



A N
HISTORICAL SURVEY
OF THE
FIRST PRESBYTERIAN CHURCH

by CALDWELL, N. J.,

BY THE
REV. C. T. BERRY, PASTOR,

JANUARY 1, 1871.

Printed by the Request of the Congregation.

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ACTION OF THE TRUSTEES OF THE CHURCH.

Resolved, That Rev. Charles T. Berry, our pastor, be requested to furnish for publication, a copy of the historical discourse he preached on the First of January, 1871, and that the Trustees take the charge of an edition of five hundred copies.

ERRATA.

- Page 4, line 11, for *there* read *their*.
“ 7, “ 18, for *then* read *than*.
“ 8, “ 5, erase *about*.
“ 9, “ 3rd from bottom, for *exagerated* read *exaggerated*.
“ 11, “ 5th from bottom, *prevailant* read *prevalent*.
“ 12, “ 17, for *passible* read *passable*.
“ 15, “ 13, for *at* read *a*.
“ 15, “ 5, of note, for *mother* read *wife*.
“ 20, “ 1, erase final *the*.
“ 23, “ 13, for 1818 read 1808.
“ 27, “ 16, for *or* read *of*.
“ 33, “ 16, erase comma after *grossly*.
“ 38, “ 4, for *thousand* read *hundred*.
“ 43, “ 8, from bottom for *very* read *being*.

1779--1871.

Remember the days of old, consider the years of many generations,—
Deut. 32 : 7.

Remember ye not the former things, neither consider the things of
old.—Is. 43 : 18.

The first of these passages occurs in the memorable "Song of Moses," which immediately preceded his blessing of the Children of Israel, just previous to his death on Mount Nebo.

The chief design of its utterance was, doubtless, to recall the distinguishing kindness which God had shown to the *Fathers* of His chosen people, and, for their sakes, to their *children*, that the latter might be reminded of their obligations, both of gratitude and interest, to cleave unto the Lord their God as their fathers had done, and impelled to serve Him with a faithfulness surpassing theirs.

The second passage forms part of a prophecy respecting this same people, delivered seven hundred and sixty years afterwards. Not having occupied themselves in those salutary remembrances of "the days of old" which had been inculcated by Moses, or in inquiries after "the good way of the old paths to walk therein," according to the command of the covenant-keeping God of their fathers, He had given them over to the severities of long and painful captivity in Babylon. Yet not to extermination or forgetfulness. As if in answer to that fervent petition of their wisest king, offered at the dedication of the Temple more than three hun-

dred years before, God listened to their penitent supplications, and sent His prophet unto them with assurances of deliverance. And this second segment of Holy Writ, is a part of the argument with which the whole chapter whence it is taken is filled, in proof of God's protecting care and the certainty of their liberation. He briefly recapitulates all His wonderful emancipations of His "peculiar people," and now affirms their prospective rescue should far exceed in marvelous interposition all that He had before done for them. So singular and miraculous would it seem to them that they should in view of it forget even there escape from Egypt. This passage then, taken in its connection, simply means, comparative forgetfulness of certain things in the past, because of the greater importance of certain things in the near future. Yet disjointed from the body of thought to which it belongs, it reads in direct contradiction of the other from Moses. And thus, placed in seeming opposition because apart from their connection, they may serve as a fair specimen of the hollow methods in frequent employ by cavilers to disprove the Bible.

My object in the selection of these texts as a point of departure on this occasion is readily apparent. *Remembrance of the past, in order to the better improvement of the present*, is a duty of frequent mention in the Scriptures:—a duty rationally based, whether our retrospect concern virtues on the one hand, or vices on the other; for if the former, they will supply stimulus, either for imitation or emulation; if the latter, for avoidance or extirpation. Apart from its valuable lessons, there can be but little advantage in any historical review, and I should not certainly have undertaken the present one, but from the conviction, that the events of our church's existence have been of sufficient importance, to justify the hope of the accomplishment of good by their recall. Indeed, such is my anxiety for the spiritual future of the church, that I would fain infer from the abundant effusion of God's blessings

upon it in the past, His willingness to again bless us, and that so bountifully as to exceed even the magnitude of all His former gracious visitations.

We have very, *very* much for which to day, to render devout and hearty thanks to the Great Head of the Church. Let us aim to do it in the best of all ways—by that broad and deep, intense and ineradicable, faith for the future, which, from the character of God and His word, and His dealings with His people, is the only limit it is safe to place upon the measure of His loving-kindness.

As to the date of the settlement of this section of country the following facts furnish us data for judgment. From the Town Records of Newark, under date of Oct. 2nd, 1699, thirty-three years after the settlement of Newark, we find the Town considering the proposal to “Purchase a Tract of land lying westward of our bounds to the Passaick River;” also appointing a committee of two (Mr. Pierson and Ensign Johnson) “to go and treat with the Proprietors about the same, to obtain a Grant.” There is no evidence of their obtaining this grant. Mention is found, however, of the conveyance of a certain tract lying at Horseneck, as this whole region was then called, by Letters Patent to Sir Thomas Lane¹ and others, called the West Jersey Society, on the 10th June, 1701. The troubles which thickened around the Proprietors this year became so great, that they surrendered their right of government to the crown, which was accepted by Queen Anne, April, 17, 1702.

It is quite probably due to the “disturbances and confusions of this year (1701) which violently agitated the minds of the people,” that the desired grant was not secured; and to the fact of the proprietary surrender that we find the settlers at Newark, (hitherto unimpeachably loyal to the Provincial

1. See a deed in possession of the Trustees of the Church given March 22, 1771 to Caleb Hetfield, by Col. Cornelius Hetfield, Francis Post, & William Crane.

Government,) to the number of 101—"the generality of the town"—buying directly of the Indians, (a thing forbidden by Act of the Assembly eighteen years before,) all of the land "Westward or Northwest of Newark, within the compass of the Pasayack River, and so Southward unto Monusing Path, (viz.) all Land as yet unpurchased of the heathen."¹

This tract amounted to 13,500 acres, according to the statement of the Bill in Chancery. The amount paid for it was £130 or about \$325. A deed² for it was obtained of the Indians, "which said deed was lost by fire in the house of Mr. Jonathan Pierson of Newark, providentially burnt the 7th of March, 1744-5, and bore date sometime in March A. D. 1701-2."

As nearly as I am able to locate this land, it lay between the First Mountain—called by the Indians, Watchung, (simply the Indian name, Mr. Congar thinks, for mountain,) and the Passaic River, and between the present road through Livingston from Hanover to Orange, for its southern boundary, and a straight line drawn from the mouth of Pine Brook a little to the north of Cedar Grove extending to the village of Acquackanonek, for its northern boundary.³ This allows for the requisite number of acres, and also for the grant of land given by Indian deed in 1679, to a Dutch Company from Bergen at Acquackanonek, and afterwards confirmed by proprietary deed in 1684,⁴ and which grant doubt-

1. From the copy of a document kindly furnished me by Mr. S. H. Congar of Newark, which document is endorsed "A true copy of the first Committe." (See Appendix A.)

2. See Appendix B. for the renewal of this deed, promptly given a week after the loss of the first, and signed by the descendants of the Sagamores, who had signed the first. For this, as likewise for much valuable assistance in obtaining facts, the writer is indebted to the kindness of Mr. Congar.

3. Since the discourse was delivered the writer has obtained confirmation of his conjecture respecting the Dutch Line.

4. (See Barber's New Jersey, p. 405.)

less included all the land comprised within the bend of the Passaic, from Acquackanonk on the East to Pine Brook on the West.¹

It was, in fact, from this Acquackanonk territory in part, though much more largely from Newark, that the bounds of our township were formed in 1798—from which Livingston was set off in 1812.

These boundary lines allow also for the inevitable inference from the language of the Indian deed, that some portion of Horseneck had already been purchased, and a dividing line run to the mouth of Pine Brook—a fact, which as the Newarkers had had the Dutch, from the first, for near neighbors, both in Belleville and Bergen, they were likely to be informed of, and naturally to allude to when speaking of the land “yet unpurchased from the Indians.”

These lines also satisfactorily explain the forty or fifty, (possibly sixty) years greater age of the Fairfield Church,² than our own can lay claim to, and the fact that up to the year 1800, preaching in Fairfield was almost exclusively in the Dutch language.

Under a careful survey of the land in 1716, the Horseneck tract was ascertained to have thirty-five families then settled upon it. How many of these were living in the present vil-

1. At this date there were thought to be about 5,200 inhabitants in the province of East Jersey.

2. Mr. Peter Spier, now living at the age of 84, in Fairfield, moved there from Caldwell when ten years of age—the year our own church was dedicated. He well remembers the Octagonal Church there, which he attended for eight years before the present edifice was built in 1804. He is firmly of opinion, judging from the superior quality of the timber of which it was built, and from its extremely dilapidated condition in 1804, that it must have been at least sixty or seventy year old, perhaps older. In corroboration of this is the fact that records of the baptisms in this church go back to 1753, and it is said that the records of several previous years were burned. It is not unlikely, that a church was built there soon after the church in Belleville, which was erected in 1727. “At that time that church and the one at Acquackanonk were joined in one body (See Stearns’ Newark, p. 141.) in their ecclesiastical affairs, and under one minister to dispense the word and ordinances of God unto them.”

lage of Caldwell or its immediate vicinity there is no means of ascertaining.¹

It may perhaps somewhat aid us to form a more correct judgment of the early settlement in this place if we stop about a moment to inquire about neighboring settlements.

Newark, in 1710 had only three hundred inhabitants; as late as during the Revolutionary War not over one thousand.

Cranetown, as Montclair was first called, was settled by Azariah Crane, about the year 1700. When he came to Newark in 1666 with his father, or one year afterwards, he was about twenty years old, consequently, about fifty-four when he moved to Cranetown. His two sons, Nathaniel and Azariah, peopled that place.

Orange,² had a sufficient population to organize a church in 1719, and to purchase land in the following year for a church edifice, which was doubtless built soon after.

On the site of the old burying-ground in Whippany,³ thirty-four years after the settlement of that section, a church was built in 1719, the congregation⁴ extending over a considerable portion of the territory now occupied by those of Morristown, Madison, Parsippany, Hanover and Chatham.

In 1740, Morristown,⁵ begun some 30 years before, was sufficiently strong to build and support its own church, though

1. Mr. Peter Spier of Fairfield, just alluded to, (who was born in 1786 on the west North-Caldwell road, where his great-grandfather, Tunis Spier, lived and died, and his grandfather, John was born and buried, and whose great uncle on his mother's side, Francis Spier living in Clinton, was particularly mentioned in the Bill in Chancery as living at Horseneck in 1745,) thinks that Caldwell proper grew about as rapidly as the Clinton and Fairfield section. In this belief he is probably correct, as no doubt Dutch settlers were more abundant to the East of Fairfield Church and around Little Falls, though they wended their way westward to church.

2. (See Hoyt's First Church, Orange, pp. 48 and 49.)

3. Barber's New Jersey, p. 380.

4. The township of "Whipponong" was set off in 1700, and changed to that of Hanover in 1740.

5. Tuttle's History of Madison Church, p. 11

not till thirty years later did the village contain more than two hundred and fifty souls.

In 1748, Madison, probably settled about 1685, likewise built a church. In 1755, a new meeting-house was erected at Hanover-neck, and also one at Parcipany,¹ when the old Whippany church was deserted.

For two years these two last-named churches were served by one pastor, the Rev. Jacob Green, who had already preached for nine years in the original church edifice at Whippany, and who continued with the Hanover church for the next thirty-five years. The church at Parcipany is not believed to have had a settled pastor until 1768—or thirteen years after its house of worship was erected.

