when the time comes, to perform our duty to the Lords or their assigns." Accordingly, when the time came, or rather the day previous, a vote was passed that every man bring in to the appointed receivers, "his just share and proportion of wheat for his lands;" and that on "the next day," the 25th of March, 1770, the day fixed by the Concessions, the said receivers "should carry it to Elizabethtown, and make a tender of it to the Governor upon the account of the Lords Proprietors' rent."* Year by year,

* Town Records, p. 29. That individuals in the community may have been delinquent or tardy in their discharge of pecuniary obligations is very likely; but how far it is possible to fix such a charge upon the people of Newark, as a community, let the following extracts from the Town Records tell. Quit-rents first became due March 25, 1670.

"Town meeting, March 24, 1669-70, it was by their joint vote agreed that Henry Lyon [the treasurer] and Thomas Johnson [the constable] should take and receive every man's just share and proportion of wheat for his land, the summer wheat at 4s. per bushel, and winter wheat at 5s., according to the order and time prefixed to them, to bring it to Johnson's house before the day be over; or else if they fail they are to double the quantity; which corn the said Lyon and Johnson are to-morrow to carry to Elizabethtown and make a tender thereof to the Governor upon the account of the Lords Proprietors' rent for

the lands we make use of ACCORDING TO ARTICLES March 25, 1670."—pp. 28-9.

"Town meeting, 20 March, 1670-1. *Item*—It was agreed that Henry Lyon and Thomas Johnson shall go to our Governor in behalf of the town and make a tender to him in good wheat for the payment of their half penny per acre to him for the Lords Proprietors in like manner as they did the last year, at the day appointed, in case he will accept of the same. That then they are fully empowered to give notice by the warners of the town for every one to bring in his proportion of corn to the constable's house the morning of the day appointed, by seven or eight o'clock, that they may send it to their Governor and take a discharge of him for the same; and they are at least to bring in as much as they did last year, and more if they [the officers] see cause." N. B.—The doubt seems to have been whether the Governor would accept the quit-rents in *wheat*, as they had no money.—p. 33.

through all that early period, and notwithstanding what was done to the contrary elsewhere, this order was regularly renewed; and it is no small compliment to the town, that the Proprietors, three quarters of a century after, make the declaration that so far as they know, neither they nor their predecessors, "from the first settlement of the Province to this day, ever had any controversy in law or equity with the people of Newark."*

The early settlers of Newark were eminently a law-loving and law-abiding people. When they arrived, no laws had been established in the Province. Therefore we found them re-establishing, for a temporary purpose, those which had been in force in the old colony, and covenanting one with another to submit cheerfully to the authority of such magistrates as should be chosen from among themselves. It was well that they made this agreement, for in the stormy and unsettled times which ensued, they would have been left almost without government but for this voluntary civil compact, on which they found occasion more than once to throw themselves back.†

The orders for the two years following the above will be quoted on another page: They are equally strict. After that, the Dutch came into power, and the Proprietary rights were suspended.

* Appendix to Bill in Chancery, p. 36.

† An instance of this sort occurs under date of Jan. 2, 1670-1, during the period in which Governor Philip Carteret was struggling vainly to govern the people without an Assembly; the laws enacted in 1668 having expired by limitation, unless they had been formally confirmed by the Proprietors in England, of which I am not aware that there is any evidence. The record is, "We renew all of our sol-

emn agreement to submit to law and authority among ourselves, till it be settled in the Province. Its record, fol. 3." [It is recorded, p. 3.] Town Records, p. 32. Another instance equally noticeable occurs March 25, 1689-90, a few months after the Deputy-Governor "Hamilton left East Jersey for Europe, in August, 1689, and the inhabitants were left to the guardianship of their county and town officers from that time until 1692." (Whitehead, p. 129.) It is as follows: "It is voted that there shall be a committee chosen to order all affairs in as prudent a way as they can, for the safety and preservation of ourselves, wives, children and estates, accord-

But though gifted with more than an ordinary skill in governing themselves, we find in their proceedings, little evidence of a reluctance to submit to higher authority when legally established. It has been alleged indeed, that once, in the year 1672, their representatives united with those of other towns in an illegal General Assembly, which deposed the Governor, appointed another in his stead, and took the reins of government into their own hands.* It may be so. Yet I must crave the privilege to doubt whether the true spirit of that transaction has been fully understood. The reason ordinarily assigned for it is an unwillingness on the part of the people to pay the quit-rents. But it is capable of proof that no such motives could have actuated the people of Newark; since, at the beginning of that very year, the town distinctly recognized the obligation, and made provision for the payment; and at the close of it, in view of the approaching pay-day, gave a peremptory order that the whole should be seasonably collected, and authorized

ing to the capacity we are in. Mr. Ward, Mr. Johnson, Azariah Crane, William Camp, Edward Ball and John Brown are chosen to join with those in military capacity." Town Records, p. 114.

* Bill in Chancery, pp. 67, 68. "It appears that in the year 1672, not only the inhabitants of Elizabethtown, but also those of Newark, Woodbridge and Piscataway did, contrary to the very agreements upon which they had settled and were admitted inhabitants, pretend to the right both of soil and government, by Nichols' grant aforesaid, and by their own authority elected James Carteret, son of Sir George Carteret as their President and Governor, imprisoned the Secretary and

Receiver General, and others, and obliged Governor Carteret to fly to England to complain of these proceedings," &c. "They, with the inhabitants of sundry other towns, prevailed on James Carteret, a weak and dissolute youth, son of Sir George Carteret, one of the Proprietors, to assume upon him the actual exercise of the government of New Jersey, as by their election, who not only pretended that title to the government, but also as Proprietor by grant of his father to him," &c. p. 35. See also an address to Berkeley and Carteret by the Council in 1672. E. J. Records. Graham, p. 466. Whitehead, pp. 55, 56.

the constable to distrain for the amount in case any persons should prove themselves delinquent.*

Dissatisfaction with the course of the Proprietary Government we often find in them. Probably both they and the neighboring settlements had more occasion for it than can now be proved. Their petitions for redress of grievances, and their negotiations for the security of what they deemed their just rights are to be seen all along the history of their procedure. But of resistance to lawful authority in its lawful exercise, I find no satisfactory evidence.

As the transaction in question may be thought to affect the character of some of the leading men of the community at that time, I may be justified in giving it a more extended consideration than would otherwise be suitable to an ecclesiastical narrative. The allegation referred to, it must be observed, rests chiefly on the authority of the Proprietary party, while it is peremptorily denied by their opponents,† and it is agreed I believe, on all hands, that no little obscurity hangs over the whole matter.

* Newark Town Records, pp. 39, 41, 45. Under date of Nov. 14, 1671, it is recorded as follows: "Concerning rates it was agreed that all rates that shall be levied this present year, (except the *Lord rent* and the surveying of land) should be made and levied by persons," &c.——— and concerning the *Lords' rent* and surveying of lands, the charges thereof should be levied by lands only." Further on, under the same date, we find the following: "The rates made for the town were read and published; and it is agreed, that every man should pay in his proportion to the treasurer, between this and the 10th of February next, or else the constable by order

must distrain for it." In the month of May following, the disturbances above alluded to took place. Under date of Jan. 31, 1672-3, it is recorded as follows; "It was agreed and voted that *the rate for the half-penny an acre* shall be brought in to the constable's house, by the third day of February next; and in case it be not brought in by or on that day, the constable shall have liberty to distrain for it, and those that are the occasion of it shall bear all the charges about it."

† See Answer to the Bill in Chancery, pp. 24-5. "And these defendants further answering do deny that they, or those under whom they claim, did ever apply to

The circumstances, as far as I can gather them, seem to be nearly as follows: The Concessions had secured to the people the privilege of an annual General Assembly, with power to appoint its own time and place of meeting, and adjourn its sessions from time to time, "as they should think convenient."* But before the close of the first meeting, the Governor and Council came into collision with the representatives, on the question whether the two branches should sit together or in separate chambers,† a question not settled in the terms of the Concessions, but by a very natural construction, determinable in favor of the people's views.‡ On this dispute the Assembly was broken up, with an implied threat on the part of the Government, that the people would get the worst of the bargain. And so it proved. For the Governor and Council seem to have taken the responsibility after this, of governing the country for the most part without a General Assembly.§ Meanwhile, suspicions were

James Carteret, in the Bill mentioned, to prevail on him to assume the powers of government, as in and by the said bill of complaint is, as they believe most untruly suggested."

* The privilege of an annual General Assembly, was one of the chief safeguards of the people's rights, and probably one of the chief inducements for the settlers to remove hither from New England. Its first session was held fifteen years in advance of any similar body in New York; where the notions of the Governor respecting taxation, &c., are a sufficient illustration of the value of such a provision. (See Baneroff, vol. ii, p. 321, 1st ed.)

† The representatives complained also that the Concessions were not observed on the part of the Governor and Council. "And therefore," say they, "we think our

way rather to break up our meeting, seeing the order of the Concessions cannot be attended to." Grants and Concessions, p. 90. Whitehead, p. 190.

‡ The requirement that the Governor should preside in the Assembly, seems to imply that there was to be but one body. So does the manner of stating the required quorum. (Grants and Concessions, p. 15.)

§ It has been stated that no Assembly met after this for seven years. This must be a mistake. Smith states (Hist. New Jersey, pp. 69, 70,) that an extraordinary Council was held in New York in Sept. 1671, between the Governors of New York and New Jersey and others, in relation to some depredations by the Indians, in which, among other measures for chastising the offenders, it was agreed

afoat that the Governor was strengthening himself against the people, by secretly accumulating arms in his own possession, and weakening their strength by interfering with the training of their militia.* There is no doubt that the people feared their liberties and rights were exposed to peril. And what was to be done? The laws enacted in 1668 had probably expired by limitation; and there were now no laws rightfully established in the Province.† Meanwhile questions of exciting interest were agitating the minds of the people in some parts of the Province, and prompting to rebellion and violence. The Governor, struggling to maintain authority without law, was resorting to a variety of expedients, erecting courts by his own arbitrary mandates, or what is the same in effect, extending the jurisdiction of existing local courts in violation of the express provisions of the Concessions.‡ The people who had come hither and embarked their dearest interests in the settlement of the

“that the Governor of New Jersey and Captain James Carteret (then present) should expeditiously order a General Assembly to be called in that Government (according to their custom upon all emergent occasions) to know the people’s strength and readiness, and how far they were willing to contribute towards the prosecution of a war against the Indians.” That this General Assembly was actually ordered, appears from the Newark Town Records, where, under date of Sept. 29, 1671, we find Jasper Crane and Robert Treat, chosen “as deputies for the service of the Assembly, to meet October 3d, according to the Governor’s warrant.” There was also an Assembly in session June 13th, 1673. (See Bill in Chancery, p. 7.) N. B.—It would seem, from the above extract

from Smith, that Sir George’s dissolute son had been allowed to exercise some authority in the Proprietary Government before the people drew him out of obscurity for their own purposes.

* Whitehead, p. 57, note. E. J. Records.

† The Concessions, in giving authority to the Assembly to enact laws, provided that these laws should “be enforced for the space of one year and no more,” without a formal confirmation by the Proprietors. Several incidental notices in the Newark Town Records, indicate that those enacted in 1668 were not so confirmed, perhaps not presented for confirmation; and if not, there were at this time no laws in the province, except such local laws as towns might be authorized to enact.

‡ See Whitehead, p. 55; also East Jer-

Province, under the express assurance that law and order should be maintained on the principles of a free Constitution, saw themselves becoming the victims of anarchy on the one hand, and of a power to whose progressive encroachments they could assign no limits on the other. It was very plain that the time had come to do something, as the people of Newark very pertinently expressed the case, "to order matters for the safety of the country."^{*}

In these circumstances two courses were open to them; the one was to petition the Proprietors in England; but that was a slow process, and of uncertain issue. The other was to avail themselves of the first opportunity to restore, in some legal way, that best of safeguards, a Legislative Assembly.[†]

sey Records, where the orders given to extend the jurisdiction of the courts of Bergen and Woodbridge are to be found. Compare Grants and Concessions, p. 16, where the power to "constitute all courts, together with the limits, powers, and jurisdictions of the same" is conferred on the General Assembly.

* Newark Town Records, p. 43. These are the terms of the commission given to the representatives from Newark, the day before the meeting of the Assembly at which the transactions complained of took place. Prior to this, January 22, 1671-2, "Mr. Treat and Lieut. Swaine are deputed to take the first opportunity to advise with Mr. Ogden, (John Ogden of Elizabethtown,) or any other they shall see cause, what may be the safest and best course to be taken for the town, about our lands and settlements here." But now, "May 13, 1672, Mr. Crane and Lieut. Swaine, that were chosen representatives for the town, are desired by the town to consult with the rest of the representatives of the country, to order matters for the safety of the country." The representatives

chosen on this occasion, were Robert Treat and Jasper Crane, principals, and Samuel Swaine, 'third man.' But before the meeting took place Treat was preparing to return to Connecticut, therefore Swaine took his place.

† During all the period in which no Assembly had been convened, regularly as the year came round, Newark had her deputies chosen, principals and substitutes, so that wherever else the fault may have been, there was no failure on her part in carrying out this fundamental provision of the Constitution. There is no notice in the Town Records of an appointment of deputies to the Assembly of 1668, but we learn from other documents that the town was represented by Robert Treat and Samuel Swaine at the first meeting in the Spring, and by Jasper Crane and Robert Treat at the adjourned meeting in November. We may therefore assume that the appointment for that year was the same as in the years immediately subsequent, and shall have the following as the appointments of deputies

They chose the latter. In an emergency requiring supplies to be furnished by the people, the Governor was induced to issue writs for the convening of a special General Assembly, early in the month of October, 1671.* At this Assembly, Newark took care to be represented by two of her best men—Messrs. Treat and Crane—and it seems probable that during its sessions the Assembly which met in the following Spring was agreed upon. The Governor complained that the latter body was convened without writs from him; and moreover, what appears to be the head and front of offending, it was alleged that the representatives had before “taken the liberty to differ from the Governor and Council in establishing matters for the settlement of the people.”† Very likely

to the General Assembly during the first eight years:

1667-8.—Jasper Crane, Robert Treat and Samuel Swaine, as third man.

1 Jan., 1668-9. “Mr. Crane and Mr. Treat are chosen deputies or burgesses for the General Assembly for the year ensuing, and Lieut. Swaine is chosen a third man in case of either of the others failing.” Town Records, p. 10.

1 Jan., 1669-70. “Mr. Crane and Mr. Treat are chosen deputies to the General Assembly, if there shall be any.” p. 21.

2 Jan., 1670-1. “Mr. Crane and Mr. Treat are chosen deputies for the General Assembly, and Lieut. Swaine as the third man.” p. 32.

29 Sept., 1671. “Mr. Jasper Crane and Robert Treat are again chosen deputies in our town for the service of the Assembly on the 3d Oct., ensuing the date, according to the Governor’s warrant.” p. 33.

1 Jan., 1671-2. “Mr. J. Crane and Mr. Robert Treat are chosen deputies for the General Assembly for the year, and Samuel Swaine is chosen the third man.” p. 40.

1 Jan., 1672-3. “Mr. Crane and Mr. Bond are chosen deputies for the General Assembly, for the year ensuing, and Lieut. Swaine the third man.” p. 45.

The Dutch came into power July 30th, 1673. Philip Carteret returned and resumed his authority Nov. 6, 1674.

“Nov. 7, 1674. Mr. Ward and Mr. Kitchel are chosen as deputies to go over to Bergen to hear what the Governor hath to say according to his warrant.” p. 53.

Jan. 1, 1675-6. “It is voted that the deputies for the General Assembly in April shall be chosen by vote with hands. Lieut. Ward and Thomas Johnson are chosen to attend to that business, and Capt. Samuel Swaine is the third man.” p. 56.

* See note, p. 49. Smith’s Hist. N. J., p. 69, 70. In recording the appointment of deputies, Mr. Recorder Treat took care to have no mistake as to the authority by which they were summoned in this instance. Hence, perhaps, the significance of the words: “According to the Governor’s warrant.”—p. 33.

† East Jersey Records.

these representatives, being most of them New England men, had taken the fancy that popular legislators have the right to differ from Governors in such matters when they see occasion; and as no writs had been issued for a long time previous, nor were likely to be in time to come, they may have supposed themselves justified, now they were lawfully together, in appointing time and place for another meeting.* However that may be, it appears that they did meet, both in the months of March and May following, though the laws which they enacted at the former date are not on record, the Deputy Secretary having run away with the minutes.†

And now what were the transactions? The current account is, that at the meeting in May, the people deposed the rightful Governor, and appointed James Carteret in his stead. But it is worthy of remark that the Governor and Council themselves, at the time, made a different representation. They charged the

* It is worthy of remark, that in the abridgement of the Assembly's powers by the Proprietors, consequent on the transaction in question, this right of appointing time and place for its own meetings was transferred from that body to the more friendly hands of the Governor and Council. The instrument by which this was done, is entitled, "A declaration of the true intent and meaning of us, the Lords Proprietors, and explanation of their Concessions made to the Adventurers and Planters of New Caesarea or New Jersey." The terms of the Concessions were as follows: "Which Assembly are to have power, First, to appoint their own time of meeting, and to adjourn their sessions from time to time to such places as they shall think convenient." But the "true intent and meaning" of these terms ac-

ording to the "declaration," is this: "As to the General Assembly, that it shall be in the power of the Governor and his Council to appoint the times and places of meeting of the General Assembly, and to adjourn and summon them together again when and where he and they shall see cause." On the whole, we can hardly regard it as surprising, that before the "declaration" was promulgated, the people should have failed to divine this same "true intent and meaning," and that misunderstandings and collisions should have arisen in consequence, even in the most loyal community. (See Grants and Concessions, pp. 15-33.)

† East Jersey Records. The person referred to above, was William Pardon, for whose arrest James Carteret issued a warrant, May 25, 1672, requiring him to be

Assembly with appointing James Carteret, not as their Governor, but as their President. Now such an officer the Concessions authorized the Assembly to appoint in certain contingencies, and the right to do so contained an important safeguard of their liberties. That instrument provides that the Governor or his deputy shall be present in the deliberations of the General Assembly, "unless they shall wilfully refuse, in which case they [the Assembly] may appoint themselves a PRESIDENT during the absence of the Governor or Deputy Governor."*

Acts of apparent violence have been charged on this Assembly. "They imprisoned," it is said, "some of the officers of the Government, and confiscated their estates."† But what are the facts? One William Pardon, recently appointed Deputy Secretary of the Province, was arrested on a writ issued in his Majesty's name, probably by a Justice of the Peace; and he having twice escaped from the constable, other writs

kept in custody "till he deliver up the acts of laws made by the General Assembly at their sitting the 26th of March last, the which laws the said William Pardon now refuseth to deliver." On the 25th of June following, Pardon having twice escaped from the constable, John Ogden gave an order for the attachment of his goods, speaking of the laws in question, as "committed to the said Pardon, to take a copy of them by order of the General Assembly, which he hath neglected and refuseth to do, and also to deliver up the said laws unto the Assembly at the next sitting, by whom they were demanded." East Jersey Records. This William Pardon seems to have been a man of various troubles, domestic as well as civil, if we may judge from his valorous proclamation against his disloyal wife, still extant on

a fly leaf of the Newark Town Records. However, the Proprietors rewarded him for the use they made of him, by a grant of five thousand acres of land, and the office of Receiver General, after his return from England. (See Whitehead, p. 56, note.

* Grants and Concessions, p. 15. The constitution of Connecticut, besides containing a similar provision, empowered the people to call a General Assembly through the constable, if the Governor and magistrates should refuse to do it. See Trumbull, Hist. Conn., p. 102. Had the Concessions contained this latter provision, the people of Newark, it is presumed, would not have regularly appointed their representatives three years in succession for nothing.

† Bill in Chancery, pp. 85, 63.

were issued, on similar authority, for the attachment and detention of his property. But what was the object? Why, simply to recover possession, for the Assembly, of their own records, which that functionary had abstracted and refused to surrender. The papers are extant, and can tell their own story.*

What other acts of alleged violence or usurped authority may have been committed, I know not. No others are specified. The Governor left the country and went to England shortly after, by advice of his Council, to complain to the Proprietors; and James Carteret may have been, as some histories represent the case, thereupon acknowledged as Governor.† But his proceedings, as the Council at the time state explicitly, were not based simply on the authority conferred upon him by the people. He acted under a pretended grant from his father, Sir George Carteret, and right as Proprietor, which empowered him to remove the Governor at his own pleasure.‡

* John Ogden, who issued the warrant for attaching his goods was, or had been a justice of the peace, and it is not unnatural to suppose Capt. James Carteret might have had a similar commission. The constable to whom the warrant was issued, was William Meeker, of Elizabethtown, whom the people indemnified for his losses several years afterwards. Newark Town Records, p. 62.

† Grahame says, p. 466, "He," *i. e.* Philip Carteret, "was compelled to return to England, stripped of his functions, which the Colonists forthwith conferred on a natural son of Sir George Carteret, November 1672, by whom their pretensions were abetted." Chalmers makes a similar statement. p. 616. In the Newark Town Records, under date of Novem-

ber 14, 1672, we find the following minute: "There was a full vote, passed August 10, 1672, that is not here recorded, but it is recorded fol. 36." Three or four years later, when after a temporary suspension of its power by the Dutch conquest, the Proprietary Government was restored with increased authority, it was deemed expedient to subject this vote to the expunging process, and we find under date of Feb. 25, 1675-6, the following: "It is voted, that the vote which was passed the 10th of August, 1672, and recorded in fol. 36, concerning the government, shall be obliterated by the clerk."

‡ "All these proceedings he carried on with pretence that he hath power sufficient, he being Sir George Carteret's son, that he is a Proprietor, and can put out

No doubt a change of Government was for a time effected, and possibly the pretence which this unworthy, but privileged personage, set up, that he had private authority from the superior powers—a pretence which must have gained some color from the fact that he had before been allowed to exercise a kind of joint authority with his uncle, Philip Carteret,* was yielded to by the people more readily than it would have been under less pressing circumstances. Certain it is that the people did not consider themselves as disowning the authority of the Proprietors, since they proceeded immediately to make their appeal to them in a petition for redress of grievances.

What their own statement of these grievances was we do not know. Their opponents were on the ground, and had the ear both of the Proprietors and of the King, while they could only speak from a distance. The Proprietors, in their reply, literally scolded them like naughty children, and seized the first opportunity to abridge their privileges. But had we before us their own statements, we should doubtless see even more clearly than we can at present, that there were at least two sides to the question.†

the Governor as he pleases." (Extract from the Address to Berkley and Carteret by the Council. East Jersey Records)

* See note, p. 49. Also Smith's Hist. New Jersey, p. 70.

† The words of the reply are as follows: Grant and Concessions, p. 40.

"To the pretended representatives of Elizabethtown, Newark and New Piscataway, and all others whom it may concern:

"We have received a long petition from you and of no date, yet out of a tender

care we have of your pretended grievances and complaints have examined some particulars thereof, the Governor and Mr. Bollen being now in town; yet we are ready to do you all the justice you can expect, though you have been unjust to us, by which means you have brought a trouble upon yourselves; and if you will send over any person to make good your allegations in your petition, (while the Governor is here,) we shall be ready to hear all parties and incline to do you right, al-

One thing at least is certain, and capable of proof. The fathers of Newark, in the transactions referred to, were no band of lawless anti-renters, seeking to defraud the legal proprietors by setting up titles to the soil, adverse to theirs. It was not Indian purchases, it was not Nichols' grants, it was not repugnance to quit-rents which, on their part, formed the occasion for disturbances, which have been too incautiously set down in history as insurrection. It was a contest for liberties, for solemnly guaranteed rights. Some portion of the blood of 1776 was creeping quietly in the ancestral veins of these worthy men. And, if it be true that Robert Treat, Jasper Crane, Samuel Swaine and their associates, did in any respect transcend the forms of law, as, however, has not been proved, we may be sure that they did it not without good reason, and because what they believed to be their sacred rights, seemed in imminent peril.*

though you have not had such a tender regard of our concerns in those parts as in justice you ought to have had; and we do likewise expect for the future you will yield due obedience to our government and laws within the province of New Cæsarea or New Jersey, and then we shall not be wanting to manifest ourselves according to your deportment. Dated this 11th day of December, 1672."

* It may be that a more full investigation would put a different complexion upon some features of the case from that which I have given them in the text; but from a careful comparison of all the documents and statements of historians within my reach, especially the Newark Town Records, the impression has been strongly made upon my mind, that the people were far less censurable in those disorderly transactions than their rulers.

Gawen Lawrie, the first Governor appointed under the twenty-four Proprietors who purchased the Province a few years later, gave this testimony to the character of the settlers of East Jersey. "The people are generally a sober, professing people, wise in their generation, courteous in their behaviour, and respectful to us in office." On which Grahame, who had probably formed his judgment chiefly from the representations of the Proprietary party, remarks very justly, "If we might rely implicitly on the opinion of this observer, we should impute the dissensions that had previously occurred in the Province, to the folly and mismanagement of Carteret and his associates in the government." p. 481. Could this candid historian have seen the records of the people in their local communities, at least in this community, he would

Nor did they stop here. Still confident in the justice of their cause, and notwithstanding the reception their petition had met with, the men of Newark made another attempt to obtain justice at the hands of the Proprietors.* From the Newark Town Records it appears that a second petition for redress was ordered to be sent to England in the month of July, 1673, and five principal men of the town were appointed to consult with messengers from other towns in preparing and sending it. But meanwhile, the difficulties still remaining unsettled, and war between England and Holland having broken out, the Dutch took armed possession of the Province, and the Proprietary Government was displaced. Nor can we wonder much, considering the circumstances, that smarting as they were with their supposed grievances, the colonists should have made some haste in trying what might be hoped for from their new masters. It appears by the record, that but five days had elapsed after the surrender of New York, before the people of Newark ordered a petition for privileges to be sent to the "Generals at New Orange;" and again, ten months later, that they petitioned the same authorities "for the obtaining a confirmation of our bought and paid for lands." But peace returned; the Proprietary Government was restored with new powers; the Concessions, qualified by a so-called "declaration

have seen less occasion than he supposed for qualifying that inference with an *if*.

* Deputy Governor Berry seems about this time to have had some doubts concerning the wisdom of the course pursued by the government; "having had sad experience," as he said, "how great a mat-

ter a little fire kindleth, and being desirous, and also sensible that it is the duty as well to endeavor peace and friendship among the neighbors, as to administer justice." Proclamation forbidding reproachful words, &c. E. J. Records.

of their true intent and meaning," which greatly abridged the privileges conferred by them, were rigidly enforced; the "Articles" seem to have become a nullity, and the people had no choice but to submit to uncontrollable circumstances.* They did submit; and the leading men of this town at least, took patents for their lands, after some attempts at negotiation, on the terms prescribed.†

The position of the early settlers of this Province, as loyal men, was attended with no little embarrassment. Amidst the doubtful and sometimes conflicting claims of their superiors, it was often difficult to determine whose was the rightful authority.‡ The Duke of York, who had released the soil and government to

* As the original Concessions reserved no right of alterations, at least so far as such alterations might prejudice the rights of those who should have settled before they were made; the people, as might have been supposed, submitted very reluctantly to a long bill of professed "explanations," which took away some of the best privileges expressly insured to them. They pronounced the "Declaration of the true intent and meaning of the Lords Proprietors, and explanation of the Concessions" to be "a breach of the Concessions." The two, they say, are "contradictory one with the other." See a synopsis of a correspondence between the representatives and the Council in 1681, which ended in the Governor's dissolving the Assembly. Whitehead, p. 193. The candid reader, I think, will readily come to the same conclusion with the representatives. Nor is it strange that seeds of discontent thus sown, ripened at length into such power, that the Proprietors were obliged to relinquish into other hands the reins of government. Alas! avarice,

that once paid its court to freedom, and seemed so graceful in it, began, now that its first ends were gained, and the waste lands settled, to deem a little tyranny more suitable to its ulterior designs!

† Tokens of their reluctance are very manifest in the Town Records. At first they replied to the summons from the Governor, that "they see not their way clear to patent on the terms proposed;" then, in order that their rights might be satisfactorily set forth, a committee of three principal men were sent to Elizabethtown with a statement and petition; in preparing which, the services of both the ministers were put in requisition. Town Records, pp. 54-6.

‡ An amusing instance of this uncertainty appears on the Town Records, under date of July 25th, 1669, viz.: "The town made choice of Mr. Crane and Mr. Treat to take the first opportunity to go over to York to advise with Col. Lovelace concerning our standing, whether we are designed to be a part of the Duke's Colony or no." p. 19.

Berkley and Carteret, seems to have meditated for a long time the recovery of both. At least, the right of government on their part was on some occasions violently contested by his officers. When, in the year 1679, Sir Edmond Andros, relying, it is supposed, on the co-operation of a party disaffected towards the Proprietary title, undertook to seize the reins of government in the name of the Duke, and with that purpose "issued a proclamation abrogating the government of Carteret, and requiring all persons to submit forthwith to the King's authority as embodied in himself,"* the spirited answer of the men of Newark shows that they, at least in this instance, were not wanting in fidelity to the existing authorities. It is on record that "the town being met together, give their positive answer to the Governor of York's writ, that they have taken the oath of allegiance to the King and fidelity to the present Government, and until we have sufficient order from his Majesty, we will stand by the same."† But scarcely had they made this demonstration, before Governor Carteret, yielding to violence, had by his own act demitted his authority, and "the powers that be" were for the present no longer the same.‡ In all these difficulties, candor obliges us to confess, the fathers of Newark conducted themselves with rare wisdom and uprightness.

Equally just and liberal were their transactions with the savage aborigines. The testimony of an aged In-

* Whitehead, p. 72.

† Newark Town Records, p. 78.

‡ Whitehead, p. 74. It appears that after this, the people of the Province sub-

mitted to Andros, till contrary orders came from England. See Answer to Bill in Chancery, p. 11.

dian, given in the year 1832, concerning the people of the State generally, belongs in an eminent degree to their puritan fathers in this settlement. "Not a drop of our blood have you spilled in battle—not an acre of our land have you taken but by our consent."* Taught by their experience of former perils, they prepared themselves for defence, and took especial care to guard against surprises; but taught also by the same experience to understand the Indian character better than it was understood in New England at an earlier day, they succeeded by their fair and kind treatment in avoiding all occasion for violence.

The settlers of Newark were an eminently industrious,† enterprising, public-spirited race; firm, without bigotry; gentle and affectionate, without weakness; VERY KIND AND LOVING PEOPLE, as the plain Scotch-

* See Field's Provincial Courts, p. 5, note. Grahame, p. 465, attributes the purchasing of all the lands to be occupied by the inhabitants from the aboriginal claimants, to the prudence and equity of Philip Carteret, to which the Proprietors acceded. But it was certainly no suggestion of Philip Carteret that led to the purchase of the Newark tract, for he absolutely refused to have any thing to do with the matter. Indeed, the Elizabethtown tract was purchased in like manner, before the Proprietors came into possession. It was the Puritans who first adopted the equitable rule. Grahame probably refers to a rule subsequently adopted, the object of which was to prevent any but the Proprietors from purchasing, and thereby laying claim to a legal title irrespective of them.

† The encouragement which they gave to manufactures has often been remarked upon. In 1669, and again in 1670, Jonathan Sargeant had lands granted him "for

his encouragement to settle in the town and follow his trade."—Records, pp. 26, 30. In 1673-4 it was "agreed that the weavers, Thomas Pierson and Benjamin Baldwin should be *considered* by the surveyors." So in 1680, Samuel Whitehead was permitted to become a settler on condition of "his supplying the town with shoes." Among the reservations of land at the beginning, there was a miller's lot, a tailor's lot, a boatman and a seaman's lot. Rockwell, the boatman, was admitted to town privileges in March, 1663, upon condition "that he doth this very spring season come and settle here in our town, and maintain this or such like sufficient boat for the use of the town, or particular persons in the town, on [such] considerations for his boat as he or they [shall] agree, so long as the Lord shall enable him therefor." Shortly after, Azariah Beech was admitted on similar conditions. Town Records, pp. 15, 17.

man's observation taught him to regard the Puritan race generally in East Jersey; and yet bold defenders of their rights. The same promptness, energy and good management marks their entire procedure, and the same fidelity to all the claims of justice, and religion. The men who, in conjunction with their worthy pastor, laid the foundations of this ancient Church, have shown by all the traces of them which remain, that they were men who united strong practical common sense with the purest morals and devoted piety.

But it is time for us to pass to matters more strictly ecclesiastical. The Church, organized as we have seen in Branford, Conn., in the year 1644, and transferred to Newark in 1667, was unquestionably at this period settled in the Congregational order, and that of the most primitive and distinguishing type. The ministers of New Haven Colony, who were present at the framing of the Cambridge Platform, adhered to that foundation, and were averse to any material deviation from its provisions. What were the methods of public worship and religious instruction pursued in Newark, besides the regular services of the Sabbath and a stated lecture, we are not informed. Had we their records, we should doubtless learn that, as in the Churches of the mother Colony, the people "were strict in their admission of members to full communion," and "those who were admitted generally made a public relation of their Christian experiences, by which they gave satisfaction to the Church of their repentance,

faith, and sincere friendship to the Redeemer.”* It was their purpose to appoint a ruling elder, and with that view a lot of ground was set apart for his use. But as we find no other traces of such an officer, and the land after a few years was granted piece by piece to other settlers, it is probable that that feature of ancient Congregationalism was never adopted in Newark.†

The first movement towards the erection of a house of worship was made on the 10th of September, 1668, when the town voted to “build a meeting-house, as soon as may be;” and, “for the better carrying it to an end,” made choice of five men, namely, Deacon Ward, Sergeant Harrison and his son John, Sergeant Edward Riggs and Michael Tompkins, “with full power for the management of the building,” promising “to lend them their best help according to their proportions,” whenever due warning should be given, and requiring each man to work at least two days, if called out, or give satisfactory reason to the contrary. Presently after this, a bargain was made with three of the men—Deacon Ward, Sergeant Harrison and Sergeant Riggs—to build the house for a certain sum, and build it soon and well, “with some abatement in the price if

*Trumbull, Hist. Conn., vol. i, p. 313.

† “The business of the ruling elder was to assist the pastor in the government of the Church. He was particularly set apart to watch over all its members, to prepare and bring forward all cases of discipline, to visit and pray with the sick, and in the absence of the pastor and teacher, to pray with the congregation and expound the Scriptures.” Trumbull,

vol. i, p. 283. “This power of government in the elders,” says the Cambridge Platform, “doth not in any wise prejudice the power of privilege in the brotherhood; as neither the power of privilege in the brethren doth prejudice the power of government in the elders; *but they may sweetly agree together.*” “No Church act can be consummated without consent of both.”

they can afford it." The building was to be of very humble dimensions, 36 feet in length, 26 in breadth, and 13 feet between the joints, "with a lenter to it all the length, which will make it 36 feet square." * By the 12th of March following, the timber was cut and hewn and the frame of the house ready to be raised; and Thomas Luddington and Thomas Johnson were contracted with, for five pounds, to accomplish that part of the work, with the town's help. Then a supply of nails must be provided "for the closing in of the meeting house," and this they determined to do by joint contributions, each man being required to say how many he would undertake to furnish. The whole business was now put into the hands of the "townsmen;" but it was not till more than a year and a half later, that the house was ready to receive a permanent floor, and even then it seems to have been but partially completed.†

Meanwhile, the venerable pastor was becoming advanced in years, and his eldest son, a young man of great promise, having finished his studies in College,

* That every one may form his own notion of the shape of this primitive edifice, I transcribe the following from the Town Record: "*Item.* The town hath bargained with Deacon Ward, Sergeant Richard Harrison and Sergeant Edward Riggs, for the sum of seventeen pounds, to build the same meeting house according to the dimensions agreed upon, (*i. e.* those already stated,) with a lenter to it all the length, which will make it thirty-six foot square with the doors and windows and flue boards on the gable ends." Could we ascertain the precise angle of the roof, determine what are meant by flue boards,

and be sure of the punctuation in this extract, it might be easy to describe the form of the house very exactly. As it is, much must be left to conjecture. p. 10.

† The flooring was to be done in a very substantial manner. "The town agreed with Thomas Johnson about his flooring half the meeting house for four pounds; of good chestnut or oak, of two inches and a-half plank, and they are to find and do all, to edge and lay down the floor on seven good sleepers; and in like manner they have bargained with John Brown, Mr. Burwell, John Baldwin and Joseph Riggs, to do the other half." Records, p. 32.

and begun to preach, had been solicited unanimously by the people of Woodbridge to become their minister.* Unwilling to lose the services of so desirable an assistant, the town, immediately upon this, "by their unanimous vote declared their freeness to desire and call Mr. Abraham Pierson, junior, to be helpful to his father, in the exercise of his gifts in the ministry, for the space of a year;" and, for his encouragement, allowed him for the year the sum of thirty pounds. This was done on the 28th of July, 1669; and the result was, that the proposals from Woodbridge were not accepted, and Mr. Pierson continued to assist his father, on the terms specified, a little more than two years. On the 14th of November, 1671, ten pounds were added to his salary and lands allotted to him "on condition that he settles and abides with us a considerable time, carrying on the work of the ministry." But

* By the favor of Wm. A. Whitehead, Esq., author of the "History of New Jersey under the Proprietors," I am permitted to insert the following extract from "Contributions to the Early History of Perth Amboy and the Surrounding Country," yet in manuscript, referring to Mr. Pierson:

"The first movement towards obtaining the services of a clergyman [in Woodbridge] was on the 8th June, 1669, when a Committee was appointed to go to Newark, as messengers from the town, to declare to Mr. Pierson, junior, that the inhabitants were all willing and desirous that he would be pleased to come up to them and help them in the work of the ministry; and anticipating an acceptance, Robert Dennis was appointed to entertain him with "meat, drink and lodging," and when on the west side of the Creek—called in the records Papiack Creek—similar accommodations were to be af-

forded by the constable, John Smith. The application to Mr. Pierson was not, however, favorably considered by him. The advanced age of his father, who was the pastor of the Newark congregation, rendered the services of an assistant necessary, and measures were in progress to secure the son in that capacity. The application from Woodbridge probably brought the matter to a conclusion, as the ensuing month Mr. Pierson was regularly employed as an assistant minister."

The settlement at Woodbridge was one of the very oldest, and should have been mentioned on p. 22, in connection with other towns of nearly the same date. Men from Newbury, Mass., purchased the tract on the 11th of December, 1666, (See Bill in Chancery, p. 121. Answer to Bill in Chancery, p. 37,) and gave it the name of their junior minister, Rev. John Woodbridge, a lineal ancestor of the writer of this narrative.

by this time the work had come to devolve chiefly upon the junior minister, and it was thought desirable that his relations to the people should be more close and permanent. Accordingly, a vote was passed in the town meeting, on the 4th of March, 1672, "that the Church should call Mr. Abraham Pierson, junior, to be joined with his father, in time convenient for the orderly effecting it; and they have agreed," it is said, "upon his taking office, he shall have and enjoy his accommodations granted him," that is, his lands, &c., "upon the same tenor and terms that other men in our town generally hold the same."* And so, "upon good experience of him," testifies one of his parishioners, "he was called and ordained to be our teacher."†

During the space of seven years, the town maintained two ministers at an annual expense of one hundred and twenty pounds, with the exception of one year, in which, in consideration of hard times and many expenses, the ministers agreed to remit twenty pounds, and accept jointly the sum of one hundred.‡

* We find it recorded under date of Jan-1, 1671-2, that "Mr. Pierson hath the consent of the town given him to buy the house, or any part of the lot, that belongs to Elizabeth Ward."—Rec., p. 41. Turning to the Town Book of Surveys, Deeds, &c., we find John Catlin and John Ward, turner, administrators of the estate of the late Deacon Lawrence Ward, conveying to "Abraham Pierson, Jr., Clericus," "with consent of Elizabeth Ward, relict of Deacon L. Ward, the dwelling-house, well, yard, barn, garden and orchard, with one acre and three roods of land, contained by and adjacent to the same, according to a bill of sale bearing date, Feb. 1, 1671-2, as also one great wainscot chair, one chest, two hogsheads, one

kneading trough, and two joint stools, formerly belonging to the said Lawrence Ward, deceased." *Query.* Is this the chair now preserved as a curious relic, in Yale College, and called Rector Pierson's chair?

† Obadiah Bruen. (See *Memoirs of Matthias Bruen*, p. 12.) Primitive Congregationalism made provision for two ministers in each considerable Church—pastor and teacher—with distinct offices. Here the father seems to have been the pastor, and the son the teacher.

‡ It is doubtful whether the reduction here agreed upon ever took place, as the town voted the next year that "the vote made Feb. 6, 1676, concerning the ministers, shall be now void and of none effect."

On the ninth day of August, 1678, the venerable Abraham Pierson, senior, departed this life. He had been emphatically a pilgrim, having no fixed abode during most of his earthly life. Where he was born, who were his parents, what was his early education, when and in what circumstances he first gave his heart to the Saviour, when and precisely where he was set apart to the sacred office and began to preach the everlasting Gospel, we are not informed. Precisely in what spot his honored bones rest, no record tells us, and no stone points out. But his life, full of piety to God and service to his fellow men, has left behind it precious memorials. As early as the 10th of August, 1671, he made preparation for his departure, by disposing of worldly affairs, "being firmly persuaded," as he said, "of the everlasting welfare of my soul's estate; and my body's resurrection to eternal life by Jesus Christ, my dear and precious Redeemer." His will breathes throughout, the spirit of domestic affection and fervent piety. Nor can we doubt that when the last hour came, it found him still resting peacefully in the same confidence. "He left behind him," says Cotton Mather, "the character of a pious and prudent man—a true child of Abraham—and now safely lodged in Abraham's bosom."* His name deserves to

(Town Records, p. 66.) The occasion of it seems to have been a severe loss, to which the people had just before been subjected, by purchasing from the Dutch authorities during the time of their sway, the tract of land lying between the Passaic and Hackensack, called Barbadoes neck. This tract, for which they had been before in negociation with the occu-

pant, Capt. Sanford, was confiscated and sold during the continuance of the Dutch power, and afterwards restored by the Proprietary government, without remuneration to the purchasers. See Town Records.

* *Magnalia*, B. iii., ch. 8, "In sinu Abrahamæ," is the writer's own language. He adds the following "Epitaphium: Terris

be kept fragrant, and surely it will be as long as Christian piety and holy energy and zeal are held in estimation, and the Church, of which he was the first pastor, knows how to value her brightest ornaments.*

About seven weeks after this event, the town met and made arrangements for the permanent support of their now sole pastor. The agreement was made with great unanimity—"every planter being called upon by name;" and the salary, being fixed at eighty pounds a year, with a supply of firewood, and freedom from taxation, appears not to have been altered during the remainder of Mr. Pierson's ministry.

Abraham Pierson, junior, the second pastor of this Church, was born in Lynn, Mass.,† in 1641, graduated at Harvard College in 1668, and was called to be assistant minister here on the 28th of July, 1669. His term of service was a long one, amounting in all to about twenty-three years; nearly three years as assist-

discessit suspirans gaudia coeli. Patriam Piersonus scandit ad astra suam."

* Mr. Pierson married a daughter of Rev. John Wheelwright, of Exeter, N. H., (see Thompson's Hist. L. I., vol. 1, p. 337,) who was a brother of the famous Ann Hutchinson. They had four sons—Abraham, Thomas, Theophilus and Isaac—of whom the last two were to have each "one half of the homestead." Four daughters are mentioned in his will, and one had probably died before him. They were Abigail, married Nov. 27, 1662, at Branford, to a son of Rev. John Davenport, and whom he calls "my choice and precious daughter Davenport;" Grace, married to Samnel, son of Robert Kitchel; Mary, who is mentioned in the will by that name; and Susanna and Rebecca, whose names are to be found in the Branford Town Records. Thomas was called, by way of distinction,

Thomas Pierson, Jr. There was an Abraham Pierson living on the allotment of Thomas, junior, who died in 1756, at 80 years of age, and was probably his son. Thomas Pierson, senior, was probably a near relative. He was married to Mary Harrison, daughter of Richard Harrison, at the same time and place with Abigail Pierson and Mr. Davenport. His name appears among the original subscribers, and from an old deed in the Town Book as well as from the Records, we learn that he was a weaver by trade. (See Town Book, p. 8.) His will was made in 1693, and proved in 1702. His sons were Samuel and Thomas. Samuel was admitted a planter in January, 1686-7, on condition of "submitting to all wholesome town orders." (Town Records, p. 109.)

† Thompson's Hist. Long Island, p. 337.

ant to his father, six and a half as his father's colleague, and a little less than fourteen as the sole pastor. He was a regularly installed pastor of this Church about twenty years. During the most of this period, both before and after his father's death, great harmony and affection seem to have marked the intercourse of the minister and people. The annual appropriations for his support were made without dispute, in the same way as for other expenses of the town, and the people spoke of him as following in the steps of his honored father in godliness, and congratulated themselves, that though God had embittered their comforts by taking their elder shepherd to Himself, He had not left them destitute of spiritual enjoyments, but had given them a faithful dispenser of the word of God—"a young Timothy," a man after God's own heart, well rooted and grounded in the faith, and one "with whom they could comfortably walk in the doctrines of the faith."*

* Town Records. Life of M. Bruen, p. 12. The following letter, written by Obadiah Bruen to his children deserves notice, both as giving some facts relating to the history of the Church, and as illustrating the character of the writer, who was one of its most honored founders.

"DEAR AND LOVING SON AND DAUGHTER—

"Hoping of your health, with yours, as we are at present Praise to our God.

"It hath pleased God hitherto to continue our lives and liberties, though it hath pleased him to embitter our comforts by taking to himself our reverend pastor, Aug. the 7th, 1678, Mr. Pierson.

"Yet hath he not left us destitute of spiritual enjoyments, but hath given us a faithful dispenser of the Word of God—a young Timothy—a man after

God's own heart, well rooted and grounded in the faith, one with whom we can comfortably walk in the doctrines of the faith. Praise to our God.

"Upon good experience of him, he was called and ordained to be our teacher, Mr. Abraham Pierson, who follows in the steps of his ancient father in godliness. Praise to our God.

"Loving son, I would entreat you when your own occasion serves going to New London, that you would make some inquiry for me about some land I have in the General Neck, thirteen acres, and six acres in two parcels, both lying near to Goodman Rogers, his farm. I am informed Goodman Rogers his sons have made improvement of it before I heard any thing of it, being far off. I know not what course to take in it; it is an incivil

Let us now cast a glance upon the little assembly, as they were when the appurtenances of the house of worship were completed, and the settlement in the full tide of its youthful prosperity. We will select for the purpose the year 1682, and take some bright Sabbath morning early in June, when the strawberries are red among the green grass, the birds singing in the meadows in a full chorus, and the apple blossoms scarcely yet fallen in the orchards, for which Newark had even then become noted. On the west side of Broad street, then as now the principal avenue through the town, and nearly opposite the site of the present First Presbyterian Church, with an irregular marshy pond extending nearly to Market street on the north-west, and a few graves marking a small burying-place on a little eminence not far in the rear,* stood a low and somewhat

part, and an ill precedent; yet for peace and quietness's sake, if he will purchase both parcels I adhere thereunto. I estimate both parcels at ten pounds. When you know which of his sons it is, I pray you know of him how long he hath improved it, and why he would deal so unworthily, to make discord among friends. Know of him what he intends to do, and whether he means to hold it in such an unrighteous way, or come to some composition. When I hear from you, and understand the state of things rightly, I will accordingly apply myself to make some issue.

"It would much rejoice us to see you face to face, but Providence otherwise disposing, I desire to hear from you as often as opportunity will permit. Your brother, John Bruen, and his wife, desire remembrance of their dear love to you, also your sister Hannah and her husband desire the same. All in health, praise to our God, with their children. Our dear love to you both.

"Will you remember our respects to Mr. and Mrs. Fitch, and love to all Christian friends, as your opportunity will permit. So praying for you, that your spiritual and temporal comforts may be continued to you and yours, I rest

"Your loving father,

"OBADIAH BRUEN,

"and mother,

"SARAH BRUEN."

"Extracted out of the original, under Mr. Bruen's handwriting, per Ebenezer Hile, Recorder, July 2, 1681."

N.B. The above is taken from the Life of Rev. Matthias Bruen, and is said to have been copied from the Records of New London, Conn. It is a full length portrait of the Newark Puritans, or rather a daguerreotype likeness. VERY KIND LOVING PEOPLE, as worthy Peter Watson declared, yet not unmindful of their temporal rights.

* The following description of the ground on which the Church stood, is given by Dr. Macwhorter in his manuscript

singular looking wooden edifice, without chimney or cupola, spreading out to the breadth of thirty-six feet square on the ground, and at most sixteen feet high in front beneath the eaves, and somewhat less in the rear; the roof sloping down the back side near to the ground, and covering an appendage called a "lenter" or lean-to, ten feet wide, after the manner of some of the old farm houses, of which remnants may still be found in the country. There it stood, with the gable ends north and south, and the broad-side "nigh fronting on a square with the street," in the precise spot which Mr. Pierson the elder, Deacon Ward and Mr. Treat had assigned for it. It is OUR FIRST MEETING HOUSE*—the place of worship and the place of business—the theatre of all important transactions, civil, military and religious, in the town of Newark, during the first forty years of its existence. There the townsmen "after lecture"† held their regular stated meetings,

history: "Behind it," that is, the Church, "and between that and the hollow or swamp, upon the brow of the hill, was the old or first training ground. Beyond the hollow or swamp was the burying place, on a rising knoll or tongue of land, which divided this from a greater swamp or pond, westward of which the land rose into another hill, then presently sunk into a flat and brook, called "the watering place." This last hill was the original burying ground; but long since, more than one hundred years ago, it, some way, became private property, has been occupied and cultivated as such, and not a trace of a cemetery there remains." Again, he speaks of the same ground as "poor land, chiefly swamp, comprehending three small knolls of high and dry land fit for a cemetery. The western knoll of the three was early relinquished as a

burying place, for what reasons not now known, though a number of the first dead were buried there. This knoll is not now so much as claimed by the Church, though the swamp or pond, which divides it from the next knoll, eastward, is."

* The old Puritanical word "meeting-house," is an almost literal translation into plain Saxon English of the word "synagogue"—the source from which the Christian Church derived the model of its worship. It was preferred to the word "Church," because the latter had been appropriated in our English Bible to designate the body of Christian people, whether general or local.

† It is recorded, Jan. 1, 1676-7, that "John Baldwin, junior, Thomas Pierson, junior, Thomas Pierson, senior, John Catlin, William Camp, Azariah Crane and George Day are chosen townsmen for the

and there, on any alarm, the brave soldiers of the little community assembled with their arms at beat of drum,* to defend their homes and altars, their little ones and their wives. And now we notice two rudely constructed appendages, at two corners of the sacred edifice. They are called, in military phrase, "*flankers*," made with palisades, or sharpened stakes, driven near together in the ground, and so placed, that the soldiers sheltered behind them, may command the sides of the house in every direction. They were constructed in the year 1675, when Philip's war was raging in New England, and the terror of Indian butcheries, so appalling to the people of Massachusetts, Rhode Island and Connecticut, could hardly fail to have communicated an alarm to their friends and relatives, even in this distant settlement. The house itself, as we shall see on entering it, has been fitted for defence; for at the same period the town gave orders to have it lathed and the walls "filled up with thin stone and mortar as high as the girts"—a work on which all the men of the town above sixteen years of age, in companies of twelve, each day, wrought in their turns, carrying their arms with them as did the Israelites when they re-built their temple, to be ready against sudden sur-

year ensuing. These townsmen are appointed to meet every lecture day in the afternoon." (Newark Town Records, p. 63.) Accordingly we find a record commencing thus: "After lecture the 1st of May, 1678, it was thought meet to send two letters to Holland, one to Anthony Colve, and the other to the Court of Admiralty," &c. *Do.*, p. 63.