I mention these times and places because, besides other reasons, your forefathers were for a considerable period dependent, as will appear, upon several of these adjacent churches and ministers for their opportunities to sit under the ministrations of the Gospel. I might also add that in 1702, East Jersey, as its northeastern half was called, was believed to contain about twelve thousand inhabitants. From all the information I have been able to gather, it is not probable that there were more than ten families within the present limits of Caldwell village prior to 1720. At that time the country was a dense wilderness, infested with wolves and bears and Indians. (See Appendix B. B.)

With respect to the latter, it may be said, that most people, perhaps, have an exaggerated notion of their numbers. It is said that there were probably over two thousand in the whole of New Jersey, in 1664. A century later there were

1. The Rev. Mr. James Tuttle (it is believed) was the first clergyman settled at Parcipany. He was ordained 1768. His successors were Dr. Darby (a physician of bodies as well as souls,) Rev. Joseph Grover, (brother of the first pastor of the Caldwell Church,) Rev. Mr. Benedict, Rev. Samuel Phelps, and the Rev. John Ford, (till living, who was settled in 1816. Since Mr. Ford's resignation the Reverends Messrs. Sutphen, Brown and Le Bontillier, have been settled there.

none in this part of the State. The last one is known to have left this region in 1761.¹ Still in 1720 it is quite likely that, within the bounds of Horseneck, the smoke of their fires ascended from more wigwams than log-cabins.

For the next fifty years no definite facts as to the number of settlers have come into my possession, except a few additional names of families. I have no confidence that the list is exhaustive, nor hope of ever making it so. It may be an item of sufficient interest to warrant the mention of such names as I have ascertained to have been scattered all over these hills and valleys.

These were the Garners, and Philipses, and Sanderses; the Spiers—both in Caldwell and in Clinton; the Rights living in Livingston; the Cranes—both in Caldwell and Franklin, and Clinton; the Goulds, in Verona, and Caldwell, and Westville; the Siscoes or Van Siscoes, in Franklin and Fairfield; the Personetts, and Vreelandts, in Cedar Grove; the Conditts in Verona Valley; the Whiteheads in Centreville; the Harrisons, and Courters, and Posts, and Cooks, and Cadmuses; the Dodds, and Muchmores, and Mowrisons, and Badgleys—(the Badgleys were the only English-speaking family in Fairfield,) the Colliers, the Sibreys, the Bushes, the Kiersteads, and the Jacobuses; the Doremuses, the Martins, and the Baldwins; the Van Droofs, Van Houtens, and Williamses; Van Nesses, Smiths, and Van Zils; Hetfields, Edisons, and Wards; Tompkinses, Coreys, Van Giesons, and Kents; the Piersons, the Canfields, the Campbells; the Fordhams, the Wardells, the Bonds, the Byrams, the Bateses, and the Moores; the Beaches, the Balls, the Mintonyeas, the Ogdens, the Stagers, the Sindles. If not *all*, yet these con-

1. *Authority.* Mr. Joseph Doremus of Montclair. His grandfather Aaron Crane, who was born 1751 and died 1836, distinctly remembered the circumstance of "Indian John's" departure for Canada, on a Sabbath morning when he was ten years old.

stitute the names of the large majority of the settlers up to 1770.

During the period of twenty-five years previous, occurred the long law-suit of the General Proprietors against the bulk of the settlers for the recovery of the lands, on which they lived, —only a few having valid proprietary titles. I can do no more than simply hint at this, owing to want of time.

Whatever was the right in the case—and my sympathies are with the settlers, though from all I have been able to read about it, my convictions of legal justice are rather with the proprietors—it is certain that it was a vexatious suit,¹ and that many were thrown out of the possession of the the whole of their property, while others exhausted all and more than all of the products of their labor to re-purchase of the proprietors, the land which they had already paid for and painfully improved.

Among these early settlers were a large proportion—not, I am happy to believe on credible testimony, amounting to a majority of the population—of evil-disposed persons, to whom it would certainly be very mild to apply the term mischievions, for their mischief was of a very serious and often wicked and malicious sort. These paid little if any regard to law, human or divine. They regarded the Sabbath but as a day of sports, many of them of the rudest kind. Indeed, horse-racing and cock-fighting were their prevailant Sabbath pastimes. When a certain Mr. Dean, a Separatist preacher, probably from Morris County,² made, as he frequently did make, excursions through this region to preach, they often treated him with much rudeness, even to profanity. They

1. (See Appendix C.)

2. Smith's History of New Jersey, published in 1765, mentions that there were then in Morris County, nine Presbyteaian places of worship: one Lutheran, one Anabaptist, one Quaker, one Rogereen, one Separatist—a sect which arose in 1710. There were none in Essex County of this sect.

seemed to find pleasure in annoyance; and succeeded by their persistency in it, in more than one instance, in deciding new comers not to remain. In their intercourse with the Indians, they are described as "corrupting and being corrupted," "depraved manners and spiritual degradation being thereby increased." And it is far from likely that their conflicts with the Proprietors tended to cultivate in them anything better.

But in forming our judgment of men a hundred or a hundred and twenty-five years ago, we must not forget to contrast the differences of social condition then and now. It was not then the age of quick transit and universal intelligence. Roads in any just sense of the word, there were almost none. In 1752 it required from five to seven days to go by stage from New York to Philadelphia. And even in 1768, Gov. Franklin speaks of the thoroughfares which lie between the two principal trading cities in North America as "seldom passible without danger or difficulty." The roads in this section were very rough and bad, and the streams entirely destitute of bridges. It was a day's drive to go to Newark. No one thought of returning on the same day.

As to newspapers, the first one published in New Jersey was the *New Jersey Gazette*, in 1777, by one Isaac Collins of Burlington.¹ Its size was eight by twelve inches. New York had, indeed, published them much earlier; but with only a limited circulation.

It was far from uncommon to find men unable to write their own names. And men lived isolated, in rude log huts, on mountain paths, by springs or anywhere, that some trifling advantage seemed to present itself. There were but few houses in this township that could keep out an ordinary storm. Books were rare and expensive; and often, where (as

1, Barber's New Jersey, p. 40.

here) land was densely covered with timber, it was a struggle to provide even the simplest means of subsistence.¹

Let us be lenient in our judgment of former men and times, and be thankful that we were not so ill-starred as to have been born a hundred and fifty years ago.

About the year 1770, it appears that the God-fearing portion of the settlers, many of whom were descended from devotedly pious ancestry, gave themselves in serious attention to matters of religion. The neighboring ministers kindly visited them from time to time, and preached gratuitously among them in private dwellings, in barns,² and often in the open air, as frequently as they could without detriment to the people of their own charges. These clergymen were the Rev. Dr. Darby of Pareipany, succeeded in 1744 by Rev. Joseph Green; Rev. Jacob Green of Hanover, the Rev. Jedediah Chapman of Orange, and Rev. James Caldwell of Elizabethtown. Occasionally even those from greater distances here dispensed the bread of life. This whole region at that time was regarded as missionary ground, and the surrounding ministers sought to introduce as early as practicable, the institutions and privileges of the Gospel.

The bulk of the church-going people, such as were not Dutch, no doubt attended on the Sabbath the church of Rev. Mr. Chapman, at Orange. Preaching was then very seldom enjoyed here on the Sabbath.

In the course of a few years however, meetings came to be held on the Sabbath also; if the services of some minister

1. It is asserted that Caleb Hetfield owned eleven hundred or twelve hundred acres of land, that of which Westville is now the center, yet was a poor man, unable to get grain enough from his land to maintain his family.

2. Meetings were held most frequently on the premises of Thomas Gould, now owned by Dr. Halsey, whose house was then on the west side of the road. The road then went in directly in front of the present parsonage house and pursued a course in the rear of all the houses now situated on the east of the Centreville road, as far as the house of Nathaniel Gould. Upon extraordinary occasions meetings were held in Thomas Gould's barn.

could not be obtained, printed sermons were read, or the hour was spent in conference and prayer. These meetings increasing in number and importance, proved at length to be the germinating acorn of which the enduring oak of our present church and congregation is the result. About this time some laudable attempts were made to erect a house of public worship. Timber was drawn, and in good part framed;¹ but hostilities commencing between Gt. Britain and her Colonies, the attempt was relinquished, and the timber became by exposure to the weather during the Revolutionary War, spoiled for the purpose for which it was intended. There were two school-houses at that date in this section, one at Franklin, and the other at Peckmantown,—the name by which Verona was then known.

In the year 1779, (July 19th,) through the instrumentality of Thomas Gould and others, (among whom I doubt not was the Rev. Mr. Caldwell,) the "Presbyterian Congregation of Horseneck," as the people had now come to be known, obtained the donation of a deed of wild land lying in the center of the place, amounting to ninety and a half acres. (Other dates on the Society's records would go to show that the actual gift of the land anticipated the deed by about five months. The first entry upon the parish records bears date February 21st 1779, and relates to the election of a "Committee to represent the said congregation of Horseneck," which Committee at once bought some meadow "*in addition to the parsonage*" and paid ten dollars, March 1st, for "*surveying the parsonage.*") The donors were Caleb Hetfield² of

1. Authority of Mr. Jared Beach, who had the fact from his grandfather.

2. Caleb Hetfield's great grand-father, Matthias, (who left New Haven in 1660, for Elizabethtown, where he died in 1687,) gave the lot of ground for the First Presbyterian Church in that place. He had with other children, a son Cornelius, who died in 1718. Cornelius had also a son Cornelius. This second Cornelius—the father of Caleb—was a trustee of the church in Elizabethtown, as also an elder. He was likewise a sterling patriot. The only daughter of Caleb by his first wife, was married by Mr. Grover, November 2nd, 1789, to Calvin Ely of Newark. Mr. John Stephens, a merchant of Newark, is her son-in-law.

Westville, and the great grand-sons of Jasper Crane, William and Noah,¹ then residing in Cranetown, as Montclair was at that time called.

The object of the gift was stated in the deed² to be in furtherance of the desire of the Presbyterian denomination "to promote the publick worship of Almighty God, by making decent provision for the support of a minister of the Gospel and erecting a convenient house for publick worship." It may here be stated that the procurement of land, either for a "settlement" for the minister, or for revenue in partial support of the Gospel, was the custom of the time, and seems to have been then a necessity. In the same year the congregation, also procured at a trifling cost to attach to the parsonage a little over fifty-two acres of meadow land, in the Little Piece.³ This was obtained through a standing committee of nine persons, which had been elected through the advice of Mr. Caldwell, (who presided in person at a meeting held for the purpose) to superintend the interests of the congregation. This committee was composed of the following persons, viz: Thomas Gould, Samuel Crane, John Gould, Joseph Harrison, Joseph Baldwin, Henry Van Siseo, Reuben Harrison, Joseph Gould, and Abram Noe; and these persons continued to compose it until 1797, when their duties were transferred to the five trustees, who had been elected at the time of the incorporation of the church, ten years before.

The congregation had as yet no minister. Having, in

1. William Crane died a bachelor. Noah was the father of Samuel, Esther, Joseph, Elizabeth, Caleb, Nathaniel, Nehemiah, (who died in infancy) Mehetable, Mary, Nehemiah and Stephen.

Samuel was the father of Caleb, Zenas, Dorcas, Cyrus, Betsey, (Cantfield) Polly (Harrison,) and Nathaniel. Samuel's sister, Mehetable, was the mother of General Gould.

Some of the ninth generation of Jasper Crane's descendants are living in Caldwell.

2. (For a copy of the deed see Appendix D.)