.. * Newark Town Records, p. 78. Under

date of March 22, 1679-80, we find the following: "It is agreed that the drum being begun to be beaten at Joseph Riggs's gate, and so all the way up the street as far as Sergeant Harrison's gate; and at the ceasing of the beating of the drum, three guns being distinctly fired off; it shall be sufficient warning for all such as are in the military list forthwith to meet at the meeting house in their arms."

prises.* The House of God was thus the house of refuge for the people; and there, had the savage foe burst upon them, would the women and children of the town have assembled for protection, close by God's holy altar. Smile not, if I apply, even to this rude and lowly edifice, words used with reference to a more ample and costly sanctuary. "Walk about Zion, and go round about her; mark ye well her bulwarks; consider her palaces, that ye may tell it to the generation following." Though without either towers or palaces, not Zion itself was more sacred.

The holy morning has now dawned. Nearly opposite the Church, stands the residence of the late senior pastor, now occupied, we may presume, by his aged widow, with her two younger sons, Theophilus† and Isaac, already grown to man's estate, who, having been carefully taught, according to their father's direction, "to read the English tongue and write a legible hand," are employing diligently the sacred hours in studying the "new English Bible," or perusing "the good English book out of his library," "such as they by the

* Newark Town Records, p. 57. "Town meeting, Aug. 28, 1675.—It is agreed that the meeting-house shall be lathed and filled up with thin stone and mortar between the girts, and the charge hereof shall be levied as the town shall agree.

"Item—It is also agreed for the better security of the town, all the men above 16 years of age, shall from day to day as their turns come, attend this work about the meeting-house till it be finished, and bring their arms with them. Twelve men are appointed to appear in a day."

The General Assembly, in the year 1675, ordered fortifications to be provided in every town, and a house therein for securing

the women, children, provision and ammunition, in case of imminent danger by the Indians. Mr. Whitehead observes, p. 78, "It is doubtful if these were generally, if at all, provided." The people of Newark however responded at once by their action, to this as to all other laws of the Province. The law was passed in November. At a meeting early the next January, "Capt. Swaine, Sergeant Johnson and Sergeant Harrison, are chosen by vote to join with the commissioned officers to consider about and contrive for the fortifications belonging to our town." (Rec. p. 59.)

† Theophilus was born March 15, 1659, and of course was now 23 years of age.

advice of their mother" were to choose, as a special legacy to them from that same venerable saint.*

All along up and down the street, stand, on either side, at regular intervals, the quiet homes of the planters, and everywhere through the open windows, may be heard the voice of prayer and psalm-singing at the domestic altar, or the low hum of youthful voices studying or reciting the much prized catechism.

The hour of public worship now approaches, and the deep tones of the village drum, beaten along the the broad grassy street by one of the young men, gives the signal to make ready.† It beats again; and now, the doors opening, out come in every direction the grave fathers and mothers of the community, the sturdy sons and comely daughters, with the cheerful and yet sober little ones, all in their best attire, and such as never sees the light except on Sabbath days, and for the sake of decency in God's worship. Down through the cross streets, and some on horseback from the far distant Mountain,‡ where the settlement was already extending itself, they pour along in pleasant family groups, and meet a united community at the house of prayer.

Let us enter with them the sacred enclosure. Di-

* Abraham Pierson, senior's, will.

† The custom of calling the worshippers together on the Lord's day with a drum was so common among the early settlers of New England, that there can be little doubt that such was the practice here. The drummer seems to have risen to the dignity of a town officer, for we read, under date of January 2, 1670, that "the town chose Joseph Johnson for drum-

mer as before, upon condition that he beats the first drum at least as far up as the saw pit in the corner of Sergeant Harrison's lot." (Newark Town Records, p. 32.)

‡ "Town meeting, December 12, 1681. It is voted that there shall be surveyors chosen to lay out highways as far as the mountain if need be," &c. (Newark Town Records, p. 89.)

rectly opposite the street door stands the simple pulpit, under the sloping roof of the low "lenter."* There are no pews claimed as private property by families or individuals, but seats ranged through the middle, and along the sides of the house, and every man, woman and child take the seats specially assigned to them by the town's Committee, appointed for that purpose.† We can hardly suppose there would be no inward heart-burnings among these staid Puritans in regard to the post of honor or obscurity which each person must occupy. But the Committee are good and true men, and, according to their best judgment, they have performed the delicate task set them, and arranged the whole congregation "according to office, age, estate, infirmity, and descent or parentage."‡ In a seat below the pulpit, facing the congregation, sit the two worthy officers of the Church, Deacon Michael Tompkins and Deacon Richard Lawrence; for their venerable prede-

* I think there is little doubt that this was the arrangement of the pulpit. The Rev. Mr. Sewall, of Burlington, Mass., informs me that he remembers an ancient house of worship in his native town of Marblehead, Mass., corresponding to that above described, and that the pulpit was arranged under the roof of the lean-to.

† The Town Records contain the following notices of the process of preparing this portion of Sabbath conveniences. "Town meeting, Feb. 12, 1678-9. *Item.* It is agreed that the meeting house shall be seated in convenient time for our convenience in meeting together for God's worship." "*Item.*—The townsmen, Thomas Luddington, Captain Swaine and John Brown, junior, are chosen to contrive for the most decent and convenient way (as they think) to seat it; also, as near as they can, report what it will cost." pp. 71-2.

"Feb. 19.—*Item.*—The town doth empower the committee already chosen to carry on the seating the meeting house with as good prudence as they can." (p. 74.) "July, 1680. It is agreed that the middle part of the meeting house, which is yet to be seated, shall have three seats of a side." (p. 80.)

‡ "Town meeting, Feb. 18, 1679-80. Concerning seating persons in the meeting house, it was agreed that persons should be placed according to office, age, estate, infirmity, and descent or parentage. By estate is meant that estate as persons purchased and took up land by, together with the present estate, comparing all these together. Mr. Ward, Mr. Johnson, Deacon Tompkins, Richard Harrison, Stephen Davis, Thomas Huntington and John Brown, jr., are chosen a committee to this work." (Newark Town Records, pp. 77, 78.)

cessor, Deacon Ward, has been sleeping quietly now these ten years in the little church-yard, where his old pastor rests beside him, waiting for the glorious morning of the Resurrection.

The front seats are filled "as far as practicable with men and women;" for the youth and children must not occupy the preferred places.* The young people of the congregation are ranged behind; and since, being separated from their parents and by their position somewhat out of the reach of admonishing looks, they are inclined sometimes to forget the sanctity of the place, and "misbehave themselves in the time of worship, by whispering, sleeping and the like," a special officer appointed by the town—Azariah Crane, some time after Deacon Azariah Crane,† is the man for this half year—has them in charge, with powers extending likewise to any of larger growth who may be disposed to offend, "to see that they do carry themselves reverently" both in and about the House of God in the time of worship.‡

* "Town meeting, February the 24th, 1681-2. *Item*.—It was agreed that the foremost seats in the meeting house shall be occupied with men and women so far forth as conveniency will admit." (Town Records, p. 91.)

† Azariah Crane, son of Jasper Crane, senior, was probably elected to the office of Deacon, on the decease of Deacon Tompkins or Deacon Lawrence, about the year 1690 or '91. He married Mary, daughter of Robert Treat, and resided on the home-lot of his father-in-law, on the south-east corner of Market and Broad streets. He is supposed to have been the last survivor of the original subscribers of the Fundamental Agreements. He died in 1730, aged 83. In his will, he gave "to

the Church of Christ in Newark aforesaid, my silver bowl, to be used for the service of God forever, in the town of Newark aforesaid." He had sons—Nathaniel, Azariah, John and Robert.—*S. II. Congar.*

For a time he seems to have resided on his out-lands at "the mountain."

‡ Newark Town Records. Under date of Nov. 24, 1679, we find the following: "*Item*—There being complaint that many, as are grown persons, as well as boys, do misbehave themselves on the Lord's day, in the time of public service, both in the meeting house and without by the house sides, also by sleeping, whispering and the like; wherefore the town hath chosen Thomas Pierson, jr., and Samuel Potter to use their best care and endeavor to restrain

The men are armed ; for the town voted, only a short time before, that a watch should be kept in the night and a ward on Sabbath days ; and gave directions, not as on other occasions, that “one-fourth of the town shall carry arms to meeting on the Lord’s day,” but that “every soldier do bring his arms every day of public worship, well fixed, and also his ammunition.” Two warders and one sentry stand to guard against surprises ; and the chief military officers, Captain Samuel Swaine* and Lieutenant John Curtis, have the charge of the whole matter.

In the pulpit stands the reverend divine, with whose name and history hitherto you are already familiar. In his person he is somewhat taller than the middle stature, “a fleshy, well-favored and comely looking man,”† and now arrived at the mature age of thirty-seven years. You perceive in him one of the best specimens of the first growth of the American Colonies ; born in the country, educated at its own University, and destined to perform an important part in its literary and religious history. What were the words of truth he then uttered, what the psalms they sang, and what the prayers they offered, is now known only to the Omniscient. The sweet odor of their simple worship has gone up as incense to the throne of

like disorder in time of public worship, by rebuking such persons as behave themselves irreverently, within or without the the house ; and if they are such grown persons as will not be restrained by their rebukes, then they are to present them to the authority.” p. 76.

* Capt. Swaine must have had vivid impressions of Indian atrocity—his own sister having been seized and carried off by a fierce Pequot chief, at Weathersfield, many years before. (See Trumbull’s Hist. Conn., vol. 1, p. 115.)

† Letter to President Stiles.

Jehovah, and the instructions given left their traces only on the hearts of the listeners.

Highly favored of the Lord seemed this little assembly of devout worshippers. In all this region, God had not dealt so with any people. There were a few Christian congregations in the neighboring settlements, indeed in every town occupied by New England emigrants "there was a meeting-house where they worshipped publicly every week," and one or two of these had had ministers, but they were dead; and now, as to their praise it is declared by a contemporary, "the people meet together every Sabbath day, and read, and pray, and sing psalms in their meeting-houses." But more than one contemporary bears witness, that not a settled preacher is to be found in all East Jersey who follows no other employment, save in one town, Newark.* They love the Sabbath, they love the sanctuary, they well appreciate, and regard with honor and affection, their learned, pious, and truly excellent minister. And though, in coming to this new settlement, and planting here, in a wilderness

* This was said in 1684, but was equally true two years earlier. A joint letter of David Barclay, Arthur Forbes and Gawen Laurie, written to the Proprietors in Scotland, March, 1684, says: "There be people of several sorts of religion; few very zealous. The people being mostly New England men, do mostly incline to their way; and in every town there is a meeting house where they worship publicly every week. They have no public law in the country for maintaining public teachers, but the towns that have them make way within themselves to maintain them. We know none that hath a settled preacher that follows no other employment, save

one town—Newark." Peter Watson, writing to his brother John, in August of the same year, says: "There are here very good religious people; they go under the name of Independents, but are most like to the Presbyterians, only they will not receive every one to their society. We have great need of good and faithful ministers, and I wish to God there would come some over here; they can live as well and have as much as in Scotland, and more than many get. We have none within all the Province of East Jersey, except one who is preacher in Newark." ("Model of the Government," see Whitehead, pp. 291, 302.)

tenanted hitherto only with savages and wild beasts,* the institutions of religion, they have been required to make many sacrifices, and still, as their garrisoned Church testifies, are subjected to some troubles and fears, their blessings far outweigh all their disadvantages, and praise to the Giver of all good, forms a large part, both of their public and their private devotions.

But I must hasten to the close of this bright portion of our early history. The ministry of the two Piersons extended over just a quarter of a century, and all the while time was working its gradual changes. A few names of considerable note were early added to the original settlers,† while some who appeared at first among the number went back soon, or removed to other settlements.‡ Meanwhile, death had been closing up the earthly account of the revered fathers of

* Wolves and bears must have caused no little trouble to the settlers, especially the former, if we may judge from the efforts made to destroy them. One of the earliest town acts was the offer of a bounty for the killing of wolves. From fifteen to twenty shillings was the reward for a grown wolf, and five shillings for a bear cub. There were laws to the same effect made by the General Assembly. But as to the town's bounty, the savage beast must be caught and killed within the town's bounds, or else no pay was to be received for either wolf or bear. Sergeant Riggs seems to have exercised his martial prowess in this direction, and had a "wolf pit" somewhere within the bounds of the settlement. (Town Records, pp. 5, 76, 91, 103.) James Johnstone, a Scotchman, writing to his friends at home, says the wolves "are nothing to be feared, neither are the country people afraid to be among them all night, in so much that I oftentimes going wrong and lying out all night, and

hearing their yells about me, and telling that I was afraid of them, *the country people laughed at it.*" The snakes, too, the worthy Scotchman thought but a mere circumstance; for, he continues, "nothing can come near them but they give warning *with the rattling of their tails*, so that people may either kill them or go by them as they please." ("The Model of the Government," see Whitehead, p. 298.)

† Among the early additions to the settlement were Robert Bond, who came from Elizabethtown probably in 1673, John Morris, Bartholomew Goodrich, David Ogden, who came from Elizabethtown about 1677, John Gardner, Richard Fletcher, Matthew Williams, John Brown, jr., Anthony Oleff or Olive, John Mackleson, John Cockburn, Samuel Potter, Patrick Faleoner (merchant), John Wilkins, John Couch, Zophar Beach, (tailor), John Condit.

‡ Among those whose names are mentioned as if intending to become settlers,

the community. When Robert Treat returned to Connecticut in the year 1672, Deacon Ward, Sergeant Riggs,* Robert Kitchel, and Hugh Roberts, were already among the dead. Matthew Camfield, and probably Delivered Crane, departed this life during the year following; Stephen Freeman died in 1675; John Harrison, son of Sergeant Richard, in 1676, and Josiah Ward in or before 1677. All these preceded their aged senior pastor, and were, perhaps, attended by him to the grave. Jasper Crane, Sen., Martin Tichenor, George Day, Samuel Swaine, and Obadiah Bruen finished their course, it is supposed, about the year 1681. Sergeant Richard Harrison, John Ward Turner, Thomas Huntington, and John Rogers, about the years 1683 and '84. Joseph Walters died in 1688, and Joseph Riggs in 1689. John Brown, senior, John Baldwin, junior, Stephen Davis, Samuel Kitchel,† Michael Tompkins, and Richard Lawrence, were among the harvest which death reaped in the years 1690 and '91. Patrick Falconer, a near neighbor and special friend of the second Abraham Pierson, fell in the prime of

but who either never came, or went back very soon, are Mr. Leet, Mr. Thomas Morris, Mr. Webster, Thomas and Aaron Blatchley, John Bostwick, Eleazar Rogers, John Rockwell, Robert Lyman, Azariah Beech, John Gregory, John Brooks, Thomas Harrison, Joseph Horton, and Goodman Cole. John Catlin sold his land to Henry Lyon, about 1682. John Rogers, senior, died in Milford, 1683 or '84. Jeremiah Peck sold his lands to Mr. Wilson in 1674, and removed to Elizabethtown. (*Query*—Was this the Jeremiah Peck of whom Trumbull speaks, vol. 1, p. 292, as having been selected by the people of New Haven for the teacher of the College which

they at one time had in mind to establish on the basis of the Hopkins fund?)

* Edward Riggs, Sen., or Sergeant Edward, died previous to January, 1670-71, when his second division of land was laid out to his widow. Town Records, p. 35. Edward and Joseph were his sons.

† Samuel Kitchel died April 26th, 1690. His children named in the will are, Samuel the eldest son, to whom he gave a double portion, Elizabeth, wife of Seth Tompkins, Abigail wife of John Ward, son of Sergeant John; Mary, wife of a Josiah Ward; Susanna, wife of Jonathan Baldwin, and Abraham, who seems to have been a minor, afterwards Deacon Abraham Kitchel of Whippany.

life, in the year 1692,* a few months only before the close of this period. John Ward, senior, Thomas Johnson,† Ephraim Pennington, Thomas Lyon, Ebenezer Camfield, John Brown, junior, John Crane, and Stephen Bond, stayed but a little longer, and were all gathered to their rest, in and about the year 1694. The virgin soil of the old burying ground, unbroken by the hand of the husbandman, was now becoming thick sown with the precious seed of the Resurrection!

And how died they? It were hardly to be expected we should hear their departing testimony, since the memoir of none of them has been written, except as they unconsciously chronicled their own. And yet we have a specimen. Sweet is it to learn that so many of these noble men died as they had lived, in the same faith and holy devotion which had been the spring of their worldly prudence and enterprise; leaving to their posterity, in the same instruments which conveyed the title to their lands and houses, signed and sealed before witnesses, with their own hands, the precious legacy of their unshaken piety.

* Patrick Falconer is called a *merchant*. In the old burying-ground there is a stone with this inscription: "Here lyeth the body of Patrick Falconer, who died June 27, 1692, aged 33 years.

"Here lyeth the reliques
Of a real saint,
Who suffered much for Christ,
And did not faint;
And when his race was run,
Ending his story,
He sweetly past through death
To endless glory."

(See Monumental Inscriptions by Dr. John S. Condit.)

† The tomb-stone of this most active and useful settler is still standing, and bears the following inscription:

"Here lyes the body of Mr. Thomas Johnson, who died November the 5, 1694, aged 64."

That of his wife, who died three days before him, is also standing, and is inscribed as follows:

"Here lyes the body of Mrs. Ellena Johnson, who died November 2, 1694, aged 61."

The body of their son Joseph, the drummer, who died in 1734, at the advanced age of 83, lies not far off.

On the 19th of March, 1672-3, old Matthew Camfield "sick and weak in body," records as his dying act of self-devotion, "I give my body to the dust, and soul to the Lord Jesus Christ." In early June following, the green turf was already growing over the last resting place of this venerable patriarch.*

Jasper Crane, senior, shrewd, enterprising, ever active old Jasper, on the first day of October, 1678, perceiving that he had made his last earthly settlement, and had but one remove more to be undertaken, thus declares his determination to address himself to his dying duties, "I, Jasper Crane, dwelling within the province of New Jersey belonging to the town of Newark—being aged in years and weak in body, yet well in understanding and memory—I do at this time think it my Christian duty to set my house in order; and I do dispose of all my worldly goods as followeth." Some time between this date and the 28th of October, 1681, this veteran pilgrim crossed the river on his way to the land of spirits.†

Samuel Swaine, happening to be in New York, when disease seized him, and death seemed to be not far, thus testified the readiness of his spirit to answer the last summons, "I, Samuel Swaine, being in perfect

* He died between the date given above, and the 6th of June following.—*S. H. Congar.*

† October 28th, 1681, John Ward and Thomas Pierson appraised the inventory of his estate as presented to them for that purpose by his son, Delivered Crane, and his son-in-law, Thomas Huntington. As his name appears in a list rendered in town meeting, by a committee previously appointed, on the 19th

of October the same year, it is probable that he died not far from the date of the inventory. Jasper Crane, Sen., had four sons Delivered, or Deliverance as it is sometimes written, Azariah, John, and Jasper, Jr., of whom the first three were original subscribers; and the last became hardly less distinguished than his father in the affairs of the church and town. Delivered Crane died early, and is said to have left no issue.

sense and memory, not knowing how long the Lord will continue the same mercy to me, being weak under His good hand of Providence, and willing to be at His dispose; therefore, for life or death, do leave this as my last will and testament.”*

Next, Richard Lawrence, perceiving that the infirmities of age were now creeping over him, made his last will and testament, Dec. 10th, 1686, acknowledging in nearly the same words used by his old friend Crane, the summons he had received from heaven, “to set his house in order.”† Old Michael Tompkins “being” he said, “infirm in body, and subject to many changes, and not knowing the time of my departure out of the world,” began on the 30th day of January, 1688-9, to get his affairs in readiness. Before the end of March, 1691, both the good deacons had gone to their long home.‡

John Baldwin, junior, § Joseph Riggs, || John Brown ¶

* Samuel Swaine made his will in New York, the 17th of March, 1681-2. It may be presumed perhaps that he died in that illness, as his name appears for the last time on the records, in the list made in 1680. His wife Johanna died prior to Dec. 5, 1690. Town Records, p. 87. Town Book, p. 35.

† Richard Lawrence’s will is dated the 10th of December, 1686, and sworn to March 30th, 1691. His children mentioned in the will are, Bethiah, wife of Stephen Bond, Mrs. Bruen, wife of John Bruen, and Sarah, to whom was left the dwelling house and furniture.—Town Book, p. 10.

‡ Michael Tompkins made his will Jan. 30, 1688-9, which was sworn to by his executors, Dec. 4, 1690. He must have died prior to the latter date. His children mentioned in his will are, Jonathan, Micah, Seth, Mary Rose, Abigail Dalglesh, and Elizabeth Bishop. (See Town Book, p. 14.)

§ John Baldwin, Jr.’s, will is dated Dec. 21, 1688, and sworn to Nov. 28, 1689. His children mentioned in the will are, Hannah Tichenor, and John, yet under age. He mentions William Camp as his uncle. The inventory of his estate bears date Jan 30, 1688-9. Town Book, p. 14.

|| Joseph Riggs’s will bears date Jan. 1, 1688-9, and was sworn to Nov. 27, 1689. His children being all minors were left in the care of their mother, to whose use for herself and them the whole estate was left during their minority, except two guns and one sword. Their names are John, Samuel, Zophar and Elizabeth. After their mother’s decease, John was to have the homestead Samuel and Zophar the land at the mountain, and Elizabeth whatever her mother should choose to bestow. The sword and hunting gun were bequeathed to John, and the other gun given to Samuel. Town Book, p. 13.

¶ John Browne’s will is dated Decem-

and David Ogden,* all left behind their dying testimony in nearly the same words. "First, I bequeath my soul unto the hands of Almighty God, hoping for salvation from the riches of His grace, by the alone merits of Jesus Christ, and through faith in His blood. Also, I commit my body to the earth, decently to be buried, and there to rest until the resurrection of the just."

Nor was that venerable veteran, Lieut. Ward, or John Ward, senior, a soldier, not of his country only, but of his Heavenly Captain, surprised without his armor when the hour came for his last conflict. Nov. 21st, 1694, he left his dying testimony: "*Imprimis*. I commit my soul immortal unto God who gave it, to glorify Him, and to be glorified by Him for ever more. I give my body to the dust, of which it was made, to be decently and honorably buried, in hope of a better resurrection by Jesus Christ, Who shall change this vile, frail, and corruptible body of mine into the likeness of His own glorious body, according to the working whereby He is able to subdue all things to Himself, that so I may be ever with the Lord, which is far best of all."†

Thus calmly, confidently and holily did the patri-

ber 17, 1689. He died November 5, 1690. The children named are, eldest son John, Joseph, Thomas, Daniel who was to have the homestead, Esther, Mary Pierson, Hannah Riggs, Phebe Dod, and Elizabeth Freeman. His loving brother, Ephraim Burwell, is one of the appointed overseers. See Town Book, p. 20.

* David Ogden's will is dated Dec. 26, 1691, and sworn to Feb. 27th, 1691-2.

Children mentioned are David, the eldest, John, Josiah, and Swaine. His wife, Elizabeth is appointed executrix. Town Book, p. 16.

† John Ward, Sen., or Sergeant Ward, afterwards Lieut. Ward, when in the year 1672 Lieut. Swaine was promoted to the captaincy, probably died not far from Nov. 20, 1694, the date of his will. (Records at Trenton, copied by Mr. Congar.)

archs of this community pass away from the turmoils of the world. Fit epilogue for such a drama as they had been enacting! Fit end for such a life as theirs!

“So fades a summer’s cloud away,
So sinks the gale when storms are o’er;
So gently shuts the eye of day,
So dies a wave along the shore.”—MRS. BARBAULD.

The wastes of time have not left us the departing words of most of the others; but doubtless what we have here is but a sample of the entire community. Dear, honored sires! No costly monument crowns the turf where they slumber, and no pretentious panegyric has applauded their merits. All unconsciously, and only in the records of their ordinary business transactions, they wrote from day to day their own memoirs, epitaphs and eulogy. Thrice hallowed be the spot where their honored dust moulders. Some old mortality come yearly and with pious care remove the gathering moss from their headstones. Let the turf be green, and the choicest foliage wave its shadows above it. Let it be sacred to piety and filial reverence, and no unhallowed foot intrude within its enclosure. Let the ground be made the most beautiful and attractive in our city, as it is the most replete with holy memories; and let the generations, as they rise, learn to hold in special honor and affection, the old graveyard where the fathers lie waiting for the resurrection of the just!

But I am perhaps dwelling too long on these pathetic memorials. It only remains that I record the closing event of this period, the dissolution of the pastoral

relations of the Rev. Abraham Pierson, junior. The removal of so many of the first settlers had doubtless operated to change in some degree, the public sentiment of the community, and meanwhile a new race had sprung up, and new elements from abroad come in to modify it still further. But however that may be, dissatisfaction arose at length between the people and the pastor, out of some differences of views respecting Church government, the precise nature and merits of which cannot now be determined. Mr. Pierson, it seems, was not pleased with the strictly Congregational plan on which the Church had been settled, but preferred a moderate form of Presbyterian government.*

* Dr. Macwhorter says, in his manuscript history, that Mr. Pierson, after his father's death, "was for introducing more rigid Presbyterianism into Newark, in which he was encouraged by four men from Scotland, who had fled from the persecutions and troubles there under Charles II. Their names were Young, Nesbit, Clisby, and Douglass, who for their zeal and piety had been admitted by the first settlers to great privileges in the town. Meanwhile," he adds, "in the progress of the settlement, many had come to the place from Connecticut, with strong habits in favor of the Saybrook platform, from whence arose an opposition to Mr. Abraham Pierson, and his measures and party, so that he finally thought it expedient to leave the town, and remove." Several errors are to be noticed in this statement.

In the first place, Presbyterianism in New England at that day did not stand related to Congregationalism, as the more rigid, but as the less rigid system. The party who were accused of Presbyterian leanings, were those who opposed the Puritan plan of restricting the privileges of baptism and church membership. Such was the case with Mr. Stone of Hartford, and Mr. Russel of

Weathersfield, both of whom led the way in calling the Council of 1657, with which the New Haven men were so much displeased; while, on the other hand, those who strenuously insisted on the restrictions referred to, among whom in Connecticut were Governor Webster and the other aggrieved brethren of Mr. Stone's church pursued their opposition in the name of strict and original Congregationalism. It is in accordance with this view that we find a Scotchman writing to his friends from New Perth, in 1664, commending the people of East Jersey, as very much like the Presbyterians, "only," he says "they will not receive every one into their society."

In the next place, those who came from Connecticut prior to Mr. Pierson's dismission, in 1692, could not have come "with strong habits in favor of the Saybrook Platform," since that Platform did not come into being till 1708, sixteen years later; nor, if it had, would those who were inclined to favor it, have been opposed to Mr. Pierson's innovations on that account, as the Saybrook Platform was nearer to his views than the previous practice.

There is, furthermore, some apparent

Unquestionably he was not extreme in these preferences, as his whole character and subsequent life indicate. Where the blame lay we are not competent to determine. Dr. Macwhorter throws it chiefly on the pastor, though the merciless edge of his sarcasm does not spare the people. "Matters were peaceable in the town," he says, "and went well in the Church while the father lived, but soon after his death some became uneasy with the young man. His abilities, and the pride of directing were far beyond any thing that the congregation had been accustomed to witness."* But Mr. Dickenson, of Elizabethtown, who undoubtedly knew the facts, as he was a pupil of Mr. Pierson in Yale College, and graduated under his presidency, ascribes it to an unreasonable jealousy on the part of the people. In reply to some reflections on the conduct of the Presbyterians by an Episcopal minister, after

misapprehension in Dr. Macwhorter's statement respecting the emigrants from Scotland. Excepting Douglass, none of the names mentioned appears in any list of settlers, or in any town transactions, until about the time of Mr. Pierson's dismissal. The name of Robert Young first appears in the records in 1690. James Clisby was admitted a planter in March, 1692-4. Dr. M.'s Century Sermon gives 1670 as the date of their arrival in Newark; but if they were here so soon, they certainly could not have been "admitted to great privileges in the town" till a much later day. None of their names, except that of Douglass, appear among the signers of the agreement to pay Mr. Pierson's salary, when there was a difficulty respecting that matter in 1688. Scotchmen however were here, and one of them, probably, viz., John Cockburn, was among those signers. On the whole, however, it seems probable that Dr. Macwhor-

ter's statement respecting the meeting of two contradictory elements—from the old hive in Connecticut on the one hand, and from Scotland on the other, and its influence in producing division and dissatisfaction in the Church—is substantially correct, notwithstanding the errors of its details.

* Century Sermon, p. 10. The spirit of this statement is manifestly incorrect. Mr. Pierson was neither as far superior in abilities to his father, nor as far inferior in other respects as this would imply. Nor was he at this time entitled to be called a young man, having reached the mature age of 37 years when his father died, and that of fifty-one or two at the time of his dismissal. Dr. M. is mistaken, too, in supposing him to have been dismissed soon after his father's decease. During at least ten years of his sole pastorate we hear not a note of disturbance or disaffection.

speaking of the harmonious co-operation of Congregationalists and Presbyterians in New England, "who have always," he says, "lived together as united brethren," he thus refers to the case now before us: "Some of the people of Newark have, indeed formerly, been culpable for managing a controversy with their worthy minister upon these points, and I hope your putting them in mind of it, may conduce to their humiliation, if there be any of them yet living. But then they did not imitate the disposition of the people of New England in this opposition to that worthy gentleman, who removed from their abuses to New England, was there received with great kindness and love, and advanced to the rectoral charge of their college, in which he lived and died in the highest honor and esteem among them all, notwithstanding his Presbyterian principles. In a word, as both Presbyterians and Congregationalists were from the beginning embarked upon the same bottom, so have they yet reason to conclude, notwithstanding their lesser trifling differences in their sentiments, that they have all the same common interests to pursue."

It is not improbable that the truth lay somewhere between these two apparently opposite judgments. The people were liable, from their early history to be too strenuous on points of ecclesiastical government; and the minister may have erred in attempting to introduce in such a community, modifications for which the body of the people were not prepared.

Traces of the dissatisfaction may perhaps be detected in the records of the town, wherein it appears that on

one occasion the usual vote to collect the pastor's salary "by a rate," was afterwards "desisted from," and recourse had to a voluntary contribution; and that during the last two years of his ministry, the amount agreed upon was not collected in any way.* It is due, however, to the honor of the town to add, that notwithstanding this temporary stopping of the supplies, all arrearages were collected and paid in full after his dismissal.†

* "Jan. 2, 1687-8. *Item*—The way of rating as formerly, which was after desisted from, and agreed to pay the minister by contribution for the year 1687."

"Jan. 9, 1687-8. It is fully and unanimously consented unto by every planter now present, all being called by name, that they will from time to time pay or cause to be paid yearly, in their full proportion, equally, in a rate that may be agreed on by the major part of the town, to the maintenance and allowance now agreed upon for the upholding and preaching of the Word in our town, and eighty pounds by the year is agreed upon to be allowed to the present minister, with his fire-wood, and to be rate free. *Note*—It is to be understood that every man that doth now subscribe to this agreement, he paying his proportion in the rate, shall not be liable to be prosecuted to make payment for any that may be deficient in non-payment. In confirmation whereof, we have hereunto set our names. John Ward, sen., John Bruen, Thos. Johnson, Samuel Freeman, John Curtis, John Baldwin, jr., Seth Tompkins, Micah Tompkins, Sam'l Tichenor, Edw. Ball, Edw. Riggs, Sam'l Kitchel, John Cockburn, Anthony Oliff, Joseph Riggs, Theophilus Pierson, Azariah Crane, Samuel Harrison, Daniel Dod, Stephen Davis, Samuel Plum, sen., John Crane, Nathaniel Ward, John Browne, sen., Zechariah Burwell, Ephraim Burwell, Thomas Browne, John Tichenor, Joseph Browne, John Browne, jr., Joseph Walters, Ebenezer Camfield, Matthew Camfield, Robert

Dalglesh, Francis Lindly, Samuel Pierson, Jasper Crane, Joseph Harrison, Thomas Pierson, Samuel Dod, George Harrison, Samuel Lyon, Thomas Richards, David Ogden, Samuel Rose, Richard Lawrence, Jonathan Sargeant, John Baldwin, sen., Hans Albers, Jonathan Tompkins, Joseph Johnson."

"Town meeting, April 2, 1692. It is voted that Mr. Pierson shall be paid his salary for that time which no rates have been made proportionable to the rate made for two years together, viz.: '88 and '89." Town Records, pp. 111, 112, 116.

† The period above referred to was one of great political disorder. Sir Edmund Andros had received a commission as Governor of all New England, including New York and New Jersey. He assumed the government of this Province in 1688, the Proprietors having made a formal surrender of their patent to King James on the condition that their rights to the soil should be respected. Of this event several old deeds and wills of the Newark people bear witness, by being dated at "Newark, in the government of New England." (See Newark "Town Book.") But the Revolution in England had led to the seizure of Andros, and the subversion of his offensive government in New England. Deputy Governor Hamilton doubting about his powers, had gone to England for instructions. Governors were appointed whom the people "scrupled to obey," and during several years, viz., from 1689 to 1692, they were left without any gov-

The date of this event was somewhere between the 23d of January,* and the 2d of April in the year 1692. Immediately afterwards, Mr. Pierson sold his house and lands in Newark, and returned to Connecticut, where he settled as pastor of the Church in Killingworth, in the year 1694. A few years later, on the institution of Yale College, he was appointed its first rector, and his people being unwilling to part with him, the trustees established the college temporarily at Killingworth, where he continued in the exercise of both offices till his death, which took place on the 5th of March, 1707, in the sixty-sixth or sixty-seventh year of his age.†

The character of Mr. Pierson seems to have fallen in no respect behind that of his excellent father. Trumbull says of him—"He had the character of a hard student, a good scholar, and a great divine. In his whole conduct he was wise, steady and amiable. He was greatly respected as a pastor, and he instructed and governed the College with general approbation." There is no doubt that he was a thorough Calvinist, or he would not have been appointed as the first President or Rector of Yale College. An early tradition

ernment whatsoever, except that of their own local authorities. Of the troubled state of affairs the Newark Town Records show tokens in the vote of March 25th, 1689-90, already referred to, appointing a committee "to order all affairs in as prudent a way as they can for the safety of ourselves, wives, children and estates, according to the capacity we are in;" and at the beginning of the next year, we find

the following: "It is voted, that the soldiers be paid their wages for the time they were out." How much influence these disorders may have had in discouraging the people in their ecclesiastical affairs, must be left to conjecture. (See Whitehead, pp. 112-131. Newark Town Book. Newark Town Records.)

*See Patrick Falconer's will.

† Trumbull, vol. 1, p. 488.

represents him as an excellent preacher, and an exceedingly pious and good man; and particularly as "very kind and charitable to the poor and indigent, who in a special manner lamented his death."*

Such were the beginnings, and such the men who made the beginnings of this ancient Church and congregation. It was my intention to pursue the sketch, and bring it down near to the present time. But the matter has so grown upon my hand, that I shall be obliged to defer the rest to some other opportunity.

Let me close to-day with one or two reflections suggested alike by the text, the subject of discourse, and the present occasion.

"One generation passeth away." So we find it. "The fathers" of this Church, "where are they, and its prophets, do they live for ever?" All who shared in its early toils have been done with earth more than a century, and their memories we are able to restore only from obscure vestiges. Even the generation which stood here when the aged Macwhorter summoned his flock fifty years ago, to "consider the days

* In a letter, said to have been written to President Stiles of Yale College, in 1788, "by Abr'm Pierson, son of Ab'm Pierson, son of Rector Pierson, son of Abr'm Pierson, pastor of a Church on L. I.," it is said, "that an aged woman of ninety states that she has seen said Mr. Abraham Pierson, and heard him preach often. He was something taller than a middle size, a fleshy, well formed and comely looking man; and she remembers that the people set very much by him, and esteemed him an exceeding pious good man, and an excellent preacher. Particularly she remem-

bers that he was a very kind, charitable man to the poor and indigent, who in a special manner lamented his death. She also remembers his having care of a college." Lambert says, p. 151, "After Mr. Pierson graduated, and before he settled in Newark, he resided for some months in Milford, and it is thought pursued his theological studies with Mr. Newton. He married while in Milford, Abigail Clark, daughter of George Clark, farmer, and sister of Sarah, the mother of Governor Law."

of old and the years of ancient times," where are they now? Almost all gone! And is the generation of which we form a part destined to a different lot? The dying of another year, another half century, speaks to us of dying time, dying opportunities, a dying life! We are all going, and if not prepared for our departure soon, it is very certain that we never shall be.

But we are reminded also by the same sacred Word that "another generation cometh." The world will not cease its course because we are gone. Other forms will occupy this house of prayer, other voices will sound the praises of the sanctuary, and another tongue will speak of the love of Jesus, and point the way to heaven in this pulpit. At least so we trust it may be.

So it will be, through God's grace and Providence, if we are faithful in the work assigned us. Even now we see the young plants scattered among us, who will flourish as we trust, when we are removed, strong, healthful, fair and fruit producing trees in the garden of our God. Another generation cometh! Alas, many of the present race of men have had the offer of salvation and rejected it; and even the professed christians of the present age are far below the true mark, both in the intensity and the completeness of their piety. Let them pass away then, if it must be so, and a new and better era dawn upon the Church and the world. Another generation cometh! O yes, and we will take courage, as we see their glowing countenances intent on listening to the Word of Life in the sanctuary, in the Sabbath school, and at the family altar, in the hope that they will prove themselves a

purser, holier, more completely Christian race of men than were any of their fathers. So shall the promise be secured to us, "The glory of this latter house shall be greater than of the former, saith the Lord of Hosts."

DISCOURSE NUMBER II.

ECCLESIASTES, I: 4. One generation passeth away and another generation cometh.

SOME may ask, where is the propriety of inquiring so minutely into the experience of long buried generations. Since "their love, and their hatred, and their envy have now perished, neither have they any more a portion for ever in any thing that is done under the sun," why not let their names and their history too pass into oblivion?

We reply, the seeds of the present are to be found in the past. The world, with all its circumstances, opinions, customs, laws, ruling our present condition and shaping our future destiny, are what they are in consequence of the actions and characters of those who have gone before us. We ourselves are what we are, because of influences which have distilled upon us, like the silent dew, through the atmosphere of a thousand generations. In the past therefore we have a practical interest, and must look narrowly at its characters and events, in order to understand well either our circumstances or ourselves.

In the former discourse we traced the history of this

congregation through the first quarter of a century of its existence. We come now to a period in which the means of information are less abundant, and the evidence of prosperity in the congregation less steady and unequivocal. The generation of the first settlers was fast passing away. A few names already familiar to us, are still found among the leaders of the community,* but its affairs have chiefly fallen into the hands of the children, or of those who, when the settlement was begun, were recorded under the designation of "young men."† Azariah Crane, only twenty years of age when he signed the fundamental agreement, was now, I suppose, the deacon of the Church; and his brother, Jasper, then too young to be mentioned in the public affairs, had become one of the most active citizens. John Treat, son of the chivalric Captain Robert, and brother-in-law of Deacon Crane, then only seventeen years of age, was now prominent among the "townsmen," and with Jasper Crane, junior, serving from year to year as a representative of the town in the Provincial Legislature. John Curtis, who was twenty-five years old at that time, had become one of the most respected fathers of the community. Jonathan Sargeant and Daniel Dod, then likewise among the "young men"

* Among the old men who still took part in public affairs at the beginning of this period, were Mr. Ward, who died soon after, Mr. Thomas Johnson, Thomas Luddington, Zechariah and Ephraim Burwell, Thomas Richards, Edward Ball, Benjamin Baldwin, William Camp, and Thomas Pierson, senior.

† When the salary of good old Abraham Pierson, senior, was fixed in 1668, and

"the town agreed that a rate of £80 should be made for the minister forthwith for the year past by Deacon Ward and Mr. Samuel Kitchell," direction was given to the same official worthies that they should "speak to the young men in our town that are for themselves, and to see what they will voluntarily pay to the minister."—Records, p. 9. Among the number so designated were several of the names above mentioned.

were now high in office and influence; and the frequent recurrence in all important matters, of the names of Samuel and Joseph Harrison, Theophilus Pierson, Joseph Johnson, Seth Tompkins, Nathaniel Ward, Jabez Rogers, reminds us of the prophetic promise, "instead of thy fathers shall be thy children." In the progress of this history we shall have less occasion hereafter to speak either of individuals, or of the community in its civil and social relations.

The next minister was the Rev. John Prudden, who was called to the office by a vote of the town, and signified his acceptance of the invitation with its terms, at the town meeting, August 23, 1692. The choice appears to have been unanimous and cordial. "It was consulted, consented and unanimously agreed," says the record, "that Mr. John Prudden should be called to be their minister," and in testimony of their disposition to show all due respect to the sacred office, notwithstanding any adverse inferences which might be drawn from the untimely dissolution of the former ministerial connection, the people covenanted that "in case he should come and settle among them in that work, they would freely and readily submit themselves to him and to his dispensations and administrations, from time to time, in the discharge of his ministerial office, as God should assist and direct him therein by His Word and Spirit, for their spiritual good and edification."*

Mr. Prudden was a College classmate of his immediate predecessor, Abraham Pierson, junior, and a

* Town Records, pp. 116, 17.

fellow townsman, and doubtless an intimate companion, in his boyhood, of a large portion of the original inhabitants of Newark.* His father was the Rev. Peter Prudden, a genuine Puritan, born and educated in England, where he began to preach; and, about three years after his arrival in this country, having declined several invitations to settle in Massachusetts, was ordained as the first pastor of the Church in Milford on the 18th of April, 1640. Trumbull says of him, that "his ministry was attended with uncommon success; and when he came to this country it seems that many good people followed him, that they might enjoy his ministrations. He had the character of a most zealous preacher and a man of most excellent spirit. He had a singular talent for reconciling contending parties, and maintaining peace among brethren and neighbors."†

The younger Prudden was the second son in a numerous family‡—born at Milford, Nov. 9, 1645, and left an orphan by the death of his excellent father, at the early age of 11 years. Graduating at Harvard College in the year 1668, he was invited, in the Spring of 1670, to preach for the term of one year in Jamaica, Long Island, where "a convenient pew" was ordered by the town to be built for him to preach in. There he remained, officiating under a temporary arrangement, till January 1674, when, regarding himself as under no obligation to continue his services, he quietly

* See Harvard College Catalogue; also Lambert Hist. Col. New Haven, p. 152.

† Thompson's Hist. Long Island, vol. ii, p. 102.

‡ History of Conn., vol. i, p. 294.

told the people he was engaged to another congregation, and took his leave.* After an absence of about two years, more effectual and permanent provisions having been made for his support, he resumed his labors and continued in the service of the Church in Jamaica till 1691, a short time before his removal to Newark.

It has been said that on his coming to this place, perhaps in consequence of it, "the town received another large accession of people from Milford."† The records of Newark show, that not long after this event, a company of eleven men—one of whom, James Clisby, was a Scotchman, and four others Dutchmen, if we may judge from their names—were on the same day admitted as planters.‡

About this time the old meeting-house, constructed originally, as we must suppose, in not the most durable manner, was needing considerable repairs. As early as November, 1688, the townsmen had received directions to get it repaired, so as "to keep out the wet and cold for the present, and also to repair the seats and provide cedar shingles to cover it, when the Spring comes suitable." But, it is very likely, that when the

* Prime's Hist. Long Island, p. 313.

† Lambert's Hist. New Haven, p. 152.

‡ Mar. 5, 1693-4. Newark Town Records, p. 120. The persons above referred to are Joseph Wood, Caleb Ward, Hendrick Hendrickson, Tunis Johnson, Hans Hendrickson, Bostyan Vangiese, Garret Laydicker, Eleazar Lampson, James Clisbe, Jonathan Tichenor and William Brant.

Other prominent individuals were added about the same period. Robert Young had leave given him to purchase land in

1693. John Cooper first appears in 1694; James Nutman in 1695; Thomas Hayes in 1696; Samuel Alling, called afterwards Lieut. Samuel Alling, or Samuel Alling, Esq., father of the Deacon of the same name, came in 1798; Joseph Peck in 1699; John Medlis in 1700. The Tuttle—Stephen, Joseph and Timothy, children of Stephen Tuttle, of Woodbridge—appear in Newark in the year 1725.—*S. H. Congar.*

I find nothing in the Records to substantiate the above statement of Lambert.

Spring came, the pressing necessity was less felt ; for it is not till after the lapse of four years, when the settlement of a new minister may have given a new spring to parochial enterprise, that the actual procuring of seven hundred shingles for the purpose, gives the first token that the work is to be performed in good earnest.*

The salary assigned to Mr. Prudden was much smaller than that of either of his predecessors, and denotes either a decay of pecuniary means, or of the spirit of liberality and love for the institutions of the gospel, on the part of the people.† It was fifty pounds annually, and “his firewood free.” However, the town took care to pay the expenses of his transportation, and provided for him “accommodations ;” that is, as the word was then understood, a dwelling-house, with its appurtenances, and the lot of land occupied by it. These were given him, on certain easy conditions, as his own property ; and “a rate” having been ordered, to raise the sum necessary for the purpose, two committees were appointed, the one to put him in possession of the before named accommodations, and the other, consisting of two divisions, corresponding to the two ends of the town, north and south, “for to see after the bringing of the wood to Mr. Prudden, and for

* Town Records, pp. 113, 118. “Thomas Brown 500, Jasper Crane 200 of shingles for the meeting house.”

† That the spirit of self-interest was in pretty vigorous exercise about this period, take the following indication : “Town meeting, June 19, 1695. Thomas Davis

hath liberty to set up a saw-mill, with liberty to have use of timber in any common lauds, provided he shall let any of the inhabitants have boards *as cheap* as others, and *before strangers.*” Town Records, p. 121.

to call out the people for that purpose whenever there is need for his supply therein.”*

The ministry of Mr. Prudden was short—only seven years—though he continued to preach to the people several months longer. He was not a young man when he came to Newark—having already served in

* The following extracts from the Records may serve to illustrate the method of conducting affairs of this sort at the period in question:

“It is also consulted, voted, and consented to and agreed by the said inhabitants then convened, for Mr. John Prudden’s encouragement to come and settle among us, and that he may the better attend upon the work of the ministry *as his business*, and for the more comfortable sustenance of his family in his attendance thereon, that he shall have fifty pounds per annum and his firewood free, to be paid yearly, according to several contributions voluntarily subscribed by them, to Mr. Prudden or his order, so long as he shall continue with them employed in the ministry. It is moreover voted and agreed, that Mr. Prudden shall have and hold such a propriety and other conveniences, for his accommodations in the town, as shall be agreed upon between him and the committee appointed to treat with him, viz: Mr. Ward, Mr. Johnson, John Curtis, Azariah Crane, Jasper Crane, Thomas Luddington and Stephen Bond, nominated and empowered for that purpose.”—p. 116.

“Aug. 23, 1692. The result of a treaty between Mr. John Prudden and a committee chosen, constituted and empowered by the inhabitants and freeholders of Newark to act in their behalf, is as followeth, viz: It is concluded and agreed by the said committee, that Mr. Prudden shall have and hold the accommodations purchased of Mrs. Falconer [the widow of Patrick Falconer] for his own propriety, to him and his heirs forever, he paying or causing to be paid the two last payments, indented for with Mrs. Falconer, excepting only five pounds, which the town is to

discharge, beside what is already done in prime bill of debt made to the said Mrs. Falconer, as witnesseth our hands subscribed, Mr. John Prudden. Committee in behalf of themselves and their neighbors: Mr. John Ward, Mr. Johnson, John Curtis, Azariah Crane, Jasper Crane, Thomas Luddington, Stephen Bond.” Records, p. 117.

“Town meeting, Oct. 1692. It was voted whether the charges for purchasing that accommodations that was Mrs. Falconer’s, and the charge of transporting Mr. John Prudden should be equally levied on every person’s estate, and it was agreed, with a unanimous consent, that it should be so. Secondly, it was also voted that the charge for the payment and transport should be charged by a rate according to our own agreement formerly made, that is, by heads and stock.” *Query*—was this the agreement of January 9, 1687-8? “Thirdly, it was voted that Mr. Johnson and Jasper Crane should give Mr. Prudden possession of the accommodations that was purchased of Mrs. Falconer.”—p. 117.

“It was voted that Zechariah and Ephraim Burwell, for the south end of our town, and Samuel Harrison and Nathaniel Ward for the north end, [be a committee] for to see after the bringing the wood for Mr. Pierson, and for to call out the people for that purpose, when there is need for his supply therein.”—p. 117.

“Town meeting, Jan. 2, 1692-3. Benjamin Baldwin, Jabez Rogers, William Camp and Seth Tompkins are chosen to collect the money that is gathered by the subscriptions in Newark for the maintenance of the ministry in the year 1692.”—p. 117.

the ministry more than twenty years, and, having a large property, which freed him from the necessity of labor, he may have begun to find the cares of office in so large a congregation too heavy for him, and desired a release.* Several months before he resigned his charge, measures were taken to procure for him an assistant, and an unusually large sum of money was raised in order to meet the additional expense.†

Difficulties, however, of some kind, undoubtedly existed in the congregation at this time; and an ecclesiastical council was convened, the result of whose deliberations was so far satisfactory, that "the town did vote their full compliance with and acquiescence in that issue;" withal signifying that they would "take sufficient care to defray the whole charge of this their journey and trouble till they return."‡ That these difficulties were not such as seriously to disparage Mr. Prudden in the eyes of his people, may be inferred

* The elder Prudden had an estate in the country, valued at £924, and left a landed interest in England of £1,300 sterling. (See Trumbull's Hist. Conn., vol. i, p. 294, note.) Lambert says: "The Pruddens in New Jersey shared half of the interest money received from the Prudden estate in England." (See Lambert's Hist. Col. New Haven, p. 151, note.)

† The following is the record bearing on this point, viz: "Town meeting, Jan. 2, 1698-9. *Item*—It is agreed by vote that the town will raise £100 in a way of a rate for the upholding of the worship of God amongst us for a year. *Item*—It is voted for to know whether the town would have Mr. Wakeman, if he could be obtained, for to join with Mr. Prudden in helping him to carry on the work of the ministry; and if he cannot be obtained, then some other. *Item*—Mr. Pierson, Mr. Treat, Mr. Curtis,

and Jasper Crane are chosen for to treat and agree with Mr. Wakeman and Mr. Prudden, and if Mr. Wakeman will not come, then some other for a year."—p. 126.

‡ "Town meeting, June 9, 1699. "*Item*—It is agreed upon by vote that we will send for the Hon'd and Rever'd Council of Elders, and [request them] to favor us with a sight of those papers wherein the issue of the late difficulties so far is contained. *Item*—The town did vote their full compliance with and acquiescence in that issue. *Item*—The Rev. Mr. Prudden and Mr. John Brown are chosen by vote to return our thanks to the Rever'd Council for their faithful and painful services for our settlement, signifying that we will take sufficient care to defray the whole charge of this their journey and trouble till they return." Town Records, p. 127.

from the fact that they made choice of him, with one other, to convey their vote of thanks to the Reverend Council "for their faithful and painful services;" and at the same town meeting commissioned three of their most prominent men to express to him their thanks for his past services, and their desire, testified by a very full vote, for his continuance among them, and his service in preaching to them, till God should favor them with some other supply. This vote was passed June 9, 1699.

Never was a pastoral connection dissolved with greater manifestations of kindness and good understanding between the parties. His full salary was continued to him as long as he should continue to preach; and an order made "that all persons from sixteen to sixty years of age shall give to Mr. Prudden each of them one load of wood for the year ensuing, whether he serve the town in the ministry another year or no.)*" But Dr. Maewhorter intimates that his ministry had not been an easy one, owing to the dissatisfaction of the minority with his views and those of the "predominant party" in respect to ecclesiastical government; and as he is represented "not to

* Newark Town Records. *Item*—Capt. Curtis, Mr. Treat, Mr. Pierson and Thomas Richards are chosen by a full vote to return our thanks to the Reverend Mr. Prudden for his hitherto services amongst us, with a signification that we will speedily pay off our arrears due to him by our particular subscriptions, and by a full vote declare our desire of his continuance among us, and his services at present in preaching the Word to us till

God shall furnish us with some other supply. *Item*—It is agreed that we will allow him for his further ministry according to what he formerly had in proportion to the time we have occasion to use him as a minister. *Item*—It is voted that all persons from 16 to 60 years of age shall give Mr. Prudden each of them one load of wood for the year ensuing, whether he serve the town in the ministry another year or no." Records, pp. 127-8.

have been a popular preacher," it is possible that a decline of interest in his preaching, on the part of the people, may have been among the causes of his resignation.