3. This was not cleared until 1801.

hope of securing one, obtained the land already spoken of, they resolved at a meeting held Feb. 27, 1782, under the advice of Rev. Mr. Chapman, who moderated the assemblage, to build upon the parsonage land, a dwelling house thirty feet square and two stories high, and appointed a committee to have it in charge. The carrying out of this design progressed slowly and with difficulty. It must not be forgotten, however, that the resolution was taken a year before the close of the Revolutionary War. In Nov. 1785, a new committee was appointed to proceed with and complete the building, which, it seems was finished about the close of the succeeding year. This building is the eastern half of the house where Mr. J. M. Beach now lives. Simultaneously with this effort to build a parsonage house, the upper part of which, unplastered and unceiled, and very rudely fitted up with slab benches and a rough oaken table, served for a sanctuary until the early part of 1796, the Lord was pleased to pour out His Spirit upon the people. Many became the subjects of sound and saving conversion, and many others were signally reformed, and the little handful of spiritual worshipers were much encouraged and strengthened. I am not able to fix the year of this revival, but suppose it to have been either '83 or '84. It is fair to infer that it hastened the organization of the church. The subject of organizing here a church of Jesus Christ had for a considerable time been one of much deliberation and prayer both on the part of the congregation and neighboring Ministers. And doubtless to the war is to be attributed the postponement for a decade of years both of the church's organization, and the erection of a sanctuary.

The year 1784, the year after the proclamation of peace with Great Britain, is memorable for the formal commencement of your ecclesiastical existence. On the 3d of December of this year, nearly six years after the formation of the Society, and fourteen years before the Bloomfield Church was or-

ganized, the people convened and after a sermon by the Rev. Mr. Chapman, Matters Being Previously prepared, A Church was Embodied whose Names were subscribed to the following Declaration :¹

We Whose Names are Under written Living at the Place called Horse Neck, Being this Day to be formed or Embodied as a Church of *Jesus Christ*, Do Solemnly Declare that as we do desire to be founded Only on the Rock Christ Jesus, So we would not wish to Build on this foundation, Wood Hay and Stubble, but Gold and Silver and Precious Stones; and as it is our profested Sentiments that a Visible Church of Christ, Consists of Visible Believers with their Children, so no Adult Persons Ought to be Admitted as members but such as Credibly profess True Faith in *Jesus Christ*, Love Obedience and Subjection to Him, Holding the Fundaumental Doctrines of the Gospel, and who will Solemnly Enter into Covenant to Walk Worthy such an Holy Profession as we do this Day, in Manner and Form as follows :” Then occur the names of forty persons,² (the bulk

1. See first page of Records kept by Mr. Grover.

2. The names are given in the following order.

Samuel Crane,	Joseph Tomkins,	Rody Harrison,
William Gould,	John Gould,	Ennis Tomkins,
Timothy Dodd,	Abram Noc,	Mary Crane,
Mehtable Gould,	Hannah Noe,	Martha Speer,
Elizabeth Baldwin,	Dorcas Gould,	Ennis Kierstead,
Phebe Dodd,	Anna Martin,	Nathan Ward,
Mary Muchmore,	Sarah Baldwin,	Susanna Ward,
John Badgley,	Silas Baldwin,	Samuel Tomkins,
Phebe Crane,	Aaron Tomkins,	Martha Tompins,
Methusalah Baldwin,	George Personet,	Jacob Gallowa,
Mary Personet,	Joseph Harrison,	Rachel Gallowa,
Thomas Gould,	Abigail Smith,	Deborah Miller,
Robert Gould,	Hannah Tomkins,	William Baldwin,
	Martha Wheaton	

Respecting the twelfth name of the above list, Mr. Thomas Gould, I insert an obituary notice taken from the Sentinel of Freedom, on file in the Historical Library, Newark—At Caldwell, on the 17th inst. Feb. 1816, Mr. Thomas Gould in the 99th year of his age, a surprising instance of longevity; for within a few days of his death he retained his bodily and mental faculties to an astonishing degree, so that he was enabled to travel on Horseback or on foot to a very considerable distance without much fatigue, and converse on almost any subject without any

of them, no doubt, from the Orange Church, who enrolled themselves at once as members,) together with the articles of their confession of faith and covenant.¹ Here it may be proper in passing to state that the original confession and covenant continued to be used for fifty-one years, and that the last survivor of the original members was General William Gould,² who died February 12th 1847, in his ninetieth year, having served the church in the capacity of Elder for the remarkably long period of sixty-three years. As first consti-

manifest marks of the decay of any of his mental abilities! He was among the first founders of the Church of Christ in Caldwell, and whilst in its infantile state distinguished himself by taking a deep interest in the welfare of the kingdom of the Redeemer, through whose merits we humbly hope he is now enjoying the blessedness of the saints in light and glory. He has left a numerous train of relatives to lament his death, being the progenitor of two hundred and seven persons, one hundred and sixty-eight of whom are now living. He was blessed while living with the joyful sight of twenty of his descendants of the fifth generation.

1. See Appendix E.

2. General Gould was a native of Caldwell. During the Revolution he was frequently in active service in defence of his country. He took part in the battles of Springfield and Monmouth. In 1794, was with General Lee in his expedition against the "whiskey insurgents." He served from 1805-8 in the State Legislature. As an officer of the militia, and in civil life, he held for many years a prominent place, and in every capacity in which he was called to serve, he proved himself worthy of the respect and confidence of men. He was a man of unquestionable integrity and remarkable activity and efficiency. In all the relations of life in which he stood, he was an honor to religion and humanity. In the church of which he was so long a chief pillar, he was a 'bright and shining light'—ever ready to engage with promptitude and energy in every "work of faith and labor of love."

Two days before his death he said to his pastor: "Sir, I am a very unworthy sinner. If I should be called upon to answer for one of the thousand of my iniquities, I should be forever undone. I see the necessity of the great atoning sacrifice as I never saw it before. *In Christ Jesus is my only hope.* When I look at myself and think how unworthy I am, I am sometimes doubtful and afraid. But when I look upon Christ and remark, that *he came into the world to save sinners* who put their trust in him, I am ready to say, though I go down into the valley of the shadow of death, *I will fear no evil!*" (From an obituary notice by Rev. S. L. Tuttle, in the *New York Observer*, March 1847.) On his monument, standing at the northwest corner of the church, is the following: "In his manner he was dignified and courteous; amiable and tender in his disposition, and industrious in his habits. His character was irreproachable, and as remarkable for devotion to his country, as for integrity in the trusts reposed in him; a genuine patriot, a useful citizen, a true christian. The memory of his virtues will long be a precious inheritance to his numerous descendants."

tuted the church was Presbyterian, and proceeded at once to the election of Elders and Deacons, when the following six individuals, (a large number for so small a church) were chosen to wit: George Personet, Joseph Harrison, Aaron Tomkins, and William Gould, to the office of Elder; and Samuel Crane and Silas Baldwin, to the conjoint offices of Deacon and Elder.

This birth-year of the church, (the year that the Constitution of the State of New Jersey was adopted, which continued in force for sixty years) was a most memorable one for the church to which this is linked by more ties than one, viz. the first church in Newark, then one hundred and eighteen years old. During this year began "a very great and lasting revival of religion in that congregation,"¹ "surpassing in the effusion of divine influences experienced all that went before it, or has since followed it. The religious declension everywhere incident upon the war was especially felt to be great in that congregation. As a result of this revival, however, the whole face of society was entirely changed, and more than one 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 comparatively few, that gave distinction to this remarkable effusion of the Divine Spirit."

It is hardly supposable, (though owing to loss of records, nothing is certainly known,) that the Orange church did not share in that refreshing. Nor can we doubt that its influence reached up and affected for good this new church enterprise—especially as it is known that Mr. Chapman was often and very naturally, at that time among the people here, and Dr. McWhorter himself, is said to have visited them.

Among the names of those who preached here and admin-

1. Stearns's Newark, pp. 211, 212, 213.

istered the ordinances of Baptism and Lord's Supper, the during the interval of three years from the organization of the church to the settlement of its first pastor, I find besides Mr. Green and Mr. Chapman, the names of Rev. Joseph Gover of Parcipany, a Mr. Jones, (perhaps Dr. Jones of Morristown,) a Mr. David Baldwin, a Mr. Miller, a Mr. John Townley, and a Mr. Shepherd.

Mr. Shepherd was the first stated minister employed here. He was a young man possessed of a lively imagination, and good natural parts, and came from New England. He preached his first sermon here about a fortnight after the organization of the church, and was desirous to become its stated pastor; but owing to the lack of unanimity in the people in their attempts to settle him—a lack occasioned by the objectionable manner in which he put forth his views respecting church government, after a stay of six months he departed—an event which subsequent occurrences in his history are said to have proved to be a very kind Providence. He was a very decided Congregationalist, and may have had a part in bringing about the change in the form of government of the church. In October of 1785, ten months after the organization of the church, the congregation formally adopted the Congregational form of government, and under this form passed the first forty-six years of its existence; viz, until April 25th, 1831, when it became Presbyterian again, and connected itself with the Presbytery of Newark, of which it still forms a part. This is a convenient place to note in passing, that when the Bloomfield church in November 1812, formally re-adopted the Presbyterian form of church government, after a brief trial of Congregationalism under Rev. Abel Jackson, some opposition was manifested, and ten of the members of that church withdrew and connected themselves with the Caldwell church. Among these was Deacon Oliver Crane.

On the 19th of February 1787, the Society resolved to change the name of Horseneck for that of Caldwell, in honor of the minister of that name already mentioned. By his uniform and paternal kindness, his frequent counsel and assistance, not less than by his eminent patriotism, he had won the hearts of the people. In addition to this their sympathies had already been touched by his brutal murder, and that of his noble wife: in casting about for a better name for their village, it was only natural to adopt that of this distinguished "fighting parson." The name at first applied only to the bounds of the congregation: eleven years later it was given to the Township.

It is a singular fact, not a little inconsistent with the declared preference of the church for Congregationalism, that it should at its incorporation, the time its new name was adopted, publish itself "to be known thereafter by the name and style of the First *Presbyterian* Church of Caldwell." It is true the church shortly after this connected itself with the Morris County Presbytery, and it had perhaps as much right to denominate itse'f Presbyterian as that Presbytery had; but, I think, no more. That Presbytery was a secession from pure Presbyterianism. "It was based mainly on the principle of the independency of the local church; although combined with this was the assumption, that the power of ordination was vested, not in the church, but in the Presbytery."¹

It originated in 1780, with Rev. Jacob Green, was mainly confined to Morris County, and was dead in less than fifty years.² It must have expired some time before this church joined the Presbytery of Newark.

1. Gillett's History of the Presbyterian Church, vol. 1, p. 207.

2. It originated the still extant Morris County Society, for the promotion of Learning and Religion. From some accounts of this society kept by Gen. Gould, I find the interesting statement that Mr. Grover received from this society a loan of forty-five dollars, with which to finish his college course at Dartmouth.

It should have been stated that about the time of the church's organization, the Society erected a *log school-house* in the open space immediately opposite the present school-house. It fronted south, being on the north side of the road, which then ran near the brook which flows through the premises of Mr. Provost. In this house many of the meetings were held until the upper room of the parsonage was fitted up for worship.

On the third of August 1787,—six weeks before the adoption of the Constitution of the United States—the congregation having occasionally heard as candidate during the previous seven months, the Rev. Stephen Grover,¹ a native of Tolland, Connecticut, and a graduate of Dartmouth College, who had just completed his theological studies with his brother, Rev. Joseph Grover, of Paripany, determined to “give him a call for settlement in the ministry in this place.” The salary, besides a settlement to begin with of one hundred and eighty-seven dollars, and the use of a large part of the land, and his fire-wood,² was to be one hundred and fifty dollars a year, with an annual increase of ten dollars until it should amount to two hundred and fifty dollars. If these figures seem small, it must not be forgotten that the price of a days labor was three shillings and sixpence, and that not many years before, beef cost but two cents a pound—as late as 1833, it had not exceeded four or five cents a pound. The call having been accepted by Mr. Grover, he was on July

1. From a memorandum of Mr. Grover's, it appears that he preached his first sermon from Luke 13:5, at Colonel Payne's, Lebanon, October 15th 1786, being twenty-eight years old. He first preached here on the Sabbath of January 7th 1787, from Matthew 6:33 and John 3:36, being his twenty-eighth and twenty-ninth sermons.

2. During the most of Mr. Grover's ministry the practice of “wood-getting” was an established yearly custom in the congregation. It was a gala day, and hailed with pleasure by all. Wood enough was usually drawn to the parsonage to last through the year. A generous supper provided by the congregation always succeeded the day's labor, nature's supply of drink being amply supplemented by cider and rum.

23d of the following year—the year the General Assembly of the Presbyterian church in the United States of America, held, in Philadelphia, its first annual meeting—solemnly ordained to the Gospel ministry, and took the pastoral charge of this people, who were thus at length confirmed in the enjoyment of all the stated ordinances of the Gospel.¹ From the formation of the church to the installation of Mr. Grover, the church had been increased in numerical strength by the reception of ten or twelve new members—the first two, named Rhoda and Hannah Corby, having been received the second Sabbath after the organization. Soon after coming here Mr. Grover occupied the lower portion of the parsonage, where he continued to live until 1818, when he built his own house just opposite the church, in which he passed the rest of his days.²

This is the proper place from its date to notice the establishment of a village library. On the 28th of January 1789, the congregation resolved upon this action and appointed Rev. Mr. Grover, Dr. Cyrus Pierson, and Mr. Joseph Gould, jr., a committee, to procure books and make all necessary regulations respecting them. A very respectable library was obtained and opened for the use of the congregation. It was always kept in the village near the church. It was a stock concern, owned by the members of the congregation. It happened to be in the hands of Deacon William G. Crane, when it ceased to secure the interest of the community.

Under Mr. Grover's labor, though no great awakening oc-

1. The services of ordination and installation, were held in the upper room of the parsonage-house, Rev. Jacob Green was moderator; Rev. Joseph Grover, preached the sermon; Rev. Jedediah Chapman gave the charge of office; Rev. David Baldwin and John Townley, also assisted in the ceremonies.

2. Mr. Grover chose to have his own house, and the parish thought it better for their interests that he should. He therefore bought thirteen acres of land and built for himself; the parish agreeing on a new basis of settlement with him, viz: the yearly salary of six hundred and fifty dollars.

curred for eight or nine years, considerable additions to the number of sixty-eight, were made from time to time, to the communion of the church; while the regular and faithful ministrations of the Gospel and its ordinances, produced a decidedly happy reformation in general manners and morals.

It soon became evident that the upper-room meeting-house was entirely too small for the accommodation of the people, and the question of a suitable Sanctuary came up for consideration. At the annual meeting, January 15th, 1792,¹ Mr. Grover preached a sermon on the importance and duty of building a church, taking for his text IIag. 1:1—9. This awakened a vigorous and united resolution in the minds of the people to rise and build. At first it was decided to construct an edifice of brick; but finally determined to be more for the interests of the people to erect it of wood. It was resolved to obtain, before commencing to build, subscriptions to the amount of twelve hundred pounds, or a pound being twenty shillings, (New-York currency) about three thousand dollars.

To men of their few numbers, and limited means, this large sum must have worn a truly formidable look. It was certainly evidence of their thoughtfulness and forecast. I am not surprised that the amount was soon found to be beyond their possibilities. After mature deliberation and prayer, committees were appointed to go abroad and solicit aid from contiguous parishes. Among these are mentioned Morristown, Boontown, Acquackanonk, Connecticut Farms, Hanover, Second River, (or Belleville,) New-York, Orange, Newark, Elizabethtown, and Little Ferry. A considerable additional amount having been thus secured, the work of erection was at once proceeded with.² In the early Spring of

1. The First Presbyterian Church of Newark, was dedicated the previous year.

2. The managers in the building were Zadoc Baldwin, Cyrus Pierson, and Zenas Crane.

1793, the timber having been already hewed where it was felled, was drawn from the forests, free permission having been given to select anywhere the best that could be found. The young pastor evinced his zeal in the work, not only by a generous subscription, but also by donning the laborer's garb, and in common with the rest, hauling the hewn logs with his team of oxen. It is said there were few in this whole township who did not lend a helping hand in the good work. In the month of June, the same year, the frame¹ of the house in which we are to-day assembled, was raised. The joyful shouts of the people, on that memorable day were mingled with lamentations in the pastor's house over the death of his first-born son.

During the Summer and Fall the building was enclosed and so left for the Winter.

Scantiness of means² in the following year prevented the prosecution of the work; but in the Spring of 1795, further funds having been obtained, it was decided to push it forward to completion. The subsequent Fall and Winter saw the building completed³ with the exception of the steeple. This was not finished until 1801, when the house was first painted. The general appearance of the church was as follows: The outer doors opened directly into the place of worship. There was then no vestibule to the church. The ascent of the stairs was exposed to the view of all the congregation. Where the

1. It required forty men several days to do this work. They ate and slept meanwhile in the school-house. Captain Robert Gould was the head carpenter.

2. A Lottery was resorted to, to raise funds. This was not an uncommon thing in those days in the interest of church erection. In this instance it failed of its design.

3. As a specimen of the greater obstacles to be overcome in those days, was the method of procuring lime. On an appointed day (August 17th 1795,) a large number of teams went down to Bergen after shells, with which they returned on the third or fourth day after. Sufficient wood was drawn to the open space by the church, at 15 shillings per cord, to construct a kiln and there the shells were converted into lime.

pulpit now stands, though several feet higher, was the rostrum, about the size of a hogshead, hoisted up on a single pillar, and fastened against the wall. It was very much covered with moulding and fancy work. Directly over it was suspended a curiously-wrought sounding-board. Just below the pulpit a large square pew was built, in which it was the practice of the Elders and Deacons to sit on Sabbath.

The ceiling was about eight feet higher than it now is, and was arched over in the center very nearly to the peak of the roof, and made to support itself by being framed into the rafters. In the east, or singers' gallery, were three entirely distinct arches, opening only towards the pulpit. The middle of these was occupied by the singers, while on one side sat the colored males, and on the other the colored females. (There were, let it be remembered, a considerable number of slaves owned by the early settlers of this region.)

The breast-work of the gallery was very high, formed of large and very long panels. The windows were not protected either by blinds or curtains of any kind. Nothing within or without the church had a touch of paint except the pulpit. The floors were innocent of carpets, and the breath-revealing air was never rarified by either of those modern agencies, stoves or furnaces. The backs of the pews were exactly perpendicular, and nearly as high as the back of the occupant's neck, and the discomfort of sitting in them was increased by a top-moulding, projecting several inches forwards. In those Puritan days it evidently was not the intention of church builders to make provision for sleepy worshipers.

On Wednesday, the 6th of April, 1796, four years before the church in Bloomfield was completed, this house was formally dedicated to the service of God, the congregation meeting in it for this purpose, for the first time. An immense assembly was convened, the church being filled to

overflowing. A company of singers from Bloomfield, where Mr. Grover occasionally preached, was present, and assisted in the praises of the occasion,¹ and a large number of strangers were drawn hither to the interesting services. The Pastor preached an appropriate dedicatory sermon from eighth verse of 132nd Psalm :

Arise, O Lord, into thy rest; thou, and the ark of thy strength."

All who were present agreed in their description of the extraordinary interest of the scene. It was a day the happy and powerful influence of which, has never yet been lost upon the congregation. Great were the desires of the people that day breathed forth, that this house might be the birth-place of souls. How signally have those fervent longings been answered! Just after the dedication, as the pastor was conversing in the evening with his wife upon the favorableness of the time for a revival or religion, they heard the shutting of the parsonage gate, and a timorous knock upon the door followed, which proved to be that of an anxious soul, come to talk about his eternal interests. In a short time after, to use the words of the pastor, "the Lord covered the house and its builders, together with their offspring, under the shadow of his wings. In June following, it pleased the Lord to begin a glorious work of grace. Seriousness appeared among the people in general, and several persons were struck under great convictions and concern about their souls, and became hopefully converted. These appeared like the first droppings before a mighty shower. In July and August the concern became general in the con-

1. The Psalms sung were the 132nd, 1st part, L.M.

"Where shall we go to seek and find

An habitation for our God."—*Tune*, Civil Amusement,
Psalm 122, 2d Part, S. P. M.

"How pleased and blessed was I."—*Tune*, Amity.

Psalm 65d, C. M.

"Early my God without delay."—*Tune*, Montgomery.

The chapter read was I. Kings, 8.

gregation. All classes were affected, and all meetings among the youth were turned into solemn meetings for prayer." "My house," adds Mr. Grover, "instead of the tavern was resorted to, and inquiring souls truly flocked around this house of the Lord, as doves flock to their windows before a rising storm. Some bowed down under the deepest sense of their guilt and misery, and others rejoiced in redeeming love. In September the work seemed like a mighty torrent and to bear down all before it. As for those who were not deeply affected, their mouths were mostly stopped. It appeared according to the best calculation, that for about six weeks three souls a day were brought to rejoice in the Lord. As a result of this revival, at the communion in October, ninety-five persons were admitted to the church—all of whom had hopefully experienced a work of grace upon their hearts, since the previous communion in July, thirty-two of whom were baptized. The following January, (1797) forty-six more were added as the fruit of the continued revival; and for several successive communions large accessions were made to the church. These things done for our Zion in the days of her espousals, were noised abroad, and drew many from a distance all around, to behold the wonders of redeeming love; some to rejoice, and some to speculate; but many were wounded by the way, and returned with bleeding hearts.¹" At the time of the dedication, the number of church members was one hundred and eighteen. By the close of 1797, there were probably over three hundred. From this time the church became one of the most important and influential in this section of the country, and has continued to enjoy at irregular intervals, from that time to the present, very marked manifestations of the special blessings of God.

The bounds of the congregation (for English settlers) exten-

1. From a thanksgiving sermon preached by Mr. Grover, December 6th 1797, from I. Sam'l 7:12.

ded to Fairfield and Little Falls on the north, West-Bloomfield on the east, Northfield on the south, and Pine Brook on the west; and it embraced most of the people residing within this circumference.

During the following eight years the church received seventy additional persons upon profession of their faith, twenty being received at one time, in 1803, besides a very considerable number by letter.

In the course of the Winter of 1805-6, the church was again most powerfully revived, the effusions of the Spirit excelling in power and fruitful results the precious revival of 1796-7. It was a time of very deep convictions of sin. The church became crowded with anxious and inquiring souls, and very many were hopefully converted to God.

The ingathering in the following June, from this harvest, amounted to one hundred and fifty-two souls; of whom, so far as I know, the only survivors are Rev. Abner Brundage, now living in Montclair, nearly eighty-two years old, and Mr. G. P. Martin, still with us in his eighty-fourth year, and in the fortieth year of his Eldership. The scene connected with the admission of this great number is spoken of as one of very great interest and solemnity. So crowded was the church that the aisles were occupied, and the candidates were obliged to rise at their seats throughout the house, and in this way assume their covenant obligations. A throng of spectators witnessed from the gallery the solemn and affecting scene, and very many persons were present from abroad. (A helpful mnemonic for this year may be found in the fact that it was the year 1806 that Fulton's steam vessel made its appearance.) From this time for fifteen or twenty years the church was usually very much crowded on the Sabbath. It was with difficulty, oftentimes, that the congregation, in fair weather, could be comfortably seated.

As other churches in the township came to be organized and

possessed of houses of worship, this church was of course relieved.

The Methodist church in Clinton, was organized in 1822—taking several members from this church. Two years later their house of worship, as also that of Centreville, was built.

The church at Pine Brook was organized about 1830, and held services for a long time in the school-house. Their church was built 1844. The church in Verona was organized February 1833, and in the Summer of 1834, dedicated their house of worship. In 1838, the West Bloomfield church was organized, which also had a few members from our roll. The Baptist church in Caldwell is about twenty years old.