It is to the period of Mr. Prudden's ministry that the origin of the Church property, or title to the "parsonage lands," is usually referred. The original Proprietors, in their Concessions, while they engaged never to exercise the "right of patronage and power of advowson," granted by his Majesty to the Duke of York, and by him transferred to them, "thereby to infringe the general clause of liberty of conscience," empowered the General Assembly of the Province by their act to appoint as many ministers or preachers as they should see fit, and establish their maintenance; at the same time giving *liberty* beside, to any person or persons to keep and maintain what preachers or ministers they should please.

This power seems never to have been exercised by the General Assembly; and at a subsequent period, namely in the year 1672, when, disagreements having arisen, it was thought proper to abridge the powers of that body, the Lords Proprietors, in the instrument already referred to, which purports to be an "Explanation of their Concessions," and a "Declaration of the true intent and meaning" of the Proprietors in making them, transferred this authority from the General Assembly to the Governor and Council, subject however to the previous nomination and choice of the people in the several corporations.* In furtherance of their

* Grants, Concessions, &c., pp. 12-34.

design, to see that religious institutions should be maintained on the freest practicable terms, a grant of two hundred acres of land was made in the beginning "to each parish for the use of their ministers," free from all rents and other charges whatsoever. The people of this congregation being then the only parish in the town, early availed themselves of this grant.

In the month of October, 1676, a warrant was taken out for the survey of two hundred acres of land and meadow in proportion, for the purposes of a parsonage, and "also so much as shall be convenient for landing places, school house, town house, meeting house, market places, &c.; in pursuance of which warrant, two hundred and twelve acres were surveyed the same year, including three acres for a burying place, three for a market place, and six for a training place.* I find no evidence that any use was made of these lands for religious purposes, except the erection of a house of worship and the burial of the dead on one of the smaller tracts, until after December 10th, 1696, when a deed was executed by the Proprietors, conveying all the above named reservations, with their appurtenances, to John Curtis, John Treat, Theophilus Pierson and Robert Young, their heirs and assigns for ever, "to the only proper use, benefit and behoof of the old settlers of the town of Newark, their heirs and assigns for ever," to be for the several uses expressed in the deed, and for "no other use or uses whatsoever," they paying annually "six pence sterling money of England, on every five and twentieth day of March, for ever here-

* Bill in Chancery, pp. 91-93.

after." It is under the title conveyed by this deed, if I am rightly informed, that all that part of the church property which came from the original settlers of the town has been held ever since.

Mr. Prudden continued to reside in Newark after his dismissal, as long as he lived. He never assumed another pastoral charge, but lived on the best of terms with his former parishioners, preaching for them, at their request, whenever they had no stated minister, and fulfilling important trusts connected with their religious and secular interests. He died in the year 1725, at the advanced age of eighty years, having outlived two, and sat under the ministry of three of his successors in the sacred office; and his remains lie in the burying ground in the rear of this church, to which they were removed from their original resting place a few years ago.*

The fourth pastor was the Rev. Jabez Wakeman, a younger son of the Rev. Samuel Wakeman, who was installed as pastor of the Church in Fairfield, Conn., in the year 1665, and removed by death between March and October, 1692.† Jabez Wakeman was about fourteen years of age when his father died, and in the will, direction is given that he be kept at school, and enter college the next August. The delay of a year however, seems to have occurred, for we find by the catalogue of Harvard College—"the college," as the

* The following is the inscription on the tombstone of Mr. Prudden—but whose muse presided at its composition I am not informed.

“Here lyes y^e Body of y^e Rev^d Mr. John Prudden, Minister of y^e Gospel, who de-

parted this Life Dec. 11th, 1725, Aged 80 yrs.

“Nor grace nor favour fill my reins. Loe room for y^e there yet remains.”

† Trumbull, Hist. Conn.

will denominates it, that he was graduated in the year 1697. About a year and four months after this date, the people of Newark wishing to obtain an assistant for their worthy pastor, had their attention turned towards this young graduate, and appointed a committee to treat with Mr. Wakeman and Mr. Prudden for that purpose. But the resignation of Mr. Prudden, which took place early in June following, gave a new aspect to affairs, and shortly afterwards, measures were adopted to secure Mr. Wakeman's services as a candidate for the pastoral office. He was first engaged to preach in that capacity for a year, but scarcely was the year half out, before the ardor of the people pressed the question to an issue, and at a meeting held on the 15th of April, 1700, "it was particularly inquired of every person, whether they desired Mr. Jabez Wakeman to be called to the pastoral office in this town, and they every one manifested their willingness thereto, and also voted the same."*

In the preliminary arrangements for the settlement of Mr. Wakeman, we discover the first evidence of separate concurrent action of the Church and town in religious affairs. On the dismissal of Mr. Prudden, the town appointed a committee of three men, "to join *with such as the Church shall appoint*, in speedily looking out for another person to be on trial, in order to settlement in the pastoral office," and again, shortly after, another committee "to join with the Church committee, to treat with Mr. Jabez Wakeman about

* Town Records, p. 131.

his taking the office of pastor upon him." This was in the years 1699 and 1700.

The salary of Mr. Wakeman was, at first, £60, but it was soon after raised to £80, the same with that of the two Piersons; and whereas Mr. Prudden's had been paid "according to several contributions voluntarily subscribed," the people now returned to the old practice, and agreed that the above named sum should "be raised by way of a rate."* A subscription was also raised to procure for him a "settlement," that is a homestead or "accommodations," as in the case of his predecessor; in pursuance of which, a house and its appurtenances were purchased, and presented to him, by a deed of gift, "as the town's act and deed."†

Mr. Wakeman became the sole pastor of this congregation at the early age of about twenty-one years. He was a young man of great promise, amiable, accomplished, and remarkably popular in the pulpit. The attachment of the people to their young and talented pastor, appears to have been deep and tender. Under his ministry the congregation became so much increased, that additional accommodations were required for public worship, and the town ordered a gallery to be built across the north end of the meeting

* Upon closer examination, I am satisfied that the rate referred to was levied only on the estates of those who had voluntarily agreed to be taxed for the purpose. The record is very explicit respecting the "settlement," that though the deed of gift was to be delivered to Mr. Wakeman as the *town's act and deed*, the money to procure it should "be raised by way of rate upon the estates of the *subscribers*." In apparent accordance with the same

plan, it was voted that the way of rating for the salary "should be as the major part of the *subscribers* should agree upon." I find no evidence of a tax levied indiscriminately and without consent of parties for the support of the minister, after the first deviation from the original practice in the case of Abraham Pierson, junior, in the year 1687. Town Records, p. 133.

† Besides the accommodations mentioned above, we find the following under date

house.* But the hopes of the people and the fair earthly prospects of the young minister and his family, were destined to an early reverse. In the autumn of the year 1704, that fearful malady, the dysentery, prevailing in a fatal form among the people, invaded his family. His little son, Samuel, a child of two years old, and an only one, died on the 29th of October; and only nine days later, the father followed, leaving a childless widow, and a disappointed flock to shed their tears over his early grave.†

Mr. Wakeman died on the 8th day of October, 1704, in the twenty-sixth year of his age, after a short ministry of between four and five years. In his will, dated four days before his death, in which he speaks of himself as "brought very low under the afflicting hand of God," and not knowing how soon my change and dissolution may happen," he disposes of his "house and homestead," in case of his wife's decease without issue or re-marriage, "to the use and benefit of the town of Newark," in the hands of seven named trustees, or their surviving substitutes, and manifests his attachment to the sacred office, by the following item: "My

of Nov. 11th, 1701: "*Item*.—It is agreed upon by vote, that Mr. Wakeman shall have laid out to him sixty acres of upland, and ten acres of meadow, in the bounds of Newark, if it can be found, if he settle among us to be our minister, and Mr. John Curtis is chosen to lay out the land above said.

* The building of the gallery was first ordered by vote, Nov. 1702, but as late as March, 1703-4, a committee was appointed "to contrive and oversee the building of it." Town Records, pp. 134-5.

† During the ministry of Mr. Wakeman, or about the time of his decease, there died of the old settlers, Samuel Plum, June 13, 1703-4, aged 79; Captain John Curtis, September 17, 1708, aged 62; (See Dr. J. S. Condit's Monumental Inscriptions,) Samuel Rose, 1700; Jonathan Tompkins, in or before 1700; Thomas Pierson, senior, and John Baldwin, senior, 1702; Henry Lyon, Francis Linle and William Camp, 1703; Mrs. Mary, wife of Azariah Crane, and daughter of Robert Treat, 1704.—*S. H. Conyar*.

library of books, I will and bequeath unto the first of my father Wakeman's house and family, who shall be brought up at the University, and be fitted with learning to be serviceable to God and His church, in the work of the ministry." In the introduction, he disposes of *himself* according to the custom of the times, and manifests his pious feeling in the following words: "*Imprimis*.—I commit my soul immortal to God who gave it, to glorify Him, and to be glorified by and with Him for ever. My frail and corruptible body, made of the dust, I will to be decently buried, in hope of a glorious resurrection unto eternal life, through Jesus Christ, my only Redeemer and Saviour, who was delivered for my offenses, and raised again for my justification; that I may, both soul and body, glorify God for ever. Amen." It affords me pleasure to be able to add, that the precious remains of this beloved minister of Christ, are "decently buried" in the rear of this church; to which place they were removed with pious care, and for the sake of greater security, a few years since, having been only once disturbed during a period of nearly one hundred and fifty years.*

After the death of Mr. Wakeman, the congregation remained destitute of a settled minister five or six

* The following is the inscription on the tombstone of Mr. Wakeman. For its Latinity, it is presumed, neither he nor "the College" is accountable:

"Here lye the Remains of y^e Revd. Mr. Jabez Wakeman, the faithful Pastor of y^e Church of Christ in this place, who Departed this life, Oct^r 8th 1704. Ætatis 26.

"Hoc sunt tumulo Wakeman venerabilis ossa."

"By him lies his son, Samuel, died Sept. 29, 1704, Ætatis 2d."

There are two tablets, the lower, and probably the earlier one, is in capitals, and as far as it is legible, reads thus:

"th y^e body, Jabesh Wakeman, was our Rev^d Pastor, who deceased, Oct. 8, 1704, in y^e 26 year of his age."

The Latin is the same as on the other.

years. Mr. Prudden was immediately invited to resume the pulpit till some other supply could be procured, and the town voted "to be in the speedy use of means to seek for a man to supply the vacancy of the pastoral office." But no suitable person seems to have been found for a candidate, until after the lapse of a full year, when the town voted that their committee "should make their application to Mr. Samuel Sherman, to preach the Word amongst us for probation." But after a few months some facts transpiring connected with his former history, of the nature of which we are not informed, the negotiations were abruptly terminated, by a vote to have "no further treaty with Mr. Sherman upon the account of a settlement among us."*

Theophilus Pierson, younger brother of the second Abraham Pierson, was now appointed "to be the town's messenger to send, to endeavor to get a man upon trial," and a committee of five men appointed, with Mr. Prudden at their head, "to give Mr. Pierson power, direction and instruction in that matter, in the town's behalf."

Mr. Samuel Whittlesey was the next candidate. "It was voted and agreed upon," says the record, under

* "The question was asked the town, says the record, whether they were satisfied with the information that the Church had from Mr. Sherman's own mouth concerning the place from whence he came. It was consented to by vote that they were. *Item.*—Eliphalet Johnson, Mr. Jasper Crane, Mr. Pierson and Deacon Azariah Crane were chosen by vote to return the town's answer to Mr. Sherman above said.

"*Item.*—Mr. Pierson was chosen by vote to be the town's messenger to send, to endeavor to get a man upon trial in the work of the ministry among us. *Item.*—Mr. Prudden, Mr. Jasper Crane, Deacon Crane, Robert Young and Joseph Harrison were chosen by vote to give all power, direction and instruction in that matter in the town's behalf." Records, p. 138.

date of May 17th, 1706, "to improve Mr. Samuel Whittlesey in the work of the ministry among us for the space of a year." The result of this *improvement* was a determination, on the part of the people, to seek his settlement among them. Some difference of opinion probably existed at this time, in regard to the proper sum to be assigned for the support of the new minister, and it was voted March 31st, 1707, "that the major part should rule the minor in fixing the sum for Mr. Whittlesey's salary." Accordingly, the salary was fixed at £65, with the additional intimation that the town "would, and were willing to *be helpful* to Mr. Whittlesey, in procuring a settlement for him in convenient season." Mr. Whittlesey saw fit to decline this invitation, and was soon after settled as the second pastor of the Church in Wallingford, Conn. He appears to have occupied the pulpit here somewhat more than a year.

The period in which these transactions took place was one of great political agitation. The Proprietary government finding itself unable to maintain its authority and secure the public order, made a formal surrender of its powers into the hands of the Queen, on the 15th of April, 1702, who thereupon commissioned Edward, Lord Cornbury, her own cousin, as her Captain-General and Governor-in-chief of the Province of New Jersey, and sent him hither with her instructions to form a new government, embracing both the two former divisions of the Province.

The private character of Lord Cornbury was as mean and contemptible, as his administration of the govern-

ment was arbitrary and oppressive. "It was no uncommon thing for him," says a writer quoted in Smith's History, "to dress himself in a woman's habit, and then patrol the fort in which he resided. Such freaks of low humor exposed him to the universal contempt of the people; but their indignation was kindled by his despotic rule, savage bigotry, insatiable avarice, and injustice, not only to the public, but even to his private creditors."*

This detested and detestable young nobleman, regarded it as his special mission in the New World, to promote the interests of the Church of England; and although the Queen had expressly instructed him "to permit a liberty of conscience to all persons except Papists, so they might be content with a quiet and peaceable enjoyment of the same," his overweening zeal seized upon some expressions having manifest reference to clergymen of the Established Church, whom he was not to allow to preach without either a certificate from the Bishop of London, or a license from himself, and made them the pretext for vexatious restrictions and exactions upon the old and long established Presbyterian and Congregational churches.†

It marks sufficiently the oppressive spirit of this administration, by whose vexatious measures both in civil and ecclesiastical affairs, the most peaceful citizens were

* Hist. New Jersey, p. 352.

† Force's Historical Tracts, vol. iv. No. 4. "It must be admitted," says Graham, Hist. North America, p. 464, "that the colonization of this province was undertaken on an assurance, which the settlers were entitled to credit, of their being completely exempted from the jurisdiction of

the English parliament, both in the imposition of taxes and the regulation of ecclesiastical affairs." This pledge of freedom from interference in religious matters was their grand inducement to make the settlement. Whence then could the Queen or her officers derive the right to molest them?

well nigh stung to open rebellion, that such an item as the following, which I extract from the Newark Town Records, should have found place among the transactions of one of the most ancient, respectable and law-abiding congregations in the land. "Oct. 30, 1705— It was agreed upon by vote, to petition my Lord Cornbury for license, that we may have leave to get and settle a man in the work of the ministry of the Gospel, according to our own persuasion."*

That this precaution was not adopted without reason, is manifest from what took place two years afterwards, in the case of Rev. Francis Makemie, a highly respected member of the first presbytery ever established in this country. This excellent man was seized by order of the Governor, for the alleged offence of preaching in the city of New York without a license, carried about the country, from Newtown, on Long Island, through Jamaica to New York, and there thrust into prison, where he was detained six weeks. After a long trial, the jury returned a verdict of "not guilty," and when questioned by the court concerning their reasons, simply replied that "they believed in their conscience, they had done the defendant justice," and that he "had not transgressed any law." Thereupon the court ordered the prisoner to be discharged; not however without first throwing upon him the whole costs of the prosecution, including fees to the sheriff for arresting him, and the high sheriff for committing

* The Record adds, "*Item*.—Mr. Prudden, Mr. Pierson and Sergeant John Morris are chosen by vote to draw a petition. It is voted that the Clerk of the town shall personate the town in signing the petition. Mr. Pierson is chosen to prefer it to my Lord Cornbury." Records, p. 136.

him to prison, together with £12 12*s.* to the prosecuting attorney—the whole amounting to somewhat more than £80*—and the impoverished Presbyterian minister was permitted to pursue his journey to New England, with such funds as might be left him, or as his friends might furnish, musing at leisure, although nothing daunted, on the perils of Presbyterian *church extension* within the bounds of my Lord Cornbury's government.

In this outrageous transaction, the members of this congregation did not escape their share of annoyance. The persecuted minister had, it seems, found sympathizers, if not helpers among them. During his imprisonment therefore, in order if possible to elicit something to his disadvantage, that might be available in the trial, an order was given to Major Sandford, one of the Governor's council, to examine, on oath, Jasper Crane and several others, concerning private conversations supposed to have been held between Makemie and "sundry of his friends," at Mr. Crane's house. The inquisition however, brought to light no dangerous secrets.†

It is a relief to know, that scarcely a year elapsed after this outrage, before the Queen, listening to the complaints of her injured subjects, divested the unworthy official of his abused power, declaring that she "would not countenance her nearest relations in oppressing her people."

* Force's Historical Tracts, vol. iv. No. 4, ed. Washington, 1846.

† Force's Historical Tracts, vol. iv. No. 4. In the edition to which I have referred

for the above statement, Mr. Crane's residence is said to be in "*New-York-Town in East-Jersey*," but there can be no doubt I suppose as to the place intended.

But, to proceed with the narrative : On the failure of their endeavors to obtain Mr. Whittlesey, the town resolved to send to New England for a minister.* This had been, from the beginning, the great clerical hive ; and from this source, if from any, the right man might be expected. Theophilus Pierson was accordingly again deputed to undertake this journey and make the necessary inquiries ; and on his return he made report “ that with good advice from the elders, he made application to Mr. Nathaniel Bowers, when he received encouragement, that if the town would signify their desire therein, he would give us a visit.”† On hearing this report, the town at once resolved to accede to the proposition implied in it ; and, to testify their cordiality in the matter, ordered a messenger to be sent to meet him at Hudson River, and conduct him to Newark. After preaching to the people one Sabbath, Mr. Bowers was invited “ very unanimously—not one to the contrary,” to occupy the pulpit for a year on trial ; and near the expiration of that period, a call was given him to assume the pastoral office, and a committee appointed to make the arrangements for his ordination. In the stipulation for the support of Mr. Bowers, we

* “ Town meeting, March 21, 1708. Mr. Pierson was chosen by vote to go to New England to endeavor to procure a minister ; and the committee that was before chosen, viz: Mr. Pierson, [Mr. Prudden ?] Deacon Azariah Crane, Mr. Jasper Crane, Sergeant Joseph Harrison, Robert Young and Lieut. Samuel Alling, were appointed to give him his instructions in the management of that affair.”

† “ June 3, 1709. Upon Mr. Pierson’s return he made a report to the town of the

progress he had made in that matter ; that with good advice from the elders, he made his application to Mr. Nathaniel Bowers, of whom he received this encouragement ; that if the town would signify their desire therein, he would give us a visit ; which was put to vote, and very unanimously voted that there should be a messenger sent to Hudson’s river, on the 16th June, to wait upon him to Newark.” Records, pp. 140-1.

find the first notice of a parsonage house—perhaps the same which had been given to Mr. Wakeman, and re-conveyed for the use of the town by his will. The salary assigned to him after his settlement was £80, and the use of the parsonage—“he keeping it in repair.”*

The Rev. Nathaniel Bowers was the fifth pastor of this Church. Of his origin, parentage, education and early history, I have no knowledge, except that he came from New England. As his name does not appear among the graduates either of Harvard College or Yale, he must have been educated in the old country, or not have received a collegiate education.† The dates of his ministry may be very accurately stated. He arrived in Newark on the 16th of June, 1709, and was installed as pastor of the Church in the autumn of

* The salary here named, was raised “by way of rating,” as in the case of Mr. Wakeman; the record says, “according to our former way of rating for the minister.” But here there is no room for doubt as to what was meant by that expression; for a committee was appointed “on a lecture day,” June 28, 1710, “to deliver the *subscription* to Mr. Bowers, which was drawn up and signed by *the greater part of the town*, for the payment of his yearly salary;” and, subsequently, an order is given that “a list of the estates of the *subscribers*” should be given in to the assessors, for that purpose. After this period, special assessors and collectors were appointed annually for the minister’s rate; and from and after the year 1714, when the town charter was obtained, the business of raising money for religious purposes is always transacted at special town meetings, and those meetings are not recorded, like those at which the ordinary civil affairs of the town are transacted, as called “pursuant to an act of

Assembly.” Parish and town seem from that date to have become practically separated, though not nominally.

† The Rev. Mr. Guernsey, formerly pastor of a church in Derby, gives me the following account of a conversation with the late Professor Kingsley, of Yale College: “Prof. Kingsley says that Bowers, of Derby, went westward, and was met by a delegation of the congregation he went to serve at the New York State line. He did not give his name, nor did he name the place to which he went. Of his subsequent history he knows nothing.” The name of the Derby Bowers was John, and he removed, as Trumbull says, to Rye; but the resemblance of the circumstances above stated to those recorded in the Newark Town Records, leads me to suspect that the Professor’s information had confounded two things, and that Nathaniel, of Newark, may have been the man he had in view. I insert the tradition, hoping it may furnish a clue to the true origin of Mr. Bowers.

1710. Whether this was his first settlement, as the term "ordination," used in the Records, seems to imply, or whether that word may have been used loosely for installation, may be a matter of doubt. His age—already past thirty-five years—would seem to favor the latter supposition. Mr. Bowers occupied the pulpit a little more than seven years, and was the pastor of the Church about six.* His death occurred in the month of August, 1716, in the 43d year of his age, and his remains lie in the rear of this Church, by the side of those of Prudden and Wakeman.†

It was just before the commencement of Mr. Bowers' ministry, viz: in the year 1708, that the second house of worship has been usually said to have been erected. Such is the statement of Dr. Macwhorter; and such also was the apparent testimony of the vane upon the steeple, which bore upon it, within the memory of many now living, the figures 1708. One fact, however, seems strongly to oppose that opinion. The records of the town, covering that period, though they contain several votes relating to ecclesiastical affairs, make no allusion to any such enterprise; and as the statement of Dr. Macwhorter was founded upon tradition nearly a century after the event, and the figures

* During the ministry of Mr. Bowers, or the vacancy which preceded it, a few more deaths of first settlers appear to have taken place. Samuel Lyon died in 1706; Jonathan Sargeant in 1709; Zechariah Burwell about 1712. The tomb-stone of John Treat bears the following inscription: "Here lyes interred the body of John Treat, Esq., aged 65 years, who departed this life August the 1st, 1714." Dr.

Condit's Monumental Inscriptions.—*Mr. S. II. Congar.*

† The epitaph of Mr. Bowers is as follows: "Here lyeth the body of the Rev. Mr. Nathaniel Bowers, pastor of the church in this place, who died August 4, Anno Domini, 1716, in the 43d year of his age." He left a widow, Hannah, and one son, Nathaniel, who was a seaman.—*S. II. Congar.*

on the vane may have derived their origin from the same source, it seems probable that the true date is somewhere between the 12th of April, 1714, and the 10th of August, 1716, when a vacancy occurs in the records. I am the more inclined to this conclusion, as one of the first entries made subsequently to that period, is the choice of "two men to seat the three men that were chosen to seat the meeting house,"* showing that, for some reason or other, the important and delicate office of "seating," had just been formally discharged—the agents in the work alone remaining to be disposed of by still other authorities.

The edifice, to which I now refer, was built of stone, about forty-four feet square, and had a bell in the steeple as early as the year 1735.† Of this edifice Dr. Macwhorter observes: "It was an exceeding great exertion of the people to erect it, and it was the most elegant edifice for public worship at that time in the Colony, however mean it may now be considered. There were considerable difficulties and contentions in the society to get it as large as it was. It was hardly believed that the inhabitants of the town would ever be so numerous as to fill it." The tradition which he

* The two men referred to are Mr. James Nutman and Lieut. John Morris. "In the old burying ground, on the lot of the Nutman family, is the grave of the Rev. Mr. John Nutman, who died in 1751, aged 48. According to a notice in the New Jersey Historical Collections, p. 380, he was minister of a Presbyterian Church in Whippany, from 1730 to 1745, probably called by the emigrants to that region, the Campfields and Kitchels, and Lindleys, and Cranes, from Newark, who sleep in

the old yard where formerly stood Whippany Church, said to have been the first settlement made west of the Newark mountains."—*S. H. Congar.*

† March 11, 1734-5. A committee was appointed "to take care of the ringing of the bell, and sweeping the meeting house." Two years later, it was voted "that Hannah Shingleton should sweep the meeting house, *provided she sweeps it clean*, and for the same wages as it was done for last year."

relates, that "when the walls were knee high, all the inhabitants, men, women and children, could have sat upon the same," does not accord with known facts respecting the number of people in the town about that time, and must therefore be regarded as somewhat legendary. It is said that nearly thirty years elapsed before the inside was entirely finished. This house stood on the west side of Broad street, a little to the north of the spot occupied by its predecessor, and being converted into a Court House after the year 1791, was standing, within the recollection of many who are now living.

On the death of Mr. Bowers, a vacancy occurred in the pastoral office of about two years, during which time, as Dr. Macwhorter relates, a Mr. Buckingham occupied the pulpit, as a candidate for settlement, and created great divisions among the people. Of his history and character, we learn nothing, except the simple statement that in process of time he "returned to New England, where he obtained a settlement, lived useful, and died in reputation."*

It was in the latter part of this interval, that the first separation from the old Church, for the formation of a new congregation, took place. The original boundaries of the township, which extended, as expressed in the deed, "to the foot of the great mountain called Watchung," were, by a subsequent purchase of the Indians, as we have before noticed, in the year 1678,† enlarged to the top of the mountain, embracing

* Dr. Macwhorter's Century Sermon.

† March, 1677-8. Newark Town Records.

the territory now occupied by the towns of Orange, South Orange, Bloomfield, Belleville and Clinton. In the year 1681, an order was given for laying out the highway as far as the mountain.* How rapidly the settlement was extended in that direction cannot accurately be determined. As late as the year 1696, only two or three families are spoken of as residing there. But in 1715, Azariah Crane, one of the Deacons of this Church, and Edward Ball, one of its earliest members, speak of themselves as having been "settled" there many years.† And in or about the year 1718, the inhabitants of that part of the town having become somewhat numerous, formed a distinct religious organization, which was known at first and for many years as the "Mountain Society," and afterwards as the "Second Church in Newark." It is now the First Presbyterian Church in Orange.

The Rev. Joseph Webb—the sixth pastor—was, as I suppose, a son of the Rev. Joseph Webb, of Fairfield, Connecticut, one of the original founders of Yale College, of which he was many years a trustee, and who died in the year 1732. Mr. Webb was a graduate of Yale College of the year 1715. He was introduced here by a letter from Mr. Andrew, probably the Rev. Samuel Andrew, of Milford, a relative of some of the old settlers of Newark, his father's associate in the government of the College, and its temporary Rector at the time of his own graduation. This letter being read in town meeting and "well ac-

* Newark Town Records.

† Newark "Town Book."

cepted," it was voted, December 16, 1718, to agree with Mr. Webb for three-quarters of a year on trial, and "to give him, for the time, at the rate of seventy pounds a year." Whether this became his permanent stipend after his settlement, and whether a parsonage house was furnished him as in the case of some of his predecessors, the record of no further act of the town remains to inform us. His salary, however, was raised regularly, from year to year, by a tax upon estates during his whole ministry. We learn from Dr. Macwhorter, that he was ordained by the Presbytery of Philadelphia on the 22d of October, 1719,* and that the ministers present at his ordination were Messrs. Joseph Morgan, Jonathan Dickinson, John Pierson, son of Rev. Abraham Pierson, junior,† and Robert Orr. He also states that Mr. Webb was settled here with

* This accords with the published minutes of the Synod; Mr. Webb's name not appearing either as present or absent till the meeting in September, 1720.

† Rev. John Pierson, son of Abraham Pierson, jr., was born, probably in Newark, in the year 1689, and graduated at Yale College in 1711. In the year 1717 he was ordained over the congregation at Woodbridge, as appears from the following "Memoranda: Mr. John Pierson having performed those acts of trial assigned him, viz., preached a popular sermon, from Tit. iii: 8, delivered an exegesis on that question, *an justificatio nostra sit ab aeterno aut in tempore praestita*, answered to many questions touching theological matters, and also discovered his skill in the original languages; all which being done to satisfaction, the said Mr. Pierson was ordained and set apart to the work of the ministry at Woodbridge on the 29th day of April, 1717, by Masters Andrews, Prid-

den, Morgan, Orr and Dickinson, before a great assembly." Minutes of the Presbytery of Philadelphia, p. 43, note.

He died in 1770, and his remains lie buried in Hanover, where his tomb-stone now bears, as Mr. Congar informs me, the following inscription:

"The Rev. Mr. John Pierson died Aug. 23, 1770, Aetatis 81, who was a minister of the Gospel about 57 years. He was an eminent Divine; an excellent casuist; a faithful, searching preacher; a devout and steadfast Christian; an undaunted re-prover; a peculiar economist; stern in his behaviour, yet benevolent and kind. He passed many scenes of life without a blemish in his behaviour. 'The memory of the just is blessed.'"

Mr. Pierson, as will be seen hereafter, was for many years associated with the pastors of this church in the most important ecclesiastical transactions.

great unanimity, and for some years there was much tranquility and comfort in the town.

As this is the first instance, which occurs in this history, of an ordination by act of Presbytery, it seems proper to inquire here for the origin of Presbyterianism in this Church. In common with most of the Churches of New England, it was established originally on a Congregational basis. Dr. Macwhorter, as we have seen, stated it, as a tradition, that the first pastor was inclined to Presbyterianism; but the position which he occupied among parties, strongly indicates the contrary—since the party with which he identified himself, and of which he might be regarded as a leader, was the one farthest removed from Presbyterianism, according to the understanding of that day. With his son, the second pastor, the case was different. His leanings, as we have already shown, were towards that system; but the people were then strenuous for their old usages, and though a small party, chiefly from Scotland, were already among them favorable to his views, the jealousy of the majority went so far as to break the pastoral relation. The next three ministers were unquestionably Congregational.* Indeed, except in the traditions above referred to, we find no trace of any Presbyterian relations until about the time of Mr. Webb's ordination.

* Dr. Macwhorter says, "it may be observed that these three last ministers, educated in Connecticut, and under the Saybrook platform, seem to have been Congregationalists." Here is the same mistake noticed before, respecting the influence of the "Platform." It was not framed till just before the last of the three

came to Newark, and after the ministry of both the other two was closed; and so far as its influence went, its manifest tendency must have been to prepare the way for the introduction of Presbyterianism, rather than to retard it. (See Trumbull's Hist. Conn., vol. i, pp. 487, 488.)

To explain the mode in which the change probably took place, it is necessary to take into view the history and early relations of these two denominations in our country. The Congregational was for many years the only one which had a distinct organization. But, throughout New England, there was, from the earliest times, not a few, both of ministers and people, who were more or less inclined to Presbyterian views.* Nor does there appear to have been, between the two parties, except in particular instances, any considerable degree of partizan feeling. The Congregationalists resented the charge of hostility towards the Presbyterians, and appealed to their known practice as witnessing the contrary. As early as the year 1634, a party in Scotland, among whom were distinguished individuals of the Presbyterian Church, proposed to emigrate to New England, with the express design of establishing their own form of government and worship, to whom the people of Massachusetts promised a hearty welcome and the free exercise of their Presbyterian preferences.†

* Dr. Hodge states, on the authority of Cotton Mather, that 4,000 emigrants of this class arrived prior to 1640. (Const. Hist., p. 39.)

† See "Hypocrisy Unveiled," by Edward Winslow, in Young's "Chronicles of the Pilgrims," pp. 402-3. "The next aspersion cast upon us is, that we will not suffer any that differ from us never so little, to reside or cohabit with us: *no not the Presbyterian government, which differeth so little from us*; to which I answer, our practice witnesseth the contrary, for 'tis well known that Mr. Parker and Mr. Noyes, who are ministers of Jesus Christ at Newberry, are in that way, and so known, so far as a single congregation can be exercised in it; yet never had the least mo-

lestation or disturbance, and have and find as good respect from magistrates and people as other elders in the Congregational or primitive way." "So 'tis well known, that before these unhappy troubles arose in England and Scotland, there were divers gentlemen of Scotland that groaned under the heavy pressure of those times, wrote to know whether they might be freely suffered to exercise their Presbyterian government amongst us; and it was answered affirmatively that they might. And they sending over a gentleman to take a view of some fit place, a river called Meromeck, (Merrimac,) near Ipswich and Newberry aforesaid, was shewed their agent, which he well liked, and where we have four towns settled, and more for

And, though this company were providentially detained, and thus the organization of a distinct Presbyterian Church probably delayed, it was no secret that the Congregational Churches contained Presbyterian elements, and were modified more or less in their constitution, by deference to Presbyterian predilections. The system of Church policy called the Saybrook Platform, which subsequently came to prevail in the Churches of Connecticut, was probably intended to occupy a middle ground between the two systems.*

Such was the state of the case, when a large emigration of the Scotch and Huguenots began to occupy the Middle and Southern States. In New Jersey, the Scotch began to arrive in great numbers from and after the year 1682, when the twenty-four Proprietors, half of whom were of Scotland, assumed the direction of the Province.† About the commencement of the

ought I know; so that there they might have had a complete Presbytery, and whither they intended to have come. But meeting with manifold crosses, being half seas through, they gave over their intentions; and, as I have heard, these were many of the gentlemen that first fell upon the late covenant in Scotland." In the records of the General Court of Massachusetts, September, 1634, is found the following: "It is ordered that the Scottish and Irish gentlemen who intend to come hither shall have liberty to set down upon any place upon Merrimack river, not possessed by any." (See Coffin's History of Newbury, pp. 12, 13.) It would seem as if this spot about the mouth of the Merrimack, thus devoted to Presbyterianism by the Congregational fathers, had had an affinity for Presbyterian institutions ever since. The settlement of Parker and Noyes there had no connection whatever with the incident above stated; and a

century later, Presbyterianism in its complete form was introduced into that region by causes entirely independent of both. The Presbytery of Newburyport flourished on that ground for nearly thirty years, and at the present moment, I believe, the only churches of that denomination in Massachusetts are the two Presbyterian Churches of that city.

* Trumbull says (Hist. Conn., vol. i, p. 487,) "Though the Council were unanimous in passing the platform of discipline, yet they were not all of one opinion. Some were for high consociational government, and in their sentiments nearly Presbyterian; others were much more moderate, and rather verging on Independence, but exceedingly desirous of keeping the unity of the spirit in the bond of peace, they exercised great Christian condescension and amicableness towards each other."

† Whitehead, pp. 38, 103.

eighteenth century, Presbyterian Churches of a decided character began to be organized. The first Presbytery ever formed in this country was that of Philadelphia, which originated in the year 1705 or 1706,* and consisted at first of seven ministers, all but one of whom were of Scotch or Scotch-Irish origin.† From this time, the current in this region set in an opposite direction from that which it had taken in New England. The Presbyterian elements, being the stronger, absorbed the Congregational; and, one after another, the old Congregational Churches of East Jersey, with their ministers, most of whom had been educated in New England, joined the Presbytery and adopted the Presbyterian government and discipline. This they could do, without abandoning any of their fundamental principles.‡ The chief difference recognized had reference to the admission of persons to sealing ordinances and the degree of power which should be given to elders and synods; and that was readily adjusted, probably to the satisfaction of both parties. In doctrine, both stood upon the same platform. The

* Minutes, p. 6.

† Hodge's Constitutional History, p. 88. Among the fathers of the Presbyterian Church, none stand more prominent than Francis Makemie and Jedediah Andrews, pastor of the First Church in Philadelphia; the former a native of Scotland or the north of Ireland, the latter of Massachusetts; the former, by all his habits and preferences, a thorough Presbyterian; the latter inclined, from early education, to Congregational usages. The affection of these two excellent men towards each other is an example to all parties in the Church they founded. Makemie's feel-

ings towards his Congregational brethren may be judged of by a passage in his will, wherein he gives his library "to Mr. Andrews, and after his decease or removal, to such minister or ministers as shall succeed him in that place and office, and to such only as shall be of the Presbyterian or Independent persuasion, and none else." Foote's Sketches of Virginia, p. 57.

‡ The extract already made from the writings of Jonathan Dickinson shows the views with which he entered the Presbyterian Church. He considered both denominations as 'embarked on one bottom.'

church in Woodbridge became connected with the Presbytery as early as 1708, though it still retained some of its Congregational usages; and that of Elizabethtown appears, with its pastor,* at the forming of the first synod, called the Synod of Philadelphia, in 1717.

The precise time at which this church united with the Presbytery, owing to the loss of records,† cannot now be ascertained. Dr. Macwhorter says it was in 1716; but the records of that period are still extant, and contain nothing to confirm his tradition. It is hardly probable that it took place during the ministry of Mr. Bowers; though the incipient steps towards it may have been taken during the contentions about Mr. Buckingham, when, as we are informed by the the same authority, one of the parties applied to the Presbytery for advice. However, the way had been preparing for such a step from the very first introduction of the Presbyterian polity in this region. Scotch families, and probably with decided Scotch predilections, formed a part of the population of Newark before the close of the seventeenth century, and were intermingled extensively by marriage with the families of the first settlers.‡ We have already noticed that Francis Makemie, the father of the Presbyterian Church, had friends and partizans in Newark, when he first visited this part of the country in 1708. As the

* Minutes, p. 46.

† The minutes of the Presbytery of Philadelphia from 1717 to 1733 are lost. Hodge's Const. Hist., p. 193.

‡ Samuel Nesbit married a daughter of Samuel Harrison, and granddaughter of

John Ward, senior. James Clisbe married Elizabeth, daughter of Zechariah Burwell. Robert Young, a daughter of Benjamin Baldwin; and James Nutman a daughter of Rev. John Prudden. (Newark Town Book.)—*S. II. Congar.*

death of Mr. Bowers, the last of the Congregational ministers, which occurred just about the time of the formation of the first synod, left the way open for any new arrangement which might seem desirable, the probability is, that the people availed themselves of the first favorable opportunity to connect themselves with what they doubtless regarded as in the fullest sense their sister Churches in this and the neighboring Provinces. The change, if change it may be called, grew out of the course of events, and was natural, easy, and excited little discussion.

The first appearance of Mr. Webb in the Synod was in the year 1720; and from that time to the present the Church has been very regularly represented, both in the Presbyteries and other judicatories with which from time to time it has been connected. Indeed, both in its internal and external relations, it has been, during that whole period of a hundred and thirty years, one of the most consistent and thoroughly Presbyterian of the Presbyterian Churches.

The Presbyterian Church at large, during Mr. Webb's connection with it, was still in a feeble and forming state. A large part of the territory occupied by its members might be regarded as missionary ground. Most of the congregations were probably small, and the supply of ministers was inadequate. Very soon after its formation, the Synod had commenced a small fund for the relief of the destitute, but finding their own resources altogether insufficient, they made application by letters, in the year 1718, to the Pres-

bytery of Dublin, the Synod of Glasgow, and the Dissenting Ministers of London, for their assistance. Successful in this effort, their next recourse was to renewed exertions among themselves. Accordingly, in the year 1719, the year of Mr. Webb's ordination, a letter was addressed to the several congregations connected with the Synod, containing the following language: "Inasmuch as it seems to us unreasonable and unjustifiable to apply to other places in this affair, and ourselves, who are more immediately concerned, to hold our hands, we determined to request the charity of our respective congregations in the premises, that they would yearly make a collection for the carrying on of the said noble and pious design of planting and spreading the everlasting Gospel in these Provinces." It is a matter of satisfaction to find by the minutes of the Synod, that among the eight, who, in response to this call, brought in the first annual contribution for so worthy a purpose, the name of our own congregation stands recorded.*

No small difficulty was experienced about this time in ascertaining the character of candidates who offered themselves for employment as ministers of the Gospel. Most of them were foreigners, and some brought only doubtful credentials. Others, who at first promised fair, disappointed the expectations of their brethren. Among the number was a candidate by the name of Walton, who, having been guilty of miscarriages here in Newark, was suspended, by the Presbytery to which

* See Minutes, pp. 56, 63.

he belonged, from the functions of the ministry. The affair coming up in the Synod in the year 1722, he behaved himself very contemptuously; but after considerable conference, as he seemed more disposed to submit to discipline, the Synod appointed one of their number to read his confession and acknowledgment to the congregation among whom the offences were committed, and on condition of his personally and publicly assenting to it as his own, authorized their commissioner to take off the suspension. But when the appointed time came, the commissioner to whom this duty was assigned, being unable to be in Newark on account of sickness, thereupon the delinquent candidate assumed the responsibility of reading his own confession and absolving himself. In consequence of this procedure new difficulties arose, and the process of discipline was continued for some time; until at length the recreant minister disowned the Synod's authority, and in an angry manner broke away from their connection. It does not appear, however, that the affair caused any serious disturbance in this congregation.*

About this time some serious difference of opinion respecting the government of the Church threatened to disturb the peace of the Synod. One portion of the members, among whom were the leading ministers of this vicinity, leaned to the largest safe and practicable liberty; while the other were probably more anxious to secure the benefit of a strong and vigorous

* Minutes, p. 68.

system. At the meeting of the Synod in 1721, the Rev. George Gillespie, of White Clay, a native of Scotland, offered an overture, the effect of which was to give to each member free opportunity to bring in any proposition which he might see fit, with a view to its being enacted into a law or standing rule, called, in the technical phraseology of the times, an *act*, by the Synod.* Startled by a proposition which seemed to open the way for unlimited legislation, and perhaps apprehending its design to be the introduction of a more vigorous government than had hitherto been practiced, six of the members, among whom were the moderator, Rev. Jonathan Dickinson, and the clerk, Rev. David Evans, immediately upon its adoption by the Synod, entered their protest against it. Mr. Webb was among the subscribers to this protest. The Synod received it, appointed one of their number to answer it, and laid it aside for future action. Fortunately, a spirit of mutual conciliation seems in a high degree to have animated these revered fathers of the Presbyte-

* Dr. Hodge, in his Constitutional History of the Presbyterian Church, p. 140, explains the term thus: "Any proposition containing a rule of action, enacted by an ecclesiastical body, obligatory on its members or inferior judicatories, is called an act."

The overture of Mr. Gillespie with the action thereupon, as appears by the records, is as follows: "As we have been for many years in the exercise of Presbyterian government and Church discipline, as exercised by the Presbyterians in the best reformed Churches, as far as the nature and constitution of this country will allow, our opinion is that if any brother have any overture to offer, to be formed into an act

by the Synod, for the better carrying on in the matters of our government and discipline, that he may bring it in against next Synod."

"The overture was carried in the affirmative by a majority of votes, and ordered by vote to be recorded."

"Mr. Jonathan Dickinson, Mr. Malachi Jones, Mr. Joseph Morgan, Mr. John Pierson, Mr. David Evans, and Mr. Joseph Webb entered their protestation against the above mentioned act and the recording of it, and gave in the reasons of their protest, which are *in extensis*."

"Ordered that Mr. McGill and Mr. McNish draw up answers to the above said protest."—Minutes, p. 66.

rian Church. For we learn that at the next meeting of the Synod, the answer having been prepared and presented, and the case deferred from day to day, awaiting a favorable opportunity, the protesting brethren brought in a paper of explanations, containing four articles, on the basis of which they were willing to acquiesce in the decision of the Synod. In this paper is to be found a very full acknowledgment of the fundamental principles of the Presbyterian system. And as to the right of making rules for the regulation of its members and inferior judicatories, they had no disposition to deny that to the Synod, provided such rules were not imposed upon such as should conscientiously dissent from them. On the basis of these articles, which the Synod did not hesitate to approve and record, both the protest, with its reasons and the answer which had been prepared, were withdrawn—the act in dispute was ordered to remain in all respects just as it was, and one thing being left to explain and qualify the other, “the Synod,” says the record, “were so universally pleased with the above said composure of their difference, that they unanimously joined together in a thanksgiving, prayer, and joyful singing of the one hundred and thirty-third Psalm.” So auspiciously passed away the first heavy thunder-cloud which menaced the peace of the Presbyterian Church. Mr. Webb being absent,* his name is not affixed to the articles, but there can be no doubt that he concurred

* From the record under the same date, we learn, that “a letter from Mr. Joseph Webb, containing his reasons for absence from the Synod, was produced by Mr. Jonathan Dickinson, and the reasons were sustained.”—Minutes, p. 67.

with his friend Dickinson, by whom they were probably composed.*

But a still more important measure was now soon to be agitated. Hitherto the Church had had no acknowledged form of government, and no explicit Confession of Faith. The general principles of the Presbyterian polity regulated their practice; and as to doctrine, they all agreed in holding the system generally denominated Calvinistic. But now an effort was made to secure some more definite standards, and a proposition was introduced into the Synod, to require all its members to subscribe the Westminster Confession. Not to be hasty in so important a matter, the case was laid over for one year, and measures taken to secure a full meeting of the Synod. Meanwhile, great was the agitation which subsisted among the members. All the New England men were opposed to the measure, and all the Scotch and Irish were in favor of it. Mr. Dickinson was particularly repugnant to it; not

* The articles of Mr. Dickinson are as follows:

“1. We freely grant that there is full executive power of Church government in Presbyteries and Synods, and that they may authoritatively, in the name of Christ, use the keys of Church discipline to all proper intents and purposes, and that the keys of the Church are committed to the Church officers, and them only.

“2. We also grant that the mere circumstances of Church discipline, such as the time, place and mode of carrying on the government of the Church, belong to ecclesiastical judicatories to determine, as occasions occur, conformable to the general rules in the Word of God, that require all things to be done decently and in order. And if these things are called *acts* we will take no offence at the word, provided that

these acts be not imposed upon such as conscientiously dissent from them.

“3. We also grant that Synods may compose directories, and recommend them to all their members, respecting all the parts of discipline, provided that all subordinate judicatories may decline from such directories when they conscientiously think they have just reason so to do,

“4. We freely allow that appeals may be made from all inferior to superior judicatories, and that superior judicatories have authority to consider and determine such appeals.

MALACHI JONES,
JOSEPH MORGAN,
JONATHAN DICKINSON.
DAVID EVANS.

(Minutes of the Synod of Philadelphia, p. 72.)

because he or his brethren had any dislike to the doctrines of the Confession, for they were all as thorough-going Calvinists as any of their brethren; but they were apprehensive that the measure would infringe on Christian liberty. "They say they are willing," says one of their number,* "to join in a vote to make it the Confession of our Church; but to agree to make it a test of orthodoxy and a term of ministerial communion they will not." Suspicions were afloat that one of the designs of the proposition was to produce a separation and compel the natives of New England to secede from their more strenuous brethren. Even the peace-loving and conciliatory Andrews, of Philadelphia, though he was not willing to admit there was any such deliberate design, especially as far as himself was concerned, felt constrained to believe, as he confesses, "that some of us are an uneasiness to them, and are thought to be in their way sometimes, so that I think 'twould be no trouble to them to lose some of us"—"our countrymen being scarcely able to hold a way with the other brethren in all their disciplinary and legislative notions." This excellent man, burdened with apprehensions upon the matter, which, says he, "lies heavy on my mind," dreading the scandal of a division, and yet almost prepared to submit to it as an unavoidable evil, wrote a letter to Dr. Coleman, of Boston, in which he pours out his anxieties with fraternal confidence, and seeks advice as to the course which he should follow.† Pemberton, of New York,

* Rev. Jedediah Andrews of Philadelphia. See his letter, p. 135, note.

† It may seem to some almost unaccountable that any man who believes

visiting Boston, took occasion to consult the same eminent adviser. Perhaps there was no crisis in the whole early history of the Presbyterian Church when a serious schism was so narrowly escaped. When the case came up for final decision, Mr. Andrews was chairman and Mr. Dickinson a member, with others, of a committee to whom the proposition was referred. Af-

ex animo the doctrines of a Confession, and is willing to have all the world know it, should yet scruple at unqualified subscription, and doubt the wisdom of making an extended and elaborate creed a test of orthodoxy. And yet I apprehend there are many excellent men, especially in New England, who can sympathize very fully with the revered father of Presbyterianism in Philadelphia, as his views are expressed in the following letter, an attentive perusal of which will aid in justly estimating the theological position of such men :

“ Extract from a letter from the Rev. Jedediah Andrews to the Rev. Benjamin Coleman at Boston, dated Philadelphia, April 7, 1727.

“ As to affairs here, we are engaged in the enlargement of our house, and by the assistance we had from Boston, I hope we shall go on comfortably with that work. The stone work at the foundation is laid, and all the the materials are getting ready. We are now likely to fall into a great difference about subscribing the Westminster Confession of Faith. The overture for it, drawn up by Mr. Thompson, of Lewistown, was offered to the Synod a year before last, but not then read in Synod. Means were then used to stave it off, and I was in hopes we should have heard no more of it. But last Synod it was brought again, recommended by all the Scotch and Irish present, and being read amongst us, a proposal was made, prosecuted and agreed to, that it should be deferred till our next meeting for further consideration. The proposal is that all the ministers and intrants shall sign it, or else be disowned as members. Now

what shall we do? They will certainly carry it by numbers. Our countrymen say they are willing to join in a vote to make it the Confession of our Churches; but to agree to making it the test of orthodoxy and term of ministerial communion, they will not. I think all the Scots are on one side, and all the English and Welsh on the other, to a man. Nevertheless, I am not so determined as to be incapable to receive advice, and I give you this account, that I may have your judgment as to what I had best do in the matter. Supposing I do believe it, shall I on the terms above mentioned subscribe or not? I earnestly desire you by the first opportunity to send me your opinion. Our brethren have got the overture, with a preface to it, printed, and I intend to send you one for the better regulation of your thoughts about it. Some say the design of this motion is to spew out our countrymen, they being scarce able to hold a way with the other brethren in all their disciplinary and legislative notions. What truth there may be in this, I know not. Some deny it; whereas some say there is something in it. I am satisfied some of us are an uneasiness to them, and are thought to be too much in their way sometimes, so that I think 'twould be no trouble to lose some of us. Yet I can't think this to be the thing ultimately designed, whatever smaller glances there may be at it. I have no thought that they have any design against me in particular. I have no reason for it. This business lies heavy on my mind, and I desire we may be directed in it, that we may not bring a scandal on our profession. Though I have been sometimes an instrument of keeping

ter consultation, these men brought in a minute, which with some debate was adopted. It contains a decision on the main question in the following words: "All the members of this Synod, or that shall hereafter be admitted into this Synod, shall declare their agreement in and approbation of the Confession of Faith with the larger and shorter Catechisms of the Assembly of Divines at Westminster, as being, in all the essential and necessary articles, good forms of sound words and systems of Christian doctrine, and do also adopt the said Confession and Catechisms as the confession of our faith." As to the determination of the question, what were to be regarded as necessary and essential, that was left to the Synod or Presbytery, as the case might be, after hearing the scruples of the candidate. With a mutual pledge to use no opprobrious terms or allow any abatement of fraternal kindness on account of differences in extra essential and not necessary points of doctrine," these worthy men at once proceeded to bring forth their scruples, and having adjusted that matter, all present, with a single exception, declared the said Confession and Catechisms to be the confession of their faith; and the *Adopting Act* became thenceforth a fundamental article of the Constitution of the

them together when they were like to fall to pieces, I have little hope of doing so now. If it were not for the scandal of a division, I should not be much against it; for the different countrymen seem to be most delighted in one another, and to do best when they are by themselves. My congregation being made up of divers nations, of different sentiments, this brings me under a greater difficulty in this con-

tested business than any other minister of our number. I am afraid of the event. However, I will endeavor to do as near as I can what I understand to be duty, and leave the issue with Providence.