In the Spring of 1814, the Lord graciously remembered this branch of his Zion again, and in July following, sixty-one persons made a public profession of their faith in Christ. Among these were Mr. Joseph Personett, still living in his eighty-fifth year, and Mr. Jared F. Harrison, for thirty-one years an honored Elder in this church, who died eight years ago last July. It was during this time that the second war with Great Britain occurred. From the *Sentinel of Freedom*, for September 13th 1814, I find the statement that when, at this time, three thousand Jersey Blues assembled at Paulus Hook—as Jersey City was then called—to repel British invasion, Rev. Stephen Grover of Caldwell, is mentioned as their Chaplain.

During the six following years, sixty-three additional names were placed upon the roll of the Church. On the 1st of January 1816,¹ the society made its first movement towards selling the seats at auction, in order to raise the salary. This met with strenuous opposition at first, but at length

1. During this year, as shown from an old account-book kept by Mr. Cyrus Crane, a large number of Bibles was distributed by the Westville Bible and Tract Society.

on the 1st of January 1817, it was carried. Two years afterwards, this plan was defeated, but returned to in the following year, from which time it is believed to have been the prevalent practice. In January 1822, the vestibule was partitioned off as it now appears, and the ceiling, which had begun to spread, was supported by columns, resting on the ground floor—an arrangement which added nothing to the architectural effect of the interior of the church.

Sometime during the year 1823, the congregation sold the original parsonage house and lot to Mr. Calvin S. Crane. By him it was enlarged and occupied as a boarding-school, until the year of his death, in 1837. His school became one of the most popular in the State, and at one time contained upwards of about fifty boarding-scholars, besides several day scholars.

The Parish appropriated the north gallery of the church to Mr. Crane's school, which no doubt accounts for the fact that it has been less freely occupied than the opposite one. Mr. Crane's premises were not again used for school purposes until 1843, when they were rented to Rev. Brown Emerson, of Torrington, Connecticut; who occupied them until 1847, when they were purchased by Dr. Maynard, for a private residence. Mr. Emerson, on leaving here, removed his school to Belleville.

During the Spring and Summer of 1825, the church was blessed with the experience of another revival, the fruit of which among the hitherto impenitent was the ingathering of thirty-three of their number into the communion of the church. Stoves were first introduced into the church in the Winter of 1828. It is hard for us, accustomed to comfort as we are, to realize how, for thirty-two winters, our ancestors could have worshiped God with profit, without artificial heat.

In the year 1828—owing to the advanced age of Mr. Grover—the congregation obtained as colleague or assistant, the

Rev. Robert B. Canfield, a recent graduate of Auburn Theological Seminary, and licentiate of Cayuga Presbytery. He entered upon his labors in July 1828, only remaining, however, for the period of six months, when he left to accept another field of labor.¹

On the 1st of January 1830, the labors of Mr. Grover, proving too severe for his increasing infirmities, the congregation decided to settle a stated colleague.

On the 17th of May 1830, Rev. Baker Johnson, a native of Littleton, New Jersey, and a recent licentiate of the Presbytery of Newark, was heard as a candidate, and in January 1831, having labored here meanwhile, he was unanimously called to a permanent settlement over the church. He accepted the call on condition, that in addition to his salary, (four hundred dollars) he should be furnished with a dwelling-house, and was soon after ordained and installed as the co-pastor with Mr. Grover.

The present parsonage-house was begun this year and completed in the Spring of 1832, at a cost of nearly fifteen hundred dollars. It was immediately thereafter occupied by Mr. Johnson.²

1. Mr. Canfield, informs the writer, that in August 1826, after laboring in a revival in Springfield, during his first seminary vacation, he met Mr. Cyrus Crane in Newark, who urged him to accompany him to Caldwell, and preach. He did so. At about half-past 8 o'clock p. m., the bell was rung, and ten or twelve persons gathered in the school-house. They were much moved by the news of God's dealings in Springfield, and welcomed Mr. Canfield to Caldwell and their families. He at once began to visit from house to house, and to hold meetings in the school-houses. The result was, a "general awakening among all classes to the momentous interest of the soul, and the things of eternity;" and many were led to Christ and saved. After spending several weeks here, Mr. Canfield returned to the Seminary. The next year, (1827) he also spent a part of his vacation here. In June 1828, he was invited as stated above, to become Mr. Grover's colleague. He adds "My association with Father Grover was always pleasant and tender, and we labored most harmoniously together to the last of my residence in Caldwell. I parted in peace and kindness with the church, Mr. Grover, and every individual." The greater part of his ministerial life has been spent in the Secretaryship of the A. S. S. Union.

2. Mrs. Johnson was the oldest daughter of the Rev. Barnabas King, so many years pastor of the Presbyterian church, at Rockaway.

On the 25th of April 1831, the Rev. Gideon N. Judd, of Bloomfield, being present as Moderator, the Society resolved to change its form of government and to request the Presbytery of Newark to receive the church and congregation under their care. To this request the Presbytery at once acceded. On the 12th of May following, the congregation met, and after an hour of prayer for Divine direction, elected the following Elders, viz.: Calvin S. Crane, George P. Martin, Samuel Harrison, Rufus Harrison, Nathaniel S. Crane, William Gould, (who, you remember, had already been elected forty-seven years before, at the organization of the church,) and Jared F. Harrison, to the office of Ruling Elder, David Mintonye, Henry S. Harrison and Jonathan Provost, Caleb Crane, David Harrison, and Samuel Perry, to the office of Deacon: who were all shortly afterwards ordained. It is a curious fact that just after this, a grossly, intemperate member of the church, when proceeded against for his immoralities, endeavored to shelter himself from the judgment of the session, by denying that he had ever consented to the change in the form of government.

It is deserving of mention here, that at this date the session of the church resolved themselves into a Temperance Society, auxiliary to the Essex County Temperance Society, and drew up, (it is in the handwriting of General Gould) a constitution which was subscribed by nearly one hundred persons,—all being males. (The document is in the hands of Samuel Crane.) By that instrument, ardent spirits were proscribed as hurtful, not to be provided for the entertainment of friends, nor to be used at all, except as a medicine. Cider, beer, and wine, were not to be drunk to excess, under penalty, after two or three admonitions, of expulsion! For the times, this was a decidedly forward step.

This year the church enjoyed another large spiritual refreshing, and received thirty-seven new members to its com-

munion, among whom were the Rev. David H. Pierson, (then but thirteen years old,) Elder M. S. Canfield, and Deacon Asher Crane. In the following year fifteen, and in the next year fifty-one more were entered upon its roll of communicants.

During the summer of 1833, Mr. Johnson having declared his unwillingness to serve the congregation longer in the capacity of assistant, requested the Church to unite with him in asking Presbytery to dissolve his pastoral relation to this charge. Having tried in vain to induce him to change his mind, they granted his request, as likewise did Presbytery, and he at once relinquished his labors here after the very brief but successful pastorate of three years.¹ During his stay the roll of church members was increased by the addition of one hundred and three names.

In October following, Mr. Grover having reached his seventy-sixth year, and being no longer able to perform the duties required by the demands of so large a parish, and it being difficult to secure a minister willing to be settled simply as colleague, the congregation obtained their pastor's consent to retire from the charge of the Church altogether upon a fixed annuity, to be paid until his death. The pulpit thus became vacant. At the time of this relinquishment, Mr. Grover was universally beloved by his people, with whom he had lived as pastor for forty-six years. Here, too, he spent the remaining three years of his life in unabated regard for his people, and enjoying to the last the proofs of their love and veneration.

For the next six months the Church was without a pastor, depending for its preaching upon occasional supplies and candidates for settlement. After failing in an effort to obtain

1. After leaving here Mr. Johnson went to Greenville, N. Y. on the Hudson, remaining there till 1841, when here moved to Strousburg and Smithfield, near the Delaware Water Gap—He is now in Wisconsin.

the Rev. E. R. Fairchild, pastor of a church in Wantage, Sussex Co., on the twelfth of May, 1834, the congregation unanimously extended a call, to become their pastor, to *Rev. Richard F. Cleveland*,¹ recently licensed to preach, and then living in Baltimore, Maryland. This call he accepted and in the ensuing summer he was regularly installed in the pastoral office over this people.

About this time the congregation received from the estate of Major Nathaniel Crane of West Bloomfield, a legacy of five hundred dollars.

This year is likewise memorable for a very material change in the church's confession of faith and covenant. The original ones, as has been mentioned, had been in use about fifty years. The new ones were in use eleven years.

I find in the records of the next year an item, which, now that slavery no longer exists in our land, is interesting as showing the ground taken by this church at that time on this subject.

“A circular from the Anti-Slavery Society of Massachusetts, addressed to the churches was laid before session by Rev. Mr. Grover. It was resolved unanimously that the said circular be read to the church without note or comment, and the speedy and peaceful termination of slavery be commended to their prayers.”

On June 22d of the next year, 1836, in his 78th year, and almost fifty years from the time of his first sermon here, the venerable and venerated pastor and spiritual father of the church, suddenly fell asleep in Jesus, whose messages of love he had so long, and faithfully, and successfully proclaimed. He retired as usual to rest at night, and was found dead in

1. Mr. Cleveland was a native of Connecticut, a relative of Dr. Cox, and was teaching near Baltimore when licensed. After leaving Caldwell he settled in Fayetteville, Onondaga Co. N. Y. He afterwards became District Secretary of A. H. M. Society, then Pastor of a Church near Utica. A son of his has preached in Caldwell.

his bed in the morning. His death was caused, it is thought, by apoplexy. A great concourse of people attended his funeral. Rev. Dr. Hillyer of Orange, the oldest surviving Minister in Newark Presbytery, preached on the occasion, from the text, "Your Fathers, where are they? and the prophets do they live forever?" Rev. Mr. Condit formerly of Hanover, also assisted in the exercises. These Clergymen had, like Mr. Grover, and coteremporaneously with him, enjoyed long pastorates in their respective fields of labor. Several other ministers and many strangers were also present. He was buried just back of his pulpit, and among large numbers of the flock to whom he had so often preached of Christ, the resurrection and the life.

From Mr. Canfield's impressions, kindly given me at my request, I extract the following :

"Mr. Grover was a man of great urbanity, sociability and kindness. He was a ready and fluent speaker, shrewd, wise, and a keen judge of human nature; a faithful and successful minister of Jesus Christ, in short, a true christian gentleman."

From the inscription on his monument I quote the following. "As a pastor he was devoted and faithful; as a preacher ardent and pathetic, and in all his social relations kind and affectionate; having finished his work he fell asleep. (The widow of Mr. Grover survived him eleven years reaching almost her eighty-eighth year.)

A few weeks before his death, Mr. Grover recorded with his own hand, the interesting fact, that during his ministry alone, between twelve and thirteen hundred persons had united themselves with this church.

It was not simple justice, but truthful and eloquent eulogy, to place on yonder marble tablet, respecting this honored servant of God, indicating as it does, his imperishable influence in this community, "He being dead yet speaketh."¹

1. During the greater part of Mr. Grover's ministry, it was his (and a general) practice, to visit the schools of the parish and catechize the children as often as

Of what remains to complete this discourse, I will aim to speak with brevity, inasmuch as the subsequent history of the church is not so remote as to be out of the memory of more than a few, and the materials for its future delineation are abundant.

In the Spring of 1837, the Rev. Mr. Clark, an Evangelist, having labored here with Mr. Cleveland, for several weeks, the church was blessed with another considerable awakening. At the two following communions, the church received seventy-five members into fellowship. Among those converted at that time, though he united with the church in Bloomfield, was the Rev. Oliver Crane, who went in 1849 as a Missionary to the Armenians, and now resides in Montclair. Three hundred Bibles and Testaments were distributed through the parish this year. In this year also, (August 25th.) three additional Elders and five Deacons, were elected and ordained, only three of whom remain, viz.: Messrs. Provost, Lane, and Van Gieson. The following year seventeen persons were added to the church.