"P. S. Ten days ago was buried Mr. Mal. Jones, an old Welch minister. He was a good man, and did good. He lived about 11 miles from this town."

(See Hodge's Const. Hist., p. 168.)

Presbyterian Church.* “The Synod,” observes the record, “observing that unanimity, peace and unity which appeared in all their consultations and determinations

* The Adopting Act of 1729 is so important a feature in the history of the Presbyterian Church in these United States, as to deserve a place in every local history of the Church covering the same period. It stands on record thus:

“The Committee brought in an overture upon the affairs of the Confession, which after long debating upon it, was agreed upon *in hæc verba*.

“Although the Synod do not claim or pretend to any authority of imposing our faith upon other men’s consciences, but do profess our just dissatisfaction with, and abhorrence of such impositions, and do utterly disclaim all legislative power and authority in the Church, being willing to receive one another as Christ has received us to the glory of God, and admit to fellowship in sacred ordinances all such as we have grounds to believe Christ will at last admit to the kingdom of Heaven, yet we are undoubtedly obliged to take care that the faith once delivered to the saints be kept pure and uncorrupt among us, and so handed down to our posterity. And do therefore agree that all the ministers of this Synod, or that shall hereafter be admitted into this Synod, shall declare their agreement in, and approbation of the Confession of Faith, with the Larger and Shorter Catechism of the Assembly of Divines at Westminster, as being in all the essential and necessary articles, good forms of sound words and systems of Christian doctrine, and do also adopt the said Confession and Catechisms as the Confession of our Faith. And we do also agree, that all the Presbyteries within our bounds shall always take care not to admit any candidate for the ministry into the exercise of the sacred function, but what declares his agreement in opinion with all the essential and necessary articles of said Confession, either by subscribing the said Confession of Faith and Catechisms, or by a verbal declaration of their assent there-

to as such minister or candidate shall think best. And in case any member of this Synod, or candidate for the ministry shall have any scruple with respect to any article or articles of said Confession or Catechisms, he shall at the time of his making said declaration, declare his sentiments to the Presbytery or Synod, who shall, notwithstanding, admit him to the exercise of the ministry within our bounds, and to ministerial communion, if the Synod or Presbytery shall judge his scruple or mistake to be only about articles not essential and necessary in doctrine, worship or government. But if the Synod or Presbytery shall judge such ministers or candidates erroneous in essential and necessary articles of faith, the Synod or Presbytery shall declare them incapable of communion with them. And the Synod do solemnly agree, that none of us will traduce or use any opprobrious terms of those that differ from us in these extra essential and not necessary points of doctrine, but treat them with the same friendship, kindness and brotherly love, as if they had not differed from us in such sentiments.” Minutes, p. 92.)

In the afternoon of the same day, it is recorded, that “All the ministers now present, except one, who declared himself not prepared, after proposing all the scruples that any of them had to make against any articles and expressions in the Confession of Faith and Larger and Shorter Catechisms of the Assembly of Divines at Westminster, have unanimously agreed in the solution of those scruples and in declaring the said Confession and Catechisms to be the Confession of their Faith, excepting only some clauses in the twentieth and twenty-third chapters, concerning which the Synod do unanimously declare that they do not receive those articles in any such sense as to suppose the civil magistrate hath a controlling power over Synods, &c.” (Minutes, pp. 92-3.)

relating to the affair of the Confession, did unanimously agree in giving thanks to God in solemn prayer and praises." The adoption of the Directory for Worship Discipline and Government, appended to the Confession, as "agreeable in substance to the Word of God," and "to be observed as near as circumstances will allow," followed of course, and was assented to without opposition.*

Although the name of Mr. Webb does not appear in any of these transactions, owing to the fact that he was absent from the meetings in which they took place, there can be no doubt as to the views which he entertained or the position which he would have assumed had he been present. What Dickinson and Pierson had assented to, and Pemberton called "our happy agreement," could hardly fail to have been agreeable to their intimate associate, Mr. Webb. The act was evidently designed to be a compromise, or rather to establish just the position in which both parties were prepared to unite. It exhibits much care in the selection of words, and being written, as I suppose, by Mr. Andrews, contains obvious coincidences in language and thought with his letter already referred to.

* Letter from the Rev. Ebenezer Pemberton, of New York, to the Rev. Dr. Coleman at Boston:

"REVEREND SIR—When I had the pleasure of seeing you at Boston the last summer, I was expressing my fears that the subscription controversy would be the cause of a great disturbance and division in our Synod. But I have now the satisfaction of acquainting you that Providence has been better to us than our fears. The storm is blown over, and the debate is peaceably and satisfactorily ended,

upon what terms, you will see by the enclosed prints, two or three of which I send you for yourself and those to whom you have a mind to communicate them. The conclusion of the Synod was ordered to be published, that our happy agreement might be as universally known as our debates. I desire an interest in your prayers, and am

Your most obed't servant,

EBEN'R PEMBERTON.

NEW YORK, Sept. 30, 1729.

But the current of opinion in the body was evidently setting strongly towards a more unqualified subscription than had hitherto been agreeable to the men of New England origin. Moreover, it seems probable that their own minds may have drifted gradually in the same direction. In the year 1730, an act explanatory was adopted, which, although the language is not perfectly clear, was taken as intended to limit the proposing of scruples, and the distinction of essential and non-essential to the case of those who subscribed in the first instance. And again, in the year 1736, a still more explicit one followed, declaring expressly "that the Synod have adopted and still adhere to the Westminster Confession, Catechisms and Directory, without the least variation or alteration, and that without any regard to said distinctions." Nor did Mr. Andrews who was present, at the time, nor any of his associates who were absent, at any subsequent meeting, as far as we know, present any protest against the decision. Either some modification of their former views, or a conviction that it was unwise to insist further, led the party to which the pastor of this Church belonged, silently to acquiesce; though the leanings of the two parties were obviously not changed, and may be plainly discovered, both during the difficulties of a later period, in which, while the one insisted on the adopting act, "according to the latest explications," the other still referred to it as it was in its original form; and in the final happy adjustment of those difficulties, which did scarcely more than repeat the same cautious words

on which both parties had united in the first instance.*

The Presbytery of Philadelphia, as I have already observed, was for several years the only existing one in this country. When in the year 1717, it branched forth into four others, and so formed a Synod, the Churches in this vicinity remained in, or became attached to the parent body. But in the year 1733, that body having increased in numbers, became again divided, and a new Presbytery, called the Presbytery of East Jersey, was created, comprising, with some others, all the Churches, within the limits of the Province bearing the same name. The records of this ancient Presbytery, with which this Church continued in connection under that name about five years, are now, it is supposed, irretrievably lost.

Some causes of disquietude seem to have arisen in this congregation about the year 1726, on account of which the Synod, on an application from Mr. Webb, appointed commissioners, consisting of Messrs. Morgan, Anderson, Pierson, Gelston, Dickinson and Andrews, to meet at Newark on the fourth Wednesday of October in that year, "to act with the full power of the Synod in all matters that may be laid before them in respect to that congregation, and bring a report of what they do to the next Synod." What the difficulties were, or how they were adjusted, we are not informed, except that the transactions of the committee were brought in by their report at the next meeting

* Minutes of the Synods of New York and Philadelphia, pp. 286-7.

of the Synod, according to direction, and "read and approved."*

About this time a Dutch congregation was established at Second River, now Belleville, which was then within the bounds of Newark. We find it spoken of in the beginning of the year 1727, as "the new Church and congregation there erected," and at that time, that and the Church of Aquaackanunc were both conjoined in one body in their ecclesiastical affairs, "and under one minister to dispense the Word and ordinances of God unto them."†

Hitherto no separations had taken place in this Church except on local grounds. The people, says Dr. Macwhorter, had always been of the same denomination. "There were no sectarians or public divisions among them." But divisions and contentions of a very serious character were now at hand.

It was towards the latter part of Mr. Webb's ministry, that the earliest Episcopal congregation, viz.: that now known as Trinity Church, was organized. Elements of Episcopacy had been scattered in the province, probably from the beginning, especially after the commencement of Lord Cornbury's administration, when the Rev. George Keith, a minister of the Church of England, made a tour through this part of the country, and published an account of his observations. Even then, the neighboring settlement of Elizabethtown, the original seat of government of the province, and, on that account, particularly subject to English influence, seemed to the zealous missionary to present a

* Minutes, pp. 83, 84.

† Town Book, 2d part, p. 159.

hopeful aspect. "Many of that town," he tells us, "having been formerly a sort of Independents,* are become well affected to the Church of England, and desire to have a minister of the Church of England sent to them."† In Newark it does not appear that any public services, according to the rites of that Church, were performed earlier than the year 1729.‡ In 1731 however, a missionary, writing from Elizabethtown to his patrons in England, reports, that not only there, "but also at *Newark*, Whippany and in the mountains, where he sometimes goes and preaches to a numerous congregation," he finds his hearers increasing; and what can hardly fail to provoke a smile from those who have given attention to the history of the Church in Newark, during a period of sixty-five years previous, gravely adds, that "he finds a general disposition in the people TO BE INSTRUCTED AND SETTLED in the CHRISTIAN FAITH."§ It does not appear however, that they became settled into a permanent congregation, or had any thing beyond an occasional service in the Episcopal form, from some transient minister, until several years later.

The sudden crystallizing of the elements thus prepared, appears to have been due to a case of discipline, which arose in this Church, and of whose merits, we of the present day are incapable of forming an in-

* By "a sort of Independents" he probably means Congregationalists.

† Keith's Journal, p. 78.

‡ Centennial Discourse by Rev. M. H. Henderson, p. 11. *Query*.—Were there

any earlier than the latter part of 1730?

§ Centennial Discourse by Rev. M. H. Henderson, p. 11. This missionary was the Rev. Mr. Vaughan.

dependent judgment.* Col. Josiah Ogden,† a distinguished member of the Church, was accused of violating the sanctity of the Lord's day, by laboring in the fields to save his wheat, when it was exposed to serious loss by long continued rains. The Church censured him, and although the Presbytery reversed their decision, deeming the case one of virtual necessity, and that with ardent endeavors to keep the peace of the town and prevent a separation, the breach had become too wide to be healed, and the aggrieved thereupon began "to declare themselves dissatisfied with the Presbyterian form of church government." Thus "originated," according to Dr. Macwhorter, but perhaps we may say more correctly, thus was brought into a distinct and permanent form, the Episcopal Church in this place.

The precise date of this event is not ascertained. Dr. Macwhorter says it was in the years 1732, '33 and

* I can find no traces of an Episcopal congregation here, even of a temporary character, prior to the occurrence here referred to, except what is stated above from Mr. Henderson's discourse. Humphrey's Historical Account, extending to the year 1728, and published in 1730, makes no mention of Newark among the visitations of the Episcopal missionaries. He mentions Amboy, Shrewsbury, Freehold, Elizabethtown, Rahway, Piscataway, Woodbridge, and some other places of less note in East Jersey, but nowhere do I find the name of Newark. Indeed, in his map dated 1730 he inserts Newark as a place to which missionaries have not been sent. May it not then be fairly concluded that the first missionary efforts made here, were made at the precise date of Mr. Vaughan's report, cited above from Mr. Henderson's discourse, and that Dr. Macwhorter's ac-

count of the first formation of a congregation of that order is correct?

† Col. Josiah Ogden, as before noticed, p. 33, note, was the son of David Ogden and Elizabeth Swaine, daughter of Samuel Swaine, previously married to Josiah Ward. He was a man of influence and a man of substance. His tombstone, which still remains, bears the following inscription: "Here lies interred the body of Col. Josiah Ogden, who died May 17th, 1763, in the eighty-fourth year of his age." (Condit's Monumental Inscriptions, p. 137.) In his will, emulating perhaps in his new ecclesiastical attachments, the liberality of Deacon Azariah Crane towards the old Church, he makes the following bequest: "I give to the rector, church-wardens and vestry of Trinity Church in Newark, my silver cup or porringer with two handles, to the same, for and to the only use of said Church."—Copied by Mr. S. H. Conqur.

'34. But as the matter was carried up by Col. Ogden to the Synod of Philadelphia in 1734, and we find them still in correspondence with him on the subject as late as 1735, it is probable that he had not, even then, fully withdrawn from the Presbyterian Church.*

A bitter controversy ensued. The Rev. Jonathan Dickinson, one of the committee appointed by the Synod at their meeting in 1735, to correspond with Col. Ogden, "was, in the following summer, called in by the Presbyterians to preach a sermon against the points advocated by the Episcopal Church;"† and several controversial pamphlets between him and the Rev. John Beach, an Episcopal minister of Connecticut, still remain to evince the troubled spirit of the times. "This separation," says Dr. Macwhorter, "was the origin of the greatest animosity and alienation between friends, townsmen, christians, neighbors and relatives, that this town ever beheld. The storm of religious separation and rage wrought tumultuously. The openly declared Episcopalians were few, in comparison

* Minutes of the Synod of Philadelphia, pp. 105-113.

If the records of the Church and the Presbytery had not been lost, we might have formed a correct judgment perhaps, of the nature of the difficulty in question, and have distributed censure or approval to the parties according to desert. In the minutes of the Synod, I find the following references to the case: September, 1734, "ordered that Mr. Robert Cross and the moderator, [Rev. Ebenezer Pemberton, of New York,] as soon as leisure will permit, do write a letter to Col. Ogden, in return to his to the Synod bearing date, September 16th, 1734."

September, 1735. "Messrs. Pemberton

and Cross did write to Col. Ogden, according to order of last year, and he not being yet satisfied, and the case being further opened by Mr. Webb, the Synod order Mr. Dickiusion and Mr. Pemberton to bring in a letter for the Synod's approbation, to be sent to him."—pp. 108, 113. I infer from these notices, that Col. Ogden withdrew from, and disowned the jurisdiction of the Presbyterian Church, either between September 1734, and September 1735, or soon after the latter date.

† Dr. Macwhorter calls it "his famed sermon, from Mark vii, 15. 'Howbeit in vain do they worship me, teaching for doctrines the commandments of men.'" MS. Hist.

of the Presbyterians, yet there were two leaders, one on each side, who were pretty equally poised, in respect in point of abilities, wealth, connections and ambition." "This religious brand," he adds, "kindled a flame which was not extinguished till the conclusion of the late war."*

For a scene of such violence and excitement, Mr. Webb was poorly fitted. He was naturally of a peaceful disposition, and the raging waves of ecclesiastical discord must have sorely disturbed his spirit. The precise ground which he took between parties, we have not now the means of determining. Perhaps he strove to mediate, and so was crushed between them. Perhaps deficient in decision, he found no ground on which he could stand firmly, and so was trodden under foot of both. "He possessed," says Dr. Macwhorter, "no gifts for controversy, and was hated and contemned by the new party, and sunk into neglect and disrespect with the other." The result was, that on the application of a majority of the congregation, he was dismissed by the Presbytery of East Jersey, in the year 1736, after a ministry of about eighteen years. The terms of dismission, according to Dr. Macwhorter, were that the congregation should give him £100, with security for the arrears of his salary. The town voted, as appears from the records, to employ him during the remainder of the year then current, in conjunction with the young preacher, who was the candidate for his vacated place, continuing to him his full

* Manuscript History.

salary with this proviso, that "if any person or persons should find fault, and not consenting to pay the same, then Mr. Webb is to deduct one sixth part of their rate, and allow the same out of it."

Mr. Webb is said to have been a diligent attendant on the judicatories of the Church.* In the Synod he belonged to the party most jealous for religious liberty, and once or twice, as we have seen, joined with Dickinson and others in protesting against measures which were supposed to have the opposite tendency.† He was regarded as a man of prudence, and was not unfrequently employed in adjusting difficulties in the Churches. In his private character he was meek, peaceable, inoffensive and benevolent. "All acknowledged," says Dr. Macwhorter "that his abilities were not of the strongest kind, but he was a plain, faithful and painstaking minister. His dismissal gave great offence to the ministers and Churches of the neighborhood," and the worst thing that any could say of him in a time of party spirit and tumult, was "that he was too peaceable and too good."

* Manuscript History. Mr. Webb's name first appeared among those ministers connected with the Synod in the year 1725. At the same meeting, this Church was represented by Caleb Ward, as its elder, who is probably the first elder from this Church who ever appeared in the Synod. He was admitted as a planter in the town of Newark, in 1693. Mr. Congar informs me that he was the son of John Ward, turner, and died at the age of sixty-six, Feb. 9th, 1735-6. His children were Caleb, Timothy, Theophilus, Thomas, John, Stephen, Mary Smith, Sarah Sealy, Hannah Woodruff, and Elizabeth Ward. On his tombstone we find the following tribute to his worth :

"Here lyes interred an honest, pious soul,
Who all that knew his virtues did verole;
Who must lye here until the judgment
day,
And will with me have nothing then to
say."

Memento Mori. The meaning of the word "verole," or what was intended by it, passes my ability to conjecture.

The elders in attendance on the Synod at this period were not numerous. I recognize but two other names of elders from this church during Mr. Webb's ministry, viz: John and Samuel Allen or Alling.

† See Minutes of the Synod of Philadelphia, pp. 66, 86, 120.

Mr. Webb remained in this vicinity, after his dismissal, preaching in the neighborhood, and discharging his duties as a member of Presbytery and Synod about four years. His last appearance in the Synod was in May, 1740; and it is said, that on a visit to New England, he and his son were drowned together, in attempting to cross Saybrook ferry, on Connecticut river, probably during the year 1741.*

I have now brought the history of this Church down to the year 1736, very near to the period of those great revivals under the preaching of Whitefield, Edwards, Tennent and others, which must be regarded as one of the most memorable eras in the history of the American churches. Hitherto the narrative has been confined chiefly to the external affairs of the congregation. All the early records of the Church having been lost, our dependence for information has been chiefly upon the Records of the *Town* of Newark, the published Minutes

* Century Sermon by Dr. Macwhorter, p. 8 During the ministry of Mr. Webb, several aged and influential members of the Church were removed by death. The tombstone of Deacon Azariah Crane, which is still standing in the old burying ground, bears the following inscription: "Here lies interred the body of Deacon Azariah Crane, who departed this life, 5th Novbr., 1730, in the 83d year of his age." Near him lies his wife, Mary, daughter of Robert Treat, who died Nov. 12, 1704, in the 55th year of her age. Anthony Olive, who died March 16th, 1723, aged 87, and Nathaniel Wheeler, who died Oct. 4th, 1726, aged 87, were both buried at Orange. Robert Young died Nov. 7th, 1726, in his 63d year. Mrs. Joanna Crane, wife of Jasper Crane, junior, and daughter of Samuel Swaine, finished her course Sept. 16th, 1720, in her 69th year. "Deacon Joseph Camfield departed this life, December the

14th, 1733, in the 52d year of his age." The tombstone of Joseph Browne, grandson of John Browne, senior, tells us that he died January 30, 1733-4, aged 58, and thus describes his character:

"My life was hid with Christ in God,
Triumphant over death;
My soul with angels makes abode,
Till Christ restore my breath."

Joseph Johnson, "the drummer," who was only 15 years old when the settlement began, lived to the advanced age of 83, and died in the year 1734, and his tombstone, which still remains, bears the following inscription: "Here lyeth interred the body of Joseph Johnson, son of Thomas and Eleanor Johnson, deceased, he died March 11th, 1733-4, in the 83d year of his age." (See Monumental Inscriptions by Dr. John S. Condit.) Benjamin Baldwin died in 1726, Daniel Tichenor 1727-8.—*S. H. Congar.*

of the Synod of Philadelphia, and a few other original documents, chiefly of a secular character. In the portions which follow, we shall be able to enter far more fully into the spiritual history of the congregation, and bring forth the proofs of God's power in giving success to the ministry of the Word.

Let us not suppose however, that during all this while the congregation had no spiritual history worthy to be told on earth, and remembered in the scenes of eternity. The agonies of the convicted sinner, the struggles between conscience and a sinful heart—the joy of the new born soul, crying to its fellows, “O taste and see that the Lord is good”—the conflicts and the victories, the prayers and the thanksgivings of God's people—the mourner's sorrows cast at the feet of Jesus—and the parent's agonies when a wicked child went to the grave in his wickedness—all are buried now in the deep silence of the forgotten past. And yet they are the matters chiefly remembered in the world of spirits. There each sermon which those good old servants of God preached from those long since demolished pulpits—every entreaty they made to the impenitent to accept mercy through the Saviour—every impressive providence which brought eternity to mind—every outpouring of the Divine spirit are now held in vivid recollection. The good remember with unceasing songs how they were plucked as brands out of the burning by the power of grace; and the impenitent; with what bitterness of soul do they call to mind their lost opportunities, the means and influences of grace which they neglected and despised! We shall

hear the whole doubtless, in the Great Day, when God shall bring every work into judgment.

Let me entreat you, my friends, while I am dwelling for a season on these outward and temporary transactions of the men of other days, not to neglect your own spiritual and eternal interests. The history which we are *enacting* is, after all, of far more moment to us than that which we recite. Every hour is pregnant with eternal consequences, and ever bringing us nearer and nearer to their realization. Oh, let the history which our actions now engrave upon the tablets of eternity, be such as we may review with joy!



Chambers

DISCOURSE NUMBER III.

ECCLESIASTES 1: 4. One generation passeth away and another generation cometh.

WE have passed over a period of nearly seventy years, and noticed the accession, services and removal of six successive pastors of this church. We come now to the sixth in order, viz., the Rev. Aaron Burr.

This eminent man was born in Fairfield, Connecticut, January 4th, 1716. His father's name was Daniel, and his paternal grandfather's and great-grandfather's, Jehu, all of whom were residents of Fairfield; the first Jehu Burr having come to that place from Springfield, Mass. It is asserted in the biography of Colonel Aaron Burr, that his grandfather was a German, who emigrated to this country, and purchased a large tract of land in Connecticut. But this assertion is unquestionably fabulous. "Daniel Burr, of upper meadow," as the baptismal register designates him, was no German, but the descendant of a race intensely puritan in all its instincts and sympathies.* Of six sons, Aaron was the youngest. From his childhood he had a strong inclination to learning, and early discovered

* For these facts I am indebted to the Rev. Lyman H. Atwater, D. D., of Fairfield, who gives them as the result of his own investigation.

tokens of that extraordinary quickness of intellect which afterwards distinguished him. He was graduated at Yale College in the year 1735, under the administration of Rector Williams, in the same class with that eminent divine, the Rev. Joseph Bellamy, D. D.*

On receiving his first degree, Mr. Burr offered himself as a candidate for the privileges of a resident graduate on the Berkley foundation. Dr. George Berkley, Dean of Derry, and afterwards Bishop of Cloyne, had founded in the year 1732, three scholarships in Yale College, on condition that the income of certain property which he gave for the purpose, should be appropriated to the maintenance of the three best scholars in Greek and Latin, who should reside at college at least nine months in a year, in each of the years between the first and second degree. The fact that Mr. Burr sought and obtained the privileges of this benefaction, shows at once his fondness for classical studies, and his position as one of the three highest scholars in that department in his class.†

It was during the year following his first degree, while he was still pursuing his studies as a scholar on this foundation, that Mr. Burr is supposed to have first experienced the power of regenerating grace. "There was," says President Edwards, under date of November, 1736, "a considerable revival of religion last summer, at New Haven, old town, as I was once and again informed by the Rev. Mr. Noyes, the minister there,

* See Yale College Catalogue.

pp. 46-52. Obituary notice of President

† Baldwin's History of Yale College, Burr.

and by others. Mr. Noyes writes, that many this summer have been added to the Church, and particularly mentions several young persons that belong to the principal families of the town.* Who these young persons were we are not told, but it is very likely that young Burr was among the number that the pastor Noyes had in his mind.

The following account of his religious exercises is said to have been extracted from his private papers. "This year God saw fit to open my eyes, and show me what a miserable creature I was. Till then I had spent my life in a dream, and as to the great design of my being had lived in vain. Though before, I had been under frequent convictions, and was driven to a form of religion, yet I knew nothing as I ought to know. But then I was brought to the footstool of sovereign grace, saw myself polluted by nature and practice, had affecting views of the Divine wrath I deserved, was made to despair of help in myself, and almost concluded that my day of grace was past. It pleased God at length to reveal His Son to me in the Gospel, as an all-sufficient Saviour, and I hope inclined me to receive Him on the terms of the Gospel."† Before this period

* Thoughts on the Revival, p. 36.

† See funeral sermon by Rev. Caleb Smith, entitled "A Sermon occasioned by the much lamented death of the Reverend Mr. Aaron Burr, A. M., President of the College of New Jersey, who died September 24th, 1759, in the 43d year of his age. Delivered in Nassau Hall, at a meeting of the Trustees of the College, December 15th, 1759, and published by their desire. By Caleb Smith, A. M." John ix: 4. "I must work the work of Him that sent me while it is day; the

night cometh when no man can work."

A copy of this sermon is to be found in the New York Historical Society's Library. Mr. Smith was the minister of Orange, then called Newark Mountain; born on Long Island, Dec. 29, 1723, O. S.; entered at Yale College, 1739; licensed April, 1747, by the Presbytery of New York; ordained Nov. 30, 1748; married Martha, daughter of Rev. Jonathan Dickinson, Sept. 7, 1749, and after her decease, which occurred Aug. 28, 1757, was again married to Rebecca Foot, daughter of Major Foot,

he was a strong Armenian in his religious opinions, as were great numbers, not only of the young students, but of the leading ministers and Churches of that day. But in his case, as in many others, a change of heart brought with it a change of creed, and to use his own words, he "he seemingly *felt* the truth of the Calvinian doctrine."

Mr. Burr was licensed as a candidate for the ministry in September, 1736; preached his first sermon at Greenfield, Mass., and then came to New Jersey, and labored a short time at Hanover.* The first notice of him at Newark, bears date November 1736, when a committee was appointed to treat with him on the subject of his becoming a candidate. "During the month following, viz., on the 21st of December, 1736, it was put to vote," says the Town Record, "whether the town desired Mr. Aaron Burr should have a call for further improvement in the work of the ministry among us, as a candidate for further trial, which was carried in the affirmative, *nemine contradicente*."† He was accordingly employed to preach

of Branford, Conn., Oct. 17, 1759. Mr. Smith died of dysentery, Oct. 22, 1762. *Æt.* 33 years and 10 months. He is said to have been very useful in Presbytery, and for many years was stated clerk; and many of its most important writings were drafted by him. His sermon on the death of Burr was the only one which he published, and was composed at a time when he was much affected with nervous disorder, and written with great difficulty. Generally he wrote with great ease. About the time he took his second degree, (*i. e.* in 1746,) Mr. Burr of Newark, afterwards President of New Jersey College, having a large Latin school, and wanting a master to

teach the languages, being sensible of the worth of Mr. Caleb Smith, wrote to him, and endeavored to obtain him for that purpose. Mr. Smith's affairs would not allow him to come till Mr. Burr was otherwise supplied. However, he at length came to Elizabethtown, where he instructed a number of young gentlemen in the learned languages, and studied divinity under the direction of that eminently great divine, Mr. Jonathan Dickinson.—See "a brief account" of his life, published at Woodbridge, in 1763, now in the Library of the New York Historical Society.

* Memoirs of Col. A. Burr, p. 17.

† Newark Town Records, p. 161.

for the term of one year, commencing the 10th of January, 1736-7, and immediately after the expiration of that term, viz., on the 25th of January, 1737-8,* was ordained after the usual trials by the Presbytery of East Jersey, with which the Church was then connected. Mr. Dickinson presided, and gave the charge, and Mr. Pierson preached. The settlement of Mr. Burr was a most auspicious event. "It was then a day of temptation and darkness in that Church," says a reliable authority, "but his coming soon dispersed the cloud which hung over them, and they in a short time gave him a unanimous call to the pastoral office."†

The early part of Mr. Burr's ministry was remarka-

* In an extract from his Journal in the Memoir of Col. Burr, the date given is 1738-9, but the Minutes of the Synod concur with the Newark Town Records, in assigning it to Jan. 1, 1737-8.

† Rev. Caleb Smith's funeral sermon. That there was no precipitation in Mr. Burr's settlement, as Dr. Macwhorter supposes, (see Century Sermon, p. 19,) is evident from the length of his probation as above stated. His own account of the whole matter is contained in the following extract from his private journal (See Memoir Col. Burr, p. 19, vol. i.) "In September, 1736, with many fears and doubts about my qualifications, (being under clouds with respect to my spiritual state,) I offered myself to trial, and was approved as a candidate for the ministry. My first sermon was preached at Greenfield, and immediately after I came to the Jerseys. I can hardly give any account why I came here. After I had preached some time at Hanover, I had a call by the people of Newark, but there was scarcely any probability that I should suit their circumstances, being young in standing and trials. I accepted their invitation with a reserve, that I did not come with any views of settling. My labors were

universally acceptable among them, and they manifested such great regard and love for me, that I consented to accept of the charge of their souls.

"A. D. 1738-39. January the 25th I was set apart to the work of the ministry by fasting, prayer and imposition of hands. God grant that I may ever keep fresh in my mind the solemn charge that was then given me, and never indulge trifling thoughts of what then appeared to me of such awful importance. The ministers who joined in this solemn transaction were Mr. Dickinson, who gave the charge, and Mr. Pierson who preached. Mr. Dickinson, who presided at this work, has been of great service to me by his advice and instruction, both before and since my ordination."

The Records of the Synod contain the following notice, under date of May 24th, 1738: "It is reported that Mr. Charles Tennent, in the Presbytery of Newcastle, Mr. Aaron Burr and Mr. Walter Wilnot, in the Presbytery of New York, were after the usual trial, ordained since the last Synod, and that they did all of them adopt the Westminster Confession, &c., according to order of this Synod."—Minutes, p. 135.

ble for that wonderful religious impulse which, extending over almost the whole of our country, and considerable portions of Great Britain, has justly been denominated "the great awakening." The mighty work began at Northampton and other places, as early as the year 1734, when Burr was yet a youth in college, and he had felt as we have seen, the power of God in it in the awakening and conversion of his own soul. Having entered on his work here, under a deep sense of his own weakness, and the most solemn impressions of the responsibility of his charge,* God was pleased to honor him as an eminent instrument in carrying forward his work of grace, not only among the people of Newark, but in other parts of the land. In a letter from a gentleman in New York to a friend in Glasgow,† in the year 1741, he is mentioned with Gilbert and William Tennent, Ebenezer Pemberton and three others, as one of seven ministers whom "the good Lord hath stirred up and spirited," to water the seed sown by Whitefield in this region.

Nor was it only as an Apollos watering and tending the plants which other men had sown, that God was pleased to employ him. About a year and a half after his ordination, in the month of August, 1739, before Whitefield made his first visit to this part of the country, a remarkable revival of religion took place in this congregation. It began among the youth, and increasing steadily from month to month, seemed by mid-

* Memoir Col. Burr, p. 18.

agent for the Church in Scotland. (See

† Letter from Dr. John Nichols, physician in New York, to Nicholas Spence,

Gillies's Hist. Col., vol viii, p. 133.

winter to have changed the entire face of society. The vices and follies which before prevailed, were universally abandoned; religious conversation took the place of social merriment, devout attention appeared in all their public assemblies, and a deep anxiety about their eternal welfare became manifest in the countenances of many. Early in the spring, the adult portion of the congregation, who had hitherto, with a few exceptions, remained apparently unaffected, began to feel the power of the same sacred influences, and "the whole town were brought under an uncommon concern about their eternal interests."*

All this time the heavenly gift seemed confined wholly to Newark. In the neighboring congregation of Elizabethtown there was great religious insensibility. Whitefield had visited and preached among them during the autumn, and not a single known conversion followed his ministrations. The excellent pastor of the Church redoubled his efforts, but apparently to no purpose. "Though we had," he writes, "continual accounts from Newark of the growing distress among their people, their young people especially, our congregation remained secure and careless, and could not

* At this juncture, Mr. Dickinson, of Elizabethtown, preached a sermon here, entitled:

"*The Witness of the Spirit.* A SERMON preached at Newark, in NEW JERSEY, May 7th, 1740, wherein is distinctly shown in what way and manner the *Spirit himself beareth witness* to the adoption of the children of God, on occasion of the wonderful progress of converting grace in those parts. By Jonathan Dickinson, M. A., minister of the Gospel at *Elizabethtown*,

in *New Jersey.* Gal. iv: 6. *And because ye are sons, God hath sent His Son into your hearts, crying Abba Father.* Boston, N. E. Printed and sold by S. Kneeland & T. Green, in Queen street over against the prison. 1740."

This sermon, a copy of which is now in possession of the writer of these discourses, is eminently faithful and discriminating, and was doubtless in the truest sense, a Tract for the Times. The text is from Romans, iii: 16.

be awakened out of their sleep." In such a man as Dickinson, whose joy was doubtless unfeigned in view of the success with which God was crowning the efforts of his young brother, for whom he seems to have entertained the warmest affection, such apparent desertion of his own flock could not but have been the source of keen affliction. "You will easily conceive," he says, "that this must be an afflicting and discouraging consideration to me, that when from other places we had the joyful news of so many flying to Christ, I had yet cause to complain that I labored in vain, and spent my strength for nought." But just as the religious feeling in Newark began to show signs of abatement, the Divine Spirit seemed to manifest His power among the people of Elizabethtown. A numerous congregation of the youth of the town being assembled, "I preached to them," says the pastor, "a plain, practical sermon without any special liveliness or vigor, for I was then in a remarkably dead and dull frame;" but so deep and sudden was the impression made, that "the inward distress and concern of the audience discovered itself by their tears, and by an audible sobbing and sighing in all parts of the assembly." About sixty persons gave evidence by their subsequent lives, of a radical change of character during this revival.

Meanwhile the congregation at Newark had not been wholly deserted. Catching the sacred flame, from the fire which had been kindled on a neighboring altar, this Church experienced during the following winter, the winter of 1740-1, a more general and effectual manifestation of divine influence than in the

previous instance. Professors of religion were induced to examine closely the foundation of their hopes, and many of them became convinced that they had hitherto only a name that they lived. Many converts were added to the number of Christ's followers, especially among the elder class, and there seemed to be very few in the whole congregation who were not more or less sensibly affected. "There is good reason to conclude," says an eye-witness, "that there were a greater number now brought home to Christ than in the former gracious visitation."* This is the first among a long series of similar Divine visitations which the wastes of time have preserved to us.

In the month of November, 1740, Whitefield made his first visit to Newark. At his arrival in Newport, Rhode Island, Mr. Burr was in that region, on a visit for the benefit of his health, and probably accompanied him to Boston. It is certain that he was in Boston during the visit of the famous preacher, and heard him preach, both in the churches and on the common, to thronging thousands.† About a month after Mr.

* Gillies's Historical Collections, vol. ii, p. 142 etc.

† Mem. of Col. Burr, p. 18. "In November, 1839, I was on a visit to my friends in New England, and again in March 1740. In the following August I was in a declining state of health, and by the advice of my physicians visited Rhode Island. From thence I proceeded to Boston on the 19th of September. I heard Mr. Whitefield preach in Dr. Colman's church. I am more and more and more pleased with the man. On the 21st heard him preach in the Commons to about ten thousand people. On Monday visited him, and had some conversation to my satisfaction. On

the 23d went to hear him preach in Mr. Webb's church, but the house was crowded before Mr. Whitefield came. The people, especially the women, were put into a fright, under a mistaken notion, that the galleries were falling, which caused them to hurry out in such a violent manner that many were seriously injured, and five killed. The same day Whitefield preached at Mr. Gee's church. In the evening he preached at Dr. Sewall's church. On Saturday I went to hear him in the Commons; there were about eight thousand hearers. He expounded the parable of the Prodigal Son in a very moving manner. Many melted into tears. On the 4th

Burr's return, Whitefield preached to this congregation. His own record of the fact is as follows:* "Rode after sermon" (he had been preaching from a wagon that morning on Staten Island) "to Newark. Preached to a considerable congregation, but with little influence. However at night the Lord manifested forth His glory. In coming down to family-prayer where I lodged, and perceiving many young men around me, my very soul was, as it were, melted down with concern for them. After singing, I gave a word of exhortation. But how did the Word fall like a hammer and like fire! What a weeping was there! One poor creature in particular was ready to sink into the earth." One of the Tennents was at this time in the company, and the remainder of the evening was spent, with Whitefield lying on the bed in great exhaustion, in hearing Mr. Tennent give an account of one of his recent preaching excursions.†

An incident, which probably occurred during this visit to Boston, and is related in a letter from a person in that place to a minister in Glasgow, deserves notice here, as illustrating Mr. Burr's character as a preacher, and his influence in promoting the progress of the great revival. A young lady of great wealth and accomplishments, a favorite in all gay company, but very

of October, being on my return to New Jersey, I arrived at Fairfield, where I remained two days with my friends." Journal of A. Burr.

Philip says, (see Life and Times of Geo. Whitefield, p. 419,) that again, in 1754, "President Burr accompanied him [Whitefield] to New England, and saw at Bos-

ton, morning after morning, three or four thousand people hanging in breathless silence on the lips of the preacher, and weeping silent tears."

* Whitefield's Journal, p. 423. London, 1756.

† Whitefield's Journal. London edition. p. 423.

thoughtless on the subject of religion, was passing by Mr. Prince's meeting-house, on her way to some ceremonious visit, when her attention was arrested by seeing great multitudes flocking into the house; and learning on inquiry, that there was a lecture there that morning, she determined to go in and see what they were doing. Mr. Burr "mounted the desk." Seeing nothing remarkable in his appearance, she regarded him with contempt, "thinking such a person could not say any thing worth such crowding after," and would have left the assembly at once, had not decency restrained her. "But she soon found," says the narrative, "what she never felt before, for the Spirit of God accompanied the word in a most powerful manner," and the result was a complete change in her life and character. She died about four or five years afterwards, in the triumph of faith and hope.*

As a pastor, Mr. Burr was eminently faithful and assiduous. Of winning manners and distinguished skill in finding out and opening the avenues of the heart, he employed his address, learning and activity for the promotion of the moral improvement and spiritual welfare of the souls committed to him. "To examine into the condition of his flock," says an eminent civilian who well knew him,† "to watch against essential er-

* Gillie's Historical Collections, p. 323, 329.

† Governor Livingston. See his Eulogy on the death of Mr. Burr, a copy of which is to be found in the Library of the Mass. Hist. Soc., in Boston, with the following title:

"A Funeral Eulogium on the Reverend

Mr. Aaron Burr, of New Jersey. By William Livingston, Esq.

"——— of comfort no man speak,
Let's talk of graves, and worms, and epitaphs;
Make dust our paper, and with rainy eyes
Write sorrow in the bosom of the earth."

"SHAKESPEARE.

rors, to instruct the ignorant, to revive the disconsolate, to animate the penitent, to reclaim the relapsing, to confirm the irresolute, to humble the arrogant and immoral, were his constant and most delightful employments." "He was none of those 'downy doctors' who soothe their hearers into delusive hopes of divine acceptance, or substitute external morality in the room of vital godliness. On the contrary, he scorned to proclaim the peace of God till the rebel laid down his arms, and returned to his allegiance. He was an ambassador that adhered inviolably to his instructions, and never acceded to a treaty that would not be ratified in the Court of Heaven. He searched the conscience with the terror of the law, before he assuaged its anguish with the balm of Gilead, or presented the sweet emollients of a bleeding Deity. He acted, in short, like one, not intrusted with the lives and fortunes, but the everlasting interests of his fellow-mortals, and therefore made it his business to advance the divine life, and restore the beautiful image of God, disfigured by the apostacy of man."

With such personal and ministerial qualifications, joined with social and literary accomplishments of the highest order, and an example which justified the remark of the distinguished eulogist just referred to,

"Stat sua cuique, Dies, brevis et irreparabile Tempus
Omnibus est vitæ, sed famam extendere factis
Hoc virtutis opus.

"New York, printed. Poston, reprinted by Green & Russel, in Queen street, for J. Winter, in Union street. MDCCLVIII."

The style of this performance is pane-

gyrical, and somewhat inflated; but that the estimate of character is not exaggerated, may be seen by comparing it with the plainer compositions of Caleb Smith, and the writers of the obituary notices. I know of no character concerning which all the testimony more fully agrees in its applause.

that "what he preached in the pulpit he lived out of it," it is no wonder that the devotion of the people to their eloquent pastor was strong and fervent.

At an early period in his ministry, Mr. Burr was solicited to resign the charge of this Church, and remove to another field of service. Several difficulties existing in the First Church in New Haven, Mr. Dickinson, it is said, had advised the people to end their troubles by settling a colleague. Accordingly, in the month of June, 1742, they presented a call to Mr. Burr to become their assistant pastor with the Rev. Mr. Noyes; and in pursuance of this call, a committee was appointed, with President Clap at their head, to go to Newark and lay the call before Mr. Burr, and prosecute it before the Presbytery to which he belonged, with directions likewise, "to treat with the good people of Newark and obtain their consent to Mr. Burr's removal to New Haven." All we know of the result of this application is that it was unsuccessful. Probably the good people of Newark could not be induced, even by the persuasive powers of President Clap, to give their consent to a bereavement of so serious a character. Indeed, such was the strong and mutual attachment between Mr. Burr and his people, as to forbid the thought of such a change, except under the pressure of the most urgent reasons. Through all his ministry there subsisted between him and them the most entire harmony. They regretted, it is said, even his occasional absence from them, "though the pulpit was not meanly supplied by another;" for so high was their appreciation

of his eminent services, "that they scarce could have a tolerable relish for any change of spiritual fare."*

It was in the early part of Mr. Burr's ministry, that David Brainerd, a name illustrious in the annals of piety, received ordination in the house of worship belonging to this Church, as missionary to the Aborigines of our country. Mr. Burr, with Dickinson and others, distressed in view of the neglected condition of the heathen in the very midst of them, were in correspondence with the Society in Scotland for Propagating Christian Knowledge, and had secured from them the promise to support two missionaries to labor in that field. Brainerd was the second person selected and appointed by the Society's correspondents for that work. We find him here on the 19th of March, 1743 in great spiritual distress; but he records in his journal, that "he had some sweetness in conversation with Mr. Burr, and in praying together," and exclaims, in view of the privilege, "O blessed be God for any enlivening and quickening seasons."† Brainerd had been expelled from college, where his standing as a scholar would otherwise have entitled him to the first honors of his class, for what must now be acknowledged to have been only a trifling indiscretion. As commencement approached, the anticipation of the scene was very oppressive to him. His friends made every exertion to have him restored, and Mr. Burr, commissioned by his associates in the Indian mission, made a journey to New Haven for the express purpose. But though

* Funeral sermon by Rev. Caleb Smith. † Edwards' Works, vol. x, p. 69. New York edition.

Brainerd had prepared and offered a most humble confession, lamenting his fault, and seeking forgiveness, the authorities of the College were inflexible, and his degree was denied him, except on the condition of his remaining in college another year, which he could not do without breaking up all his plans of missionary service.

Mr. Brainerd came to Newark on the 29th of May, 1744, and spent about two weeks here, and at Elizabethtown, and in New York. The Presbytery met at Newark, on the 11th of June, and in the afternoon of that day, the young candidate preached his probation sermon, from Acts xxvi: 17, 18. "Delivering thee from the people and the Gentiles," &c. The next day at ten o'clock, having passed through his trials with universal approbation, he was set apart to the work of the ministry, and Mr. Pemberton, of New York, preached the ordination sermon, from Luke xiv: 23. "And the Lord said, Go out into the highways and hedges, and compel them to come in," &c.

These facts deserve notice, both because the precious name of this sainted missionary should be cherished as a sweet odor in every Church whose history is connected with his memory, and because the connection of Brainerd with Burr and his associates had an assignable influence on the subsequent course of affairs in this congregation.*

About the time of Mr. Burr's ordination, some

* I refer particularly to the establishment of the College in Newark; the marriage of Mr. Burr, and his dismissal in the prime of life, and removal to Princeton; the ministry of John Brainerd, &c.

changes took place in the external relations of the Church. The large and flourishing Presbytery of East Jersey was increased still further by the addition of the small Presbytery of Long Island, which had become so reduced, as to be unable to maintain advantageously its separate existence, and received the new designation of the Presbytery of New York. With this body so denominated, the Church continued in connection during seventy-one years.*

At the same meeting of the Synod, namely, in 1738, several Churches previously belonging to the Presbytery of East Jersey were detached from it, and with some others taken from that of Philadelphia, erected into a new body, under the name of the Presbytery of New Brunswick. It was composed chiefly, if not wholly, of men warmly engaged in promoting the great revival already spoken of; and being formed into a separate body, they began to prosecute with great vigor the plans and methods by which that remarkable movement was characterized.† These proceedings had an important influence upon the course of affairs which we must now proceed to consider.

The period of Mr. Burr's ministry was distinguished by an event sadly memorable in the history of the Presbyterian Church, and to which his relations and

* See Minutes of the Synod of Philadelphia, p. 134.

† Whitefield says, under date of Nov. 25, 1739: "It happens very providentially that Mr. Tennent and his brethren are appointed to be a Presbytery by the Synod, so that they intend breeding up gracious youth and sending them out from time to

time into our Lord's vineyard." (Journal, p. 281.) It was even rumored, at one time, that Whitefield had a plan to bring out young preachers from England, and have them ordained by this Presbytery, in order to supplant those pastors of churches whose piety and ministerial zeal he regarded as deficient.

those of the Presbytery to which this Church belonged, were such as to reflect the highest honor on their wisdom and piety. I refer to what has been denominated THE GREAT SCHISM. The revival of religion before referred to, had both given rise to a new system of measures in the Churches which had felt its power, and created an obvious necessity for a more copious supply of ministers than could be readily obtained in the existing state of learning and piety in the country. The consequence was that some serious irregularities disturbed the order of the Church, and some men were introduced into the sacred office, whose proficiency in learning did not correspond with their zeal and fervency. To those who were not in full sympathy with the movement, these evils gave serious offence, and furnished both the occasion and the pretext for opposing in some instances, the work itself. In the year 1737, an act was passed in the Synod restricting itinerant preaching, and prohibiting the members of one Presbytery to preach within the bounds of another without an explicit permission. In the year following, the Synod enacted that no Presbytery should ordain or license any candidate for the ministry, who could not furnish a diploma from some European or New England College, without first subjecting him to an examination with respect to his scholarship, before a commission of the Synod. As these regulations, however proper in themselves, had the effect to counteract the most efficient measures which had been resorted to by the friends of the revival, and were supposed by them to be designed for that purpose, they of course

regarded them with great repugnance. Some modifications were made, but the opponents of the restrictions were not satisfied. The Presbytery of New Brunswick, in which the influence of the Messrs. Tennent was prominent, threw themselves back upon their reserved rights, and the old controversy on Mr. Gillespie's overture, so happily settled in 1722, by the adoption of Mr. Dickinson's articles, was in a measure revived. Alleging conscientious objections to the acts of the Synod, this Presbytery claimed the legal right not to be bound by them, and thereupon actually proceeded to grant licenses to one or more candidates without the required examination. Matters went on in this way—the irritation all the while becoming greater, and the breach between the two parties wider and wider—till the year 1741, when the advocates of the restrictions, weary of opposition, determined on settling the whole affair in a summary manner, by the ejection of their refractory brethren. A long and severe protest was introduced into the Synod, in which the authors of it, declaring themselves “grieved at our very hearts with the dreadful divisions, distractions and convulsions which all of a sudden have seized this infant Church,” of which all they say, their protesting brethren, that is the New Brunswick Presbytery and their associates, were the “direct and proper cause, by their unwearied, unscriptural, anti-presbyterial, uncharitable and abusive practices,” proceed to assert in the most formal and solemn manner, that these brethren have no right to be considered members of that body, on account of “principles and practices which render

all union with them in ecclesiastical matters monstrous and absurd;" and to declare further, that if these brethren shall still be allowed to sit and act, "whatsoever shall be done, voted or transacted by them contrary to our judgment, shall be of no force or obligation to us, being done or acted by a judicatory, consisting in part of members who have no authority to act with us in ecclesiastical matters."* All this while, it must be remembered, the accused party had had no trial, and not one of the charges on the ground of which they were thus declared out of the pale of the Presbyterian Church had been legally proved. On a trial of strength, the adherents to the party thus protesting being found to be in the majority, the minority were compelled to withdraw.

The members of the Presbytery of New York were all absent when these violent proceedings took place. But the next year they made their appearance in the Synod, and, with that noble champion of truth and right, Jonathan Dickinson, at their head, commenced a vigorous effort to heal the melancholy breach. A conference was proposed and ordered, but the question now arose, who should be the judges in the case. The ejected members insisted on excluding all who signed the offensive protest, which would throw the power of deciding mainly into the hands of the New York Presbytery. The protesting brethren would neither allow the ejected members nor the absentees of the last year

* This protest, which is too long to be inserted here, is a singular proof of the extent to which party spirit, influenced by a long series of mutual irritations, may carry even good men. Its language is in the highest degree harsh and vituperative.

to act in the matter, insisting that they themselves were the Synod when they adopted the protest, and had acted as such, and would be called to account, neither by absent members nor by any judicature on earth. One of their number declared his judgment in favor of submitting to a review in the Synod as now met, but whether he intended the ejected members should be admitted to a vote in that review, his recorded opinion does not affirm.

Finding all attempts to secure a reconsideration ineffectual, the New York members now entered their solemn protest against the whole transaction, as illegal, unprecedented, "contrary to the rules of the Gospel, and subversive of our excellent constitution;" declaring, moreover that "the excluded members ought to be owned and esteemed as members of the Synod, until they are excluded by a regular and impartial process against them, according to the methods presented in Sacred Scripture, and practiced by the Churches of the Presbyterian persuasion." This protest they desired should be recorded in the minutes for a perpetual memorial. Nor did they stop with this. Very earnestly did this noble body of men, constituting the flower of the whole Synod, labor for reconciliation. That the party who had been ejected were wrong in many respects, they freely acknowledged. They were by no means disposed to justify their disorderly intrusions into other congregations than their own, their censorious judgments of the spiritual state of men of unimpeached standing in the Church, and especially their refusal to submit to the regulations of the Synod

in respect to the examination of candidates for the ministry.* But they had strong sympathy with them as men zealous for the promotion of living piety; they believed the right was on their side in the matter now immediately in contest; and could not allow them to be censured by the highest judicatory of the Church, much less ejected from its membership, without the process of a legal trial. At a meeting convened in Newark, in the Spring of 1743, they presented a very able and temperate paper, kindly but faithfully expressing their views of what was wrong in both parties, urging a reconciliation, and proposing as a last resort, that another Synod should be created by a mutual agreement; so that all the members having free permission to choose between the two bodies, both parties might be able to labor in their spheres for the common cause, and be at the same time on friendly rela-

* The following extract, furnished me by the kindness of Rev. Richard Webster, from a letter of Mr. Burr to Dr. Bellamy, shows the cautious wisdom with which this class of men were accustomed to watch every evil tendency which they discovered mingling itself with the great religious movement of the age:

"June 28, 1742, Beloved Brother—I have so many things lying on my mind that I know not how to communicate them with pen and ink. I long to have you alone a few hours, that I might unbosom myself freely; but 'tis good to have no will of our own. 'Tis glad tidings of great joy we hear from Southberry. But some things that I have heard from there I don't see through, which in some measure damps my joy. The bearer has given me more satisfaction. Glory be to God, that He carries on His work in any way, I do rejoice, and will rejoice. However, there are some things that persons are apt

to run into at the present day that we ought not to encourage: 1. Their being led by impressions and impulses made on their minds with or without a text of Scripture, and taking their own passions and imaginations for the operations of God's Spirit. 2. Giving heed to visions, trances and revelations. 3. Speaking of divine things with an air of levity, vanity, laughter, &c. 4. Declaring their judgment about others openly and freely in their absence, whether they are converted or not. 5. Making their own feelings a rule to judge others by. 6. For laymen to take upon them to exhort in a public assembly. 7. Separating from their minister under a notion of his being unconverted. . . Things with us are much as when I saw you. I have had a few intervals of nearness to God, but alas! how short. But Oh, how sweet and pleasant. 'Let Him kiss me with the kisses of His mouth, for His love is sweeter than wine.'"

tions. But here again their efforts failed. The ejected brethren would listen to no terms till the illegal protest should be withdrawn. The members of the other party would make none which do not include satisfaction for the past, promises of amendment for the future, and an undoing of all that had been done contrary to their judgment. On these conditions alone would they allow the ejected brethren to take a seat in "our Synod;" and as to the mutual agreement to form a new one, that would be, they judged, to perpetuate schism, and therefore could not be done.

The proposals of the Presbytery of New York being thus unanimously rejected, another paper was presented, signed by four ministers, of whom Mr. Burr was one, in which they declared that while they had no unbrotherly treatment from the Synod to complain of in relation to themselves, they could not consent to sit and act as the Synod of Philadelphia, while the members of the New Brunswick Presbytery and their adherents, who were as truly members of the Synod as themselves, were denied a seat in it.

The next year all the members of the New York Presbytery were absent. Some further efforts were made to bring about an agreement, either to renew the union, or separate on terms deemed equitable by both the parties; but these proving ineffectual, the Presbytery of New York having determined to make common cause with the aggrieved party, united with the two Presbyteries into which the former Presbytery of New Brunswick had now grown, and founded in the month of September, 1745, THE SYNOD OF NEW

YORK.* This Synod held its first meeting at Elizabethtown, and chose for its first Moderator, the Rev. Jonathan Dickinson. Thus was consummated the First Great Schism in the Presbyterian Church.

* Minutes, p. 232. The Presbyteries composing the new Synod were those of New York, New Brunswick and New Castle. Of the Presbytery of New York were present the following ministers: Messrs. Jonathan Dickinson, John Pierson, Ebenezer Pemberton, Simon Horton, Aaron Burr, Azariah Horton, Timothy Jones, Eliab Byram, Robert Sturgeon. The platform on which it established itself is as follows:

"The ministers and elders before mentioned, first considered and agreed upon the following articles, as the plan and foundation of their Synodical union:

"1. They agree that the Westminster Confession of Faith, with the Larger and Shorter Catechisms, be the public confession of their faith, in such manner as was agreed unto by the Synod of Philadelphia in the year 1729, and to be inserted in the latter end of this book. And they declare their approbation of the Directory of the Assembly of Divines at Westminster as the general plan of worship and discipline.

"2. They agree that in matters of discipline, and those things that relate to the peace and good order of our Churches, they shall be determined according to the major vote of ministers and elders, with which vote every member shall actively concur or pacifically acquiesce; but if any member cannot in conscience agree to the determination of the majority, but supposes himself obliged to act contrary thereunto, and the Synod think themselves obliged to insist upon it as essentially necessary to the well-being of our Churches, in that case, such dissenting member promises peaceably to withdraw from the body, without endeavoring to raise any dispute or contention upon the debated point, or any unjust alienation of affection from them.

"3. If any member of their body supposes that he hath any thing to object against any of his brethren with respect to error in doctrine, immorality in life, or negligence in his ministry, he shall not on any account propagate the scandal until the person objected against is dealt with according to the rules of the Gospel and the known method of their discipline.

"4. They agree that all who have a competent degree of ministerial knowledge, are orthodox in their doctrine, regular in their lives, and diligent in their endeavors to promote the important designs of vital godliness, and that will submit to their discipline, shall be cheerfully admitted into their communion.

"And they do also agree that in order to avoid all divisive methods among their ministers and congregations, and to strengthen the discipline of Christ in the Churches in these parts, they will maintain a correspondence with the Synod of Philadelphia, in this their first meeting, by appointing two of their members to meet with the said Synod of Philadelphia, at their next convention, and to concert with them such measures as may best promote the precious interests of Christ's kingdom in these parts.

"And that they may in no respect encourage any factious separating practices or principles, they agree that they will not intermeddle with judically hearing the complaints, or with supplying with ministers and candidates such parties of men as shall separate from any Presbyterian or Congregational Churches that are not within their bounds, unless the matters of controversy be submitted to their jurisdiction or advice by both parties."

At the same meeting they prepared and adopted "a testimony to the work of God's glorious grace, which has been carried on in these parts of the land." Minutes, pp. 232-3.

Two distinct bodies now existed side by side, holding the same doctrine and the same platform of Church government, free to rival each other in their operations on the same field, and having no other connection than that of an occasional more or less friendly correspondence. They were called, and had been from the beginning of their divisions, in the current language of the day, the OLD SIDE and the NEW SIDE. The Old Side were still the Synod of Philadelphia, and the New Side formed the Synod of New York. As such they remained separate till the year 1758, a period of thirteen years.

With the history of this Church, at the period now under review, are connected the organization and the early fortunes of the College of New Jersey.

This institution, like most of our most eminent literary institutions, owes its origin entirely to religious considerations, and grew out of the religious necessities of the times and circumstances to which we have just referred. From the first settlement of the Province, the want of an adequate supply of well qualified ministers had been bitterly felt in this region.* The dependence of the Churches was, chiefly, on the two Colleges of New England, together with such individuals as might emigrate from Europe after completing their education. To meet this deficiency, the venerable William Tennent, senior, established under his own care, at Ne-

* The letters of the early Scotch settlers speak of this deficiency more than once. James Johnstone, of Spotswoode, in his letter to his brother, John Johnstone, druggist in Edinburgh, Dec. 12, 1784, said, "What I most earnestly desire of you, for

the encouragement of the Plantation, is [that] you would be instrumental to send us over some ministers, who, I dare engage, shall ever after be thankful," &c. Model of the Government, Whitehead, p. 299.

shaminy, a classical and theological school, which obtained, from the building in which it was kept, the name of the "Log College."* The supposed inadequacy of the instruction received in that institution, together with the views and feelings which marked its spirit and distinguished the preachers who came forth from it, was undoubtedly one of the causes of the jealousy which ended in the disruption of the Presbyterian Church. As the scenes of the great revival passed along, and the necessity of more numerous and more fervent preachers to meet the wants of the people on the one hand, and the mischiefs of employing men of inadequate qualifications on the other, became more and more apparent, the two parties were continually reproaching each other, the one complaining of deficient piety, and the other of deficient education in their candidates introduced into the Gospel ministry.

To meet the difficulty, some efforts had been made in the Synod before the separation, to establish a literary institution adequate to the wants of the times. An overture to that effect was introduced in the year 1739, and a committee, consisting of Messrs. Pemberton, Dickinson, Cross and Andrews, were appointed, with directions that two of their number should be sent to Europe to prosecute the affair, if possible, and if it should be necessary, that Mr. Pemberton should go to Boston "pursuant to this design." This committee entered

* Log College, by Dr. Archibald Alexander, p. 14. Whitefield, in his journal, p. 280, under date of November, 1739, speaks of this school as follows: "It is a log house, about twenty feet long, and near as many

broad, and to me it seemed to resemble the schools of the old prophets." In a note he adds in 1756: "This is now increased to a large College now erecting in the New Jerseys."

upon their work, and laid out plans for its prosecution, "but the war breaking out," say the minutes, "between England and Spain, the calling of the Synod was omitted, and the whole affair was laid aside for that time." It was resumed subsequently, and an institution founded, but it never rose above the dignity of an academy.

Immediately after the separation, the Synod of New York, who were certainly no less deeply sensible than their brethren of the value of education, finding the school at Neshaminy in a state of decline, began to take measures for the institution of a College within their own boundaries. One of the motives which urged on the design is said to have been the ill treatment which the devoted Brainerd received at Yale, aided perhaps by the dissatisfaction shown by the officers of that institution towards the ministers who now composed the Synod, for having ordained David Brainerd after they had expelled him from their College. Indeed, it is asserted, on the authority of very direct tradition, as a remark of Mr. Burr, that "if it had not been for the treatment received by Mr. Brainerd at Yale College, New Jersey College never would have been erected."*

The germ out of which the College ultimately grew, was planted at Elizabethtown, under the care of the Rev. Jonathan Dickinson. This distinguished divine and scholar—the leader of his party in the old Synod, and the first moderator of the new—having been ac-

* Log College, by Dr. Alexander, p. 127.

customed, as is supposed, for several years, to carry on, in connection with the duties of his ministry, a school for instruction in classical studies, had at this time under his care, a considerable number of young men who were pursuing a regular course of liberal education. Measures were accordingly adopted, as soon as practicable, to obtain a charter, and erect this school into a college. Such a charter was granted, and passed the great seal of the Province of New Jersey, under the administration of John Hamilton, President of His Majesty's Council, and officiating as Governor after the decease of Governor Morris, on the 22d of October, 1746.* The persons to whom it was granted were Jonathan Dickinson, John Pierson, Ebenezer Pember-ton and Aaron Burr, ministers of the Gospel, and some others, probably in part laymen, whose names I have not been able to ascertain; and the name of the institution so incorporated was "The College of New Jersey." The trustees thus empowered and encouraged, lost no time in carrying the worthy purpose into execution. On the 9th of February following, they notified the public of their appointment through the press, declaring their intention to open the College during the Spring, some time in May at latest, and inviting applications for admission from all persons duly qualified by their studies. Before the end of April

* The following extract from the State Records at Trenton, is published by Dr. Green, in the notes to his Discourses, p. 283.

"Mem. of a charter for a college. A charter to incorporate sundry persons to found a college passed the great seal of

this Province of New Jersey tested by John Hamilton, Esq., President of His Majesty's Council, and Commander-in-chief of the Province of New Jersey, the 22d of October, 1746." The charter itself never was recorded.

they published another notification, fixing the time and place of opening, and making known to the public the formal appointment of the Rev. Jonathan Dickinson as President of the intended institution.* There can be no reasonable doubt that the College was actually organized during the last week in May, 1747, at Elizabethtown, and that Mr. Dickinson having accepted the appointment, then and there entered upon the duties of his office. But these fair and hopeful beginnings were destined to a speedy disappointment. President Dickinson officiated in his new station only four months and a-half, when he was seized with a pleuritic disease, and died on the 7th of October, 1747, in the 60th year of his age.† The unanticipated event disconcerted the

* The notification, which is to be found in the "New York Gazette, revived in the weekly Post Boy," under date of February 9th and February 16th, 1746-7, is as follows:

"Whereas, a charter with full and ample privileges, has been granted by His Majesty, under the seal of the Province of New Jersey, bearing date the 22d of October, 1746, for erecting a college within the said Province, to Jonathan Dickinson, John Pierson, Ebenezer Pemberton and Aaron Burr, ministers of the Gospel, and some other gentlemen, as Trustees of the said college, by which charter equal liberties and privileges are secured to every denomination of Christians, any different religions sentiments notwithstanding. The said Trustees have therefore thought proper to inform the public that they design to open the said College the next spring, and notify any person or persons who are qualified by preparatory learning for admission, that some time in May next at latest, they may be there admitted to an academical education."

The following is from the same paper, under date of April 27th, 1747:

"This is to inform the public that the

Trustees of the College of New Jersey have appointed the Rev. Mr. Dickinson President of the said college, which will be opened the fourth week in May next, at Elizabethtown, at which time and place all persons suitably qualified may be admitted to academic education."

This notice is inserted in each successive paper up to the 25th of May, when it ceases to appear.

† The following obituary notice, which I find in the New York Gazette and Weekly Post Boy, under date of Oct. 12th, 1747, illustrates the character of this distinguished man whose name has been so often mentioned in connection with this history, and whose influence was so important and valuable over the course of affairs in this congregation.

"Elizabethtown in New Jersey, Oct. 10.

"On Wednesday morning last, about 4 o'clock, died here of a pleuritic illness, that eminently learned, faithful and pious minister of the Gospel, and President of the College of New Jersey, the Rev. Mr. Jonathan Dickinson, in the 60th year of his age, who had been pastor of the First Presbyterian Church in this town for nearly forty years, and was the glory and joy

plans, caused an abrupt suspension of the infant enterprise, and led subsequently as we shall see hereafter, to a new organization, on a new and independent basis. On the decease of Mr. Dickinson, the pupils, eight in number, were removed to Newark, and placed under the care and instruction of Mr. Burr.* He, like Dickinson, had been in the habit of instructing in the classic languages, and as early as 1746 had under his direction a large Latin school. After receiving Mr. Dickinson's students, he still continued the charge of his own, employing one or more assistants, as he had before been accustomed to do, and the school went on in this undefined shape, probably without the appointment of another president on the part of the trustees of the College, about the space of a year.

of it. In him conspicuously appeared those natural and acquired moral and spiritual endowments which constitute a truly excellent and valuable man, a good scholar, an eminent divine, and a serious devout Christian. He was greatly adorned with the gifts and graces of his Heavenly Master, in the light whereof he appeared as a star of superior brightness and influence in the orb of the Church, which has sustained a great and unspeakable loss in his death. He was of uncommon and very extensive usefulness. He boldly appeared in the defence of the great and important truths of our most holy religion and the Gospel doctrines of the free and sovereign grace of God. He was a zealous promoter of godly practice and godly living, and a bright ornament to his profession. In times and cases of difficulty he was a ready, wise and able counsellor. By his death our infant college is deprived of the benefit and advantage of his superior accomplishments, which afforded a favorable prospect of its future flourishing and prosperity under his inspection. His remains were decently interred here yesterday,

when the Rev. Mr. Pierson, of Woodbridge, preached his funeral sermon, and as he lived desired of all so never any person in these parts died more lamented. Our fathers where are they and the prophets, do they live forever?"

* The number has been heretofore stated at about twenty. Such is the statement of Dr. Green, p. 296. He took his estimate from the fact, that according to the catalogue, nineteen persons took their first degrees within four years from the date of the removal. But it is too much to assume that all the graduates of the first three classes had been under the care of Mr. Dickinson. Nothing is more common than admission to advanced standing, even in well established colleges. Thus in March, 1750, the three classes of 1751, '52, and '53, contained only twenty-five students, yet the number of graduates in those classes amounted to thirty-one. See letter to Joseph Shippen, and compare triennial catalogue. The estimate above given is on the authority of Mr. Burr's obituary, and may I presume, be relied upon.

But the noble design of establishing a College on an adequate and permanent foundation had not been abandoned. The same year in which Mr. Dickinson died, and not far from the same date, that distinguished patron of learning and religion, Jonathan Belcher, assumed the government of the Province.* The infant seminary immediately engaged his attention, and secured his most cordial encouragement. As early as the 31st of May, 1748, we find him in correspondence with President Edwards, from whom he had before that date received a communication respecting it.† Deploring the religious errors which he fears are gaining ground in the New England Colleges, “in destruction of the doctrines of free grace,” and commending the new enterprise, which he denominates an embryo college, as “a noble design, and destined, if God pleases, to prove an extensive blessing,” he says: “I have adopted it as a daughter, and hope it may in time become an *alma mater* to this and the neighboring Provinces.” He was at that time getting advice and assistance in the draught of a “charter,” and, expressing his cordial thanks to the illustrious New England theologian for his kind hints, promises, like Mary, “to keep all these things, and ponder them in his heart,” adding the assurance that so far as God should enable him, he would exert himself in every

* Governor Belcher arrived in New Jersey about the end of the summer of 1747. The New York Gazette and Post Boy, under date of August 31st, contains a notice of “The Speech of His Excellency, Jonathan Belcher, Esq., Captain General and

Governor-in-chief of the Province of New Jersey, to the Council and General Assembly of said Province, on Thursday, the 20th of August, 1747.”

† Life of President Edwards. Works, vol. i, p. 267, ed. New York, 1860.

way to bring the College to maturity. Smith, in his history of New Jersey, speaks of the charter given by Governor Belcher as an enlargement of the old one, but both its history and its terms indicate the contrary. It is in all respect an original document, containing other privileges, and conferred upon a new selection of trustees. No former charter was recognized in it, and the probability is, that although the former charter had been accepted and acted upon for a time, and though the Trustees in announcing that fact to the public, were free to denominate it "a charter with full and ample privileges," yet the hopes raised by the accession of Governor Belcher to the chair of office, a friend of the Presbyterians beyond all who had preceded him in that station, had induced them on the decease of President Dickinson, to let the old charter fall into disuse, in order to try what might be accomplished by a new beginning. The procedure, whatever may have been its character and motives, did not give universal satisfaction. It is well known that the change of men to whom the power of directing the College was intrusted—some who had been named in the old charter or elected under it, being left out, and others, among whom were the governors of the Province for the time being *ex-officio*, introduced, was such as to give great offence to some of the earliest promoters of the enterprise, and one of them at least, Gilbert Tennant, was for a considerable time resolved to have nothing to do with the undertaking.*

The charter which Governor Belcher prepared, and

* Edwards' Works vol. i, p. 275.

under which the College was at length re-organized, and now flourishes, was granted in the month of September, 1748. A small majority of the trustees named in it, convened at New Brunswick, on the 13th of October, and, having accepted the charter, and chosen a clerk, the president of the board being absent, adopted an address of thanks to Governor Belcher, which had been drawn up by Mr. Burr, and adjourned to meet at Newark during the following month.

The organization of the College thus incorporated, took place at Newark, in the house of worship belonging to this congregation, on Wednesday, the 9th day of November, 1748, of which a full account I understand is preserved in the College records.* The Governor, who was *ex-officio* president of the board of trustees, and several other members not present at the preliminary meeting, having been qualified, the clerk certified that he had duly notified every member of the corporation, "and then took the oath of office as the charter requires." Thereupon the Rev. Aaron Burr was unanimously chosen President of the College, and the vote of the trustees being made known to him, says the record, "he was pleased modestly to accept the same," and took the oath of office required by the charter. A class of seven young men, namely, Enos Ayres, Benjamin Chestnut, Hugo Henry, Israel Reed, Richard Stockton, and Daniel Thane, all but one of whom afterwards became ministers of the Gospel and he one of New Jersey's most distinguished jurists, having already completed their studies and

* Discourses of Dr. Green, note, p. 301.

been examined and approved as qualified to receive their first degree, it was voted, that "the Commencement for graduating the candidates go on this day."

To the people of this congregation, that day must have been one of intense interest, and those who can remember how important an event was even an ordinary Commencement in the quiet villages of former days, may imagine the profound excitement which must have prevailed here, when the hopes cherished for years by the best men being at length realized, the people saw a well chartered college spring into being in the midst of them, and their own beloved and almost idolized pastor placed at the head of it, and presiding with princely grace and dignity over the distribution of its first honors.

The exercises of the occasion commenced in the forenoon, with prayer by the President, and publicly reading the charter in the meeting-house. In the afternoon, the President delivered a "handsome and elegant Latin oration," and the students having performed their parts in the "customary scholastic disputations," received the degree of Bachelor of Arts. His Excellency "was pleased to accept of a degree of Master of Arts," and then after a salutatory oration pronounced by Mr. Thane, the whole was concluded with prayer by the President. The evening was spent by the trustees in adopting a code of laws for the College, and making arrangements for its future stability and advancement.

Thus was the College of New Jersey, after long exertions and hopes deferred, at length brought to a full

and permanent organization. Hitherto it had existed rather in purpose than in realization—in noble efforts frustrated at the very moment of attainment, and requiring to be attempted anew. Here, however, it had reached a point from which there was to be no receding; and its progress has been from that time continually onward. The illustrious Dickinson, who stood foremost in the incipient measures which resulted in its establishment, and for a few months presided over it in its incipient or tentative stage, deserves the highest place on its escutcheon, as its projector and father. But considered as a permanent institution, established upon a legal basis, the organization to which I have referred was doubtless its true beginning; and of this institution, so established, Aaron Burr must be allowed to have been the first President.*

* The writer is by no means disposed to detract in the least degree from the credit due to the distinguished man whose name, with an affectionate reverence which cannot forego the honor of such a name, is placed in the College catalogue as the first in the series of its Presidents. It was placed there, as he understands, on the authority of tradition only. Dr. Green says of that period of the College history: "Who were the trustees named in that charter, or appointed under it, when or where they met, or at what time and in what manner Mr. Dickinson was appointed, cannot now be known, and it is useless to conjecture." The pamphlet entitled "History of the College of New Jersey, by a Graduate," takes the same ground, and makes the same representation. But the extracts given above, from the New York Post Boy, supply in a good measure the deficient evidence, and enable us to affirm that Mr. Dickinson was appointed some time between the 16th of February and the 27th of April, 1747, and entered

upon the duties of his office during the last week in May of that year. The writer hopes he may have contributed something to fix that honored name in its place by a more satisfactory tenure.

Still, however, it is due to another name not a whit the less worthy of honor, that the relation of each to an institution of which our country is justly proud, should be accurately stated. The representation given above is the only one which will harmonize the somewhat discordant testimonies which have been given respecting the origin of the College.

It is worthy of remark, that the Rev. Caleb Smith, the son-in-law of Mr. Dickinson, his pupil in divinity, and assistant in the instruction of that very classical school out of the College grew, is perfectly silent in regard to the fact of his Presidency, both in his sermon at the funeral of Mr. Burr, and his preface to Mr. Burr's sermon on the death of Gov. Belcher, which led him to speak of the history of the institution. Mr. Burr himself is equally si-

The College remained in Newark after its organization about eight years, during the first seven of which Mr. Burr officiated as its President, in connection with his duties as pastor of this Church. During the first three years of his Presidency he had no salary except what he received, as before, from the congregation of which he was pastor. But though the embarrassments of his situation were discouraging, no buildings having as yet been erected for the accommodation of the College,* the students being dispersed in private families, the public academical exercises generally performed in the County Court House,† and the circumstances in many respects exceedingly unfavorable to the moral habits and literary improvement of the young men;

lent in the sermon just referred to. The tombstone of Mr. Dickinson, where a great man is apt to bear all his honors, simply speaks of him as the pastor of the Presbyterian Church in Elizabethtown. All the contemporary notices which speak of him as President, are of the most ephemeral and casual sort. On the other hand, Gov. Belcher is repeatedly applauded, in the most formal and official manner, as the founder of the College; and yet Governor Belcher could have had no connection with it during Mr. Dickinson's life, as he came into the Province only a few weeks previous to his decease. President Finley, in his history of the College, published by order of the Trustees, in 1764, to which, says Dr. Green, quoting the words from Johnson, "regard is to be paid as to the narrative of one who writes what he knows, and what is known likewise to multitudes besides," speaks expressly of Mr. President Burr as the first who officiated in that station, and the town of Newark as the place at which the College was first opened. (See Notes to Dr. Green's Discourses, pp. 303, 304.) These statements and representations seem to me to require something like the

interpretation which I have given above, viz: that the College over which Mr. Dickinson presided, and which is connected with the present by no continuity of records, officers or legal authority, was not regarded by contemporaries as having attained, strictly speaking, a permanent organization; and that which was subsequently organized in Newark, under Governor Belcher's auspices, though it admitted to its honors the pupils who had before prepared themselves for their degree, was looked upon as, strictly speaking, a new beginning. This view seems to be expressed very explicitly by Governor Livingston, in his Eulogy on Mr. Burr, where he says: "To his unparalleled assiduity, next to the Divine blessing, is doubtless to be ascribed the present flourishing condition of the College of New Jersey, which, from a mere private undertaking, is become the joy of its friends, and the admiration and envy of its enemies."

* "Nullum habens adhuc domicilium." See Burr's Oration on the death of Dr. Doddridge, Sept. 1752.

† History by President Finley. See Notes to Dr. Green's Discourses, p. 304.

yet the indomitable energy, vigilance and perseverance of the excellent President overcame all obstacles, and the College flourished, during that period, beyond the most sanguine expectations of its warmest friends.* Funds for its maintenance were at first entirely wanting, and not easily to be obtained. The General Assembly of the Province, from which its charter was obtained, took no interest in its welfare, and the appeal of the trustees for "countenance and assistance for its support," met from them no favorable response. But from what is recorded respecting Mr. Burr's character and circumstances, it may be presumed that he contributed freely from his own pecuniary means to promote its interests; and we know that, by the weight of his influence and his personal efforts, he was able to accomplish much, in securing for it the patronage of the liberal here and in other parts of the world. It was through his agency that subscriptions were obtained in Boston, among which was the sum of £100 from Col. Alvord, justly denominated by a student at the time, "one of the greatest benefactors the College is blessed with." His intense interest in the object is pleasantly illustrated by what the same student says of the effect produced upon him by hearing that the College had won £200 in a lottery, that "it hath given the President (who hath been sick these four or

* The testimony of Governor Livingston on this point has already been quoted, p. 186, note. That of Rev. Caleb Smith, in his funeral sermon, is equally explicit. "He must be allowed," he says, "under God to have had a principal hand in bringing it [the College] into existence, then fixing it

upon a solid basis, and at length rearing it up to that respectable condition and flourishing state in which we have the satisfaction to see it now. Forgive me the word flourishing, since his auspicious influence is no more."

five days,) such a pleasure, that his spirits are greatly refreshed, which were before very low.”*

Nor was it only in the pecuniary interest of the institution that the influence of the President was distinguished. Inclined to literary pursuits from his childhood, and having already attained to no mean eminence, he applied himself at once on entering upon his new station, with new closeness to the branches of study to be taught in it; and, having “a singular turn for instruction,” his success in this department was eminent.† At this period he had never more than two tutors, and sometimes only one, to assist him. Besides the government of the College, in which he excelled, exercising generally a mild discipline, but resorting to severity with much decision whenever occasion required it;‡ and the pains he took to cultivate the hearts of his pupils, that he might send them out good Christians, as well as good scholars, in which he is said to have had great success;§ we find him teaching personally the higher branches of mathematics, and giving lessons in

* Letter of Joseph Shippen to his father in Philadelphia, dated Newark, 18th June, 1750.

† Funeral Sermon by Rev. Caleb Smith. “With what dignity and reputation,” says Governor Livingston, “did he sustain the office of President! Sensible how important to the public, and through the whole thread of our existence, is the early culture of the human mind, he considered himself, with the painter of old, as *designing for eternity*. He had the most engaging method of instruction. Not inferior to the extent of his capacity was his facility in communicating. No man had a happier talent of expressing his sentiments, or calling latent truth from her dark and profound recesses.” Eulogium,

pp. 16, 17. “Instead of turning every branch of learning into inexplicable mystery, the common pride of pedagogues, he set the most intricate points in the clearest light,” &c.

‡ On this point Governor Livingston speaks as follows: “With the same ease he secured the obedience and love of his pupils. He had the art of leading the will under invisible chains, and making reason no less prevalent than authority. Who, like him, could punish an offence, not only without the resentment, but with the approbation of the delinquent?” &c.—pp. 13, 19.

§ Smith’s funeral sermon, Livingston’s Eulogy, and the obituary notices of Mr. Burr speak the same language.

the calculation of eclipses. About the year 1751, the use of a philosophical apparatus was secured, containing an orrery, electrical machine, &c., and a course of experimental lectures given by a person employed for that purpose.* Not far from this time, Mr. Burr prepared a grammar of the Latin language, which was published in New York in the Spring of 1752, and under the title "Newark Grammar," was the standard for a long time in the College.† He is said to have been a very fine Latin scholar; and as a specimen of his composition in that language, there still exists in manuscript, an oration, delivered by him in Newark, before the Board of Trustees, on the death of that distinguished Divine and scholar, Philip Doddridge, D. D., whom he takes occasion to applaud as one who, when the College was struggling with difficulties in its infant state, adorned it with his friendship, and cherished and advanced it with his patronage and beneficence.‡

The number of students, during this period, increased with great rapidity. About ninety took their first degree while the College remained in Newark; not a few of whom became eminent afterwards, both in the pul-

* Letters of Joseph Shippen.

† Joseph Shippen, a student, writes under date of April 25, 1752, to his father: "I send you, per Mrs. Harris, the President's new Grammar, as you desired, which is advertised in the last New York paper, so that I suppose that gentleman to whom you intended accidentally to have shown it without the preface, &c., with a view to know his judgment of it, will hear of its being published before you can have an opportunity of letting him see it."

‡ "Certe inter tot lugentes hand ultimum locum sibi vindicat Collegium Neo Cæsariense. Jam enim nascenti, multis incommodis colluctanti, rebus angustis oppresso, benignissime respexit, amicitia condecoravit, patrociniis et beneficentia fovit et auxit." Towards the close of this oration, he takes occasion to speak in terms of gratitude of John Alford and James Allen, "cum multis aliis Bostoniensibus," who had favored the College with their bounty.

pit and in civil life; and honorary degrees were conferred on several very eminent names. Among the rest, Samuel Davies, the renowned pulpit orator, from whom Patrick Henry is said to have caught some of the fire of his eloquence, and who subsequently became the President of the College, here received the honorary degree of Master of Arts; on which occasion "he delivered a Thesis *Personales Distinctiones in Trinitate sunt æternæ*, and vindicated it in a public dispute against three opponents."*

The presence of the College in Newark, made the place, during this period, a kind of ecclesiastical metropolis for the branch of the Church with which this congregation was connected. The meetings of the Synod were generally held here, and the time appointed for them to begin was "the day after Commencement." Here, in the year 1752, Jonathan Edwards, the future President of the College, and its warm friend and counsellor from the beginning, who had then recently become the father-in-law of President Burr, took his seat in the Synod as a corresponding member, and preached, as the opening sermon, his famous discourse from James ii: 19, afterwards published at the request of the Synod, under the title of "True

* See Davies' Journal, in Foote's Sketches of Virginia. The celebrated George Whitfield received a similar honor in 1754. Philip (Life and Times of George Whitfield, p. 186,) thus refers to it: "At New Brunswick (*i. e.* in his first visit,) he found, if not a warmer, a more influential friend in Aaron Burr, afterwards President of New Jersey College: one of the master spirits of his age and country. Whitfield

owed much to his friendship besides the degree of A. M. in 1754." Again, (p. 419) speaking of a visit of Whitfield to Governor Belcher, he says: "It was now the New Jersey *commencement*, and the President and Trustees of the College presented Whitfield with the degree of M. A. He was pleased with this mark of their respect from the Senate, but much more with the synod of ministers," &c.

grace distinguished from the experience of devils.”* Here the Synod of New York, animated by what their eyes saw in the proficiency of the students, and well aware that the school of the prophets was among the choicest institutions of their Church, devised and put in operation measures to secure for it, not the sympathy alone, but the pecuniary aid, of all their congregations; and to engage the liberality of men of foreign lands in promoting the truly Christian design.†

During the first fifteen years of his ministry, Mr. Burr remained unmarried. On the 29th of June, 1752, he was united in marriage with Miss Esther Edwards, the third daughter of Rev. Jonathan Edwards, she being at that time only 19 years of age. Mrs. Burr was a lady of very distinguished character and accomplishments. She “exceeded most of her sex in the beauty of her person, as well as in her behaviour and conversation. She discovered an unaffected natural freedom towards persons of all ranks with whom she

* Minutes of the Synod of New York, p. 246. Works of President Edwards, vol. x, p. 232.

† In the minutes of the meeting in 1752, already referred to, we find the following: “A motion being made to the Synod by the Trustees of the College of New Jersey, to obtain a public collection from all the congregations belonging to the Synod; and the Synod having taken the matter into consideration, they do unanimously approve the motion, and earnestly recommend it to all the Presbyteries to see that every one of their members do endeavor to collect money in their respective congregations for that purpose, and also in vacancies where they have opportunity to do so; and the Synod order that all other public collections, before appointed by

them to be annually observed, be suspended on that account.” To this order the Presbyteries promptly responded. Mr. Burr was requested by the Trustees to take a voyage to Europe in 1752, for the purpose of soliciting benefactions in Great Britain and Ireland. But his domestic and other duties preventing his acceptance of the appointment, Gilbert Tennent and Samuel Davies were sent on the embassy by authority of the Synod, and their efforts met with signal success. “The Institution,” says President Finley, “was honored beyond the most sanguine expectations, with the approbation and liberality of several political and ecclesiastical bodies, and of many private persons of the nobility and gentry among the laity and clergy of the various denominations.”

conversed. Her genius was more than common. She had a lively imagination, a quick and penetrating discernment, and a good judgment. She possessed an uncommon degree of wit and vivacity, which yet was consistent with pleasantness and good nature; and she knew how to be facetious and sportive, without trespassing on the bounds of decorum or of strict and serious religion. In short, she seemed formed to please, especially to please one of Mr. Burr's taste and character, in whom he was exceedingly happy. But what crowned all her excellences, and was her chief glory, was religion. She appeared to be the subject of divine impressions when seven or eight years old, and she made a public profession of religion when about fifteen." "Her religion did not cast a gloom over her mind, but made her cheerful and happy, and rendered the thought of death transporting."* The strength and beauty of her mind, her tenderness and warmth of affection; above all, the power and grandeur of her piety, are remarkably exemplified in the letters which she wrote to her parents and other friends, when adversity had at length rolled all its billows over her, and little remained this side of the tomb, on which to fix a hope. They are published in the memoir of her honored father,† and are among the sweetest morsels in that eminently instructive book.

It has been mentioned as a mark of eccentricity in Mr. Burr,‡ but should probably be set to the account

* Edwards' Life. Works, vol. i, p. 581.

‡ In the Life of Col. Burr, by Matthew

† Edwards' Life. Works, vol. i, pp. 565-573.

L. Davis, I find the following remark: "President Burr was alike celebrated for

of his very many and very urgent engagements, that, after the preliminaries of the marriage had been settled, the bride was sent for with her mother to come to Newark, and the wedding took place here amidst the scenes of her future usefulness.”*

During the ministry of Mr. Burr, we find very little in the Town Records which relates to the affairs of

his eloquence and piety, but withal he possessed no inconsiderable degree of eccentricity.” On what this remark is founded, besides the marriage which the writer proceeds to mention and describe, I do not know. It is contrary to all the contemporary testimony which I have seen. Indeed, it is affirmed by tradition, as a remark of one who knew them both, “that Mr. B. possessed all the personal accomplishments of his son, without his vices.”

* The proceeding is very pleasantly described in a letter from one of his pupils—which, though somewhat humorous, I venture to transcribe in this connexion :

NEWARK, 6th July, 1752.

DEAR AND HONORED SIR—The best piece of news I have now to furnish you with, is the marriage of our President, as this must come very unexpected to you. I shall give you an account of his proceedings, as brief as they were themselves. In the latter end of May, he took a journey into New England, and during his absence he made a visit of but three days to the Rev. Mr. Edwards' daughter, at Stockbridge; in which short time, though he had no acquaintance with, nor indeed ever seen the lady these six years, I suppose he accomplished his whole design; for it was not above a fortnight after his return here, before he sent a young fellow, who came out of College last fall, into New England, to conduct her and her mother down here.

They came to town on Saturday evening, the 27th ult., and on the Monday evening following, the nuptial ceremonies were celebrated between Mr. Burr and the

young lady. As I have yet no manner of acquaintance with her, I can not describe to you her qualifications and properties; however, they say she is a very valuable lady. I think her a person of great beauty, though I must say that in my opinion she is rather too young (being only twenty-one years of age,) for the President. This account you'll doubtless communicate to mammy, as I know she has Mr. Burr's happiness much at heart. I conclude with my love and duty to her, love to ———, &c., &c., and am with due esteem,

Your very dutiful

and affectionate son,

J. SHIPPEN, Jr.

N. B.—Mr. Burr was in his thirty-seventh year.

In a subsequent letter, addressed to his mother, and dated Newark, 1st August, 1752, this same young gentleman, having at length formed his opinion on the important question, expresses himself as follows:

“I can't omit acquainting you that our President enjoys all the happiness the married state can afford. I am sure, when he was in the condition of celibacy, the pleasure of his life bore no comparison to that he now possesses. From the little acquaintance I have with his lady, I think her a woman of very good sense, of a genteel and virtuous education, amiable in her person, of great affability and agreeableness in conversation, and a very excellent economist. These qualifications may help you to frame some idea of the person who lives in the sincerest mutual affections with Mr. Burr.”

this congregation. The process of separation, between civil and parochial affairs, had been going on gradually for many years. Though the salary of the present minister had been voted in a town meeting; and the town, as such, were obligated nominally for its payment, yet, as a matter of fact, it was paid, like that of several of his predecessors, by those only who became specially obligated. A distinct set of assessors and collectors were always appointed for this rate; and the appointment, during all this period, was made at a distinct meeting, called especially, it is to be presumed, for that purpose. Meanwhile, three new congregations had been formed within the town limits. That at the Mountain had long sustained a minister of its own; and the Episcopal Church, already incorporated, had been gradually gaining strength, till it had now completed a house of worship, and had a missionary constantly employed in its service. In these circumstances, it was thought desirable to complete the separation between civil and ecclesiastical affairs, by securing for this congregation a distinct corporate existence. Accordingly, on the 7th of June, in the year 1753, during the administration and under the favor of Governor Belcher, to whose kind regards the Presbyterians in this region were much indebted, a charter was obtained for that purpose. It is headed, "George the Second, by the Grace of God, of Great Britain, France and Ireland, King, Defender of the Faith;" and, premising that "the advancement of true religion and virtue is absolutely necessary for the promotion of the peace, order and prosperity of the State," and that "it is the

duty of all Christian Princes and Governments, by the law of God, to do all they can for the encouragement thereof ;” with allusions to “the known loyalty of the petitioners, and of the Presbyterians in general to us—their firm affection to our person and Government, and the Protestant succession in our Royal House ;” and, taking care of course to assert, distinctly and repeatedly, that it is all “of our especial grace, certain knowledge, and mere motion,” proceeds to constitute a body of seven named individuals into “one body politic and corporate, in deed, fact and name, by the name of the Trustees of the First Presbyterian Church in Newark.” The names of the original Trustees were Christopher Wood, John Crane, Nathaniel Camp, Joseph Camp, Jonathan Sergeant, Joseph Riggs and Israel Crane. The Minister or Ministers, Elders and Deacons of the Church for the time being, or the majority of them, are empowered to displace any Trustee, and to fill all vacancies that may from time to time occur, by electing to that office suitable persons out of the congregation. This charter modified, as we shall see presently, in its practical operation, is the same under which the congregation holds its corporate existence and privileges to the present day.

The peculiar position of the Presbyterian Church during this period has already been noticed. As Mr. Burr was a young man when the measures which led to the division took place, he seems to have taken no prominent part in them. The first significant notice of him in the records of the Synod, is his being selected, in the year 1743, as the messenger to bear

the last overtures of restoration to the ejected brethren.* Immediately on the consummation of the separation, and the organization of the new Synod, the brethren of the "new side" began to address themselves with great vigor to their appropriate work. Without wasting their strength in fruitless recriminations, they took measures to make their own influence as strong and effective as possible for their Master's service. We have already noticed the establishment of the College of New Jersey as one of the early fruits of these noble efforts. Their missionary operations, both in the new settlements and among the aborigines, were prosecuted with untiring vigor. And though their brethren of the "old side," anxious to free themselves from all suspicion of participation in their aggressive movements, assured the Governor of Virginia, who complained of their missionaries, for "reviling our excellent liturgy," and "railing against our religious establishment," that "these persons never belonged to *our* body, but are missionaries sent out by some who by reason of their divisive and uncharitable doctrines and practices, were, in May, 1741, excluded from our Synod;" and taking the advantage of prejudices known to exist against them in some parts of New England, adroitly intimated to President Clap, of Yale College, that the brethren of the New York Presbytery had been influenced by their party preferences, "to join in encouraging some of your disorderly scholars,† which we are far from vindicating;" yet by a steady adher-

* Minutes, p. 166.

to here. See Minutes of the Synod of

† David Brainerd is probably referred Philadelphia, p. 157.

ence to their settled policy of minding their Master's work, by extending the bounds of His kingdom, and winning souls to Him, the new Synod secured the sympathy and warm co-operation, not only of such men as Jonathan Edwards in New England, and Dr. Doddridge in the Old Country, but also of the General Assembly and other Presbyterian bodies in Scotland and Ireland. Towards their brethren of the "old side," all their intercourse was confined to overtures of conciliation and re-union; and while they steadfastly adhered to their determination to consent to no terms which did not distinctly disavow or rescind the unrighteous *protest*, as they regarded it, by which a portion of their number were excluded from that body, they did not cease, from the first moment to the last, notwithstanding some very irritating rebuffs, to hold out the olive branch of peace.

The result was, that during the period of the separation, the prosperity of the Synod of New York far exceeded that of its elder sister of Philadelphia. While the latter remained nearly stationary, the former rapidly extended itself; so that in 1753 they could speak of a great number of congregations which had put themselves under their care in New York, New Jersey, Pennsylvania, Maryland, Virginia and North Carolina, besides large settlements both in North and South Carolina, where numerous congregations were in process of formation under their auspices.* Nor was the effort for re-union, hopeless as it seemed for a long period,

* Minutes of the Synod of New York, p. 255, note.

ultimately frustrated. Times changed, and some of the men changed; and party spirit being allayed, measures began to be seen on both sides in their true light; the offensive protest was disowned by the party that had acted upon it, and the two Synods came together under the most favorable prospects in the year 1758, seventeen years after the ejection of the New Brunswick Presbytery and thirteen years after the formation of the Synod of New York.

The history of the procedure of this Synod and its results is a worthy example, for all time of the spirit and action to be maintained in seasons of division between brethren, especially for those who deem themselves the aggrieved party. The history of the Presbyterian Church scarcely furnishes a brighter specimen of Christian zeal, evangelical fervor, practical wisdom, mild and charitable firmness, and ecclesiastical prosperity than is presented by this same New Side Church, during the thirteen years of its separate organization.

In the measures proposed by this body, Mr. Burr exercised a prominent influence. After the death of Mr. Dickinson, which occurred in the earliest part of this period, he might perhaps be regarded as its leader; if leaders could be spoken of in a body, whose general average of ability and influence was so high. It may be regarded as an indication of his position and of the relative importance of his congregation, owing chiefly however to the presence of the college here, that, during the period of seven years, from September, 1750, to 1757, the annual meeting of the Synod convened in Newark five times; and at one of the two

remaining meetings of that body, Mr. Burr presided over it as its moderator. In efforts for the reunion of the Church, he was particularly active, though he died just before its actual accomplishment.

During the ministry of Mr. Burr, the secular prosperity of the town of Newark was beyond all former precedent. Every branch of industry, trade, manufactures, and agriculture, received a new impulse. The population increased in numbers, and advanced in wealth and respectability.* The presence of a flourishing Latin school and of a college, increasing yearly in importance, and sending forth graduates to the number of fifteen or twenty in a year, must have made it a literary centre for the whole region, and given a powerful spring to intellectual cultivation. Few men could have carried on the work of the ministry in such circumstances, amidst so many cares, without serious detriment to the spiritual interests of the congregation. But Mr. Burr was a man of uncommon powers and uncommon devotion and activity; and though it can hardly be supposed that during the latter period of his ministry, the spiritual improvement of the people advanced proportionably to their external prosperity, we hear no complaints of any neglect of their souls' interests on his part; and their attachment to him remained to the last unabated.

But the very causes to which they owed their elevation, were, all this while, preparing for them a bitter disappointment. The College seems never to

* Manuscript History by Dr. Macwhorter.

have been regarded as located permanently in Newark. As early as the year 1751, a proposition was entertained for its removal to Princeton. Then, shortly after, overtures were made from the people of New Brunswick to have it established there. But various obstacles and delays interposed, till at length, Princeton having been fixed upon as the place of permanent location, buildings were erected, and the institution was removed in the autumn of 1756.* A year earlier, Mr. Burr had resigned his pastoral charge, finding its duties incompatible with the increasing cares of his office as President. It was a severe stroke to the people. The opposition was earnest, and the disputes bitter. It was alleged on the one side, that the relation between pastor and people was as inviolable as the marriage covenant, and on the other, that the greatest usefulness to the cause of Christ generally, must always determine whether or not it should be continued. But the result was, that the candid and judicious part of the congregation becoming satisfied that the proposed measure was right, however afflictive to them, gave their consent.† And thus ended a ministry which, for spiritual and temporal results combined, has certainly no superior in the whole history of this favored congregation. The entire period of Mr. Burr's residence in Newark, including his candidacy, was twenty years, during eighteen of which he was the regularly installed pastor of the Church.

Mr. Burr was small in stature, and of a delicate

* Dr. Green's Discourses, note, p. 307. † Century Sermon by Dr. Macwhorter, p. 2.

frame, but was capable of great effort. "To encounter fatigue," says Governor Livingston, "he had a heart of steel, and for the dispatch of business the most amazing talents." "As long as an enterprise appeared not absolutely impossible, he knew no discouragement; but in proportion to its difficulty, augmented his diligence, and by an insuperable fortitude, frequently accomplished what his friends and acquaintances deemed utterly impossible."*

In his private intercourse, he was modest, easy, courteous and obliging. Affable in conversation, candid in his friendship towards good men of all classes and denominations—"a perfect master of the art of pleasing in company"†—his presence threw a charm over every social circle. Perfectly free from all pedantry, his learning would scarcely be suspected unless a special occasion called it forth, and when it did, "every one was astonished how a person so immersed in books had acquired so large a share of ease in converse and freedom of behavior." "In him everything was agreeable, because every thing was natural, and he had the secret to be intimately familiar without degrading the dignity of his high function. At proper times he would indulge moderately in humor, and render himself innocently facetious, though he seldom aimed at wit, and there was a mild dignity in all his deportment." "As he had not studied the philosophers without sacrificing to the graces, so neither in

* Funeral Eulogium, p. 8. The Rev. Caleb Smith bears the same testimony. "He had a genius wonderfully adapted to the busy scenes of life, and could with skill and amazing dispatch manage a variety of affairs." See Funeral Sermon.

† Rev. Caleb Smith's Funeral Sermon.

the sallies of humor did he ever forget the character of a divine." "His open, benevolent, and undissembling heart inspired all around him with innocent cheerfulness, and made every one who knew him court his engaging society."*

With his brethren in the ministry he was a special favorite, occupying the highest place in their respect and affection. He took a peculiar interest in young candidates for the sacred office, and so high was the general estimation of his judgment in this particular, that vacant churches were accustomed to apply to him from a great distance to direct them in the selection of their pastors. His acquaintances were numerous, and his correspondence extensive, both in this country and in Europe. Firm and steady to his principles, he was yet eminently free from exclusiveness and bigotry. "He prized religion as an inestimable jewel, whose real value was neither enhanced nor diminished by the casket in which it was deposited. Hence he loved and revered the sincere and exemplary of every communion, and particularly cultivated a strict correspondence with several of the greatest ornaments of the church established in England, who in their turn treated him with the highest affection and respect."†

Temperate even to abstemiousness, he was a lover of hospitality; and possessing ampler means than most of his brethren, he distinguished himself as a bountiful giver.

Both his eulogists agree in representing him as a

* Livingston's Eulogium, p. 7. Rev. Caleb Smith's Funeral Sermon.

† Livingston's Eulogium, p. 10. See also Funeral Sermon by Rev. C. Smith.

judicious and warm hearted patriot. "Amidst all the cares of his academical functions," says Governor Livingston, "he thought, and studied, and toiled, and planned for the common weal. He had a high sense of English liberty, and detested despotic power as the bane of human happiness. With him the heresy of Arius was not more fatal to the purity of the Gospel than the positions of Filmar to the dignity of man or the repose of States. Of our excellent constitution he entertained the justest idea, and gloried in the privileges of a Briton as much as he lamented their prostitution and abuse. If any thing ever ruffled the serenity of his mind besides the prevalence of vice, it was the adverse fortunes and disastrous situation of his country." Mr. Smith observes that "he had much of that patriotic spirit which is ornamental even to a Christian minister," but that from prudential motives he "very cautiously intermeddled in any matters of a political nature." He speaks of him as a great friend of liberty, civil and religious.

As a correspondent of the Society in Scotland for propagating Christian knowledge, he used his influence with great assiduity for the instruction of the heathen aborigenes, "and thought no labor, no difficulty too great in the prosecution of so important an enterprise."

Notwithstanding his great fondness for classical studies, and the various miscellaneous avocations into which his relations to the College necessarily led him, Mr. Burr attained to no inconsiderable eminence as a theologian. "His human literature," says his distinguished eulogist, "like an obsequious handmaid, was

ever ready to set off and embellish his mistress, divinity." "He was greatly a master," says another, "of systematical, casuistical and practical divinity, and he understood polemical, but cared not much to wield the sword of religious controversy."* The Bible he read by turns, both as a critic and for purposes of devotion.

"In the pulpit he verily shone out as a star of the first magnitude." "He was fluent, copious, sublime and persuasive." "His language was intelligible to the meanest capacity, and above the censure of the greatest genius. His invention was not so properly fruitful as inexhaustible, and his eloquence equal to his ideas."† When his leisure would allow, he generally wrote out

* The writer has now in his possession, a specimen of his manner and ability in controversial divinity, viz., a pamphlet of sixty closely printed pages, entitled, "The Supreme Deity of our Lord Jesus Christ, maintained in a letter to the dedicator of Mr. Emlyn's 'Inquiry into the Scripture account of Jesus Christ,' inscribed to the Reverend Clergy of all denominations in New England; wherein Mr. Emlyn's objections are fairly answered, and shewn to have no validity. By the late Reverend Aaron Burr, President of the College of New Jersey.

"JOHN i: 1. In the beginning was the word—and the word was God.

"JOHN xx: 28. And Thomas said unto Him, My Lord and my God.

"JOHN iii: 16. Hereby perceive we the love of God—because He laid His life for us.

"JOHN v: 20. Jesus Christ. This is the true God and eternal life.

"Boston: reprinted, Edward E. Powers, in Court street. MCCCXCI."

The advertisement of this reprint informs us that "the following pamphlet was occasioned by the re-publication of Mr.

Emlyn's Inquiry with a dedication 'to the Clergy of all denominations,' about thirty years since in this town, [Boston.] No reply was then made to it, and the controversy ended for a time. It is published now with the hope that it may be attended with similar consequences. Extracts from Mr. Emlyn's Inquiry were printed here some time since; and it was doubted by the friends of the doctrine of Christ's real Divinity, whether it was best to make any reply to a book which has been so often answered. Their doubts upon this subject and their disinclination to revive a controversy generally pursued with too much warmth and bitterness have retarded this publication.—The established character of the author will render any commendations of the work unnecessary, and a perusal of it will we doubt not give pleasure to every candid reader."

Of the character of this pamphlet it is just to say, that it is as gentlemanly and christian in its tone, as it is cogent in argument.

† Funeral Eulogium by Governor Livingston.

his discourses at large, but he had a remarkable talent for extemporaneous preaching. Samuel Davies, who heard him preach a valedictory sermon to the candidates for the first degree in the College, from the text, "Now my son, the Lord be with thee, and prosper thee," says, he "was amazed to see how readily good sense and accurate language flowed from him extempore." "His sermon," he adds, "was very affecting to me, and might have been so to the students."* In his gestures he was easy and natural, and there was an air of mild gravity and genuine benignity in his aspect. His voice was clear and musical, his matter solid, and his skill in finding and entering the avenues of the heart seldom surpassed. Pungent and searching in his application of truth, he was yet in an eminent degree soothing and consolatory, and it was only when he saw the sinful soul humbled and penitent before God that he turned to expatiate upon the riches of redeeming love and presented the free offer of salvation from the cross of Christ.

"What he preached in the pulpit he lived out of it. His life and example were a comment on his sermons, and his engaging deportment rendered the amiable character of the Christian still more attractive and lovely." "His piety eclipsed all his other accomplishments. He was," says his admiring eulogist, "steady in his faith, unfluctuating in principle, ardent in devotion, deaf to temptation, open to the motives of grace, without pride, without ostentation, full of

* See Davies' Journal, in Foote's Sketches of Virginia.

God, evacuated of self, having his conversation in heaven, seeing through the veil of mortality the high destiny of man, breathing a spiritual life, and offering up a perpetual holocaust of adoration and praise.”

His superior character and accomplishments are thus summed up by the pen of that distinguished civilian, from whose eloquent eulogium I have already so largely drawn. “To have all the qualifications that render a man amiable or great, to be the object of delight wherever one is known, to possess learning, genius and sublimity of soul; can there be a greater blessing to the world? To exert those shining endowments for the benefit of mankind, and employ a great and elevated spirit only in doing great and diffusive good—can a nobler use be made of the happiest talents? Amidst such striking colors in so degenerate an age, who can mistake the picture of the excellent deceased, whose memory these pages are intended to celebrate.” “Can you imagine to yourself a person modest in prosperity, prudent in difficulty, in business indefatigable, magnanimous in danger, easy in his manners, of exquisite judgment, of profound learning, catholic in sentiment, of the purest morals, and great even in the minutest things—can you imagine so accomplished a person without recollecting the idea of the late PRESIDENT BURR?”