During the year 1839, the church was thoroughly remodelled and repaired. The whole interior of the building was taken out, the frame of the steeple and the house strengthened, a new roof put on, the ceiling lowered, (a new system of supporting, allowing the removal of the columns,) new chimneys laid, a new truss-gallery built, new seats made, as also a new and lower pulpit, and the entire structure within, fashioned and arranged anew—the same indeed, as you see it to-day, with the exception of the carpeting, the grain-

practicable. Parents very generally required their children to memorize the Catechism, the invaluable formulary of the Westminster divines being in employ. No ill effects from thus combining the secular and doctrinal have ever been left on record, and the writer is of the opinion that the abolition of this custom, through the introduction of the Sabbath-schools, is so far forth a departure from the "good old way." While a return to the practice may not now be feasible, it would be a kindness to our children if they were taught this unexcelled summary of Christian doctrine.

ing and papering, and removal of the pulpit, and lowering of the platform, which were done fourteen months ago. This work was completed in the Fall of that year, at a cost a little over twenty-two thousand dollars, all but twenty dollars of which was subscribed before the work was done. The ladies furnished¹ the church, and procured the blinds, (*i. e.*) those at the sides of the pulpit, and those under the galleries. Those in the South gallery they obtained in 1844. During this year the Presbytery of Newark, owing to the division of the Synod of New Jersey, was divided into the two Presbyteries of Newark and Rockaway, and for a single year this church belonged to the Rockaway Presbytery. It was set back, however, the following year to the Presbytery of Newark.

In the Autumn of 1840, Mr. Cleveland resigned his charge after a ministry extending through six years and a half. His salary was continued until the 1st of January following, and his house-rent and fire-wood were furnished gratuitously until that time. During Mr. Cleveland's ministry one hundred and nine persons were added to the church.

On the last Sabbath in October, 1840, Rev. Samuel L. Tuttle, a native of Bloomfield, and a graduate of the College of New Jersey, and two months before of Auburn Theological Seminary, and only three weeks before licensed to preach by the Presbytery of Newark, preached for the first time in this house. After a trial of three months, no others having been heard, on the 22nd of February 1841, he was unanimously called to become your pastor, and accepted the call. On the 9th of March, ensuing, in special meeting of Presbytery, he was ordained and installed, at the age of twenty-

1. Under date of April 17th, 1789, I find the records:—"Voted that there be two bushels of Sand bought of the collection money for the use of the Meeting House." This sanding of the floors continued for just half a century, the first carpets being introduced in 1839, after renovation of the church. This year also coal stoves took the places of those for burning wood.

five years. His residence for a time was in the family of Deacon Justus A. Burnett. His ministry among you lasted eight years and a half. He was permitted to rejoice in three considerable revivals, and to welcome one hundred and thirteen into membership with the church. At the time of his leaving, the number of church members amounted to three hundred and fifty-three. The aggregate of all the members from the formation of the church had reached then to about sixteen hundred. It was during his pastorate here, that the congregation gave up (January 1842,) the use of the old version¹ of Watts' Psalms and Hymns,² and adopted the Christian Psalmist, which continued in use until 1861, when the Church Psalmist was introduced. This you were kind enough, when I came among you, to displace at my request, by the present excellent and unsurpassed collection, "Robinson's Songs of the Sanctuary."

The Bell, which convened us this morning, was procured in 1848, the last year of Mr. Tuttle's stay. The church had no bell until 1811. They then obtained one for the sum of eighty-dollars, which weighed two hundred and eighty-nine pounds, and was cast and owned by Daniel Dod, of Mendham. It had been cast for the Newark Court-House, but proved to be too small. This was in use here until 1848. In 1847 the ladies raised by a Fair one hundred and eighty-five dollars, towards a new bell. Subscriptions were also

1. The writer would here make acknowledgment for several of the facts of this history to some notes left by Mr. Tuttle, and kindly placed at his disposal by his son William.

2. Our fathers must have believed in the "Service of Song," for we find them from the first, electing no less than six or eight leaders of music. In May 1796, I find it "Voted, that the singers shall have the front seats in the gallery in the following manner, viz.; all the seats in front of the pulpit for the Tenor and Counter. The Bass to have the two first front seats in the side gallery as far as the middle aisle, and the Treble to have the two seats opposite the Bass as far as the middle aisle."

When, in 1826, the number of leaders was reduced to five, it became necessary at the annual meeting to request the choristers to improve the psalmody in the church.

started, and a new one of twelve hundred pounds weight was procured. This did not prove satisfactory, and after three months it was returned, and the present bell, weighing sixteen hundred and twenty pounds, was obtained. Its total cost, with arranging the steeple for it, was six hundred and eighteen dollars and fifty-six cents. It was placed in position August 8th, 1848. To the forecast and energy of Mr. Tuttle, is the congregation mainly indebted for the trees, which in Summer so greatly adorn our church grounds. They were set out in November 1848.

It was also during his stay with you, that you made (April 2nd 1846,) a second change in your *Confession of Faith and Covenant*, for a "Confession" more comprehensive, better expressed, and containing nothing but the essential doctrines," and a "Covenant more explicit, definite and comprehensive." (See Appendix F.) They were those in use in the Presbyterian church in Rockaway, then under the care of the venerable Barnabas King. They are still in honored use in this church. While Mr. Tuttle was here, the parsonage-house underwent a considerable enlargement, rendering it much more commodious and convenient.¹

Mr. Tuttle resigned his charge March 7th 1849, and was dismissed by Presbytery on the 17th of the following April. On the 29th of the same month, he preached his farewell sermon from the text, II. Cor., 13:11, to a house filled to overflowing. He alludes to the occasion as a "solemn and affecting time." It was the privilege of your present pastor, six years after this, to sit for over a year under

1. This consisted in raising the lean-to another story, and enclosing it under a single roof, by which two additional rooms were secured. In 1868, two rooms were finished off in the third story, one with a dormer-window. (Previously to this, the present kitchen had been added.) In 1870, the eastern end of the house was raised to two full stories, affording a very light and desirable study.

Mr. Tuttle's ministry at Madison,¹ I am happy to add my testimony to his excellence as a preacher, his genial and endearing qualities as a pastor, his kindness and warmth as a friend. He died April 16th, 1866, aged fifty-one years.

The fifth pastor of this church was Rev. Isaac N. Sprague, D. D. He accepted a call from this congregation, and began his labors with you, January 1st, 1850. He had previously been pastor of a church in Sherburne, N. Y.; of the Fourth Free Church, New York City; the Fourth Church, Hartford, Connecticut; and the Second Congregational Church, Brooklyn. There is not time now to take up in detail the incidents of his long and successful pastorate among you of nineteen years duration. Suffice it for the present briefly to say, that

¹ After leaving Caldwell, Mr. Tuttle was in the employ of the American Bible Society for several years, both in the Secretary's office and in the general agency for Connecticut. January 2d, 1854, he was installed pastor of the church in Madison, where he continued until April 16th, 1862. The early part of his ministry there as here, was marked by a powerful revival of religion. Throughout his ministry, additions were frequent, and the congregation rapidly grew. His resignation was against the earnest wishes of nearly all his congregation. It was with the utmost reluctance, and with highly commendatory resolutions, that the Presbytery yielded to his wishes. In 1859 his wife died suddenly, leaving one child, William P., who was born in Caldwell, December 10th, 1812. In 1861 he married Miss Margaretta Thompson of Madison. She died suddenly in 1863, leaving an infant son. After his resignation of the Madison pulpit, Mr. Tuttle was appointed agent of the American Bible Society, for Western New York; but in the Spring of 1863, he was invited to the Bible House as assistant to the Secretaries, which position he occupied until his death. In this sphere he entered upon his duties with great enthusiasm. At his funeral, his friend and fellow-Secretary, Dr. Taylor, in the elegant tribute he paid to his memory, gave it as his opinion that there was no person so thoroughly and minutely acquainted with the history and workings of the American Bible Society, as Mr. Tuttle.

Mr. Tuttle possessed a bright, cheerful countenance, which kindled quickly in conversation, and in public speaking. His voice was one of uncommon richness and power. It was not uncommon to see large numbers of his hearers moved to tears under his tender appeals. In prayer he had unusual gifts. The prayer he offered at the bedside of his dying father, on his last visit to him, was marvelous in its tenderness, its earnestness, its exalted faith; as if both father and son were even then seeing God face to face. Those who wept under the fervor of that prayer, did not doubt that the *father* would soon be in his "Father's house," but they little thought the son was also so near. The father died January 6th, and the son April 16th, or rather, both entered into rest. See Wilson's Presbyterian Historical Almanac, volume 9, pp. 327-330.

during his ministry here, there occurred no less than nine revivals, several of them of unusual power and fruitfulness.

No less than three hundred and seventy-four persons publicly professed their faith in Christ, while he was here, and eighty-six united by certificate, making four hundred and sixty in all—the large yearly average of twenty-four. The largest number received at any one time was seventy-one, on the first Sabbath in May, 1862. Rev. O. Parker, an Evangelist, had preached here about two weeks and a half, and the special meetings continued nightly, almost uninterruptedly for the period of three months, with the above-mentioned results. A ministry so steadily fruitful of conversions is certainly not common.

In order to accept a call to the “Geneseo Village First” Presbyterian Church of Geneseo, New York, Dr. Sprague resigned this charge two years ago to-day. The membership of the church was then four hundred and twenty-seven. During the latter part of his labors in this field, the organ was procured (1861), the Cemetery purchased, (1866), and laid out in suitable lots for interments therein, and the grounds around the church protected by an appropriate and ornamental inclosure, (1867), thus reclaiming it from a public common, and forming a resort of beauty and shade, which will compare favorably with that in any other town or village of the county.

The plan of “rotary” Eldership was also introduced during Dr. Sprague’s ministry—both Elders and Deacons being chosen in December 1856, as also in 1861 and 1866, for a term of five years. No tangible advantage, however, has as yet seemed to result from this plan. Dr. Sprague speaks in the highest terms of his new field, and, as was to have been expected, reports of his success in it have reached us.

On the 22nd of February, 1869, you extended a unani-

mous call to your present pastor to labor with you, and I entered upon my labors the last Sabbath of March. I was installed, the 5th of May following, by the Presbytery of Newark, by which body I had been ordained on the 7th of March, 1863. God has given, I cannot doubt, a double proof of his guidance in my decision to leave the field (Valatie, N. Y.) where I had labored for five years and a half, by blessing this my second charge, in the first year of my residence among you with a precious revival, as a fruit of which over eighty credible conversions occurred, and seventy-three were added to the church. Up to this date we have received in all ninety-one into communion since my installation, and the membership of the church is now just five hundred being larger than that of any other church in Newark Presbytery. The church is believed to be at this present in the judgment of prudent observers, in a more than ordinarily prosperous state.

For myself and family, let me say that we have received from the first nothing but kindness and distinguished consideration from you all. May God reward and richly bless you.

I have thus sketched, much more hastily than I could have desired, the history and present condition of this church and congregation. It has not always been smooth sailing for the church. So far indeed, is this from very true, that it must be said, she has at times passed over very tempestuous and perilous seas. To these things I have not thought it wise to particularly allude. God in his great mercy has conducted his church, and she has in safety weathered every storm.

Few churches have been so often and greatly blessed. This has seemed to be a Zion peculiarly favored. Your fathers builded greater than they knew. When we remem-

ber the feeble beginning, and now contrast these matured results, with Balak, we may well inquire—"WHAT HATH GOD WROUGHT?"

Over two thousand one hundred and fifty souls hopefully converted to God! What a record for thankfulness! If the spirits of the departed participate in the affairs of this earthly life, how many, *many* souls must bend rejoicingly over us to-day.