Language so highly eulogistic may be supposed to require some qualification, on the part of the reader. But the fact that such a man as Livingston should have felt himself justified in using it, affords strong presumption that it is not greatly exaggerated. In

fact there is scarcely a shade of coloring in the commendation bestowed by it if we except the style, which is not fully sustained by more than one contemporary authority. The following obituary notice taken from the *Pennsylvania Gazette*, and probably written by the illustrious editor of that venerable journal, is as decisive in its testimony as it is terse and simple in its phraseology. "Sept. 29, 1757—Last Saturday died the Reverend Mr. Aaron Burr, President of the New Jersey College, a gentleman and a Christian, as universally beloved as known; an agreeable companion, a faithful friend, a tender and affectionate husband, and a good father; remarkable for his industry, integrity, strict honesty and pure undissembled piety; his benevolence as disinterested as unconfined; an excellent preacher, a great scholar, and a very great man."*

* *Pennsylvania Gazette* Sept. 29, 1757, No. 1501. "Printed by B. Franklin, Postmaster, and D. Hall, at the new printing office near the Market."

The following more extended obituary notice I copy from the *New York Mercury*, where it appeared Monday, October 10th, 1757.

"Nassau Hall, New Jersey, September 29th, 1757.

"On Monday last was interred the Rev. Mr. Aaron Burr, President of this College. He died on the 24th inst., in the 41st year of his age. His funeral was attended by several ministers, all the students, and a large number of the neighboring inhabitants. Universal was the grief on the melancholy occasion; and the loss of so valuable a man diffuses a general sorrow among all ranks of people. He was born at Fairfield, in Connecticut, and descended from one of the most considerable families in New England. His education he had at Yale College, in New Haven, and was reputed one of the best scholars in his class.

He offered himself to an examination as a candidate for the Dean's bounty, and was adjudged worthy to enjoy that benefaction. About the year 1736 he settled in the ministry at Newark, and in his sacred functions was equally laborious and successful. On the death of the Rev. Mr. Dickinson, in the year 1747, he took upon him the charge of the College of New Jersey, which then consisted of about eight students, though at the time of his death the number, by the blessing of Heaven, on his unparalleled industry, was augmented, including the grammar school, to upwards of eighty. While the College funds were insufficient to support a president, he served without a salary in that arduous station for the space of three years. He was a gentleman of great judgment, sagacity and erudition. In his temper open, generous, familiar and humane. In conversation as the subject required, solemn or facetious, and in both entertaining and instructive. Of such disinterested and diffusive benevolence, as even to conciliate

The glowing eulogy of William Livingston, supported by the plain unvarnished statements of Caleb Smith, and endorsed by the weighty testimony of Benjamin Franklin, seems to have little more to be desired in attestation of the genuine merit of the subject of its commendation.

Mr. Burr's life was prolonged only one year after he left Newark. He never presided at a Commencement exercise at Princeton. In the month of August, 1757, being then in a feeble state of health, he made a hasty visit to his father-in-law, at Stockbridge, Massachusetts, and returning, hastened to Elizabethtown on some business with the Government relating to the interests of the College. Here he learned that his esteemed

malice and repress the efforts of detraction. For quickness of apprehension and vivacity of spirits, the admiration of all his acquaintance. A learned and profound divine, amiably caudid in his religious sentiments, and in the pulpit fluent sublime and persuasive. In his pastoral character, venerable and serious, but his seriousness so far from gloomy or austere, discovered a perpetual fund of that heartfelt joy, which results from real goodness and tranquillity of conscience. His sermons, in which he blended imagination with judgment, and joined elegance to solidity, were wonderfully adapted to reform the taste, to mend the morals, and to win the heart. By his pupils he was beloved as a friend, and like a father revered and honored. In promoting the prosperity of the seminary over which he presided, he was discouraged by no disappointment, but of unwearied assiduity and inflexible resolution. By his pious instruction and example, his affectionate addresses and gentle discipline he initiated the students as well into the school of Jesus, as into the literature of Greece and Rome, and enured even youth in the full luxury of blood to fly the infectious world, and tread the paths of

virtue. But the rest of his accomplishments were shaded and eclipsed by the still brighter lustre of his more resplendent piety. With an ardent affection for his divine Master, and an exemplary conformity to the unerring pattern, he crowned all his other amiable qualities, and exalted the great man into the greater Christian. After a life so gloriously spent, well might he

““ Even in the terrors of expiring breath,
Welcome the friendly stroke, and live in death.”

“In him the Churches have lost a distinguished divine, the College a learned and faithful head, the poor a liberal, beneficent friend, his lady the best of husbands, and the commonwealth an incorruptible patriot.

“The Reverend Mr. Jonathan Edwards is chosen to succeed him in the presidency, a gentleman of whose piety and learning the public has frequently had the amplest attestations.

“Yesterday being the day of commencement, twenty-five of the students who had been before examined and approved, were admitted to their degrees in the Arts.”

friend, the Rev. Caleb Smith, of Newark Mountain, had just been bereaved of his wife. He hastened to mourn with and console him; and having no time to prepare a sermon, preached extemporaneously a funeral discourse from the words, "Willing rather to be absent from the body and to be present with the Lord."* Still suffering from indisposition, he made a journey to Philadelphia on business for the College, in that sultry season, and returned home, exhausted with fatigue and already the subject of an intermittent fever, only to meet a new demand upon his exertions. His old friend, the generous patron of the institution over which he presided, Governor Belcher, had just deceased, and he was expected to do honor to his memory in a funeral sermon. "You will not think it strange," says his excellent wife, after his decease, "if it has imperfections, when I tell you that all he wrote on the subject, was done in a part of one afternoon and evening, when he had a violent fever on him, and the whole night after, he was irrational." Completing his preparations, he rode forty miles to Elizabethtown, and preached the discourse before a vast assembly, on Lord's day, Sept. 4. "It grieved his friends," says Mr. Smith, "to behold the languor of his countenance, and observe the failure of his harmonious delivery, not having strength for that clear utterance, or spirit for that free, lively, animated address, with which he used to entertain and charm an audience." He returned home, and his dis-

* In the Life of President Edwards, p. 565, this service is spoken of as having reference to a death in the family of his successor. But the date corresponds to that of the death of Mrs. Smith; and Mr. Smith himself speaks of it in such a manner as to leave no room for doubt.

order soon taking the form of a nervous fever, terminated his life on the 24th of September, 1757. He left the College in a flourishing condition, and died in the very midst of a most powerful display of Divine grace in the conversion of great numbers in that institution. It was a fearful stroke to the whole community.

On his death-bed, Mr. Burr had given direction that no unnecessary parade should be made at his funeral, and no expenses incurred beyond what Christian decency would require. The sum necessary for the expenses of a fashionable funeral, which by this order would be saved, he directed should be given to the poor, out of his estate. His funeral was attended amidst a large concourse of lamenting friends, and his remains were interred at Princeton on the 24th of September, 1757.

Mrs. Burr survived her husband less than a year, and died April 7, 1758. They left two children—a daughter and a son—both born during their residence in Newark, and both, it is presumed, baptized within the pale of this Church. The former was married to the Hon. Tappan Reeve, of Litchfield, Conn., and the latter, having obtained almost the highest rank in the nation—the heir of his father's accomplishments, but not of his virtues—lies buried at the feet of that illustrious and sainted man, where, in filial reverence, he had desired that his remains should be deposited.

The tomb-stone of Mr. Burr bears the following inscription, which I copy, with the translation of it, from a pamphlet entitled "History of the College of New Jersey, by a Graduate." It is said to have been pre-

pared by the Hon. William Smith, and revised by the
Rev. Messrs. Jacob Green and Caleb Smith:

M. S.

Reverendi admodum viri,
AARONIS BURR, A. M., Collegii *Neo-Caesariensis* Praesidis,
Natus apud *Fairfield, Connecticutensium*, IV Januarii,
A. D. MDCCXVI. S. V.

Honesta in eadem Colonia Familia oriundus,
Collegio *Yalensi* innutritus,
Novarcae Sacris initiatus, MDCCXXXVIII.
Anno circiter vigini pastorali Munere
Fideliter functus,

Collegii N. C. Praesidium MDCCXLVIII accepit,
In *Nassoviae Aulam* sub Finem MDCCCLVI translatus,
Defunctus in hoc vico XXIV Septembris,
A. D. MDCCCLVII. S. N.

Ætatis XLII. Eheu quam brevis!
Huic Marmori subjicitur, quod mori potuit;
Quod immortale, vindicarunt Coeli—
Quæris viator qualis quantusque fuit?
Perpaucis accipe.

Vir corpore parvo ac tenui,
Studiis, vigiliis, assiduisque laboribus, macro,
Sagacitate, Perspicacitate, Agilitate,
Ac Solertia, (si fas dicere.)
Plusquam humana, pene
Angelica.

Anima ferme totus.
Omnigena Literatura instructus,
Theologia præstantior:
Concionator volubilis, suavis et suadus:
Orator facundus.

Moribus facilis candidus et jucundus,
Vita egregie liberalis ac benificus:
Supra vero omnia emicuerunt
Pietas ac Benevolentia.

Sed ah! quanta et quota Ingenii,
Industriae, Prudentiæ, Patientiæ,
Cæterarumque omnium virtutum
Exemplaria.

Marmoris Sepulchralis Angustia Reticebit.
Multum desideratus, multum dilectus,
Humani generis Deliciæ.

O! infandum sui Desiderium,
 Gemit Ecclesia, plorat Academia :
 At Coelum plaudit, dum ille
 Ingreditur
 In Gaudium domini Dulce loquentis,
 Euge bone et fidelis
 Serve!
 Abi viator tuam respice finem.

SACRED TO THE MEMORY

of a most venerable man,

AARON BURR, A. M., President of the *College of New Jersey.*

He was born of a good family at *Fairfield, Conn.*, on the 4th of January, A. D. 1716, O. S.

He was educated at Yale College.

Commenced his ministry at Newark, in 1738.

He performed the pastoral office with fidelity about 20 years.

Accepted the Presidency of the College of New Jersey, in 1748.

Being transferred to Nassau Hall at the close of 1756, he died in this village, on the 24th of September,

A. D. 1757, N. S.

Beneath this marble is laid, all of him that could die ;

His immortal part, Heaven has claimed—

Do you ask, Stranger, what he was ?

Hear in a few words :

He was a man of a small and weak body, spare with study, watching and constant labors,—

He had sagacity, penetration, quickness and despatch, (if it be lawful to say so,) more than human, almost Angelic.

He was skilled in all kinds of Learning.

In Theology he excelled.

He was a fluent speaker, pleasing and persuasive.

An accomplished Orator.

In his manners, easy, frank and cheerful ;

In his life, remarkably liberal and beneficent.

His Piety and Benevolence outshined all other qualities.

Al, how numerous and how excellent were his examples of
 Genius, Industry, Prudence, Patience,
 and all other virtues,—

The narrow sepulchral marble refuses to speak them.

Greatly regretted, and much beloved, he was the delight of human kind.

O, the unspeakable regret.

The Church groans, Learning laments ;
 But Heaven applauds, while he
 enters into the joy of his Lord, and
 hears, well done good and faithful servant.
 Stranger, go and remember thy latter end.

Immediately after the dismissal of Mr. Burr, the pulpit began to be supplied by the Rev. John Brainerd. He was a younger brother of David Brainerd, born at Haddam, Conn., and graduated at Yale College in 1746. Entering the ministry about the time of his brother's death, the patrons of the mission turned their eyes towards him as the most suitable person to succeed to that service. The name of Brainerd was already fragrant in the Church, and beloved by the simple children of the forest ; and it was doubtless an unspeakable satisfaction to the dying missionary to commit his ignorant charge to the care of one in whom he had the fullest confidence, and loved, as his own lips testified in death, "the best of any creature living."*

John Brainerd continued in this service with little or no interruption until about the year 1755, when the occurrence of a war with France, making intercourse with the savages dangerous and difficult, induced the "correspondents" to suspend the mission ; and, the health of Mrs. Brainerd being then very infirm, he was dismissed from his charge, and removed with his family to Newark. Whether he was formally installed as the pastor of this Church, and, if so, at what precise time, may be difficult to determine with cer-

* Memoirs of Brainerd. (Edwards' Works, vol. x, p. 412.)

tainty; for the records of the Church and Presbytery being both lost, those of the town of Newark, on which we have relied hitherto, do not cover the ecclesiastical affairs of this period. From those of the Synod, and from other corroborating circumstances, the most satisfactory conclusion is, that he took the pastoral charge of the congregation almost immediately after he left the mission. President Edwards found him here in the autumn of 1755, preaching as a "probationer for settlement," in which capacity he had been employed "ever since Mr. Burr's dismissal from that place on account of his business as President of the College."* At a meeting of the Synod, held in Newark, "the day after Commencement," in the autumn of 1756, he was appointed with several others to supply, for a few months, some destitute congregations in North Carolina; but, for reasons not stated, did not fulfill that commission. The next Spring a commissioner from the congregation at Newark appeared in the Synod, and "asked for some supplies in their destitute condition," which request was granted. And as, in the year following, viz., in the Spring of 1758, it is on record that "the Synod does appoint the Presbytery of New York to supply Newark during the whole of the time of Mr. Brainerd's absence from them,"† we infer that the destitute condition of this Church at that time must have been owing to the absence of Mr. Brainerd, on whose services they were regarded as having a claim, and for whose return they

* Works, vol. i, pp. 553-4. New York ed., 1830.

† Minutes, pp. 275-283

were waiting in expectation. The graves of two of his little children, buried here the following autumn, attest the presence of his family, probably his own, at that period.* The circumstances of his leaving Newark, to return to his mission, are even more explicit. "Mr. Brainerd applied to the Synod for advice," say the Minutes, under date of May, 1759, "whether it was his duty to leave his present charge at Newark and resume his mission to the Indians." "Arguments on both sides were fully heard," and the decision arrived at was, that "though he had a very comfortable settlement at Newark, yet the Synod, through an earnest desire to promote the kingdom of Christ among these poor Indians, advised him to give up these temporal advantages, and settle as a missionary among these poor Indians;" "with which advice," it is added, "he readily and generously complied." In coming to this decision the Synod declare themselves "tenderly affected with the case of the Newark congregation," whose happy and hopeful settlement seems to have been frustrated by this act of Christian duty.†

The only doubt thrown over this matter, arises from the fact that Dr. Macwhorter, in his historical notices, never mentions the ministry of John Brainerd; and what is still more singular, though the latter was re-

* Their tombstones, which were standing not long since, bear the following inscriptions:

"Miss Sophia Brainerd, elder daughter of the Rev. John Brainerd, died Sept. 8th, 1758, in the 6th year of her age."

"David Brainerd, only son of the Rev. John Brainerd, died Sept. 14th, 1758, in the 2d year of his age."

Monumental Inscriptions, p. 167.

† Minutes of the Synods of New York and Philadelphia, pp. 294-299. It is added, under date of May 18, 1759: "Mr. Brainerd being removed from New York, it is ordered that Messrs. Woodruff, Ketteltas, Darby and Cummings supply there each one Sabbath, if need be."

leased from his charge, with the affectionate condolences of the Synod towards a bereaved congregation, on the 18th of May, and the former succeeded to the same charge in the month of June following, yet the whole matter is completely ignored. You would not gather from the three distinct narratives written by Dr. M., the slightest hint that John Brainerd ever spent a Sabbath in Newark. On the contrary, the whole period occupied by his ministry—a period of nearly four years—is represented as one of unhappy contention, mutual recrimination, and division between rival candidates. “Some blamed the Presbytery,” he says, “for taking away their minister; others reflected upon their neighbors for consenting to his dismissal, and by one means and another, they were divided among many candidates, until their mortifications and uneasinesses subsided by time, and they quietly united to call their present minister, who preached his first sermon here June 28th, 1759.”* One of two conclusions seem inevitable. Either the Minutes of the Synod of New York are not reliable, or the historian, who wrote many years after the facts referred to took place, must have forgotten events of which he was almost an eye-witness in his early youth. That there was a close relation of some sort between Mr. Brainerd and this people, during the period just now designated, cannot be doubted; and, notwithstanding the difficulty which I have stated, my judgment inclines strongly to the conclusion that he was, for a short time at least,

* Century Sermon, p. 22.

the regular pastor of this Church.* Mr. Brainerd's ministry was unquestionably a short one. He returned to the care of the Indian mission, and continued in that service during the whole or nearly all the remainder of his life. In the year 1754 he was chosen a trustee of the College of New Jersey; was moderator of the Synod in the year 1762, and sustained from time to time important offices connected with that body. He died, March 21, 1781, at Deerfield, Cumberland county, N. J., and "lies buried under the middle aisle of the old parish church there, where he last ministered, and where a slab of marble shows his epitaph."†

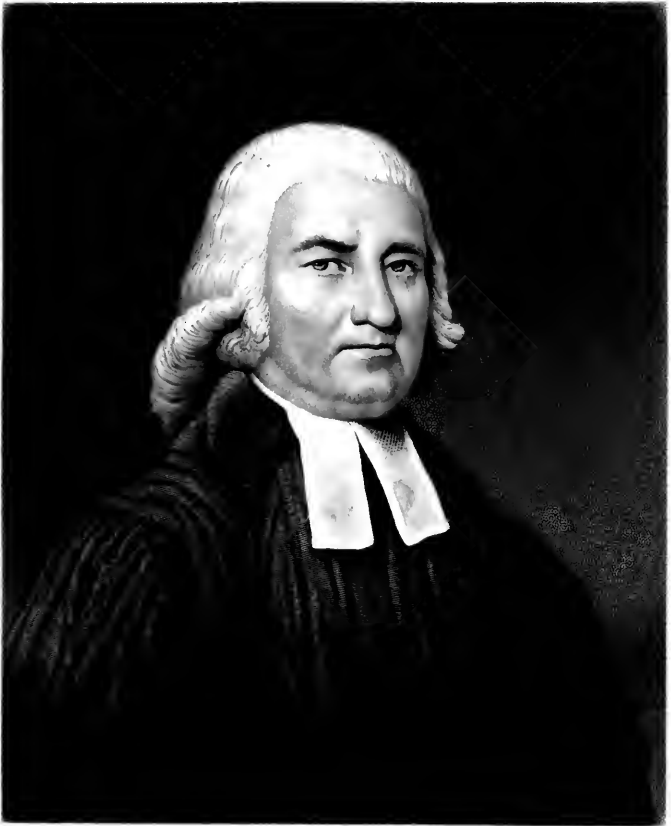
The next pastor of this Church was the Rev. Alexander Macwhorter, who was born in the county of Newcastle, in the State of Delaware, July 15, 1734, O. S. His ancestors emigrated from Scotland, and settled in the North of Ireland, where both of his grand-parents on the maternal side, perished by Papal violence in the great Irish massacre in 1641, during the civil wars of Charles the First. His grand-mother, then an infant, escaped from the scene of butchery by being hid by her nurse, and was the only survivor of the entire family.‡

His father, Hugh Macwhorter, was a linen merchant in the north of Ireland, whence he emigrated with his family to America about the year 1730, and, settling

* In this opinion I do but concur with that of the late Dr. Archibald Alexander, in the "Log College," p. 76, and of Dr. Hodge in his "History of the Presbyterian Church," the latter of whom expressly calls Mr. Brainerd "the pastor of the Church in Newark," p. 347.

† Letter from Rev. Thomas Brainerd, D. D., of Philadelphia.

‡ See Dr. Griffin's Funeral Sermon. "They were hanged," says Dr. G., "on a tree before their own door." See also Life of Dr. Rogers, by Dr. Miller.



Alex. Macpherson

in Delaware upon a large farm, became an elder in the Church afterwards under the care of Rev. Mr. Rodgers, since known as Dr. Rodgers, of New York.* The eldest son, Alexander, a youth of great promise, both for talents and piety, who had spent two years at the University of Edinburgh, and had now nearly completed his studies for the ministry, dying a few years after the emigration, his name was transferred to the youngest son, who was born about the time of his brother's death.

“The first time,” says Dr. Miller, “that Mr. Rodgers, after entering on his pastoral charge, assembled the children of a particular district in his congregation, to catechise them, it was at the house of Hugh Macwhorter, a wealthy and respectable farmer in his neighborhood. The children were so numerous that a room of ordinary size would not contain them, and it was thought best to collect them in a spacious barn, on the farm, near the dwelling-house of Mr. Macwhorter.” Among the rest, came young Alexander, the youngest son of the worthy elder, to present himself to the kind notice of his youthful pastor, and to be catechised by him in that barn. “The prudence, the good sense, the readiness in reply, and the highly promising character which this youth exhibited, first drew the attention, and afterwards the special regard and friendship of Mr. Rodgers, and laid the foundation of an affectionate union between them to the end of life.”†

Alexander Macwhorter was the youngest of eleven children, and was trained by his excellent parents in

* The name of Hugh McQuarter appears in the minutes of the Synod in 1738.

† Mem. of Dr. Rodgers, p. 71, 72.

the principles and duties of piety. It was their practice to devote the Sabbath evenings especially to the religious instruction of the children, and Alexander had often been taken alone into the woods or into some private apartment, to hear the fervent and tearful entreaties, and join in the importunate prayers of parental love and solicitude.

At the age of fourteen, he, with three other children, all of whom lived and died in the faith in which they had been nurtured, was left, by the death of their excellent father, to the sole care and training of their widowed mother; and immediately after this, the whole family removed to North Carolina. Here he first awoke to a full consciousness of his religious needs, under the influence of a sermon from a "New Light" preacher by the name of John Brown, afterwards for many years a minister in Virginia, the theme of which was the second verse of the seventh Psalm.* Deep and long continued were his convictions of sin and his dread of the wrath of God. "He used," says Dr. Griffin, "daily to repair to a copse of pines near his brother's house, where he resided, and there, to use his own expressive words, 'would dash himself on the ground, looking for the earth to open and swallow him up.'" But it was not till after he had left North Carolina and returned to the neighborhood of his native place, in order to pursue his education—a period of two or three years—that he found peace by believing in Christ. This was while he was at a public school at

* "If he turn not, he will whet his sword: he hath bent his bow and made it ready."

West Nottingham, Cecil county, Maryland, under the care of the Rev. Samuel Finley, afterwards President of the College of New Jersey, with whose Church he was soon after received into communion.

Mr. Macwhorter entered the College of New Jersey at Newark, in the year 1756, at the age of 22 years, joining the Junior class,* and, the College having been removed to Princeton in the autumn of that year, he received his first degree during the following summer, a few days after the decease of President Burr, and was one of the first class that were graduated in the College at that place. True to his filial affections, young Macwhorter was now about to return to North Carolina, and take counsel concerning his future course with that aged parent, to whose early maternal faithfulness he owed so much of his character and promise. But Jane Macwhorter was no more; and on receiving the afflicting news he abandoned the design. Having completed his studies in divinity, under the direction of the Rev. William Tennent, of Freehold, N. J., he was licensed to preach the Gospel by the Presbytery of New Brunswick, then sitting at Princeton, in the month of August, 1758.

The schism in the Presbyterian Church had just been healed, by the amicable union of the two Synods into one body, by the name of the Synod of New York and Philadelphia.† At the second meeting of this body, in

* "Thus," says Dr. Griffin, "he began his public career in science in the very place which was destined to be the scene of his future usefulness. The ground on which his youthful feet trod was reserved to be the resting place of his weary limbs

after the labors of more than half a century." (Funeral Sermon, p. 11.)

† This Synod held its first meeting at Philadelphia, May 22, 1758, and Rev. Gilbert Tennent was chosen as its first Moderator. The articles of agreement on

May, 1759, the same meeting which decided on Mr. Brainerd's removal from Newark, Messrs. Macwhorter, Kirkpatrick and Latta were appointed to preach, for several months each, to destitute congregations in Virginia and North Carolina; and that no failure in the mission might take place, the Synod gave peremptory orders that the young men should be at their posts at a specified time, and that the Presbyteries with which they were connected, should "take care that these gentlemen fulfill their appointment, and neither prescribe nor allow them employment in our bounds, so as to disappoint this, our good intention."*

which the union was formed, are too long to be inserted here, but deserve careful study in connection with the history of the Presbyterian Church. The object, as stated in the preamble, was "the compromising those differences which were agitated many years ago with too much warmth and animosity," "the healing of breach, that so its hurtful consequences may not descend to posterity," "that all occasion of reproach may be removed," that we may carry on the great designs of religion to better advantage, "to prevent future breaches of like nature, &c. The first and second articles are the following:

"I. Both Synods having always approved and received the Westminster Confession of Faith, and Larger and Shorter Catechisms as an orthodox and excellent system of Christian doctrine founded on the Word of God, we do still receive the same as the Confession of our Faith, and also adhere to the plan of worship, government and discipline contained in the Westminster Directory, strictly enjoining it on all our members and probationers for the ministry, that they preach and teach according to the form of sound words in said Confessions and Catechisms, and oppose all errors contrary thereto."

"II. That when any matter is determined by a major vote, every member

shall either actively concur with, or passively submit to such determination; or if his conscience permit him to do neither, he shall, after sufficient liberty modestly to reason and remonstrate, peaceably withdraw from our communion without attempting to make any schism; provided always that this shall be understood to extend only to such determinations as the body shall judge indispensable in doctrine or Presbyterian worship."

As to the "protest" of 1741, the Synod of Philadelphia declare "that they never judicially adopted the said protest, nor do account it a synodical act, but that it is to be considered as the act of those only who subscribed it."

To guard effectually against any renewal of hostility, the Synod close the agreements with the following item: "that all former differences and disputes are laid aside and buried, and that no further inquiry or vote shall be proposed in this Synod concerning these things; but if any member seek a synodical inquiry, or declaration about any of the matters of our past differences, it shall be deemed a censurable breach of this agreement, and be refused, and he be rebuked accordingly."—Minutes, pp. 285-88.

* Minutes, p. 299.

Accordingly Mr. Macwhorter, with his classmate, Mr. Kirkpatrick, was ordained at Cranberry, by the Presbytery of New Brunswick, July 4th of the same year.* But the ordinances of divine Providence overruled even the strict and peremptory orders of the Synod of New York and Philadelphia; for the congregation in Newark being now vacant, Mr. Macwhorter was employed to preach for them for a single Sabbath, and at once all eyes were fixed on him for the future pastor. At the very meeting of the Presbytery at which he received ordination, with a view to his distant mission, commissioners from Newark presented their urgent request for his services, and Mr. Tennent lending his influence in their favor, the plan of the mission was suspended; and on the reception of a united call from the people, he was installed during that same summer, at the age of twenty-five years, as the pastor of this Church.† In the minutes of the Synod at their next meeting, the only notice taken of this disregard of their stringent order, is the very quiet record that “Mr. Macwhorter’s reasons for not going to Virginia, according to the appointment of the Synod last year, were sustained.”‡

Mr. Macwhorter was married in the month of October, 1758, shortly after he received license to preach, to Mary Cumming, daughter of Robert Cumming, Esq., of Freehold, N. J., a respectable merchant, high sheriff of the county of Monmouth, and related by marriage

* Funeral Sermon by Dr. Griffin, p. 14. He preached his first sermon here, June

† Minutes, p. 293. Funeral Sermon. 28, 1759.

‡ Minutes, p. 293.

to the family of his revered instructor, Rev. William Tennent.* They had five children, viz.: Mary, married to Samuel Beebe, merchant of New York; Ann, married to Rev. George Ogilvie; Alexander Cumming, counselor at law, in Newark; John, counselor at law in the same place, who died suddenly a few months before his father; and Hugh Robert, who died in infancy.

We have already noticed the violent contentions which arose during the ministry of Mr. Webb, in consequence of the introduction of Episcopacy into this hitherto Puritan community. But "this pious bustle," says Dr. Macwhorter, "was not altogether about religious principles."† Pecuniary claims were also involved in it, and the question, who were the rightful owners of the Church property, was the subject of no little jealousy at the period in which he commenced his ministry.

There were now four distinct congregations within the limits of Newark, besides parts of others, and all of them, since the incorporation of the Trustees of this Church, legally distinct from the town.

Two of the new congregations, namely, the Mountain Society and the Church of England, as they were then designated, laid claim to an equal portion with

* Funeral Sermon by Dr. Griffin. Dr. G. adds, "Robert Cumming, Esq., was twice married. By the first marriage he had three children, the eldest was Alexander, who was a minister of the Gospel for several years in the city of New York, and afterwards in the Old South Church in the town of Boston, where he died, 1763; the second was Lawrence; the third was Mary, (Mrs. Macwhorter.) He formed a

second marriage with Miss Noble, daughter by a former husband of Mrs. Tennent. By her he had four children: the eldest was Catharine, married to the Rev. Philip Stockton; the second was Ann, married to the Rev. William Scheuck; the third was John Noble, now General Cumming, of this town; and the fourth was Peggy, who died unmarried."

† Manuscript History.

the First Church in the inheritance, which as they affirmed, had descended from their common ancestors. The congregation of the First Church, on the contrary, maintained that they were the only rightful and legal representatives of the old Town of Newark, considered in its ecclesiastical capacity; and, since the grant from the Proprietors, under which the land came into their possession, was expressly that of so much land "*for each parish,*" and they, being the only parish then existing in the town, had availed themselves of its provisions; and since the deed, securing the lands in the hands of trustees, "for the only proper use, benefit and behoof of the old settlers of the town of Newark," was in pursuance of that grant, those who continued with the old congregation had the exclusive right to the property.

The process of separation between civil and ecclesiastical affairs, which had been going on gradually for more than half a century, was now nearly consummated. The ministers had ceased to be elected, and their salaries to be voted in the town meetings; and the town had virtually, though not formally, relinquished its control over the parsonage property. Meanwhile, the old Church had become incorporated, with power to take and hold what were its just rights in its own name; and the original patentees, all of whom were members of that Church, being now dead, and the heir of the last survivor of them living at a distance from Newark, a manifest propriety, not to say necessity, had arisen for making some new and more permanent disposition of the property in question,

Accordingly, by a concurrent act of the Town and the heir of the patentees—the only parties capable of acting in the matter according to any supposition—the title was vested in the Trustees of this Church. “At a town meeting on the 12th of March, 1760, it was voted unanimously that the Trustees of the First Presbyterian Church be authorized to procure a deed of conveyance from David Young, heir-at-law of the last surviving patentee, for the said parsonage lands, in trust, in order that they may be the better enabled to take care of the same for the said Church,” which deed the Trustees lost no time in obtaining, on the very next day, in due form of law.

Now followed a series of efforts with a view to reverse this procedure. The opposing party came into the town meeting, the year following, and proposed resolutions declaring dissatisfaction with what had been done, and directing that the lands should “be equally divided in quantity and quality” among the three congregations; and, these resolutions being carried in the affirmative, a committee was appointed to divide and allot the lands accordingly. Four out of six of the committee proceeded to their work. But when the plan of division had been drawn out with much care,* and was reported to the town the next year, with the proviso that four months should be allowed for hearing objections before it should stand in force, the majority rejected it, “even with the limita-

* The plan was drawn by “the Hon. be “a draught of an entry proposed to be David Ogden, Esq., at the request of made at a town meeting held at Newark,” some of the committee,” and purported to &c. (See Town Records.)

tion above mentioned," says the record, "it being a very full town meeting."**

Meanwhile, the Trustees obtained the opinions of several very eminent lawyers, to the effect, that both by the vote of the town and by the deed of conveyance from the representative of the original patentee, their title to the property was sound; and, moreover, that the present First Presbyterian Church were the only true and rightful representatives of the old settlers mentioned in the original grant.†

* The occasion of this specific statement in the record, seems to have been a dispute which had taken place between the parties, as to the fairness of the two former votes. Those dissatisfied with the first vote alleged, that it was obtained, "during the time of the small pox being in town, when but very few of the inhabitants were present;" and their opponents rejoined, that there were "at least two hundred persons present" when that vote "was so unanimously" carried; and "insisted upon it" that the second vote "was not fairly obtained, a majority being at that time in the negative." (See Town Records.)

† Among the gentlemen who became responsible for these opinions, were William Livingston, William Smith, William Smith, junior, John Morin Scot, and William Patterson. "I take it for granted," says the gentleman last named, "that the old settlers mentioned in the letters patent and the society incorporated and known by the name of the Trustees of the First Presbyterian Church in Newark, are the same persons under different descriptions. I am of opinion that the Trustees hold in fee for the use of the old settlers or First Presbyterian Church, in exclusion of all others. This is the specific use carved out by the original Proprietors, and this use must be religiously observed; they have indeed designated the use and identified the persons who shall take it, in a very clear manner, and their reasons for both

are too obvious to stand in need of recital."

It may be observed here, that this opinion seems to coincide very exactly with that of Chief Justice Shaw, of Massachusetts, in the case of *Heman Stebbing vs. Calvin Jennings*. He is speaking of "the case of a town acting at the same time as a town and parish, of which," says he, "there are, or recently were, hundreds of instances in the Commonwealth. In that case one corporate organization is commonly used for both purposes." He then supposes the ease of a separation for the forming of a new congregation. "After the separation," says he, "all those rights, duties and obligations which belonged to the town in its *parochial character* devolve upon that portion of its inhabitants who by operation of law became successors to the town in that capacity; while all those which belonged to the town in its municipal character, continue so to belong notwithstanding the erection of a new parish. And it may be remarked in passing, that this is equally the case, where the persons who are formed into one or several parishes, constitute a great majority of the inhabitants of the town. Those who became the successors of the town in its parochial capacity, succeed to the whole of its parochial rights, although they constitute but a small minority of its inhabitants."

There can be no doubt, I suppose, what would have been the operation of such a decision in the case in question.

of Newark Mountain," saying, "I hope you will recommend them some young man whom you esteem for his knowledge of the truth," and desiring a correspondence with the distinguished Connecticut theologian. Several subsequent letters, still extant, and relating to important matters of theology and ecclesiastical discipline, bear witness that his desire was not fruitless.*

During this period he was often solicited to remove and take the charge of other congregations. The year following the mission above referred to, as we learn from the minutes of the Synod, "a call for the Rev. Mr. Macwhorter from Hopewell and Centre congregations in North Carolina, was brought in by the committee of overtures: but the Synod apprehending that some other persons may be more conveniently sent to North Carolina, did not present the call to him." A similar request was presented about the same time from other congregations or settlements in the same colony. In the year 1766, soon after a short visit to Boston on account of his health, the Old South Church in that place, then recently made vacant by the death of his brother-in-law, the Rev. Alexander Cumming, made overtures to him to become their pastor. But, as they

* For extracts from this correspondence I am indebted to the kindness of Rev. Richard Webster. In one of them bearing date Jan. 28, 1764, there is an obvious allusion to the incipient manifestations of that religious revival above referred to as having taken place in the course of that year. He says: "I have very little religious news to acquaint you with; there are some few young persons in my congregation that seem to be under very serious concern about their salvation; how it will

issue, God only knows. And there seems to be more solemn attention to the word preached this winter than formerly. May God overrule it for good." In the same letter he propounds the question, "Of what avail means are, seeing man's aversion to holiness is such he neither can nor desires to have it removed?" and observes, in answer apparently to a question of his correspondent, "As to new books, I think I don't live in a printing part of the world. I see but very few."

had "conscientious scruples about calling a settled pastor," and he was not prepared to accommodate those scruples, by taking a dismissal from his own people at their suggestion, in order to be a suitable subject for their call, the business went no further.

The mission to North Carolina, already referred to, was performed under the direction of the Synod, in accordance with a frequent practice of that body, to detach pastors temporarily from their stated charge, and send them away to supply destitute regions.

In pursuance of their work, the two missionaries, Messrs. Macwhorter and Spencer, were directed to form new congregations, adjust their boundaries, ordain elders, administer the ordinances of the gospel, and give instruction and aid in discipline, government and worship.* On this eminently apostolic mission went forth these two beloved brethren; and returned to the Synod with their report of its fulfillment at the next meeting. The pulpit of this Church was supplied three

* Minutes, p. 339. As the resolution touching this matter may serve to illustrate the usages of the period, I give it entire: "The Synod, more particularly considering the state of many congregations to the southward, and particularly in North Carolina, and the great importance of having those congregations properly organized, appoint the Rev. Messrs. Elihu Spencer and Alexander Macwhorter, to go as missionaries for that purpose, that they may form societies, help them in adjusting their bounds, ordain elders, administer sealing ordinances, instruct the people in discipline, and finally direct them in their after conduct, particularly in what manner they shall proceed to obtain the stated ministry, and whatever else may appear useful or necessary for those

Churches, and the future settlement of the Gospel among them. And also, that they assure those people wherever they go, that this Synod has their interest much at heart, and will neglect no opportunities of affording them proper candidates and supplies, to the utmost of their power. Ordered, that the clerk give said missionaries an attested copy of this minute, and proper testimonials, signed by the moderator and clerk. And, that these brethren may not suffer by so long and expensive a journey, the Synod agree to defray their expenses, and make them a proper acknowledgment for the damages they may sustain in domestic affairs, and for this purpose a collection is ordered through our bounds, and each Presbytery is required to see it be duly observed."

cessity is over.”* The letter was drawn up by a committee, of which the patriotic Witherspoon was at the head, and five hundred copies of it were ordered to be printed; and it seems to have been adopted with entire unanimity, except that “Mr. Halsey,” as the record states, “dissents from that paragraph of said letter which contains the declarations of allegiance.”

Following up the recommendation of the Synod, the Presbytery of New York observed, for many successive years, a part of the last Thursday of every month as a season of special prayer, on account of the gloomy state of public affairs; and from time to time set apart days to be observed in fasting, humiliation and prayer, for the same object, resolving likewise in one instance, “to mingle thanks with our prayers for our innumerable mercies,” amidst the tokens of God’s displeasure. The meeting, from whose minutes these last words are extracted, was held at Mendham, N. J., on the tenth of October, 1776,† when a comparison of dates shows us that the country’s cause was in a most perilous condition, New York having just before been evacuated, and being already in possession of the enemy; and when the American army, defeated on Long Island, and much dispirited, was apparently fast waning to nothing. It marks the troubled condition of the times, that at this meeting, only six ministers and three elders are reported as present, and twenty-one ministers as absent; and it shows equally the pious confidence and sacred cheerfulness of that little band, that in such cir-

* Minutes, pp. 466, 467.

† See Minutes of the Presbytery of New York.

cumstances, they could not forget that their beloved country had still mercies to be thankful for.

It is well known, that during all that memorable struggle, there were to be found no firmer and more zealous and self-sacrificing patriots than the ministers of the Presbyterian Church; and probably the remark recently made to me by an aged woman, who well remembers those stirring scenes, was not far from the truth, viz: that "black coats were nearly as offensive to the British then, as red coats* were to the inhabitants." Mr. Macwhorter shared very largely in the patriotic feeling which animated his brethren, and possessing naturally great decision and activity, could not remain idle when such a struggle was going on almost at his very door.

Washington came to Newark with his retreating army on the 22d of November, just two days after the day of mingled fasting and thanksgiving. And who can tell how much of the heroic calmness, the sublime undaunted resolution, which are said to have marked his deliberations during the week that he and his exhausted and broken forces spent here, may have been given him from heaven, in answer to those grateful prayers? But the foe was in pursuit. Lord Cornwallis, it is said, entered Newark on the same day that Washington left it. Nor did the patriot pastor remain behind. Either accompanying, or soon following the retreat of the army, he, with one of his brethren,† repaired to the encampment on the Pennsylvania shore,

* *i. e.* British troops.

† Rev. Mr. Vanarsdale, of Springfield.

that Dr. Macwhorter should have lent an ear to the calls of Providence, summoning him to other spheres of ministerial service. His labors here were nearly impracticable, and his means of support had become entirely inadequate.* Accordingly, after receiving one or two invitations to important stations,† a call having been presented to him from the congregation of Charlotte, Mechlenburg Co., North Carolina, to take the pastoral charge of that people, together with the presidency of an important literary institution, then in its infancy in that place,‡ he accepted the call, and, without opposition on the part of the people of Newark, who, with friendly liberality, furnished him "with every needed article for his journey," was dismissed from his charge, and, removing with his family to North Carolina, in October, 1779, became the pastor of another people. But no sooner was he established in his new station, than he was again compelled to make his escape from the encroachments of war. Lord Cornwallis, from whose army he fled in Newark, entered Charlotte. Dr. Macwhorter lost his library and furniture, and almost every thing he possessed, and finding no prospect of a quiet course of usefulness there,

* The following minute in the records of the Trustees of this congregation, serves to illustrate this point. "Whereas, a quantity of wood has been cut off the parsonage for the use of the troops, and no regular account kept thereof, and whereas the high price of every article of life renders it very difficult for our worthy minister to subsist, it is agreed by this board, that the Rev. Dr. Alexander Macwhorter be authorized to agree and compound with the quarter-masters for the said wood, or

take such other steps as he thinks proper, and apply the money to his own use." 11 March, 1778. (Records, p. 1.)

† Dr. Griffin states that in the month of June, 1778, he received an application for his services from the Congregational Church in the city of Charleston, S. C., and a few months later, a regular call from that congregation. (See Funeral Sermon, p. 19.)

‡ Charlotte Academy,

left the place in the autumn of 1780, and made his way back as far as Abington, where he engaged to preach for the winter.

Meanwhile, the congregation here had remained without a pastor. A Mr. Fish,* as I have been informed, supplied the pulpit for a time, but he was not settled, and the attachment of the people to their old shepherd remained unabated. By special invitation, he made them a visit in the month of February, 1781, and before the end of April, he was back with all his family, and reinstated in his pastoral rights and privileges.†

The question has been raised whether Dr. Macwhorter was the pastor of the Church, or only a stated supply, during the succeeding years of his ministry. A brief statement of facts will suffice, I think, to set that question at rest. Dr. Macwhorter's testimonials of dismission and recommendation were voted in the Presbytery, at a meeting held in Newark, June 11th, 1779, but were not furnished by the Clerk till the order was renewed, on the 19th of October following. On the 9th of May, 1781, he again appeared in the

* The records of the Trustees contain some notices of an order to pay Mr. Fish, just after Dr. M.'s return.

† The following extract, from a letter of the Hon. Wm. Peartree Smith to his son, is at least amusing. It is, I believe, without date.

"I send you a letter from your friend, Dr. Rogers, bro't hither by Mr. Fish. Pray, do you know that old Parson Macwhorter, with his hopeful flock, are all got safe to Abington, a place not far from Philadelphia? The good old folks here now talk of recalling him. My economic

lady, who is wiser in her generation than the children of light, declares it will be as impracticable to maintain his wasteful seraglio as to keep the light house in forage; and though I really have the charity to think she would open her purse * * * with proper Christian prudence, to feed the Gospel minister, yet she can by no means brook it, that the pious morsels she offers on the altar, should be immediately gobbled by his group of insatiable ungodly gossips." The whole letter is full of fun, and probably answered its intent to provoke a little good natured merriment.

by this Synod, but also by the congregation of Ne-shaminy, and particularly by the appellants themselves, as the pastor of that people, that he is still to be esteemed as the pastor of that people, notwithstanding the want of a formal installment among them"—an omission which the Synod goes on to declare, "is far from nullifying the pastoral relation."* The question may perhaps be regarded as of little moment, but as it has been raised recently, in some of the public papers, it seems due to historic verity, to say nothing more, that the true state of the case should be exhibited.

The town of Newark suffered severely in all its interests during the war, but when the war closed, Dr. Macwhorter tells us, "it soon recovered from its damages, increased fast in its population, and quickly began to flourish, especially in manufactories."† Just at the close of that period, in 1783, says Dr. Griffin, "the trustees of Washington Academy in Somerset county, Maryland, ignorant that Dr. Macwhorter was permanently settled, offered him the Presidency of that institution with a salary of 300 pounds a year." But though the principal object of the institution was the education of pious youth for the gospel ministry, and though the neighboring county opened an extensive field for his ministerial labors, his attachment to the congregation, which had so recently given him such generous proofs of affection, rendered it impossible for him to accept the invitation."‡ He was heart-

* Minutes of the Synod of Philadelphia,
p. 125.

† Manuscript History.

‡ Funeral Sermon, pp. 21-22.

ily glad to get back among his old friends, and the people were quite as glad to bid him welcome and to retain him among them.

The next year, viz., the year 1784, was distinguished by the commencement of a very great and lasting revival of religion in this congregation. Among the seasons of special encouragement, which had distinguished the earlier period of Dr. Macwhorter's ministry, was the one which occurred just before the breaking out of the war. But the troubles which so soon followed, seemed to turn the thoughts of the people away from their spiritual interests, and a large part of the supposed converts, it is said, went back and walked no more with Christ's followers. But the effusion of divine influences experienced at the period now referred to, surpassed, as the aged people who remember it say, all that went before during their memory, and all that has followed. It was at a time of great religious declension every where, and especially in this congregation. Dancing, frolicking, and all sorts of worldly amusements absorbed the thoughts of the young, even in the most respectable and religious families; and among the lower class, vice and dissipation, the bitter dregs of the long and demoralizing war, which had but just ended, prevailed to a frightful extent. At this juncture, a stranger preached at an evening service. There were no pews in the old church, but the people sat upon long benches—the men on one side and the women on the other—while in the gallery sat the young people, distributed on opposite sides in the same way. In the midst of his

sermon the preacher paused, and looking up to the young people in the gallery, referred to what he had learned respecting their habits, and asked in a solemn and earnest manner, "Will you go dancing to hell?" The countenances of two or three fell immediately, their heads dropped, and it was soon evident that the bow thus drawn at a venture, had sped an arrow of the Almighty, destined to slay the enmity of many a wicked heart.

From that time one after another became deeply anxious about their soul's safety. The alarm spread from heart to heart, and from house to house. Worldly gayety was abandoned. Religion became the theme of conversation in all companies. Praying circles and conference meetings were held in different parts of the town; an almost universal reformation of outward habits was effected; large numbers were converted and gave evidence of a radical spiritual change, among them some of the most desperate characters in the place, and for two years the whole face of society became entirely changed.

I state these facts on the authority of three or four aged people, who remember them well, and all of whom tell substantially the same story. Dr. Griffin states that "at no period of Dr. Macwhorter's ministry was he observed to be so laden with a sense of everlasting things, and so ardent in his desire to win souls to Christ. Besides his labors on the Sabbath, he preached several times in the week, and spent a part of almost every day in catechizing, exhorting from house to house, or attending religious societies." "In

this precious season," he adds, "more than a hundred souls were added to the Church." But it was not so much the number of the converts, as the deep and universal influence of the heavenly impulse, among a people then comparatively few, that gave distinction to this remarkable effusion of the Divine Spirit.

It appears from a statement of Dr. Griffin, that one of the results of this revival was an important change in the mode of administering the government of the Church. The "half way covenant," to which we have already had occasion to advert as a measure particularly repugnant to the views of the first settlers, had in process of time, no one knows how or when, found its way into the Church and become confirmed in the habits and prejudices of the people. Dr. Macwhorter found it here, and knew not how to banish it. As early as April 16, 1764, in one of his letters to Dr. Bellamy, we find him expressing his dissatisfaction in the following explicit terms: "You ask me what is the practice in Churches our way? Much the same as you represent it in the Churches your way. Almost every body has their children baptized; but few come to the Lord's Supper. Some of our best ministers hold that persons may have the sacrament of baptism who are not fit to come to the Lord's Supper. Some are in Mr. Stoddard's scheme that unbelievers ought to attend both ordinances. And some few, but very few, are of the sentiment I have meant to express in this paper, and we can't act up to our sentiments. I have been struggling to act upon principle, but I can't, in hardly any thing, get matters brought to my mind."

Our Churches I look upon in a most ragged, shattered condition. May God pour out His Spirit, and grant us a reformation, both in discipline and doctrine.”* At the period to which I now refer, Dr. Macwhorter began a vigorous effort to produce a reformation. “One evening,” says Dr. Griffin, “in the autumn of 1785, when the Dr.’s mind was deeply impressed with divine things, he expressed to two of his friends in a private conversation, in which he was unusually tender and communicative, his concern for the want of discipline, and the looseness which prevailed in the Church, which he attributed to what has been called the half way practice. It is still in the recollection of those persons in what a solemn and indignant manner he deplored this practice, which he averred was contrary to the usage of the primitive Church and the opinion of the best fathers.” In this conversation, Dr. G. adds, “he proceeded in a distinct manner, to sketch the plan which he approved; which was precisely the same that the Session afterwards sanctioned.”†

Meanwhile a similar dissatisfaction had been awakened in the minds of a portion of his people. Remonstrances and resistance followed and the impatience of a few, who could not wait for the tardy movements of reform, created difficulty, and even led to secession, and finally with some other causes resulted in an attempt to found a separate religious society.‡ The

* Extract of a letter furnished by Rev. Richard Webster.

† Funeral Sermon, p. 28.

‡ The leader in this movement was Moses N. Combs, a man of considerable

worth and many eccentricities. Among the good enterprises which he attempted, was the forming of an association for “relieving the immediate wants of the poor, schooling poor children, and to con-

pastor, though he did not approve of these measures, pursued the object in a more regular way, with equal resoluteness. He reasoned against the offensive practice, both in public and private, and at length, although many were strongly attached to the old custom, and many were fearful of an innovation, the Session came unanimously to the decision, that, "from that time no persons should own the covenant with a view to offer their children in baptism, and to neglect the Lord's Supper; and that the examination of candidates for admission to communion, which had been left to the minister only, should in future be conducted before the Session."*

I have already spoken of the deficiency of Dr. Macwhorter's means of support during the continuance of

verse about the things that concern the kingdom of God." Zealous for the reformation of the Church, this association sent a committee to the Session, praying them to take measures to abolish the offensive practice; but not succeeding as they wished, a portion of them withdrew from communion. For a time they attended worship and were admitted to occasional communion with the church in Orange, and afterwards commenced separate worship in Newark. One of the complaints they made against the Church was its uniting with those who were not church members in supporting public worship, building meeting houses, &c., all which they regarded as being "unequally yoked with unbelievers." Mr. Combs was a tanner and shoemaker by trade, and at one time was very successful in business, and became rich. He erected a wooden building for the use of his society, and became their preacher. "Silver was showered upon him," he said, "so plentifully that he did not know what else to do with it." The society did not keep together many years, and several of its members at length

applied for restoration, and on proper acknowledgments, were restored to membership in the church.

* See Dr. Griffin's Funeral Sermon, p. 24. The vote, as it stands on the Minutes of the Session, is not as explicit on the first point as Dr. Griffin states it, though it may be presumed, the effect of it was in accordance with his representation. It bears date March 28, 1794, and is in the form of a series of resolutions, recommended for the adoption of the Church. Among them are explicit provisions for an examination of candidates for sealing ordinances before the Session, the exclusion of immoral men and unbelievers from both sacraments, the determination to exercise discipline more faithfully than before, and the declaration "that (baptized) children are members of the Church, and that parents shall be accountable for the behavior of their children till they shall arrive to the years of maturity; then the children shall be dealt with for immoralities as other members of the Church." (Records, vol. i, pp. 47-48.

the war. The precise amount of his nominal salary at that time, I do not know; but it seems to have been irregularly paid for some years after. The mode of gathering it was chiefly that of voluntary subscription. But though various methods were adopted to quicken delinquents, the subscriptions often fell far into arrears in respect to payment. Twice, viz., in the years 1785 and 1786, the Trustees adopted the somewhat singular expedient of requesting the minister to call a meeting of the congregation, and "preach a sermon on that day," "that a state of the funds may be laid before them, and some mode fallen into to increase the same." Partly as a means of eking out a scanty income, Dr. Macwhorter was in the practice of teaching a small school. But on the 16th of March, 1786, the day, as a comparison of dates shows, on which the Trustees had requested the sermon to be preached, the congregation after desiring Dr. Macwhorter "to leave the chair and go out, as there was some business to be done which referred personally to him," voted "that Dr. Macwhorter's salary be raised to three hundred pounds a year, and that he be requested to give up his school, or get an usher, that he may be enabled to visit his congregation more." To avoid irregularities in future, it was also then voted, "that this salary be raised by tax."*

* See Records of the Trustees. The supply of firewood, probably from the parsonage land, seems to have been a separate matter, and to have been provided still in a voluntary way. At a meeting called for the purpose of consulting about it on the 8th of November, 1798, I find a vote appointing a particular day, "next

Thursday, to provide the said wood," and it is further on record, "that a motion was made and seconded, that a vote should be taken whether a *supper* should be furnished on that day for those who assist in getting the said wood. It was accordingly taken, and it passed in the negative."

The second house of worship had now become manifestly inadequate to the wants of the congregation. Dr. Macwhorter states that in less than fifty years after its erection it became too small to contain comfortably the people. In the year 1755, a proposition was made to repair and enlarge it, but "after consulting various architects," the decision was only to repair it and give it a new roof, and this decision was carried into effect the following year.* The people however, were not satisfied with what had been done. Various meetings were held on the subject, especially during the period extending from 1768 to 1773. At length, in the year 1774, under the stimulus given to the spirit of enterprise by the religious improvement already referred to, the erection of "a new and large

* It is scarcely to be wondered at that the people should have felt great reluctance to demolish this venerable edifice, associated as it must have been in their minds with so many memorable scenes. There the college of New Jersey had been cradled; there David Brainerd had been set apart to the office of his heroic ministry; there Whitefield had poured forth his melting eloquence, and there the Spirit of God had displayed in wonderful scenes, his converting power. The building, as I have stated, was about forty-four feet square. The pulpit stood on the west side, between two windows. Before the pulpit was a seat for the leader of the singing, where for many years, tradition says, Mr. John Treat Crane, a great-grandson of Governor Treat, presided with great admiration. On each side of the pulpit was a large square pew; one was occupied by the minister's family and the other by such families as by a kind of general consent were regarded as the aristocracy of the town. An aged man tells me how well he remembers the figure which the

Misses — used to cut as they passed up the aisle with rustling silks and tossings of the head, to take the undisputed place of preferment. The rest of the house was seated with long benches, and in the middle aisle descended the bell rope, where the sexton stood to perform his duty in the midst of the congregation.

A tradition of the preaching of Whitefield in the old house is thus related by Rev. Stephen Dodd, of East Haven, Ct. "The second wife of Moses Farrand was Dorcas Prudden. She told me that once when Mr. Whitefield came there to preach she was twelve years old, and as he came up and entered the pulpit, she eyed him with distrust, but before he got through his prayer herself and all the congregation melted down, and the sermon filled the house with groans and tears. The next time he came, as soon as he entered the pulpit, the assembly were weeping. It was so great that the pulpit window was taken out, and he preached through the window to the people in the burying ground."

church" was undertaken in earnest. The subscription agreed upon was immediately filled to the amount of £2000, a site was selected, materials brought together and trenches for the foundations actually dug. But the breaking out of the war just at that time, frustrated the plan; it was abandoned, and the materials provided were soon scattered and lost.*

But the war was now ended; and the affairs of the congregation being once more in a prosperous state, the good design was resumed. The foundations were commenced in the month of September, 1787. Tradition informs me, that when the appointed day came, the male members of the congregation assembled on the ground, and took their stations according to age and office. The pastor standing at the north-east corner made a short address and offered a prayer. Then he broke the ground, by taking out with his own hand the first spadeful of earth. Deacon Caleb Wheeler, standing by his side, took the next, and then the rest followed in their turns till the whole were at work, and the opening of the trenches was completed in a few hours. The erection of this large and beautiful edifice, a very serious undertaking for the people as they were then situated, was due in a great measure to the indomitable zeal and perseverance of Dr. Mac-

* It was to stand on "school-house hill," that is, as I learn, on the south side of Market street west of Broad, where was then a considerable elevation. Dr. M. says, the people were not perfectly agreed about the location. On the breaking out of the war, it is said, the Deacons,—Caleb Wheeler and Ebenezer Baldwin,—loaded

the bell on an ox team, and buried it in the woods known as the "short swamps," near the highway now known as Elm street, and about a mile from Mulberry street. When the peace was restored, the good Deacons disinterred the concealed treasure and brought it to town again, and probably used it for the benefit of the new edifice.

whorter. "So zealous was he to serve and animate the congregation," says Dr. Griffin, "that during the following winter, he was daily in the forests selecting timber which had been given him, and encouraging the workmen." And when we consider how the work was carried on, namely, by joint contributions of labor and materials from the whole congregation, it is truly wonderful, that an edifice of such beauty of proportions and completeness of finish should have been accomplished.* Truly it stands a noble monument, both "of the generosity and public spirit of the society," and not less "of the love and indefatigable exertions" of one of the most illustrious of its pastors.† The house was ready for permanent use, and first regularly opened for public worship on the first day of January, 1791.‡

A few years after the completion of this edifice, viz., in the year 1794, the change was made to which I have already alluded, in the mode of electing the Trustees under the charter. The Session to whom the whole power was intrusted by that instrument, engaged to call together the congregation on the first

* Dr. Macwhorter himself, with an air of exultation by no means to be censured, thus describes it: "Its dimensions are one hundred feet in length, including the steeple, which projects eight feet. The steeple two hundred and four feet high; two tiers of windows, five in a tier on each side; an elegant large Venetian window in the rear behind the pulpit, and the whole finished in the inside in the most handsome manner in the Doric order." "From the best estimate I can obtain," he adds, "it cost about £9000 York currency."

† Funeral Sermon, p. 25.

‡ A tablet inserted in the front wall of the tower bears the following inscription, said to have been written by Hon. Wm. Peartree Smith.

Ædem hanc amplissimam cultui DIVINO dicatam, ex animo religioso et munificentia valde præclara, NOV ARCE habitantes, cura sub pastorali rev. Alexandri Macwhorter, S. T. D. primum qui posuit saxum, construxerunt, anno salutis, 1787; Amer. Reipub. Federate 12. AUSPICANTE DEO, LONGUM PERDURET IN ÆVUM.

day of January annually, for the purpose of choosing such men as a majority of its members should prefer, and agreed to confirm their appointment. And the practice has conformed to this arrangement to the present time.

In the year 1794, the first preliminary steps were taken for forming another Presbyterian Church within the boundaries of Newark, viz., in what is now the town of Bloomfield, then distinguished by the name of Wardesson.* Application for this purpose was made to the Presbytery by "a number of the members of the congregations of Newark and Orange, and some other people in that vicinity;" and the reason alleged was "that many, by reason of their distance from any place of public worship and other difficulties, were unable to attend stately upon the administration of the word." A committee appointed to confer with the applicants, and also with members of the two parent societies, reported that "the committees from Newark and Orange being fully heard, made no objection to the measure, but in a very christian manner expressed their concurrence." Whereupon the Presbytery proceeded to erect the petitioners "into a distinct congregation of the Presbyterian Church, by the name of the "Third Presbyterian Church of the township of Newark." The petition was signed by ninety-eight heads of families; but how large a portion of them went out from this congregation I have not the means of determining.

* See Minutes of the Presbytery of New York.

I have already spoken of Dr. Macwhorter's usefulness to the Church generally, and the high place which he occupied in the esteem and confidence of his brethren during the earlier period of his ministry in this Church. The same is true, in a still more eminent degree, during the later period. In the prosperity of the College of New Jersey, of whose Board of Trustees he was a member from his first election in 1772, till his death, and whose friends had at one time fixed their eyes upon him as a candidate for the office of President, he took a warm and active interest. In the Spring of 1802, at the advanced age of 68 years, he undertook a mission to New England, to solicit benefactions on its account—the College edifice having then recently been destroyed by fire—and was successful in procuring more than \$7000 for the repairing of the loss.* For many years he was a member of the Synod's committee for the distribution of the sums appropriated for the education of "poor and pious youth" in that institution. Indeed, almost all the principal committees appointed at this period, are found to contain his name. He is said to have been a skillful peacemaker, and therefore was often commissioned with others to adjust difficulties as they arose in different parts of the Presbyterian body. Of the committees which arranged a Plan of Union, or an agreement to hold an annual convention by delegates, with the Associated Churches of Connecticut in 1767, and a fraternal connection with the Dutch and Associate Re-

* Dr. Griffin's Funeral Discourse, pp. 19, 25.

formed Churches in 1785, he was a member, and was often appointed by the Synod to conduct its correspondence with foreign bodies.*

“He never appeared in his might,” says Dr. Griffin, “so perfectly as in a deliberative assembly, especially when his cautious and penetrating mind had leisure to examine well the bearings of the subject. Thoroughly versed in all the forms of Presbyterial business, with a skill at management rarely surpassed, he filled a great space in the judicatories of our Church. His voice was listened to with profound respect, and the counsels suggested by his superior wisdom enlightened and swayed our public bodies.”

In the year 1788, the General Assembly of the Presbyterian Church in the United States of America, held its first annual meeting. The purpose of forming it began to be entertained in the Synod as early as the year 1785. After long deliberation and revision, the plan was adopted; and the Presbyteries having been rearranged and the whole body divided into four Synods, the Assembly was appointed to meet at the time above specified, in the city of Philadelphia, and the Synod of New York and Philadelphia was dissolved. In the arrangements for the formation of this body, Dr. Macwhorter had a principal agency.†

* See Minutes of the Synod of New York and Philadelphia, pp. 373, 505, 508.

† While the plan was under consideration in the Presbytery of New York, in the month of May, 1788, a committee of that body, of which Dr. M. was chairman, brought in the draught of a chapter on the reciprocal duties of ministers and people, “to be laid before the Synod at their

next meeting to be inserted in our directory.” I find no traces of its introduction on the Minutes of the Synod, but it is recorded at length in those of the Presbytery, and is curious as indicating the views entertained at that time on a very important point of Christian duty. Among the duties of the minister we find the following: he “shall ordinarily preach to his

His name stands second on a committee, of which Dr. Witherspoon was chairman, to whom was committed "the Book of Discipline and Government," "with powers to digest such a system as they shall think to be accommodated to the state of the Presbyterian Church in America;" he was also appointed on the committee to revise the Westminster Directory of Worship; and he exerted a prominent influence in allaying the dissatisfaction which in some cases arose out of the proposed measures.* He was early chosen as one of the Trustees of the Assembly, and continued to hold a place in that Board till a short time before his decease.

Of the four Synods provided for in the formation of the new body, that which contained the Presbytery

people twice on the Sabbath, except in such congregations where it is most proper in the winter season that there should be but one service." "He shall visit the sick and afflicted when sent for." Respecting pastoral visitation, it is ordained, "that if his congregation consists of not more than fifty families, he shall visit them once every year; if more than fifty, and not more than one hundred, he shall visit the whole once in two years; if of more than one hundred, and not more than two hundred, he shall visit the whole in three years," &c., "in the proportion of fifty families every year." Among the duties of the people, are those of "due attendance on public worship and the catechetical instruction of their minister," causing "their families to attend on the ministerial visitation in an orderly manner," and "when they are sick sending for their minister."

* The Presbytery of Suffolk went so far as to address a letter to the Moderator of the Synod "praying that the union between them and the Synod might be dissolved." On hearing it, the Synod appointed Dr. Macwhorter to draw up a

reply. It is replete with Christian wisdom and fraternal affection, and deserves to be read with care, as a fine specimen of Christian expostulation. After answering their alleged objections to the continuance of their past connection, and begging the brethren of the Suffolk Presbytery to reconsider their resolution to withdraw, it proceeds as follows: "You well know that it is not a small thing to rend the seamless coat of Christ, or to be disjointed parts of that one body, His Church. We are all members one of another; there should be no schism in the body, but we should comfort, encourage and strengthen one another by the firmest union in our common Lord. We are Presbyterians, and we firmly believe the Presbyterian system of doctrine, discipline and Church government, to be nearer to the word of God than that of any other sect or denomination of Christians. Shall all other sects and parties be united among themselves, for their support and increase, and Presbyterians be divided and subdivided, so as to be the scorn of some and the prey of others?"

of New York was directed to hold its first meeting in the First Presbyterian Church in the city of New York, on the 29th of October, 1788, and was organized accordingly under the name of the SYNOD OF NEW YORK AND NEW JERSEY. With that body this Church remained connected till its division by act of the Assembly in the year 1823, a period of 35 years.

During the latter part of Dr. Macwhorter's ministry, two new denominations of Christians became organized in Newark. The origin of the First Baptist Church is thus described by its present pastor: "A few of the members of the Church at Lyons' Farms, who were living in the town of Newark, obtained permission of the Church to which they belonged to hold services in a school house in a part of the town now known as South Broad street—still holding the relation of a branch of the Farms Church. They hired the school house for one year." On the 6th of June, 1801, a company consisting of nine persons "were constituted into a regular Baptist Church, and were soon incorporated, assuming the name of the First Baptist Church of Newark." Their first house of worship, erected in Academy street, was dedicated on the 16th of September, 1806.*

"The Methodist Episcopal Church had no house of worship until the year 1808. Previously to that time, religious services were held under the direction of that denomination with more or less regularity, as far back, it is said, as 1799. Their places of assembling were

* See Semi-Centennial Sermon, by the Rev. Henry C. Fish, June, 1851.

first the old Court House, which stood opposite the site of the First Presbyterian Church, and the building in the southern part of the city, long known as the White School House. The Rev. David Bartine is spoken of as having preached the first sermon ever delivered in this place by a Methodist." In 1808, the number of persons had increased to fourteen, at which time "the design of building a Methodist church in the town of Newark was adopted," and the first Methodist house of worship, called Wesley Chapel, was dedicated the following summer.*

Dr. Macwhorter's influence on this community was distinguished for its strength and permanence. I have already referred to three remarkable seasons of awakening in the congregation during his ministry. A fourth occurred in the year 1796, in consequence of which thirty or forty persons were added to the Church; and still a fifth, in the year 1802, the particulars of which I omit to mention here, as it perhaps belongs more properly to the ministry of his successor. He presided over the congregation during some of the most eventful periods, was associated in his work with some of the most eminent men that have belonged to it, and has done more perhaps than any one else to impress the features of his own character upon its history. When he departed this life, most of the church whom he left were his spiritual children, and a large proportion of them had received baptism in their childhood at his hands. "He had lived," as he said, "to see two worlds die."

* Communicated by the Rev. S. Y. Monroe, present pastor of the Clinton street Methodist Church.

The character of Dr. Macwhorter, if not remarkably brilliant, was certainly distinguished for its strength. His aspect, says Dr. Griffin, "was grave and venerable, and strongly expressive of the properties of his mind. His deportment was affectionate, paternal and dignified; calculated to inspire respect and dependence, and to repel the approach of presumptuous familiarity; yet in conversation he was pleasant, and often facetious." His judgment was ever sound, his penetration keen, his perseverance indomitable, his activity deliberate, but always well-directed, and therefore generally successful. He is reported to have been an excellent classical scholar, with some knowledge of the Hebrew and Syriac languages. Well read in divinity, he understood the foundations on which his faith rested. With a firm adherence to the doctrines of his own Church, he was little disposed to contend with those who differed from him in their religious opinions. An aged man tells me, that when some preachers of another denomination began to hold meetings in his parish, and some of his elders came to him in alarm to consult what was to be done, he replied in terms often used by men of wise Christian moderation, "let them alone; we must out-preach them, and out-pray them, and out-live them, and so they cannot do any harm."* As a preacher, he is said to have been "pungent and popular" in the early part of his ministry; but in the latter part, when his ardor was abated, his preaching was instructive, "solid, judi-

* Mr. Isaac Nichols, now the oldest member of the Session.

cious, and often moving." "In the services of the sanctuary, and in all his parochial labors, he added to faithfulness great method and punctuality; and with a uniformity peculiar to himself, was always the same." He was a good pastor, loved his people, and delighted to make their interests his own.

During the latter part of his life, his growing infirmities required the aid of a colleague in the pastoral office. In the month of October, 1800, "a call from the First Presbyterian congregation in Newark for Mr. Henry Kollock to undertake the pastoral office in the said congregation as a colleague and assistant minister with Dr. Macwhorter was laid before the Presbytery by Judge Boudinot, a delegate from said congregation." This call Mr. Kollock declined, and was afterwards settled at Elizabethtown. During the year following, the want was supplied, as we shall hereafter notice more particularly, by the installation of the Rev. Edward D. Griffin.

As his life drew towards the close, Dr. M. had a strong desire to revisit the scene of his nativity; and, in the Spring of 1806, made an excursion to Delaware for that purpose. All was changed. He was dependent on the information of strangers, in learning where was the spot in which his infancy was nurtured. An old half-filled cellar was the only trace of it. None knew him, none remembered him, and only one aged person had retained any recollection of the family. "He requested only to be supplied," says Dr. Griffin, "with a glass of water from the spring that used to slake his boyish thirst, that he might say, 'I have tasted that

spring again;’ and this desire fulfilled, he hastily turned and left the scene forever.” About seven months before his death, he received a severe injury from a fall, from which he never recovered. He took leave of the Presbytery, in a letter excusing his absence, in the month of April, 1807.* The short interval which remained was one of severe affliction. Shut out from the sanctuary, and disabled for the duties it had long been his delight to perform, he saw his youngest son suddenly removed, by a disease so rapid in its course that ere the news of his illness could reach the aged and enfeebled parents, he was numbered with the dead. Then the companion of his life, with whom he had shared all its vicissitudes for nearly fifty years, closed the scene of her sufferings, and stepped into the grave before him. Mrs. Macwhorter died on the second day of April, 1807.

But the faith which this venerable patriarch had so long professed and preached, showed its power to sustain his own soul amidst all his complicated afflictions. When his son was smitten to the grave, like Aaron, the good old man held his peace; and when the mother followed, her death served but to sever the last tie that bound him to earth, and make him also ready to be gone. His last words breathed an entire confidence in God’s faithfulness. He said, “I die slow.” “I have no

* See minutes of the Presbytery of New York, under date of April, 1807. “A message was received from Dr. Macwhorter by Mr. Griffin, informing the Presbytery that he was prevented by indisposition from attending their present ses-

sions, expressing an apprehension that on account of his declining health, he might not be able to meet with them more, and communicating to them his paternal and affectionate salutations.”

despondency; death and I have long been intimates." "Blessed be God, I have a steady hope." After joining in prayer with his young colleague, on whom the duties of his sacred office were now exclusively to devolve, and on whom he had already bestowed his paternal blessing, he extended both his arms at full length towards heaven, and then suffering them to fall quietly, expired without a struggle, on the 20th day of July, 1807, at the age of seventy-three years and five days.

"Thus lived and thus died," adds his eulogist, "Dr. Alexander Macwhorter, after having served this people in the gospel ministry forty-eight years." Who will not join in the review, his fervent ejaculation, "Let me die the death of the righteous, and let my last end be like his."

The death of Dr. Macwhorter created a profound sensation in the community of which he had so long been an honored member. The next day the Trustees of the Church met at the house of their President, Hon. Elisha Boudinot, and passed resolutions as follows:

"It having pleased the all-wise Head of the Church to remove from earth, and take to Himself, our late worthy and respected pastor, the Rev. Doctor Alexander Macwhorter, this board, in order to manifest the gratitude they feel for his long, faithful services amongst us, and the high respect they entertain for his memory, do unanimously resolve—

"That they will take the charge of his funeral on themselves, and that the same shall be conducted in

such a manner as to reflect credit on the Church, as well as to express the feelings which they are certain the whole congregation entertain, on this melancholy occasion.”*

They also resolved, that the pulpit and other parts of the church be hung with black, and the Session and Trustees wear crape on their left arm during three months. A committee being appointed to carry these resolutions into effect, expresses were sent to invite every member of the Presbytery, in New York and this State, with other clergymen and the inhabitants of the neighboring towns; and the procession for the funeral was ordered as follows:

“1. Rev. Mr. Griffin and two clergymen. 2. Corpse and pall-bearers. 3. Physicians. 4. Members of the family. 5. Session of the Church as mourners. 6. Trustees as mourners. 7. Clergy. 8. Inhabitants.”

The funeral took place on the 22d of June, 1807, and the sermon, afterwards published by request of the trustees, was preached by the Rev. Dr. Griffin, colleague and successor of the deceased, from PSALM 112: 6—“The righteous shall be in everlasting remembrance.” A marble tablet was afterwards inserted in the wall, on the inside of the church, near the pulpit, where we now find it, bearing a tribute to the memory of the deceased, written, it is said, by the same hand, in the following terms:

“Sacred to the memory of the Rev. ALEXANDER MACWHORTER, D. D. In him a venerable aspect and

dignified manners were united with a strong and sagacious mind, richly stored with the treasures of ancient and modern learning. For a long course of years, he was among the most distinguished supporters of literature and religion in the American church. He was a zealous asserter of his country's rights, a wise counselor, a pious and skillful divine, a laborious, prudent and faithful minister, and a great benefactor of the congregation over which he presided forty-eight years. To his influence and zeal the congregation is greatly indebted for this house of God, the foundation-stone of which he laid, Sept., 1787. In gratitude for his distinguished services, and from an affectionate respect to his memory, the bereaved Church have erected this monument. He was born 15th July, 1734. He departed this life 20th July, 1807, aged 73 years. The memory of the just is blessed."

DISCOURSE NUMBER IV.

ECCLESIASTES i: 4. One generation passeth away, and another generation cometh.

As I announce this passage for the fourth time, as the theme of my discourse, and remember, that I have already during these few weeks, passed over in review, and endeavored to live for the moment in the lives of eight successive generations of ministers who have occupied the pulpit here, and ministered to the congregation in which I now stand, an indescribable awe takes possession of me. I seem to see sweeping on before me, "the innumerable caravan" of which the poet speaks, "that moves"

"To that mysterious realm where each shall take
Their stations in the silent halls of death."

and I cannot forget that I, and you too, my beloved hearers, are treading with them in the same long procession. As we are now full of life and activity, looking back with eager interest to learn the history of the past, and forward with hope and enthusiasm to anticipate the better days that may be coming, or recoil before the prospect of evils, the signs of which we think we already discern in the horizon, so were they, each in his own period; and each in turn filled the



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world and time with his own consciousness. And as they have passed, one after another into the land of silence, I seem to hear a still voice gently breaking that silence, and saying to you and me "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."

We pass now to the tenth in order in the succession of pastors, namely the Rev. Edward Dorr Griffin, a name associated with some of the most thrilling events in American ecclesiastical history, and destined to be remembered with honor and affection as long as distinguished talents well directed are accounted valuable, or ardent zeal and warm-hearted piety held in admiration in the Church.

Mr. Griffin was born in East Haddam, Connecticut, Jan. 6, 1770. His father, Mr. George Griffin, was a wealthy farmer, of a strong mind and good education; and his mother, whose maiden name was Eve Dorr, was a sister of Rev. Edward Dorr, of Hartford, Connecticut, whose name she gave to her son.

From a very early age, Mr. Griffin's parents destined him to the ministry; and while yet a child of only four or five years, he was the subject of deep religious impressions. But though once and again strongly exercised on the subject of religion, and once to such an extent, as to venture for a time to hope he was a true Christian, his conversion does not appear to have taken place till after the close of his course in college, when he had abandoned the purpose with which his early training and his parents' wishes had

inspired him, and, according to his own account "devoted himself to the law, and made up his mind to be a man of the world."

The means of awakening him to a just sense of his spiritual need, was a severe illness with which he was overtaken in the gayest period of his life. Having given his heart to God, he now resolved to resume his original purpose, and devote himself to the service of Christ in the work of the ministry.

Mr. Griffin graduated with the first honors of his class at Yale College, in 1790, became a member of the Church in Derby in the Spring of 1792, and having pursued his theological studies under the direction of Dr. Jonathan Edwards, son of the first President Edwards, at New Haven, was licensed to preach the Gospel by the Association of New Haven West, on the 31st of October, 1792. On the 10th of November following, he preached his first sermon, and having supplied several pulpits for a larger or shorter period, in New Salem, Farmington, Middlebury, and other places, in one of which he received and accepted a call, but did not actually settle, he was ordained as pastor of the Church in New Hartford, June 4, 1795. On the 17th of May, 1796, he was married to Frances Huntington, daughter of Rev. Joshua Huntington, D. D., of Coventry, and adopted daughter of her uncle, Governor Samuel Huntington, of Norwich, Connecticut. He remained in New Hartford, carrying on the work of the ministry with great success, till some time in the year 1800, when he took a journey on account of his wife's health, and spent the winter following in the

vicinity of Newark. The people of Orange, where he preached during a part of this period, and where fifty persons were added to the Church under his ministrations, were desirous of inviting him to become their pastor, but on the reception of a call from the First Church in Newark, his pastoral relation to the Church in New Hartford was dissolved, and he was installed as colleague pastor with Dr. Macwhorter, by the Presbytery of New York, on the 20th of October, 1801, in the thirty-second year of his age. Dr. Macwhorter presided, Dr. McKnight preached a sermon from 2 Cor. ii: 16, the last clause, and Dr. Rodgers gave the charge to the people.*

Dr. Griffin took the charge of this congregation in the full spirit of a new era in the Church's history, which he fully believed began to dawn about the time of his entrance upon the ministry, and was destined to culminate only in the meridian of millennial glory. This belief he lost no opportunity of expressing in the strongest terms. "In the year 1792," said he, "three series of events commenced, which needed not a fourth to fill the earth with the knowledge of glory of the Lord. First, the series of missionary and charitable efforts. The first missionary society in modern times was established that year, in Kittering, in England. Secondly, the series of revivals of religion. The first in this continuous succession, commenced that year. I had the privilege of witnessing it myself, and know assuredly that no intermission has

* Minutes of the Presbytery of New York.

occurred from that day to this. Thirdly, the series of judgments intended to destroy the nations which had given their power and strength to the beast." "These three series," said he, in 1817, "have been widening and rising higher during every year." That year, "1792," was a year from which to reckon dates in his computations of the progress of religion, all his life. You might know the year of our Lord, in which many of his most celebrated public discourses were written, from the number of years, mentioned as having passed since the commencement of the great and glorious change which seemed to fill all his anticipations. Add the number mentioned to the number 1792, and you have uniformly the exact date in the ordinary computation.

The consideration of this fact, as it seems to me, is indispensable to a correct understanding of the true character of this illustrious man's career as a Christian minister. This belief acting upon a lively imagination, an enthusiastic temperament, a powerful intellect and an affectionate and devoutly pious heart, is the true key to many of the peculiar excellencies, and to what some may be disposed to mention as the peculiar defects of his character and actions. It nerved his strength, it fired his eloquence, it animated his hopes anew, when his heart would otherwise have sunk under discouragement, it made him bold in discarding obsolete customs, and regardless of trifling difficulties, in carrying into effect what he considered as the best measures for the conversion of men, and the advancement of the kingdom of Christ. In the ardor of

youthful inexperience, it may have sometimes led him to place too low an estimate upon the labors of those who went before him. It led him to speak of his own history and experience; not so much in the spirit of self exaltation, as in order to testify in the ears of all men, to what his own eyes had seen of the wonderful works of God.

The present is not the time or the place to discuss the correctness of this belief, nor to show how it came to pass that the hopes of those good men that shared it have experienced a degree of disappointment. Unquestionable it is, that the period to which it had reference, was distinguished by a most remarkable series of efforts, having in view the spread of the gospel through the world; and a most remarkable series of religious impulses in which, from place to place, the Spirit of God seemed marching in his strength, and pouring out without measure his converting influences. With these impulses Dr. Griffin's whole ministry was in an eminent degree identified. His own new birth lay among the very beginnings of them, and one of the earliest decisive manifestations of their power, as he supposed, was in his own father's house. "I saw the darkness," said he, "before the dawn." "I saw the field of death before the bones began to move." No sooner did he begin to preach, than converts began to be numbered by hundreds. This was the case in New Salem, when he was preaching there before his ordination. It was the case in East Hartford during his ministry of five years in that place, and in Orange,

where he spent the winter just before his invitation to Newark.

Nor was the case different after he became the pastor of this Church. His ministry here, though barren of external incidents, was exceedingly rich in spiritual fruits. I have already spoken of a revival of religion, which occurred during the next year after he entered upon his pastoral duties. It continued two years, and about a hundred and thirty persons were in consequence of it added to the Church on profession, of whom one hundred were received in the course of twelve months. We shall notice other cases of the same kind as we proceed.

In the Spring of 1803, Dr. Griffin's own mind was the subject of some memorable religious experiences. "As I was walking in the streets of Newark," says he, "pondering upon my sins, a flash of light came across my mind, sending home a conviction of sin which instantly deprived me of hope. The following dialogue then took place with myself: "Well, go to Christ as you direct others to do. But He is away beyond the hills, and I cannot get to him. Well, ask Him to bring you to him. But the prayers of the unregenerate cannot ascend above the clouds. I have nothing to stand upon to begin." "I felt then," says he, "totally undone, helpless and hopeless. I died then as Paul did on the plains of Damascus. Instantly the scene changed. I was composed in a moment, and seemed to lie down at God's feet, and rest every issue on His will without a struggle." "This," he said, speaking of the case long afterwards, "I have learned

from the reflections of seven and twenty years, to call the dernier resort." The event changed the whole character of his experiences and preaching, and made them permanently, as he declares, "more full of Christ."

About this time Dr. Griffin was in the habit of making preaching tours in the neighborhood of Newark, and even to a considerable distance in the surrounding region, leaving the pulpit, I presume for the time, in the care of his venerable colleague. In one of these excursions, he met with Mr. Richards, who subsequently became his successor, and with him spent the night in pleasant and mutually profitable religious conversation. Mr. Griffin expressed doubts as to his own piety, and lamented that he always found it difficult for him to feel that he deserved eternal punishment. Richards replied, that Christians obtain this sense by seeing that God is so unspeakably lovely, that no conceivable punishment is great enough for sinning against Him; and that he had himself seen God's holiness, purity and justice to be so glorious, that it appeared that if men should never commit an outward sin, they would deserve to be eternally damned for not loving him." In the course of this conversation, Griffin obtained a new view of the divine holiness, its "purity, grandeur, awfulness and sweetness." "I saw," says he "that I had been searching for deliverance on the wrong side of the room, in seeking a sense of the evil of sin, from examining what I had done, rather than what God is." Then they turned to discourse upon the atonement. Griffin again unburdened his heart, and spoke of a difficulty he had

found in apprehending Christ as a proper substitute. Whereupon Richards disclosed to him a distressing conflict which he had formerly had on that point, and which was quieted by a transporting view of Hebrews vii: 26; "For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." At this, the agitation of Griffin's mind become relieved, and he fell asleep. "When I awoke," he adds, "that same glorious High Priest was before me, just as He is expressed in Hebrews vii: 26." Such was the early Christian intercourse of these two eminent brethren in the ministry, whose labors in the capacity of sower and reaper in the same field, were destined to mingle their results in the world of blessedness. And what influence even this casual conversation may have had, in shaping the character, and determining the eternal state of hundreds in this congregation, will be known only by the disclosures of the last day.

The present parsonage house, on Mulberry street, was built about this time, for the accommodation of the junior pastor and his family. The old one was a stone building of two stories high, and stood upon the west side of Broad street, a little below the corner of William street. The date of its erection I have not been able to determine. The land on which the present house stands was purchased of the Rev. Aaron Burr, about the time he left Newark, and up to the time now referred to, had been used as a pasture for cattle. In the days of Mr. Griffin and his immediate successors, the grounds about the house were exten-

sive, and the garden spacious. The house was first occupied in the summer of 1804, of which event I find the following notice in the pastor's journal, in the form of a prayer for the divine blessing: "O God, may this new habitation be the scene of peace and of heavenly communion for years to come. Here, in retirement from the world, may we cultivate the sweets of domestic enjoyment and the calm delights of religion, while we enjoy the innocent amusements of the garden, and contemplate the beauty of Thy works." The garden alley in which he was accustomed to walk, he endeavored to consecrate, as he tells us, to divine meditation.*

During the ministry of Mr. Griffin, as in that of his predecessors, there was no Sabbath School, and no lecture room for the accommodation of week day meetings. The pastor catechised the children in the church, in school houses, or at their homes, and prayer meetings were held in similar circumstances. The weekly evening lecture had not then been established.

In the Spring of 1807 commenced a very powerful effusion of divine influences. A deep impression had been made upon the congregation, by the death of Dr. Macwhorter, and it was confirmed and made more intense through the labors of the Rev. Gideon Blackburn, who preached here several times with great earnestness. Nothing extraordinary appeared however, till early in September. The Friday previous to the administration of the Lord's Supper, was observed as

* Several large trees now standing on the parsonage ground, are said to have been set out by Dr. Griffin. Among them are a venerable weeping willow in front of the house, and a tall and partly decayed magnolia tree in the garden.

a day of special fasting and prayer, in which the congregation at Orange joined. The attendance on the meeting on that occasion was unusually full, and the services of the Sabbath were peculiarly solemn. The next morning, as appears from the account given by Judge Boudinot, in almost every house into which the pastor entered in making his customary visits, the family appeared like Cornelius of old, ready to receive the word of truth, and soon melted into tears. "It was not long," says the same eminent authority, "before the blessed work pervaded every part of the society. No age was exempted. We have had instances of persons, between sixty and eighty, some of whom had led moral lives, and trusted they were going to heaven, who were brought to see that they were wretched, and miserable, and poor, and blind, and naked." God also in his sovereign mercy, was pleased to ordain praise from the mouth of infants. The pastor maintained frequent lectures during the week, besides meetings of private societies in different parts of the village. His pastoral visitations were frequent, and productive of signal benefit. "This work," said he, "in point of power and stillness, exceeds all that I have ever seen." Judge Boudinot testified to the same fact. "Although our church has been crowded," says he, "I have frequently shut my eyes for the experiment, and I should not have known that there was a person in the house but the speaker and myself, from any thing I heard." "Our opposers," he adds, "have been outrageous. Some have attributed it to human means, although I believe there never was an awakening in

which there was less reason for human boasting or pride to rest upon. Our blessed Saviour seemed to take the work into His own hands, to wear the crown and receive all the glory."

Among the means of carrying on the work of piety, in use at this time, was a society of Christian laymen, formed just at the beginning of the events referred to, for the purpose of united prayer for the Divine blessing on the labors of the pastor, and called, in allusion to the upholding of Moses's hands during the war with Amalek, "the Aaron and Hur Society." Nor was the sacred influence confined to a single congregation. It was felt in Orange and Newark at the same time, and during the month of March, 1808, ninety-seven persons joined the Church in Newark, and seventy-two that in Orange. The whole number added to this Church in consequence of that revival is supposed to be between one hundred and fifty and two hundred persons.

But Dr. Griffin's ministry in this Church, recent as it was, was now drawing to a close. As early as the year 1805, he had been invited to leave his post, for the purpose of taking charge of the First Reformed Dutch Church in Albany; but that call, though it cost him no little doubt and perplexity, he at length judged it his duty to decline. But now, two invitations, having both peculiar claims, pressing themselves simultaneously upon his attention—the one to the chair of Pulpit Eloquence in the Theological Seminary in Andover, and the other to become the stated preacher in the new church in Park street, Boston—the path of

duty seemed plain ; and, having first obtained the consent of his people, he was released from his pastoral charge in April, 1809, and took a solemn leave of his flock in a farewell sermon on the 28th of May following. The text, from which he preached on this occasion, was Acts xx: 32—"And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up and to give you an inheritance among all them which are sanctified." "I had hoped," he says, "to be permitted to go hand in hand with you to the grave, to attend some of my brethren in their chambers of death, to die at last in your arms, to be buried among my dear Church, and to rise with them in the resurrection. One year ago, I thought nothing but death could divide us. But God had a different purpose. You have seen it, and owned it, and submitted to it, with a spirit of meekness which has done honor to your Christian profession. Through the whole of this trial, you have given me no other reproaches but your tears. From you, as a congregation, I have never received a single act of unkindness. On the contrary, you have protected me when I have been assailed ; you have spread yourselves before me as a shield ; you have carried me in your arms to the throne of grace. If I forget this kindness, let my right hand forget its cunning."

During the eight years of his ministry in this congregation, less than two of which he was the sole pastor, sixty-two persons were received into the Church from other Churches, and three hundred and seventy-two on a profession of their faith. When he came

here, the Church consisted of two hundred and two members, one hundred and forty of whom were alive when he left it. During his ministry, the number had more than doubled, including, when he took his dismission, five hundred and twenty-two persons.

The subsequent career of Dr. Griffin belongs to other histories than that of this congregation. But his old people did not forget him, nor he them, when he was removed from their connection. When the tongue of slander assailed him, in the high and perilous station to which he was transferred, they came warmly to his rescue, bore their testimony to the excellence of his character, assured him of their continued affection and confidence, reminded him of the calumnies which had been borne by other servants of Jesus, and even their Lord himself, and bade him not be discouraged, but set his face like a flint and hold out to the end. And when, in the providence of God, he returned to Newark to occupy another pulpit and stand in other and somewhat delicate relations to them, both they and their new pastor maintained towards him the kindest feelings, and enjoyed with him the most fraternal intercourse.

Dr. Griffin left Newark, May 29th, 1809, carrying with him five young men who had consecrated themselves to the work of the ministry under his influence, and were now desirous of availing themselves of his instructions in his new sphere of service. He was inaugurated to the office of Professor in Andover, on the 21st of June, and held that station two years, preaching at the same time on the Sabbath to the

church in Boston. But finding it impossible to fulfill the duties of both offices, he resigned his Professorship and was installed as pastor of the Park street Church, Boston, July 31st, 1811. In the summer of 1815, he left Boston, and became the pastor of the Second Presbyterian Church in this city, where he remained about six years. In October, 1821, he assumed the Presidency of Williams College, whose duties he discharged with eminent success about fifteen years. And now, the evening of life drawing on, he returned to Newark, to which he still looked amidst all his changes, as the home of his affections; and, becoming an inmate of his eldest daughter's family,* he passed the little remnant of his days in domestic love and cheerfulness, and died in hope, November 8, 1837, in the 68th year of his age. His funeral sermon was preached in this house, by the Rev. Dr. Spring, of New York, to a very large assembly, and his remains lie, by the side of those of his excellent wife, who went to her rest just before him, in Mount Pleasant Cemetery, on the borders of Newark.

Dr. Griffin's character, both as a man and a minister, has been drawn by an able hand, and to that picture I

* Since writing the above, I have occasion to record the lamented death of this excellent and accomplished lady. She was born at Orange, N. J., April 4, 1801, and married at Williamstown, Mass., to Dr. Lyndon A. Smith, Nov. 20, 1823. Removing with her husband to Newark in 1827, she soon after connected herself with the First Presbyterian Church, of which she continued a devoted and eminently useful member till her decease, Jan. 11, 1852. The genius and intellectual attainments of Mrs. Smith were of a high order. Gentle, unassuming, warm-hearted, and uncensorious, she was eminently endeared to all her

acquaintance. Her piety was sincere and fervent, and her works of benevolence untiring. It was by efforts of Christian kindness in ministering to a dying stranger that she contracted the disease which closed her valuable life. Her funeral solemnities were attended in the house where she had so long been accustomed to worship, and a numerous concourse of friends testified by their tears how greatly and how extensively she was beloved. Dr. Griffin left two daughters, the younger of whom married to the Rev. Robert Crawford of North Adams, Mass., is still living.

must refer you.* He was a man of large stature, both in body and mind, his person being in height six feet and three inches, and in every respect finely proportioned. His reasoning powers were acute, his imagination soaring, his elocution impressive. In his habits of study and action, he was systematic and persevering, always endeavoring to perform well whatever he undertook. In the social circle, he was easy and companionable. In the ordinary intercourse of life, kind, generous, uncensorious and forgiving. He was simple-hearted and unsuspecting as a child; and with a warm and sanguine temper, together with a much better understanding of human nature in its broad general features, and of the ordinary avenues to the human heart and conscience, than knowledge of the ways of the world and the sophistries of artificial life, he sometimes adopted measures which gave offence when he did not dream of it, and was exposed to uncharitable constructions in his most guileless and innocent actions. Hence he had some warm friends, and some bitter enemies. In his religious intercourse as a pastor, Dr. Griffin had a remarkable facility. He attached great importance to pastoral visitations. I have already referred to his success in this department of service, during the great revival. Judge Boudinot speaks of it as having been more blessed than his public sermons. A distinguished manufacturer in this city,† who sat under his ministry while he was pastor of the Second Church, has told me that he used to insist on having all the apprentices

* See memoir of Dr. Griffin, by Dr. Sprague, of Albany.

† William Rankin, Esq.

in his large establishment called in, when he came to the house on a pastoral visit, and would converse specially with them all, one after another, on the subject of personal religion. But it was in the pulpit, and as a preacher chiefly, that Dr. Griffin attained the highest eminence. His voice was remarkably flexible, and was perfectly under his own control. On the deep guttural tones, it thrilled you like the pedal notes of an organ; yet it could soften, with perfect ease, to suit the sentiment to be expressed, into the gentlest and most soothing utterances. His style was free, not exact; and though he wrote his discourses, his manner in the pulpit was unembarrassed, and his gestures frequent and effective. There is said to have been great inequality in his ordinary discourses, as indeed there is in those which have been given to the public. But his preaching was ever glowing with divine truth earnestly expressed, and in his best efforts there was much to justify even the strong expression which has been applied to him—"the prince of American preachers."

The removal of Dr. Griffin from Newark, in 1809, did not leave the flock to which he had ministered, without a shepherd. Already his successor was on the ground with his family, and prepared to assume the charge as soon as he should relinquish it.

The Rev. James Richards was the next pastor of this Church. He was born at New Canaan, Conn., October 29, 1767. He was the son of James Richards, a farmer of excellent character, and a descendant of Samuel Richards, who came to this country from Wales, during the reign of Queen Anne. His mother



James Buchanan

was Ruth Hanford, a most excellent Christian woman, and peculiarly skilled, it is said, in the management of her children. She was a woman of vigorous intellect, and many commanding as well as endearing qualities. James was the eldest of nine children; feeble in body during his childhood, but remarkable even then for his fondness for study. When only thirteen years of age, he undertook the charge of a common district school, and with such success, as to secure the offer of the same post for the second time. It was his early wish to obtain a public education; but as his father was not prepared to encourage and sustain the attempt, he apprenticed himself at the age of fifteen to the business of cabinet and chair-making, together with house painting, in which capacity he labored for a short time in a cabinet maker's shop in the city of New York.

Mr. Richards had been religiously educated, and like Griffin, was the subject of deep religious impressions in his childhood. But at the age of nineteen, convictions of sin broke in upon him, as he relates, in the midst of mirth and levity. The pangs of his soul were very sharp for three days, after which he obtained relief in the apprehension of an all-sufficient Saviour, from reading the impressive sentiments of the thirty-eighth Psalm, as paraphrased by Dr. Watts. He was made to see, as he testifies, his own impotence, whereas before, he had been accustomed to suppose the whole matter of conversion was in his own hands; and was alarmed in view of the enmity which he now felt in his heart towards God. But at length his heart melted, and the salvation which he before

hated became his joy and his song. "I was born an Arminian," said he, "and lived an Arminian, but obstinate freewiller as I was, I was at length brought to 'lick the dust' at God's footstool, and accept of salvation by grace."

Mr. Richards's own conversion was immediately followed by earnest efforts on his part for the conversion of others, and such was the zeal and fervor, with which he pursued this object, and especially the freedom he displayed in speaking at meetings of conference and prayer, that in the low state into which religion had at that day fallen in his native region, it excited some surprise, and was the occasion of many remarks.

He united with the Church in Stamford, Conn., on the 17th of September, 1786, and immediately began to look forward with strong desires to the work of the Christian ministry. With many discouragements and interruptions, he completed his preparatory studies through the assistance of two excellent female relatives, and entered Yale College in the year 1789. But, at the close of his freshman year, his studies were interrupted, first by want of pecuniary means, which compelled him to leave College, and afterwards by severe illness; so that, although his diligence and perseverance overcame most of the obstacles of a private education, he did not go through College with his class, but received his degree of Bachelor of Arts out of course, in the year 1794. In the year 1793, he was licensed to preach the gospel by an association in Fairfield county, Connecticut, and having preached for a

time in Wilton, and then in Ballston, Shelter Island and Sag Harbor, he commenced the work of the ministry in Morristown in June, 1794, and was ordained as pastor of the Church in that place, by the Presbytery of New York, on the first of May, 1795. Dr. Macwhorter preached the ordination sermon, from Acts xx: 24. Dr. Rodgers presided, and Mr. Austin gave the charge to the people.

About the time when he received license to preach, young Richards, it is said, passed through Newark, and called at the parsonage with an introduction to Dr. Macwhorter. But, being a stranger, somewhat diffident and little used to society, his manners, it is likely, did no justice to his real character. Dr. Macwhorter seemed to regard him with little favor, subjected him to a rather severe examination, spoke somewhat sternly of his apprehended deficiencies, and sent him away with a discouraged and sorrowful heart. It was his testimony, however, in later life, as I am told, that the interview, trying as it was, did him good, and was a lesson to him in regard to his future intercourse with young men.

The ministry of Mr. Richards in Morristown was signally successful. It was a difficult and laborious station, but his diligence and wisdom surmounted all obstacles, and the excellences of his character secured for him universal love and respect. In three memorable instances, his labors were attended with peculiar manifestations of Divine influence, first in the year 1701, again in 1803 and '4, and lastly, in a manner more remarkable than in either of the former in-

stances, in 1808. In the last instance, between seventy and eighty persons were converted, who united with the Church in that and the following year.

Meanwhile, the expenses of Mr. Richards's family were increasing, and his salary had become inadequate to supply their wants. Many of the people saw this, and acknowledged it, and several attempts were made to remedy the evil, but without success. This result was a severe trial to him. It mortified him exceedingly, and at first preyed upon his spirits. But he wisely resolved not to dwell upon the dark side of the picture, but to give himself anew to the duties of his ministry, to serve God and his people with all his strength, and wait for the further movements of God's providence. Nor did he want long. The applications which were made to him, after the removal of Dr. Griffin, to take the charge of the Church in Newark were urgent, and sustained by what appeared strong reasons. The people of Morristown came to the rescue, by providing cheerfully for an increase of his salary. But it was too late. Other reasons had come to light in favor of his removal; he had already given the people here some encouragement; and, when a call was unanimously offered him, the path of wisdom and duty seemed plain, and, with the consent and approbation of the Presbytery, he accepted it, and his connection with the Church in Morristown was dissolved.

Mr. Richards was installed as pastor of this Church on the 7th of June, 1809. Dr. Romeyn, of New York, preached the sermon, from Acts xxiv: 24, 25. Dr. Rowe presided and gave the charge, and Dr. Miller, of

Princeton, gave the exhortation to the people. It appears, from an entry in his journal, that the performances were peculiarly excellent and appropriate, and were heard with no small degree of feeling, and with universal approbation. "It was under a strong conviction of duty," he records, "that I took leave of my people at Morristown and accepted the call to this people. The Lord grant that I may not be left to myself." He delivered his introductory sermon on the 12th of June, from I. Corinthians, iv: 1, 2.

A few months after the installation of Dr. Richards, viz., on the 14th of November, 1809, the Presbytery of New York, with which this Church had been connected ever since its formation in 1738, a period of seventy-one years, was divided into two, by erecting a portion of its Churches into a new Presbytery bearing the old name, and changing the name of the remaining portion, of which this Church was one, into "THE PRESBYTERY OF JERSEY." Its first meeting under the new arrangement, was held in Morristown, April 24th, 1810.*

The First Church had been hitherto, during nearly a century and a half, the only Presbyterian Church in

* The Presbytery of Jersey was not a new body, but the Presbytery of New York under a new name; and that, as I have already had occasion to notice, was a continuation of the ancient Presbytery of East Jersey, formed in the year 1733. This the record shows. "The following extract from the Minutes of Synod was received and read: 'That so much of the Presbytery of New York as lies on the east side of Hudson river, &c., and so much of the Presbytery of New York as lies west of Hampstead Plains, &c., be constituted a Presbytery by the name of the Presbytery of New York, &c. Resolved further, That the remaining part of the Presbytery of New York be hereafter known by the name of the Presbytery of Jersey.' Whereupon, Resolved, That as the present Moderator is one of the members set off to the new Presbytery, Mr. Hillyer be appointed Moderator of this Presbytery to come into office on the second Tuesday in January next." See Minutes of Pres. of Jersey.

the town of Newark, except those of Orange and Bloomfield, which had now become separate towns. But the time had come, when the need of greater facilities for the accommodation of a large and growing population, was manifest to all. Accordingly, as early as the Spring of 1809, about the time of Dr. Griffin's dismissal, the business of church extension was entered upon with commendable zeal and enterprise. At a meeting of the congregation, held in this house, April 8th, incipient steps were taken to that effect, and a large committee was appointed to draw a plan. The committee reported at an adjourned meeting, on the 18th of the same month. Whereupon "it was resolved, that, from this congregation, a separate and distinct congregation should be set off, and measures taken to invest it with all the powers and privileges of a body politic." For the encouragement and promotion of the design, it was also resolved, that when the new congregation should have become incorporated and have built a meeting house, not less than fifty feet by seventy on its base, in a good and substantial manner, and should have called and settled a minister, this congregation would convey to them, with the reserve only of their own house of worship and the land occupied by it, two-sevenths of their real estate for the support of the gospel forever.

At the same time, as it was plainly perceived that the day was not far distant when even this provision would be insufficient to meet the wants of a rapidly increasing population, the congregation proceeded, with a liberality and forethought which can not be too

much admired, to agree that whenever it should be deemed advisable to establish a third Church, the same provisions, subject to the same conditions, should be made for the furtherance of that enterprise.

Some difference of opinion seems to have existed at this time, as to the place where the second Church should be located; the people both in the north and the south end of the town claiming the preference. To accommodate this dispute, it was determined by vote of the majority, that the people of the south end should have the first opportunity; provided, however, that if they should not proceed immediately to the erection of a house of worship, and have the walls raised "as high as the water table" within six months from the date of the resolution, the obligation to divide the property in their favor should be void; and that thereupon the people of the north end might commence the work, with the promise of the same privileges, provided they should have advanced to the same point, in the course of nine months from the close of the first period.

Accordingly, the people in the south part of the town commenced the work, and, by the end of the time specified, had fulfilled the conditions on which they were entitled to the first claim. But just at that point, the zeal of the people in that neighborhood was diverted into another channel, the enterprise was suspended, the design failed, and the materials which had been collected were at length dispersed.

After waiting through the remainder of that year, the people in the north part of the town began to make arrangements for building a Church in their own

neighborhood. The corner-stone of the present Second Presbyterian Church was laid on the 17th of June, 1810, by the Rev. Samuel Whelpley ; and, the edifice having been completed and dedicated, the Trustees chosen, and the Rev. Hooper Cumming, son of one of the leading members of the new congregation and a former pupil of Dr. Griffin at Andover, ordained and installed, ninety-three persons were dismissed in a body with recommendations from this Church, on the 9th of October, 1811, and organized into a new Church on the 8th of November following.

The conditions of the resolutions of 1809 being now fulfilled, on the part of the Second Church, this congregation deemed themselves obligated to fulfill their part of the engagement ; but, as the division of the real estate between the two congregations seemed not expedient at that time, a temporary arrangement was agreed upon, by which, instead of the two-sevenths of the whole real estate, which had been pledged, one-third of the whole *income* should be annually set apart for the second congregation.

The whole transaction, which resulted in the establishment of the Second Presbyterian Church, took place with the entire approbation, and was forwarded by the active assistance of Dr. Richards. At the service of organization, he delivered an address, founded on the words of Hebrews xiii : 1—" Let brotherly love continue ;" in which he affectionately and solemnly reminded the persons about to be embodied, of their obligations to God and one another, and exhorted them, with special earnestness, to the exercise of brotherly

love. For a little time, as I am informed, the two pastors exercised a sort of joint ministry in the two congregations, officiating in each other's pulpit in the afternoon of every Sabbath; but this arrangement being found on the whole undesirable, was soon abandoned.

During the ministry of Mr. Richards, the first Sabbath School in this congregation was established, under the superintendency, as I am told, of Moses Lyon, and held its meetings, for a time, in the gallery of the church. The first lecture-room, a low brick building, much smaller than the present one, and standing on the same spot, was erected in the year 1813.* The present pulpit was built in the year 1818; and the old one, a small octagonal structure, standing separate from the wall at a distance of several feet, and surmounted by a "sounding board," was presented to the Presbyterian Church in Paterson.