At least four ministers¹ were here converted to God. Four churches also are much indebted for their origin to this as a parent church; and many other churches scattered far and wide, for members which they have received by letter from us. The moral tone of this whole Township, has been made to partake of the blessed influence of this church. From the first it has been continually receiving, and likewise imparting good. Resting by natural location upon a prominent site, it has in its spiritual eminence been a Mount Zion, rich in precious and glorious results. Greatly has it been blessed and honored by the Great Head of the church. Feeble in infancy, it has yet attained to the strength and size of full stature. The mustard seed planted in faith, has indeed grown into arboreous proportions, and become withal richly fruit yielding. In this *Revival Church* God has loved to dwell, and from it for nearly four-score and ten years, have the fertilizing streams of divine grace, been flowing down in copious volume among all the dwellers of this region, to enrich them in all spiritual things, gladdening the hearts, and refreshing the souls, of God's children, not only in their own quickened life, but also by the abundance of new growths in this vineyard of the Lord.

Owing to the meagerness of its early records, accurate information of the benevolent operations of the church cannot

1. Rev. Abner Brundage, Rev. Joseph C. Moore, buried in 1844 in the church burying-ground, Rev. David H. Pierson, and Rev. Oliver Crane.

be given. It is known, however, to have been in the constant habit of contributing to the various calls for monetary aid, that have been from time to time brought to its notice, and in this "Memorial" year it has risen much above its wonted level, and, it is believed, is ready to engage with greater self-denial, and intenser devotement in "works of faith and labors of love."

And now, in closing this review of the church's history, to what reflections shall we give ourselves? *The fathers are all dead.* With here and there an occasional exception, their *children* have followed them into the other world, most of them we trust, redeemed by the precious blood of Christ. Their *grand-children*, too, have largely "crossed the flood," and those that remain are those to whom the young look up for counsel, and who have long been the pillars of the church. It is upon the children's children's *children*, that we now depend for the activity that is to support and carry forward the enterprise, whose foundations cemented with prayer, were laid nearly ninety years ago; and these 'ere long, must in turn, become themselves the counselors, and surrender the field of action to *their* children, some of whom are, it is grateful to record, in the tender years of childhood, already numbered on the roll of the church militant.

Descendants of a pious, self-denying, faith-sustained ancestry, do you appreciate the legacy which has been bequeathed you? Will you prove yourselves *worthy* inheritors of such blessed possessions? Do not, then, forget, that increased opportunities and privileges, bring with them, enhanced responsibilities. Recalling what your father's fathers and *their* fathers did, contending with many difficulties and discouragements, bear in mind to what you are called by your present strong and responsible position.

Without debt; with a convenient and comfortable sanctuary; with a large membership; with increased monetary

supplies; with a reasonable prospect of early and rapid enlargement of population; with an animating history; with the stimulating promises of a covenant-keeping God, who will be with the children as he has been with their fathers; with the assistance of an ever-present Redeemer, to whom His church stands in the near and dear relation of bride; and with the regenerating and sanctifying influences of the Holy Spirit ever ready for bestowal as the "return of prayers; is not this the opportune moment of high advantage, to begin in lofty endeavors to make the future bright with the lustre of your deeds, and affluent with the results of your labor;

Availing yourselves of the impetus given by your fathers to the work of God in this place of hallowed memories, will you not press it yet more rapidly forward, and, broadening the scope of your faith, increasing the fervor of your prayers, multiplying your assiduities, and putting on the panoply of God under the guidance of the Captain of Salvation, inscribe upon your banners, This Township for Jesus!

The times are auspicious, and according to our faith so unto us shall it be. The real life of Christianity is diffusive. *A little leaven leaveneth the whole lump.* With foundations deep and broad and strong, what then, may not be safely predicted for the future of this church, if, in zealous faith and in the spirit of self-sacrifice, its aim shall hereafter be measured only by its possibilities! And not God's, but our own, must be the fault, if our future be not such as to eclipse the past, if, while for the profit there is in them, we "remember the days of old and consider the years of many generations," there be not in the vaster moment of the present, abundant reason to give heed to the prophecy—"Remember ye not the former things, neither consider the things of old."

APPENDIX.

APPENDIX.

PASTORS.

- STEPHEN GROVER—Ordained and installed July 23rd, 1788; resigned October, 1833; died June 22nd, 1836—in his seventy-eighth year.
- BAKER JOHNSON—Began labor May 1830, ordained and installed May 1831, released October, 1833. Now in Oxford, Wisconsin.
- RICHARD F. CLEVELAND—Called May 12th, 1834, installed soon afterwards; resigned October, 1840; settled in Fayetteville, N. Y., became District Secretary of A. H. M. Society, then pastor of a church near Utica, and died in the Autumn of 1853. A son of his has preached in Caldwell and is now on Long Island. His name is William N.
- SAMUEL L. TUTTLE—Began labor October, 1840; ordained and installed March 9th, 1841; resigned April 17th, 1849, died April 16th, 1866; aged fifty-one.
- ISAAC N. SPRAGUE—Began labor January 1st, 1850; installed March 27th, 1850, resigned January 1st, 1869.
- CHARLES T. BERRY—Began labor March 28th, 1860; installed May 5th, 1869.

RULING ELDERS.

	CHOSEN.	DIED.
Samuel Crane	December 4th, 1784,	1811.
Silas Baldwin	" " "	(unascertained)
George Personett	" " "	1816.
Joseph Harrison	" " "	[became a Methodist 1827.
Aaron Tompkins	" " "	(unascertained)
William Gould	" " "	1847.
Joseph Baldwin	January 3rd, 1795,	1806.
Enos Martin	" " "	1810.
Samuel Tomkins	" " "	(unascertained)
Jonathan Crane	" " "	" "
Nathaniel Douglass	October 3rd, 1819.	1824.
Samuel Perry	" " "	1850.
Rufus Harrison	" " "	1848.
Samuel Gould	" " "	1821.
Calvin S. Crane	May 12th, 1831.	Mar. 4, 1837.
Samuel Harrison	" " "	" 5, 1849.
Rufus Harrison	" " "	July 17, 1848.
George P. Martin	" " "	" "
General William Gould	" " "	Feb. 12, 1847.
Nathaniel S. Crane	" " "	July 8th, 1870.
Jared F. Harrison	" " "	July 3rd, 1862.

Jonathan Provost.....	Sept'r 11th, 1837.
Henry S. Harrison.....	" " " Dismissed 1843.
William G. Crane.....	" " " Dismissed 1843.
William Lane.....	Nov. 15th, 1847.
Justus A. Burnett.....	" " " Mar. 29, 1857.
Caleb S. Crane.....	" " " Dismissed 1849.
M. S. Canfield { Elected for 5 years and re- }	Dec. 1st, 1856.
S. O. Harrison { elected for same in '61 '66. }	" " "
Zenas C. Crane.....	Dec. 1st, 1866.
Cornelius H. Jacobus { Elected for }	" " "
Noah O. Baldwin.... { five years. }	" " "
Lewis C. Grover.... { }	" " " Dismissed 1868.

D E A C O N S .

	CHOSEN.	DIED.
Samuel Crane.....	Dec. 4th, 1784.	1811.
Silas Baldwin.....	" " " "	(unascertained.)
Nathaniel Douglass.....	Oct. 3rd, 1819.	1824.
Samuel Perry.....	" " " "	1830.
Rufus Harrison.... [Chosen Elder in 1831]..	" " " "	1848.
Samuel Gould.....	" " " "	1821.
Caleb Crane {	{ date of election }	1844.
David Harrison {	{ not recorded. }	1838.
David Mintonyea.....	May 12th, 1833.	1834.
Henry S. Harrison { chosen Elders }	" " " "(Dismissed)1843.	
Jonathan Provost { in 1837. }	" " " "	
Ezra Beach.....	Sept 11th, 1837.	1841.
Justus A. Burnett [chosen Elder in 1847]...	" " " "	1857.
Elijah Pierson.....	" " " "	1862.
Reinheer Van Gieson.....	" " " "	
William Lane [chosen Elder in 1847].....	" " " "	
Horace Mintonage.....	Nov. 15th, 1847.	
Thomas D. Gould.....	" " " "	1854.
Parker Riker.....	" " " "	1852.
Samuel O. Harrison.....	" " " "	
John De Camp.....	" " " "	
Asher Crane.....	Dec. 1st, 1856.	{ Elected for 5 yrs. Re-elected in '61 for 5 years. }
Cornelius H. Jacobus.....	" " " "	{ }
Noah O. Baldwin.....	" " " "	{ }
Asher Crane.....	" " " 1866	[again re-elected for five years.]
William H. Bond.....	" " " "	{ elected for }
Matthias C. Dobbins... [Dismissed]1870.....	" " " "	{ five }
Anthony Bowden.....	" " " "	{ years. }

A P P E N D I X A.

This third Day of September one Thousand Seven Hundred and one and in the Thirteenth Year of the Reign of our Sovereign Lord William the Third by ye Grace of God of England Scotland France and Ireland King Defender of the Faith &c:

Articles of agreement made and Confirmed by us the Subscribers and Every of us firmly by these presents for our Selves our heirs Executors Administrators and Assigns is as followeth &c:

1st We whose Names are underwritten or Subscribers have thought it Expedient unto our behoofe and Profit for our Selves to make a Purchase of ye Indians of all or part of that upland Westward or Northwest of the Town Bounds of Newark within ye Compass of Pasayaek River and So Southward unto ye Monusing Path (viz) all Land as yet unpurchased of the heathen &c:

2^{ly} We ye above Sd Subscribers in order to ye carrying on ye afore Sd Purchase untill we have procured ye afore Sd Land unto our Selves have Chosen a Committee to the number of Seven men (viz) Mr. John Treat Mr. Joseph Crane Joseph Harrison George Harrison Eliphelet Johnson John Morris and John Cooper and ye above Sd Committee have full Power from us ye Subscribers as well for us as themselves in Every Matter and thing in and about the purchase of ye afore sd Land and Promises to treat bargain and agree with Such Indians or Indian as the aforesd Committee Shall by their Diligent Inquiry find to be the Right owners thereof: and we do also Agree that the Major part of ye Committee now chosen in Case of failure in any in appearing or if not conveniently to be had: Shall have full power to act in and about ye premises aforesaid &c:

3^{ly} We the aforesaid Subscribers Do Agree too and with ye aforesd Committe to Lay down So much money or moneys upon the Demand of ye Committe aforesd to Defray and pay for the aforesd Land and Promises and all Such Charges as shall Necessarily Accrue thereunto according to our proportion by our Subscription &c:

4^{ly} We the aforesd Subscribers Do Covenant and agre with Each other and the aforesd Committe that the aforesd Land Shall be purchased and paid for by us the Subscribers and So Shall be held and continued as our Just Rights Either in General or perticular alotments as the major part Shall agre from time to time and that none of ye sd purchasers their heirs or assigns Shall at any time appropriate any of ye sd Lands or premises by any manner of way or means but by allotments fairly and legally Drawn as the major part of the Subscribers Shall agre, and if any Subscriberes for one Lott his Right Shall be according Such as Subscribe for two Lotts or for three Lotts their Rights Shall be according and when the major part of ye Subscribers Shall agre to come to alotments that then he or they that have more than one Lott Shall Draw Severally according to ye number of their Lotts- Subscribed for and Shall have their Land as it falls to them by alotment &c:

And for the Confirmation of Each and Every article thing or things aforesaid the Subscribers for our Selves our heirs Executors administrators and assigns Do by These presents bind and Oblige our Selves unto Each other to Stand to Ratifie and Confirm Each Article and thing aforesaid.

in Confirmation hereof we the Subscribers have Voluntarily and unanimously Set to our hands the Day and Year above Written &c