Dr. Richards' ministry, especially the early part of it, seems to have been hardly less fruitful in conversions than that of his predecessor. About the close of the first year, a few were gathered into Christ's fold under its influence. But, between the years 1812 and 1813, there was a very marked revival of God's work. It commenced, as we are informed by his journal, in the early part of the winter. The first Sabbath in January was a day of peculiar solemnity. In the administration of the Lord's Supper, the declining affections of professed Christians seemed greatly revived.

* There is a vote of the Trustees, bearing date April 16, which thus refers to the proposition: "The Sessions being desirous of having a large room erected for the

purpose of lecturing, prayer meetings, &c., resolved that this Board aid and assist in the same."

Some souls, he records, have been awakened, and others have found joy and peace in believing. The next day intelligence came that, both in the Second Church and in the Church at Elizabethtown, a similar manifestation of God's presence had been enjoyed. The coincidence seemed to predict the happiest results. An extract from the same journal, under date of February 6th, shows the power and progress of the Heavenly influence. "More than seventy persons appear now under serious impressions, and asking the way to Zion. About fifteen are entertaining hopes of being converted, several of the cases striking, and affording a delightful prospect." On the 28th of February, twelve persons were propounded as candidates for church membership; and at the communion in March following, thirteen were admitted on profession of their faith. At the same time, about the same number are spoken of as indulging the hope that they had recently been born again, and about ninety as still under strong religious impressions. The means of describing this and other similar spiritual harvests, which were enjoyed about this period, are, unhappily, exceedingly scanty. There was one, more remarkable than any of its predecessors, between the years 1816 and 1817, among the fruits of which, sixty-nine were added to the Church at one time; and the number received during nine months amounted to one hundred and thirty-five. When Dr. Richards first took the charge of the congregation, the number of communicants was about 530, and, in the course of fourteen years, 556 were added to it—332 by profession, and 227 by certificates

from other churches—making, in all, 1086 to whom, in the course of that period, he stately administered the sacred ordinances. During his ministry, the Church contained the largest number of communicants that ever belonged to it at one time, viz., about seven hundred, and that, notwithstanding the dismissal of the large colony that united in the formation of the Second Church. It is said to have been, at the time referred to, viz., about the year 1817, the largest Presbyterian Church in the United States, except the First Church in Philadelphia. Six young men connected with it were, during Dr. Richards's ministry, licensed to preach the gospel.

But, even this bright picture of spiritual success, has its reverse. The occasions for church discipline, during the ministry of Dr. Richards, were very numerous. About thirty cases stand on record, as having occurred within the first seven years—chiefly for the sin of intemperance. That desolating pestilence, which spread so fearfully among the people of our country about that period, and seemed to threaten the destruction both of social order and the Church of God, diffused its noxious influences into this favored communion. But nobly did the pastor and Session meet the demands of the alarming exigency. A very considerable portion of their time, for several years, must have been taken up in attending to cases of this sort. About forty persons were, during Dr. Richards's ministry, solemnly deprived of church privileges for unchristian conduct; and death and removals in various ways, had

reduced the number, at the time when he resigned his charge, to about five hundred and twenty.

The latter part of this period appears to have been a season of unusual discouragement and religious declension. According to a statement of Dr. Richards himself, during the two years which preceded his dismissal, only seven persons were received into the Church; and, during five years, although the congregation was so large, only thirty made profession of their faith, and many of these were but the gleanings of former revivals.* He speaks of the Church, in an address delivered at a church meeting on the 23d of July, 1823, as having had already "an awful sifting;" "while the train seems to be laid," he continues, "to sift it still more. It is distressing to look within the precincts of the Church, and let the eye pass round from one to another. It is dark as night to look without, and notice the state of the congregation and the town." The address to which I have referred, appears to have been designed to stir the consciences of the congregation, by presenting the dark side of the picture in its darkest shades. But Dr. Richards was not a man to exaggerate facts, even for the sake of doing good; though his sorrowful remembrance of the brighter days, and keen desire for their return, might make the present seem darker, comparatively, in his eye, than it would have seemed to a less interested observer.

But Providence had now other work for him to per-

* From the same statement I learn that received into the Second Church.
within the same period only ten had been

form, in another and still more responsible station. By his constant devotion to study, he had made large attainments in theological knowledge; and by his careful and discreet management of affairs entrusted to him, public and private, he had acquired a reputation which marked him as one of the first men in the Church, in respect to qualifications for the head of a theological institution. Accordingly, in the autumn of 1823, having been a second time solicited to take the professorship of theology in Auburn Theological Seminary, he accepted the appointment, and having resigned his charge here, was inaugurated to that office October 29th, 1823; having served this congregation in the ministry a little more than fourteen years, and just commenced the fifty-seventh year of his age. MS.A

It does not belong to us to trace his life and services after he left Newark. He took the charge of the Seminary when under great embarrassment. He left it strong and prosperous. Having fully answered the expectations of its most sanguine friends, and attained a rank second to none among theological teachers, he died in his 76th year, full of honors, August 2, 1843.

The character of Dr. Richards, as well as that of Dr. Griffin, has been drawn with skill and discrimination, by those who knew him well, and had access to the best means of judging.* It will not be necessary for me to do more than glance at some of its most obvious features. His most distinguishing traits were ENERGY, SAGACITY and PIETY. His early youth illustrates

* See "Biographical Sketch" by Rev. Samuel H. Gridley, to which I am largely indebted in compiling the above account of Dr. R.'s ministry.

well the quiet and indomitable perseverance with which he pursued an object on which he had deliberately fixed his purpose. But for this feature of his character, he would never have emerged from the farm or mechanic's shop, much less have surmounted all the obstacles which hedged up his way to the attainment of a liberal education. The same quality was displayed in all his theological studies, and in all his public and private enterprises. His reputation for sagacity is well understood by those who remember his ministry here. He seldom, if ever, made a serious mistake in judgment, in respect either to characters or events. Hence, he was often resorted to for counsel, not only by his own people, but by his brethren in the ministry, and all classes of his acquaintance. To the combination of these two traits of character may be referred the firmness which always distinguished him in trying circumstances. His sagacity made him clear and confident in his judgments. He saw the right way early, and had no occasion therefore either to waver or recede. His energy made him fearless of opposition, and determined to carry out his convictions, whatever difficulties might betide him. Hence the justness of the observation said to have been made of him by an intimate acquaintance: "To a steady opposition, he was the most impracticable man I ever knew." And hence the confidence expressed on one occasion, and doubtless felt on many, when he was known to have enlisted in an enterprise, "Then it will go! It will go!" Dr. Richards was never a party man, never an extreme man; and yet, with all his moderation, he

was pre-eminently a decided man. Violent combatants sometimes murmured, that they could not fix him upon either side; yet he could fix himself, and knew his own position; and neither the one or the other found it easy to push him to the wall. The piety of Dr. Richards was ardent, constant, unpretending, and eminently sincere. He walked with God, and amidst all the agitations and enticements of the world, had his heart above it.

The names of Richards and Griffin both fill a high place on the records of the Church. Both were, in their day, among the greatest lights of the Christian ministry. And yet it would be difficult to find two such illustrious peers, occupying the same ground and conversant with the same scenes and events, in whom, with so many points of beautiful resemblance, there are so many others of striking and as beautiful contrast. Look only at their countenances—their persons; they are princes, both of them—tall, stately, majestic—yet how very different seems the style of their majesty. In the characteristics of their minds and courses of action, we find the same combined harmony and diversity. Both were eminent as preachers. Richards, says Frelinghuysen, was sound, practical, instructive, often eloquent. Griffin, we may rejoin, was always eloquent, and when instruction was his special aim, eminently instructive. From the one, you would be likely to receive the most deep and soul-thrilling impressions of truth; from the other, the most precise and accurate explanations of its nature and bearings.

Griffin used language rhetorically, and of course sometimes loosely. Richards was anxious to express his exact thought and shade of thought, whatever else he might sacrifice. Griffin's style was sometimes too ornate; Richards's occasionally too homely. Both wrote and re-wrote their best productions; Richards with reference to being understood, and Griffin in order to produce a better and stronger effect. In respect to the excellence of their performances, Richards might be said to occupy a high table-land, where he expatiated with the stride of a giant,—never soaring, never descending. Griffin ascended peaks not reached by ordinary mortals, yet sometimes slumbered in the vales, distinguished only by the still lingering glow caught above in his more favored moments. In accomplishing the object of their efforts, both were eminently successful; the one carried the garrison by storm, the other could maintain a long siege and starve the enemy out of his strong-holds. In their intercourse with mankind, Griffin was simple-hearted and unsuspecting; Richards wary, far-reaching, and on the alert. The one was easily circumvented by the arts of the hostile; the other never committed himself to any man, and always saw and could defeat the most cunning stratagem. To use his own expression, as related to me by an acquaintance, he cut the cords by which they managed their machines so far off, that they could not tell where to find the ends, and so could not tie them again. The memory of both these men will long be cherished in the community where they ministered,

first in succession, and then side by side in loving brotherhood. This Church could not have spared the gifts and services of either of them. Richards, I apprehend, has left his impress on the character of the people the more deeply of the two; but then his ministry was nearly twice as long as that of his predecessor. Griffin was instrumental in bringing into the Church the larger numbers, in proportion to the time; but then, as he observed, he was here in harvest time, whereas his brother who followed him, came "in the fall of the year." In theological views, both occupied nearly the same position,—that of New England divines of the old school—the school of Edwards, and Bellamy, and Smalley, and Dwight. Both were earnest revivalists, yet strenuously opposed to all fanaticism and wild-fire. Both used the gifts which God had given them to the same end—the glory of Christ—and the dissemination of the knowledge of Him crucified.

I have now come with you, my friends, to the period when the history of the illustrious dead gives place to that of those who are still living and acting on the stage of life. The time has not come to speak of their character or estimate the results of their labors. I will simply mention a few general facts belonging to the succeeding period, and then bring my narrative to a close.

The same year in which Dr. Richards was dismissed, the Synod of New York and New Jersey was divided. The old Synod including the Presbyteries of Hudson, North River, New York and Long Island, took the

name of *New York*, and a new one was constituted, consisting of the Presbyteries of Jersey, New Brunswick, Newton and Susquehanna, and taking the name of the SYNOD OF NEW JERSEY. The first meeting of the Synod of New Jersey was held in the First Church of Newark on the 21st of October, 1823, at 10 o'clock, A. M., and was opened with a sermon by the Rev. John Woodhull, D. D., of Freehold, from Phill. iii, 8. After sermon, and the organization of the body, the Rev. Archibald Alexander, D. D., was chosen Moderator, and the Rev. Geo. S. Woodhull and the Rev. John McDowell, were chosen Clerks.* With this Synod the Churches in Newark now became connected.

The successor of Dr. Richards was the Rev. William T. Hamilton, an Englishman by birth, who received the honorary degree of Master of Arts from the College of New Jersey in the year 1825. After preaching to the congregation for a time, a large portion of them were disposed to invite him to become their pastor; but yielding to the wishes of others of their number who were desirous of hearing another candidate, they became divided in their preferences, and after a violent struggle, in which the interference of the Presbytery became necessary, determined to separate and form a new congregation. For this purpose, a large number seceded, built a new house of worship, settled the Rev. Joshua T. Russell as their minister, and constituted what is now known as the Third Presbyterian Church. The new organization took place in

* Furnished from the Records, by the the Synod of New Jersey.
Rev. Ravaud K. Rodgers, present Clerk of

the Session-room of the First Church, from which its original members—56 in number—had received certificates of dismissal for the purpose, on the 8th of June, 1824.

The circumstances which led to this measure were infelicitous. But the measure itself was one for which the condition of the community had long been ripe. The old house of worship was crowded, and the congregation already overgrown. Dr. Richards had seen the need of a new church for a long time, but knew not how to effect the object; and I am told that, when one of the people lamented the division in his presence, he expressed his satisfaction at the event, observing that what could not be brought about by peaceful means, had been accomplished by contention, and that the result was an occasion for thankfulness.

That some kindly feeling prevailed, even in the midst of strife, is manifest from a vote of the Session, which I find on record, directing their clerk to inform the Session of the Third Church, that it would be “perfectly agreeable” that they should occupy the house of worship of the First Church, until their own should be completed, every Sabbath afternoon, unless circumstances should thereafter require some other arrangement; and to propose that the two congregations should alternately occupy the house for a third service on Sabbath evenings. On the 15th of November, 1824, seventy-two persons, members of the First Church, were dismissed and “affectionately recommended” to the fellowship of the Third Presbyterian

Church in Newark, now under the pastoral care of Mr. Russell.

The new Church, having fulfilled the conditions of the vote of 1809, providing prospectively for the establishment of such a Church whenever it should be deemed desirable, now presented their claim to the portion of the church property promised by that vote. The congregation of the First Church responded affirmatively; and, after some negotiations between the parties, respecting the precise amount to be appropriated, two-sevenths of all the real estate owned in 1809, except the church and lecture-room and land occupied by them, were set apart for their use.

Meanwhile, the Trustees in their various divisions and appropriations of the property, had made no attempt to convey a permanent title. It was supposed they had not the power. But as it now seemed desirable that a final settlement should be effected, application was made to the Legislature of the State; and an act obtained, bearing date November 4, 1825, entitled "an act for the relief of the Trustees of the First Presbyterian Church in Newark." This act, after setting forth the original source and intent of the church property, and the appropriations which had been made by the Trustees of the First Church "gratuitously," and "in pursuance of the wishes of the congregation," clothed the said Trustees with full power to make conveyance of the lands included in those appropriations to the several Churches mentioned therein, namely, Trinity Church in Newark; the First Presbyterian Church in Orange, and the Second and

Third in Newark, according to the terms before agreed upon between the parties; "the same to be held solely and forever for the support of the Gospel in the said congregations, or religious societies respectively, and for no other purpose." The deeds of conveyance were accordingly ordered by the Board of Trustees, to the two first-named Churches, in August 1826, and to the others in the month of May following.

Mr. Hamilton was invited to become the pastor of this Church, in pursuance of a vote of the congregation at a meeting held on the 17th of June, 1824, at which Dr. McDowel, of Elizabethtown, presided. His installation by the Presbytery of Jersey, took place on the 27th of July in the same year.

In the autumn of the year 1824, the Presbytery of Jersey, which had existed under that name fifteen years, was divided by the Synod of New Jersey, at its own request, into two Presbyteries, the PRESBYTERY OF NEWARK, and the Presbytery of Elizabethtown, of which the former held its first meeting at Jersey City, November 2, 1824. The property belonging to the old Presbytery, consisting of books, money for purposes of education, &c., was equally divided by a committee appointed for that purpose. The last two volumes of the Records were assigned to the Presbytery of Elizabethtown, and the preceding volumes, including, besides those of the old Presbytery of New York, the first three years of the Presbytery of Jersey, and running back to the year 1775, to that of Newark.

In the year 1825, the interior of the church edifice was thoroughly altered, the ceiling lowered, and the

floor and pews changed, leaving only here and there a slight trace of the original finishing. The present lecture room was erected, as nearly as I can ascertain, in the Spring of 1832.

Towards the latter part of Dr. Hamilton's ministry, there was a memorable manifestation of religious feeling in the congregation. The pastor characterizes it in the record, as "the glorious revival of religion with which the Lord Jesus favored this portion of his Zion in February, 1832, chiefly under the labors of Rev. H. Norton and Rev. Joel Parker, of New York." A "protracted meeting," or continued series of religious exercises, occupying the entire day for many days in succession, was held; and other special measures for deepening and extending the religious impression, were resorted to. The number of hopeful converts during this season is not stated, but at the communion in May, 1832, one hundred and twenty-four persons were admitted to the Church together, on the profession of their faith, and forty-five adults received the ordinance of baptism.

We have already had occasion to notice the formation of several Churches, either wholly or in part colonies from this. On the 14th of April, 1831, the Fourth Presbyterian Church was organized in the session room of the First Church by the Presbytery of Newark. It consisted of twelve members; two from the First, four from the Second, and six from the Third Churches. The Rev. Dr. Weeks became its first pastor, in July 1832. This Church is now extinct.

The African Presbyterian Church, consisting of peo-

ple of color, was organized by a commission from the same Presbytery, on the last Sabbath in October, 1831.*

In the month of March, 1834, about forty persons were dismissed from the First Church, to form the first Free Church in Newark; and were organized as such in the lecture-room of the First Church, by a commission of which Dr. Hillyer was the chairman, May 22d, 1834.† To encourage this enterprise, the Trustees made a donation of \$500 to the new congregation. It has now become a Congregational Church.

During the winters of 1833 and 1834, Dr. Hamilton was absent at the South on account of his health. Returning in the Spring, he remained through the warm season; and in the Autumn, having been advised by his physicians, that his health would again require him to spend the Winter in a warmer climate, he resigned his pastoral charge, and was dismissed October 22, 1834. He was soon after settled in Mobile, Ala., where he still remains.

The successor of Dr. Hamilton was the Rev. Ansel D. Eddy, a graduate of Union College in the class of 1817, and formerly the pastor of a Church in Canandaigua, N. Y. Having received a unanimous call, he assumed the charge of the pulpit in the month of July, and was installed on the 11th of August, 1835.

In the year 1838, the General Assembly of the Presbyterian Church became divided into two bodies both claiming its name and rights.‡ The Synod of

* Records of Newark Presbytery, p. 346.

† Records of Newark Presbytery, p. 373.

‡ To state the causes of this unhappy separation, would require more space than

New Jersey declaring its adherence to the one, and the Presbyteries of Newark and Montrose sending their commissioners to the other, the two Presbyteries were excluded from the Synod, the latter in October, 1838, and the former during the following year.* Thereupon a new Synod was formed, called the Synod of Newark, which held its first meeting in this house, October 15th, 1839, and was opened by a sermon from the Rev. Dr. Hillyer, from Genesis xiii: 7, 8, 9. The Rev. Barnabas King was chosen as its Moderator. In the following Spring, this Synod and that of New York were united in one body, and took the name of the SYNOD OF NEW YORK AND NEW JERSEY. It held its first meeting in the city of New York, on the third Tuesday in October 1840, and the Rev. Dr. Fisher preached the opening sermon from 1 Cor. xv: 58 With this body the Church is still in connection.†

can be given to it in the present narrative, and the writer has no disposition to enter into the mournful details. Both bodies adhere to the same standards of doctrine and discipline. May they both learn "how good and how pleasant it is for brethren to dwell together in unity"

* The action of the Synod respecting the Presbytery of Newark, was as follows: Oct., 1838. "Resolved, That the Presbytery of Newark be enjoined between this time and the next General Assembly, to decide on its course in regard to this subject; and if that Presbytery shall send Commissioners to the Body appointed to meet in May next, by the Body calling itself the General Assembly, which met in the First Presbyterian Church in May last, the said Presbytery shall be considered thenceforth as no longer in connection with this Synod."—Minutes, p. 21.

1839. "Whereas, the Synod at its last meeting in Morristown, resolved, That

the Presbytery of Newark be enjoined between that time and the meeting of the General Assembly, 1839, to decide its course in reference to the attendance of its Commissioners on the body claiming to be the General Assembly of the Presbyterian Church, and which convened in the First Presbyterian church in Philadelphia, in May, 1838, and should that Presbytery send Commissioners," &c., "and whereas, the said Presbytery of Newark did send Commissioners to the said Body, in May last, as appears by the printed Minutes of said Body, therefore, by said act and resolution, the Presbytery of Newark is no longer connected with this Synod."—Minutes for 1839, copied by the present stated clerk, the Rev. R. K. Rodgers.

† See Minutes: for extracts from which I am indebted to the kindness of the Rev. John N. Lewis, present stated clerk of the Synod of New York and New Jersey.

During the ministry of Dr. Eddy, the Second Free Presbyterian Church was formed. Seven persons were dismissed from this Church to assist in founding it, on the 24th of May, 1836, and it was organized with about forty members. Its existence was of short duration. On the 31st of January, 1837, a commission of the Presbytery then in session, organized a new one, comprising most of its members, together with others, which took the name of the Central Presbyterian Church, by which it is still known. The Rev. Charles Hoover was the same evening installed as its pastor. The services took place in this house, and Dr. Magie, of Elizabethtown, preached the sermon. The Rev. George C. Lucas, the present pastor, was installed in the summer of 1849.

In the Spring of 1847, Dr. Eddy took a voyage to Europe, and was absent during the summer. Soon after his return, he resigned his charge, and was dismissed by the Presbytery, February 22d, 1848.

Before this time, several attempts had been made to organize another congregation, to meet the pressing wants of a growing community. In the course of the summer following the dismissal of Dr. Eddy, seventy-two persons, fifty-nine at first, and nineteen afterwards, were dismissed from this Church to begin a new enterprise under the direction and ministry of their former pastor. The Fifth Presbyterian, which has since changed its name by the direction of the Presbytery, to that of Park Presbyterian Church, was accordingly organized in Library Hall, on the 2d of April, 1848. The Rev. A. D. Eddy, D. D., was installed as its pastor,

JUNE 1, 1848. The Rev. Jonathan B. Condit, D. D., preached the sermon from Rom. xi: 13.; "I magnify my office."*

During the year 1848, and subsequently, five persons were dismissed to aid in establishing the Sixth Presbyterian Church; which was organized with thirty-six members, October 1, 1848. A commodious house of worship was erected for their use, and dedicated to the worship of God, December 26th, 1849. The Rev. William Aikman, its first pastor, was installed the same day. His brother, the Rev. Robert Aikman, preached from 1 Cor. i: 21.

Another detachment of seven was sent out during the same year, to aid in forming the High street Presbyterian Church, which was organized in the house of worship of the Third Church, with thirty-eight members, on the 16th of September, 1849. The Rev. Mr. Poor was installed as its first pastor, November 7th, 1849. The services took place in this house, and the sermon was preached by the Rev. George L. Prentiss, from 1 Cor. xiv: 20.†

The present pastor took the charge of this pulpit, on the 28th of October, and was installed by the Presbytery of Newark, December 13th, 1849. The Rev. Henry B. Smith, Professor in Amherst College, preached the sermon from Col. ii: 9.‡

* Its house of worship, of which the corner stone was laid in the summer of 1849, was completed and dedicated in the month of August, 1851.

† The dedication of its house of worship a beautiful edifice of stone, took place in the month of September, 1852.

‡ Since the settlement of the present pastor, two new Presbyterian Churches have been organized; the German Church, by a commission from the Presbytery of Newark, in the summer of 1852, and the South Park Presbyterian Church, on the 20th day of March, 1853. To assist in the

The history of the Church, reckoning the time from the commencement of its first pastor's ministry in this place, in October, 1667, to January 1, 1851, embraces a period of one hundred and eighty-three years and three months. During that time the number of its pastors who have completed their ministry, including the short and somewhat uncertain ministry of Mr. Brainerd, is thirteen; and their several terms of service, as nearly as I am able to fix them, are as follows:

1. Abraham Pierson, senior, from October 1, 1667 to August 9, 1678—a little short of eleven years.

2. Abraham Pierson, junior, from July 28, 1669, to about April 2, 1692—twenty-two years and eight months. Of this period he was assistant minister two years and seven months, colleague pastor six years and five months, sole pastor thirteen years and eight months. His whole pastorate was twenty years and one month.

3. John Prudden, from August 23, 1692, to June 9, 1699—nearly seven years.

4. Jabez Wakeman, from November 16, 1669, to October 29, 1704, about five years, of which time he was the installed pastor probably about four years.

5. Nathaniel Bowers, from June 16, 1709, to Au-

formation of the latter, twenty-nine persons were dismissed and recommended from the First Church, including one of its elders; and the services of organization took place in its house of worship. The Rev. James P. Wilson, D. D., was installed as the first pastor of the new Church, October 25, 1853; sermon by Rev. Samuel Fisher, D. D. The Presbyterian denom-

ination in the city of Newark now comprises ten regularly organized Churches, including one German and one colored congregation, besides two or three missionary stations.

The Third Church withdrew from the Presbytery of Newark and joined that of Elizabethtown, belonging to the other General Assembly, in the autumn of 1851.

gust, 1716—seven years, viz., six years as pastor, and one as candidate,

6. Joseph Webb, from December 16, 1719, to November 1736—nearly eighteen years, viz., seventeen years as pastor, and one as candidate.

7. Aaron Burr, from December, 1736, to the autumn of 1755—nineteen years, viz., eighteen years as pastor, and one as candidate.

8. John Brainerd, from the autumn of 1755, to May, 1759—three years and a half, including a season of absence, whose length is not ascertained.

9. Alexander Macwhorter, D. D., from the summer of 1759, to July 20, 1807, excluding less than two years, when he was absent in North Carolina—forty-six years.

10. Edward D. Griffin, D. D., from October 20, 1801, to April 27, 1809—seven and a half years, viz., five years and nine months as colleague with Dr. Macwhorter, and one year and nine months as sole pastor.

11. James Richards, D. D., from June 7, 1809, to the autumn of 1823—a little more than fourteen years.

12. William T. Hamilton, D. D., from July 27, 1824, to October 22, 1834—ten years and three months.

13. Ansel D. Eddy, D. D., from August 11, 1835, to February 22, 1848, twelve years and five months.

Of this number, four have died in the service, and their remains lie buried among you. One laid down the office of the ministry but remained among the people, serving them whenever there was occasion, during a long life, and is also buried by the side of his

parishioners. Three were called away much against the will of the people, to take responsible stations in literary or theological institutions, and one to become a missionary among the Aborigines of America. One was dismissed on account of ill-health, requiring a different climate; and of the remaining three, one is now the pastor of a new congregation in the same city.

From its beginning, in 1667, to 1719, the Church belonged to the Congregational or Independent order. Since that time it has been connected with the following Presbyterian bodies, viz:

Presbytery of Philadelphia,	from 1719 to 1733.
“ “ East Jersey,	“ 1733 to 1738.
“ “ New York,	“ 1738 to 1810.
“ “ Jersey,	“ 1810 to 1824.
“ “ Newark,	“ 1824
Synod of Philadelphia	“ 1719 to 1745.
“ “ New York,	“ 1745 to 1758.
“ “ N. Y. and Phila.,	“ 1758 to 1788.
“ “ N. Y. and N. J.,	“ 1788 to 1823.
“ “ New Jersey,	“ 1823 to 1839.
“ “ Newark,	“ 1839 to 1840.
“ “ N. Y. and N. J.,	“ 1840

General Assembly of the Presbyterian Church, from 1788 to the present time.

Thus have the wheels of time, rolling steadily along, brought us down to the present eventful period—eventful *to us* at least, beyond all other periods. In long succession, we have seen one generation pass away and another come, till at length we find *ourselves* occupying the same places, surrounded by the same

objects, and engaged in the same pursuits with those whose history we have been endeavoring to trace. Many affecting lessons might be drawn from this review, local and limited as its sphere is. But they will force themselves I am sure, spontaneously on your attention, and you will scarcely need any suggestions from me.

Where are the men now, who in successive ages have called this First Church in Newark *our Church*—the men who went through the perils of the war with Macwhorter, and rejoiced to behold the rising honors of the infant College with Burr—who wept at the untimely end of the beloved Wakeman, grew tired of the unpretending services of worthy Messrs. Webb and Prudden, measured their strength of will successfully with the younger Pierson, or followed his good father, ripe in years and honors, to the grave? Where are the men whom the eloquent Griffin awakened and turned to righteousness, or who withstood rebelliously his thrilling appeal to their consciences—the men whom Richards taught, and built up in the most holy faith, or who hardened their hearts under his faithful ministry, and so “treasured up unto themselves wrath against the day of wrath?” Where, O where are they now? Almost all gone. Their race is run, their mission finished, their record with all its good or ill, its faithfulness or neglect, has passed the broad seal of time, and cannot be altered in a single syllable or pen stroke. We, as I have intimated, are *enacting* our history. Some future hand will trace the history of this congregation, and gathering up what we have pre-

served of the past, will carry it on through your lives and through mine, and tell our children and our children's children, who we were, and what we either did or left undone.

In less than seventeen years from this time, this congregation will celebrate its second centennial anniversary. That, we may well believe, will be a great day here, if the Church lives and flourishes as we trust it will. Then a large portion of the present race will have left the stage. My ministry will, in all probability, have ended—perhaps for years. And these scenes, fresh still in the memories of the elder class, will come up as matters of history. And what will they say of *us*? What report will be given of the period beginning with November 1849, and ending God knows when? Shall it be a period over which the devout shall love to linger; a period of holy devotion and blameless lives on the part of those who profess the faith; of sweet refreshings and anticipations of heaven, and of sacred zeal and energy guided by wisdom, in the service of the blessed Redeemer? Shall they say of it, “during that period, religion flourished; prayer meetings were well attended, for all loved to be there; the Sabbath-school was flourishing, and the children were never so well instructed in the knowledge of Christ; the young men and young women cheered each other in the paths of virtue and holiness, and strengthened each other's hearts in resisting evil; Christian morals, though they had languished, soon revived, and were strenuously promoted; large contri-

butions were made to all the branches of Christian benevolence, and the First Church in Newark was, beyond all former experience, a burning and a shining light in the community?" Shall our record be, that, blessing our endeavors, and answering our prayers, the Spirit of the Lord came down with power among us, and the refreshings from on high experienced in the days of Burr, and Macwhorter, and Richards, and Hamilton, were fairly eclipsed by the superior power, steadiness, and purity of those which were enjoyed during this period? Shall this be the history of our times, brethren, when we lie beneath yonder clods of the valley? Or shall it be, that during that period, religion languished, the Church grew negligent, discord and jealousy prevailed among brethren, Christians had a bad name among their fellow citizens, genuine conversions were very few, and had not the Lord in His great mercy, raised up another and more faithful race of men, that venerable congregation would have had by this time, not even a *name* that she liveth?

My very soul, brethren, trembles with solicitude, as I consider how the time is flying, and what characters each movement of its telegraphic points is jotting down upon the records of eternity. It is not that we cherish ambition. Fame is the veriest bubble that wise men have ever thought it. But the memory of the just is blessed; and they that turn many to righteousness, shall shine as the stars in the firmament of our God for ever and ever. The judgment of posterity is something to be thought of, but the judgment of the last

great day is more momentous. Then shall we, with all that have gone before us, be weighed in the balance; and what if then, we of the present age should be found wanting?

Let us address ourselves, brethren, to the Lord's work, and lay out our whole strength to accomplish it. Trusting in God, and girded with might by His Spirit, let us endeavor to make our period bright with souls redeemed and Christian jewels multiplied and polished. That one sentence, "Well done, good and faithful," uttered from the lips of our Master, will be an ample reward. May the grace of our Lord Jesus Christ be with you all. Amen.

A P P E N D I X .

Complete and accurate catalogues of Elders, Deacons and Trustees cannot be made, for want of records. Those which follow are presented as the best which could be obtained in present circumstances, and must stand subject to correction, should further discoveries be made. During the period which no record of the Church covers, a few names of Elders have been culled from the minutes of the Synod.

ELDERS.	In Synod.	Died.	Age.
Caleb Ward, - - -	1720	- - 1736	- - 66
Samuel Farrand, - - -	1726	- - 1750	- - 69
Samuel Alling, sen.,*	1727	prior to 1732	- - 64
Samuel Alling, jr., - - -	1737	- - 1793	- - 95
John Ogden, - - -	1743	- - 1795	- - 87
Nehemiah Baldwin, - - -	1765	- - 1765	- - 43
Joseph Riggs, - - -	1766	- - 1799	- - 79
Nathaniel Camp, - - -	1767	- - 1780	- - 82
Dr. William Burnet, - - -	1768	- - 1791	- - 61

The following names are taken from the Church records. The dates of decease, and ages, have been derived from other sources :

Elders.	Chosen.	Died.	Age.
John Ogden, Esq., - - -	— - -	- - 1795	- - 87
Ebenezer Baldwin, - - -	— - -	- - 1801	- - 77
Job Foster, - - -	— - -	- - 1793	- - 60
Moses Farrand, - - -	— - -	- - 1805	- - 77
Elihu Crane, - - -	— - -	- - 1786	- - 60
David Burnet, - - -	— - -	- - 1800	- - 64
Ephraim Morris, - - -	— - -	— - -	- - —
Stephen Baldwin, - - -	— - -	- - 1816	- - 74
Jonathan Baldwin, - - -	1794	- - 1816	- - 85
Abiathar Dod, - - -	1794	— - -	- - —
Eleazer Bruen, - - -	1794	- - 1821	- - 80

* On page 146, note, the name of John Alling is mentioned. On reflection, I doubt whether he was an elder for this Church.

Elders.	Chosen.	Died.	Age.
Joseph Clisbe,*	1794	—	—
David D. Crane,†	—	1838	75
Isaac Alling,	1799	1819	70
Jabez Baldwin,	1799	1820	67
Joseph Keen,‡	1802	—	—
Joseph Conger,	1802	1820	60
Nathaniel Beach,	1802	1808	53
James Tichenor,	1802	1839	68
Moses Roberts,§	1808	1853	87
Isaac Nichols,	1808	-	-
Oliver Wade,	1811	1822	40
Stephen Hays, jr.,¶	1811	-	-
Joseph C. Hornblower,	1811	-	-
Halsted Coc,**	1816	1832	73
William Tuttle,	1816	1847	65
Obadiah Woodruff,	1820	1842	74
Hugh McDougal,††	1820	-	-
Moses Smith,	1820	1833	52
Jesse Baldwin,	1824	1839	81
John Poinier,	1824	1834	66
Isaac N. Beach,	1824	1835	45
Aaron Nichols,	1832	-	-
Archibald Woodruff,	1832	-	-
Peter Jacobus,	1832	-	-
Charles C. Williams,‡‡	1832	-	-
John Taylor,	1843	-	-
Uzal J. Tuttle,	1843	-	-
Samuel P. Smith,§§	1843	-	-
Caleb Baldwin, Jr.,	1843	-	-
Joseph N. Tuttle,	1852	-	-
Demas Colton,	1852	-	-
Preserved H. Porter,	1852	-	-
Cornelius I. Jacobus,	1852	-	-

* Removed to the State of New York in 1800, and became an Elder there.

† Dismissed to the Third Church, 1824.

‡ Removed to the Second Church.

§ Dismissed to the Third Church, 1824.

|| Removed to Springfield about 1816.

¶ Licensed to preach, 1825.

** Dismissed to the Second Church, 1825.

†† Dismissed to the Third Church.

‡‡ Removed West.

§§ Removed to form the South Park Church, 1853.

||| Removed to Orange, 1851.

DEACONS.		Chosen.	Died.	Age.
Lawrence Ward,	- - -	—	1669	—
Michael Tompkins,	- - -	—	1690	—
Richard Lawrence,	- - -	—	1691	—
Azariah Crane,	- - -	—	1730	83
Joseph Canfield,	- - -	—	1733	52
James Wheeler,*	- - -	—	1747	63
Samuel Alling,*	- - -	—	1793	95
Stephen Baldwin,	- - -	—	1783	76
Caleb Wheeler,	- - -	—	1793	76
Ebenezer Baldwin,	- - -	—	1801	77
Stephen Baldwin,	- - -	1794	1816	74
Ephraim Morris,†	- - -	1794	—	—
Isaac Alling,	- - -	1802	1819	70
James Tichenor,	- - -	—	1839	68
Isaac Nichols,	- - -	—	—	—
Obadiah Woodruff,	- - -	1824	1842	74
Aaron Nichols,	- - -	—	—	—
William Tuttle,	- - -	—	1847	65
Jos. C. Hornblower,	- - -	1852	—	—
John Taylor,	- - -	1852	—	—

* From an old deed I learn that James Wheeler and Samuel Alling were Deacons as early as 1744.

† Removed to Bloomfield.

TRUSTEES OF THE FIRST PRESBYTERIAN CHURCH, NEWARK.

Those designated by SMALL CAPITALS were Presidents of the Board.

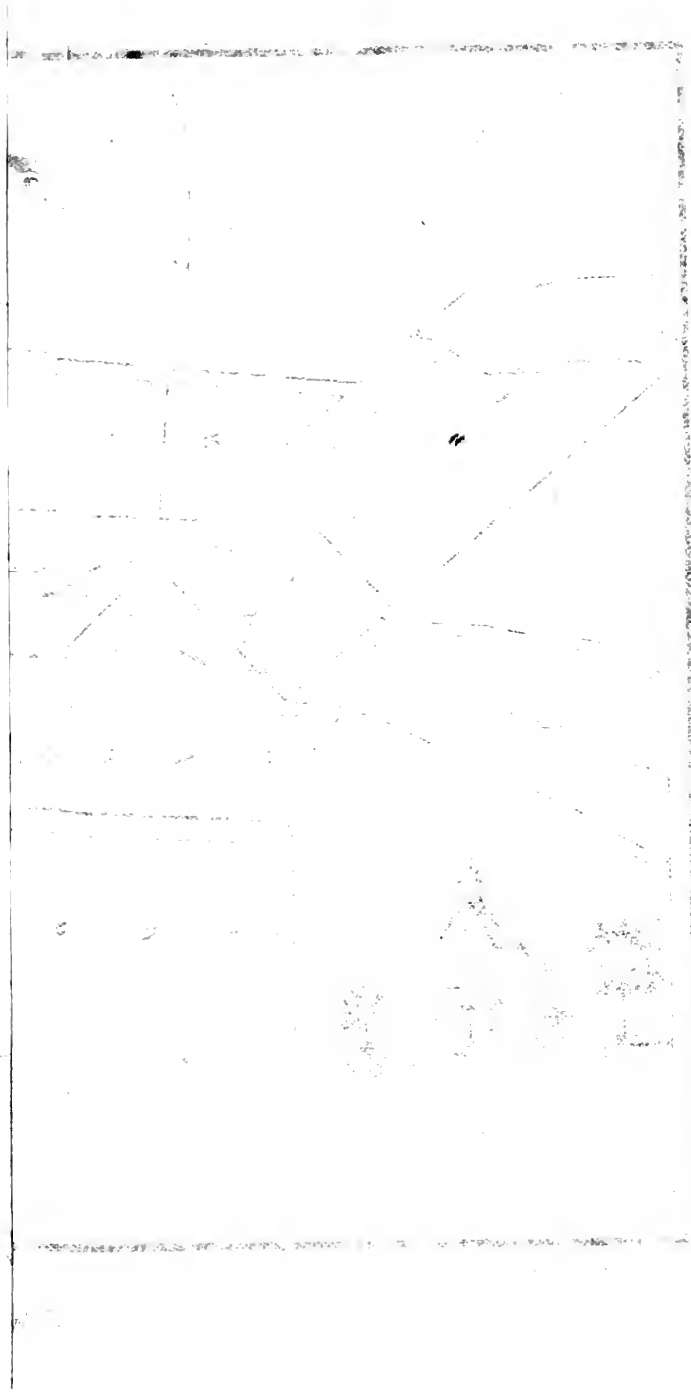
Appointed.		Appointed.	
CHRISTOPHER WOOD,	- - 1753	Caleb Camp, junior,	- - 1781
John Crane,	- - "	Joseph Baldwin,	- - 1781
Nathaniel Camp,	- - "	JOSEPH ALLING,	prior to 1783
Joseph Camp,	- - "	Alexander Eagles,	- - 1783
Jonathan Sergeant,	- - "	ELISHA BOUDINOT,	- - 1784
Joseph Riggs,	- - "	John Johnson,	- - 1786
Israel Crane,	- - "	Isaac Alling,	- - 1787
Sam'l Pennington, resigned	1781	Joseph Davis,	- - 1788
Thos. Canfield,	" "	Nathaniel Beach,	- - 1793
Caleb Wheeler,	prior to 1781	Daniel Johnson,	- - 1787
Samuel Curry,	" 1781	JESSE BALDWIN,	- - 1787
Benjamin Coe,	" 1781	Nathaniel Beach,	- - 1793

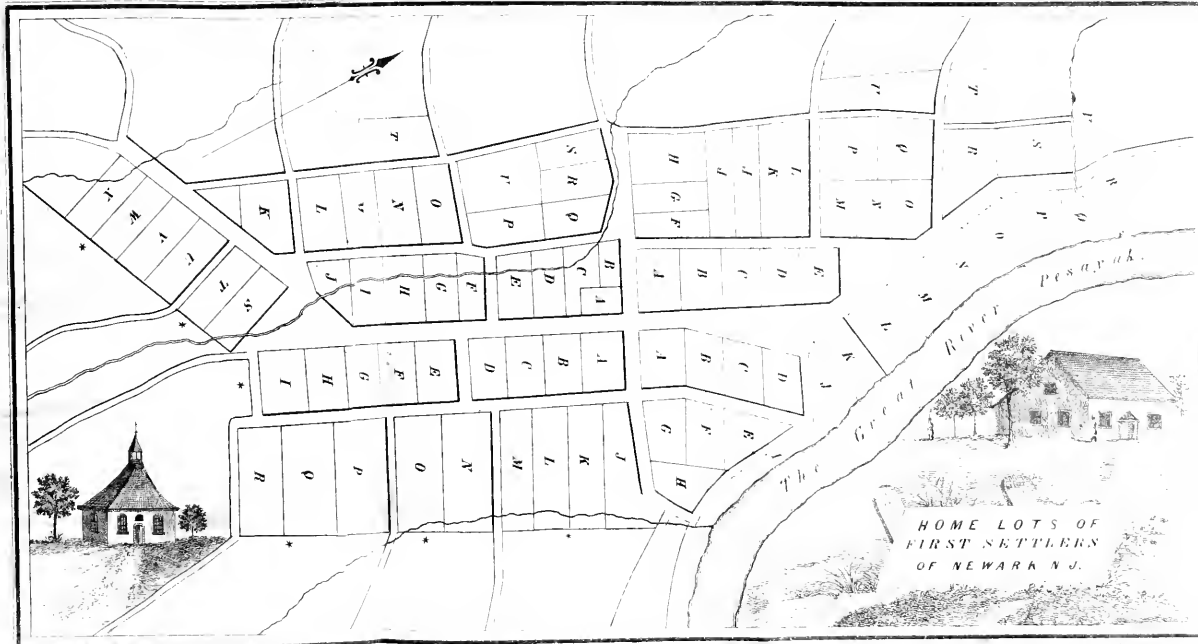
Trustees.	Appointed.	Trustees.	Appointed.
Abraham Ward,	- - 1790	John Poinier,	- - 1820
John Burnet,	- - 1795	James Bruen,	- - 1820
Joseph Brown,	- - 1796	Aaron Nichols,	- - 1822
Joseph Camp,	- - 1796	CALEB S. RIGGS,	- - 1823
Caleb Wheeler,	- - 1797	Frederick S. Thomas,	- - 1826
Nathaniel Camp,	- - 1797	WILLIAM PENNINGTON,	- - 1827
John N. Cumming,	- - 1798	Philo Sanford,	- - 1828
Samuel Whitaker,	- - 1798	Peter Jacobus,	- - 1828
Samuel Hay,	- - 1801	ISAAC BALDWIN,	- - 1832
Moses Roberts,	- - 1801	Jedediah J. Baldwin,	- - 1833
Jeremiah Baldwin,	- - 1802	John W. Poinier,	- - 1833
Moses Baldwin,	- - 1802	Gabriel Tichenor,	- - 1834
STEPHEN HAYS,	- - 1802	James H. Robinson,	- - 1835
Joseph T. Baldwin,	- - 1805	Joseph A. Halsey,	- - 1836
Isaac Andruss,	- - 1806	P. H. Porter,	- - 1836
Robert B. Campfield,	- - 1809	Moses B. Coe,	- - 1837
Nehemiah Baldwin,	- - 1809	Lyndon A. Smith,	- - 1838
James Hedden,	- - 1811	Joseph N. Tuttle,	- - 1841
David Nichols,	- - 1811	Samuel H. Pennington,	- - 1841
Lewis Thibou,	- - 1811	Charles S. Macknet,	- - 1846
Uzal Sayres,	- - 1812	Demas Colton,	- - 1851
SILAS CONDIT,	- - 1812	Horace H. Nichols,	- - 1851
David Tichenor,	- - 1815	Ira M. Harrison,	- - 1852
Caleb Carter,	- - 1817	Algernon S. Hubbell,	- - 1853
Moses Smith,	- - 1818	William Shugard,	- - 1853
John Taylor,	- - 1820		

Some of the persons in the above list served but a single year; others two or three years. Some were re-elected several times, with greater or less intervals.

The Building Committee who had charge of the erection of the present house of worship, were—

Caleb Wheeler,	William P. Smith,	Moses Farrand,
Caleb Camp,	Samuel Hayes,	Isaac Plum,
Nathaniel Camp,	Benjamin Coe,	Abiel Camfield,
Joseph Banks,	Joseph Davis,	Abraham Ward,
Isaac Alling,	Daniel Johnson,	





S. H. Congar, del.

NEWORKE OR PESAYAK TOWNE. - 1666 - 1680.

REFERENCES

To the Town Plot and Home Lots of the First Settlers of Pesayak Towne
—New Work, or Newark—in 1666-1680:

IN THE NORTH EAST SECTION.

<p><i>A</i> Deacon Laurance Ward.</p> <p><i>B</i> John Catlin. [1]</p> <p><i>C</i> Samuel Kitchell.</p> <p><i>D</i> Josiah Ward.</p> <p><i>E</i> John Rogers.</p> <p><i>F</i> Robert Kitchell.</p> <p><i>G</i> Jeremiah Pecke.</p> <p><i>H</i> Obadiah Bruen.</p> <p><i>I</i> The Seaman's Lot. [2]</p>	<p><i>J</i> Thomas Richards.</p> <p><i>K</i> John Harrison.</p> <p><i>L</i> Aaron Blatchly.</p> <p><i>M</i> Stephen Davis.</p> <p><i>N</i> Samuel Plum.</p> <p><i>O</i> John Crane.</p> <p><i>P</i> The Boatman's Lot. [3]</p> <p><i>Q</i> Robert Lymon.</p> <p><i>R</i> John Davis.</p>
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IN THE NORTH WEST SECTION.

<p><i>A</i> Lieutenant Samuel Swaine.</p> <p><i>B</i> Serjeant Richard Harrison.</p> <p><i>C</i> Edward Ball.</p> <p><i>D</i> John Morris, in 1668.</p> <p><i>E</i> John Ward, <i>senior</i>.</p> <p><i>F</i> Matthew Camfield.</p> <p><i>G</i> Abraham Pierson, <i>junior</i>.</p> <p><i>H</i> Jasper Crane.</p> <p><i>I</i> Thomas Pierson, <i>senior</i>.</p> <p><i>J</i> Benjamin Baldwin.</p> <p><i>K</i> Thomas Huntington.</p>	<p><i>L</i> Alexander Munrow.</p> <p><i>M</i> The Elders' Lo'. [4]</p> <p><i>N</i> John Ward, <i>junior</i>, the turner.</p> <p><i>O</i> Deacon Richard Laurance.</p> <p><i>P</i> Delivered Crane.</p> <p><i>Q</i> Hans Albers.</p> <p><i>R</i> Samuel Rose.</p> <p><i>S</i> The Miller's Lot. [5]</p> <p><i>T</i> Samuel Dod.</p> <p><i>U</i> Daniel Dod.</p> <p><i>V</i> The Corn Mill.</p>
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IN THE SOUTH EAST SECTION.

<p><i>A</i> Captain Robert Treat. [6]</p> <p><i>B</i> Abraham Pierson, <i>senior</i>.</p> <p><i>C</i> Robert Denison.</p> <p><i>D</i> Thomas Johnson.</p>	<p><i>E</i> George Day.</p> <p><i>F</i> Nathaniel Wheeler.</p> <p><i>G</i> Joseph Riggs.</p> <p><i>H</i> William Camp.</p>
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<i>J</i> Martin Tichenor.	<i>Q</i> Ephraim Pennington.
<i>J</i> Stephen Freeman.	<i>R</i> Seth Tomkins.
<i>K</i> John Curtis. [7]	<i>S</i> The Tailor's Lot. [8]
<i>L</i> John Baldwin, <i>senior</i> .	<i>T</i> Thomas Pierson, <i>junior</i> .
<i>M</i> Thomas Staples.	<i>U</i> Samuel Harrison.
<i>N</i> John Baldwin, <i>junior</i> .	<i>V</i> John Browne, <i>junior</i> .
<i>O</i> <i>Deacon</i> Michael Tomkins.	<i>W</i> Edward Riggs.
<i>P</i> Jonathan Tomkins.	<i>X</i> Hugh Roberts.

IN THE SOUTH WEST SECTION.

<i>A</i> The Meeting House Lot. [9]	<i>L</i> Joseph Johnson.
<i>B</i> Captain Treat's <i>extra</i> . [10]	<i>M</i> John Treat.
<i>C</i> John Johnson.	<i>N</i> John Gregory. [12]
<i>D</i> Parsonage Home Lot. [11]	<i>O</i> Henry Lyon.
<i>E</i> John Browne, <i>senior</i> .	<i>P</i> Joseph Walters.
<i>F</i> Stephen Bond.	<i>Q</i> Samuel Camfield.
<i>G</i> Zachariah Burwell.	<i>R</i> Robert Dalglish, (Douglass.)
<i>H</i> Ephraim Burwell.	<i>S</i> Francis Linsley.
<i>I</i> Thomas Ludington.	<i>T</i> Matthew Williams. [13]
<i>J</i> John Brooks.	<i>U</i> Walter's <i>second</i> division.
<i>K</i> Thomas Lyon.	

NOTES.

- [1] In 1693 granted to the Rev. John Prudden.
- [2] In 1673 granted by the town to Ebenezer Dod.
- [3] In 1670 Jonathan Sergeant's "by exchange."
- [4] Granted to John Ward, junior, and John Johnson, in 1678, for their sons.
- [5] In 1683 one-half Richard Harrison's "by exchange."
- [6] In 1673 Azariah Crane's, the son-in-law of Captain Robert Treat.
- [7] "John Curtis hath for his home-lot six acres, be it more or less, being bounded with Stephen Freeman, north; John Baldwin, senior, south; the highway west, and y^e town swamp east, about two or three rods in y^e swamp east."—(*Town Book*.) On this tract is the present parsonage of the First Presbyterian Church. It 1756 it was the property of Mr. Burr. In 1738 it was Mr. Webb's.
- [8] In 1672 granted to Samuel Lyon.
- [9] "All that small tract allotted for the burying-place taking in the pond and meeting-house, being seven chains in length and four in breadth, bounded west by John Treat, south by John Johnson, north and east by highways."—*Town Patent*, 1696.
- [10] "Item. Mr. Robert Treat had given him two acres of land in y^e town plot, near the frog-pond, in lieu of his great ——— and expense with y^e Indians about purchasing y^e lands, which is bounded with y^e highways west and north, and y^e pond and swamp east and south."—*Town Book*.
- [11] "A home lot, in length ten chains, breadth at the east and middle three chains lacking six feet, and at the west end four chains and three-quarters."—(*Town Patent*.) On this stood the parsonage house occupied by Mr. Burr, and in which Dr. Macwhorter died.

[12] In 1688 the Town sold to Henry Lyon "that home lot that was formerly John Gregory's by exchange, that lyeth next his own consisting of seven acres, for Ten Pounds, seven pounds whereof he is to pay by discharging the Town of their country rate, and three pounds he is to procure shingle nails for, as soon as he can, or to do his true endeavour to get them."—*Town Record*.

[13] In 1680, ten acres, part of a second division.

The road to "the landing-place," now Fulton street, was laid out in 1676, and again in 1735.

High street was laid out and staked "as the path runs" in 1695, two rods wide.

The line of asterisks indicate the location of the common fence for the protection of "the neck," of which each planter maintained his just proportion as determined by a committee.

The engraver has made the brook from the town swamp run into the river, which is incorrect.

The sketch on the left hand represents the second meeting-house, in which David Brainerd was ordained. That on the right, with armed men watching, the first meeting-house, "36 feet square." The number, size, form and position of the windows and doors in the latter is uncertain.



NOT TO BE TAKEN

FROM

THIS ROOM