	LOTS		LOTS		LOTS
John Treat	1	John Cooper	1	Daniel Harrison	1
Hugh Roberts	1	Azariah Crane	3	Ebenezer Lindsley	1
Daniel Crane	1	Daniel Baldwin	1	Jasper Crane	3
Robert Young	2	Jasper Crane, jun	1	Ben: Baldwin	1
Joseph Harrison	1	Robert Cambel	1	Nathaniel Ward, Sen	1
Sam'll Dod	2	Thomas Hays	1	John Linsley	1
Daniel Dod	1	John Clark	3	John Gardner	1
Joseph Brown	1	John Lee	1	John Ogden	1
Eliphelet Johnson	1	Joseph Canfield	2	John Delglis	1
Paul Day	1	Georg Harrison	1	Thomas Brown, Jun	1
Nath. Whelar jun	2	James Clizbe	1	John Morris	2
John Medlis	1	John Cundiet	1	John Burwell	1
Thomas Brown	1	Jose. Plumb	1	John Rogers	1
Sam'll Ward	1	Daniel Brown	1	Jonathan Linsley	1
Atonic Olive	1	William Wilson	1	William Brant	3
Wm. Muir	1	Sam'll Harrison	1	Mr. Pierson	1
Peter Cundiet	1	Judah Penington	1	Crispin Squire	1
John Daviss	2	Benjamin Harrison	1	Ele. Bruen	1
Sam'll Baldwin	1	Seth Tomkins	1	Edward Ball	1
John Baldwin, Sr	2	Sam'll Roberts	1	Mr. John Pruden	2
Joseph Linsley	1	Sam'll Freeman	1	Sam'll Lyon	1
Tunis Johnson	1	Joseph Ball	1	Stephen Browne	1
Tho: Ludington	1	Cobus Provost	1	Joseph Peck	1
Amos Williams	1	Matthew Williams	1	Zophar Beeh	1
Sam'll Camp	1	James Smith	1	James Rogers	1
Jonathan Sayers	1	Elezar Tomkins	1	Josiah Ogden	1
Daniel Dod, Jun	1	Joseph Johnson	1	Sam'll Kitchel	1
John Johnson	1	Mr. Wakeman	1	Abraham Kitchell	1
Sam'll Cooper	1	Sam'll Alling	1	Elezer Lamson	1
Matthew Canfield	1	Caleb Ball	1	Daniel Tikenor	1
Joseph Crane	1	John Crane	1	Daniel Sargent	1
John Plumb	1	Elizabeth Ogden	1	Bostegon Vangeson	1
Jonathan Sargint	1	Anthony Hand	1	Joseph Wood	1
John Broadberry	1	David Ogden	1		

FROM THE TOWN RECORD.

At a Town Meeting in Newark, October 2, 1699—First—it was agreed by the generality of the Town, that they would endeavor to make a Purchase of a Tract of Land lying Westward of our Bounds, to the South Branch of the Passaick River; and such of the Town as do contribute to the purchasing of the s'd Land, shall have their Proportion according to their Contribution. 2ndly, That Mr. Pierson and Ensign Johnson are chosen, to go and treat with the Proprietors about the same, to obtain a Grant. 3rdly, There was a Committee chosen (viz) Samuel Harrison, Thomas Davis, Robert Young, Daniel Dod, Nathaniel Ward, and John Cooper, to consider, agree, and put forward the Design abovesaid.

FROM THE LAWS OF NEW JERSEY.

Act of the General Assembly of the Province of New Jersey passed Dec 13 1703 (being the First Assembly of New Jersey after the Surrender of the Government to the Crown.

Session the First, Chapter First.

An Act for regulating the purchasing of Land from the Indians

PREAMBLE.

Whereas several ill-disposed persons within this Province have formerly presumed to enter into Treaties with the Indians or Natives thereof, and have purchased Lands from them, such person or persons deriving no title to any part of the soil thereof under the Crown of England, or any person or persons claiming by from or under the same, endeavoring thereby to subvert Her Majesty's Dominion in this Country.

SUMMARY OF ACT.

1. No person to purchase of the Indians but those who have a right of Propriety and obtain a license.
2. Any person purchasing to forfeit Forty Shillings per acre one half to support Government, the other half to the Prosecutor and be disabled to sue for the Land.
3. Every person having purchased without a Right under the Crown, such purchase to be void unless such person obtain a Grant from the Proprietors in six months.

APPENDIX B.

To all Christian People To Whom these presents Shall Come, Greeting, &c. Know Ye, That Whereas Sundry of Our Fathers and Predecessors, viz. Loan-tique Taphow Manshum with Divers others the Owners and Proprietors of the Lands Over or Above the Mountains for and in consideration of One Hundred and Thirty Pounds or Thereabouts Received of Sundry the Inhabitants of Newark, viz; John Treat, Jasper Crane, Joseph Harrison, George Harrison, With Others their Associates Did Make Seal And Execute a Good Lawful Deed or Instrument of Conveyance of and for A Certain Tract of Land Seituate in the County of Essex Between the Top of the first Mountain So Called And Pasaick River Beginning At the mouth of Pine Brook So Called and thence running up the Said River Unto Menusen path so Called Excepting a Small Tract Lying by Said River Granted before to Mr. Theophilus Pierson As per Deed &c May Appear And Down Said Path Unto Osbornes Land and Along his Line to Newark Line on the Mountain, And Northerly along Said Mountain Unto a Place Called the flatt Rock by Gardners Land And a White Oak Tree Marked on four Sides and thence Northwest Unto the Dutch Line So Called And along Said line to the place Where it Began. Which Said Deed &c was Lost by fire in the House of Mr. Jonathan Pierson of Newark Providentially Burnt the Seventh Day of March 1744-5 And Bare Date Sometime in March: An: Dom: 1791-2 Now be it known that We, King Quiehtoe, King Tishewokamin, Shaphoe, Yaupis In behalf of Our Selves and Others the Heirs and Successors of the Aboves'd Grantors for and in Consideration of the full Satisfaction heretofore Made by Our Christian friends the Inhabitants of Newark to Our Predecessors, As well as in Justice to them Who Were the true Sole and Lawfull Owners of the Land Conveyed as Above-said, Have hereby Granted Made Over and Confirmed And Do hereby for Our Selves Our Heirs And Successors Grant Make Over and Confirm Unto our Aforesaid friends in Newark, vizt John Low, Samuel Harrison, Nathaniel Wheeler, Jonathan Pierson Nathaniel Camp John Cundict and Samuel Baldwin With their Associates heretofore Interested in the Premisses and to their Heirs and Assigns forever, All that Certain Tract of Land (heretofore Granted) As is Above Specified and Described. *To Have and to Hold* All and Singular the hereby Granted and Confirmed Premisses with All the Appurtenances privileges and Commodities Unto the Same Belonging or in any Wise Appertaining Unto them the said John Low Samuel Harrison Nathaniel Wheeler Jonathan Pierson Nathaniel Camp John Cundict and Samuel Baldwin And their Associates and to their Heirs And Assigns forever. And we Do hereby Covenant for Our Selves Our Heirs Executors &c to And With them the Grantees in the Premisses & their Heirs and Assigns, that We have in Our Selves Good Right Power And Authority to Grant and Confirm the Premisses as is Hereby Declared and herein Set forth And that All and Singular the Grantees Shall and May Always forever hereafter Both themselves their Heirs and Assigns Lawfully Peaceably And Quietly Have Hold Use Occupy Possess and Enjoy All and Singular the heretofore and hereby Granted Premisses With All the Appurtenances

free—from all other Grants And All Incumbrances And Troubles Which May Arise from or by Reason of Any Claims Made Unto the hereby Granted and Confirmed Premisses or Any Part thereof: In Witness Whereof We have hereunto Set Our hands and Seals this fourteenth Day of March In the Eighteenth Year of the Reign of Our Sovereign Lord George the Second by the Grace of God of Great Britain France & Ireland King &c :

Annoque Domini 1744-5.

The Mark of TISCHEWOKAMIN M—O

The Mark of SHAPHOE Z—O

The Mark of QUIHTOE A—O

The Mark of YAUPH N—O

Signed Sealed and delivered In Presence of

ISAAC VAN GIESON

FRANCIS C COOK his X mark

DANIEL TAYLOR

MICHAEL W VREELANDT his X mark

MEMORANDUM) Be it Remembered That on the Eight Day of November An'o Dom 1745 Appeared before Me Joseph Bonnell One of the Judges of the Supreme Court of this his Majesties Province of Nova Cesarea or Newjersey Daniel Taylor One of the Witnesses of the Within Deed or Confirmation And Made Oath that he Was Present and Did See the Parties Within Named Sign Seal and Deliver the Same as their Act and Deed.

JOSEPH BONNELL

NEWARK August ye 4th 1749

Then Appeared Before Me Eliphelet Johnson One of his Majesties Justices of the Peace Abraham Vangeesen And Isaac Vangeesen And Made Oath that they Saw formerly An Old Indian Deed And What is herein Writ is a true Copy to the Best of there Knowledge.

ELIPH'T JOHNSON.

A Confirmation of the Indian Deed of the Purchase over the Mountain Date March ye 6th 1702.

A True Copsy taken per Me, Elijah Crane; Clark

A P P E N D I X B. B.

An interesting fragment of the language of the Indians has been preserved.

1. een,	6. latter,	11. een dick,	16. een bumsack,
2. teen,	7. satter,	12. teen dick,	17. teen bumsack,
3. tether,	8. po,	13. tether dick.	18. tether bumstack.
4. fether	9. debbety,	14. fether dick,	19. fether bumsack.
5. fimp.	10. dick.	15. bumsack.	20. enock.

See Hoyt's Orange, page 24.

APPENDIX C.

As an item of interest and serving to throw some light upon the conflict between the Settlers and Proprietors, I quote several extracts from the Bill in Chancery. "We never heard" say the Proprietors, "of such a purchase as Van Gesin's Purchase or Horseneck Purchase until within these two years (1744-1746) that we have been told, that two such Deeds from some Indians had been procured, bearing Date in or about 1701; but by whom or from whom in particular we have not as yet learnt."....."It is evident by the Act of 1703 they are void; and if done in 1701 as pretended, it is obvious from the Act of 1683 hereinbefore mentioned that the transactors thereof were Criminals for so treating and accepting of Deeds, and not only so, but they were liable to the Penalty of forty shillings per acre for every acre bought of such Indians, after 1703. as well as to the Penalty of twenty shillings for every Log or Tree by them cut on such Lands on pretence of these Deeds, or any other way, without Leave of the Owner; and that whether the Lands belong to the Proprietors in general or to others in particular."....."We know of no confusion in this Province but what the Rioters and their accomplices have made and are animating the People to make, upon the false and unfair suggestions in the *Post-Boys Paper*, in hopes to wrest from the General Proprietors both their rents and lands and to set up Sham Deeds proenred from strolling Indians, for a few bottles of Rum, or such Considerations in place of the title of the Crown of England, to the lands of N. J. An attempt so daring that they cannot hope to succeed, in it without not only oversetting the fundamental Laws and Constitutions confirmed by many acts of the General Assembly of N. J., but also withdrawing their allegiance from the Crown of England, which must support its own title to N. J. as well as to its other Provinces."....."Though neither the General Proprietors nor their Council were privy to the Treaties hinted at in the *Post-Boy's Paper*, or concerned in any ejetments or suits there mentioned, yet as Messrs. Alexander & Morris, supposed to be the two Persons meant by the Letters A—r & M—s were privy to them and are two of our own body we have desired and they have given us an account of what Concerns them, as follows, viz: They say.....that there was in June 1701, the Quantity of 13,500 Acres of Land surveyed and patented at *Horse-Neck* to Sir John Moore, Knight, Sir Thomas Lane, Knight and Alderman of London, and other Proprietors in and about London commonly known and called by the name of the West Jersey Society, in Right of their Second Dividend for two Proprieties and a half, or Twenty-Fourth parts of East New Jersey.

They say also, that by Deed recorded Lib. A, B 2. fol. 106, in the office of the Proprietors Recorder and in Lib. F. 2. fol. 376, in the Secretary's Office at Perth Amboy, they with Mr. David Ogden, purchased the said Tract of Land in the name of Mr. Alexander, having many months before agreed for the purchase; that after the purchase was agreed for, they caused the said tract of land to be carefully surveyed and found *thirty-five* families settled thereon whereof several were *bona fide* Purchasers from other Proprietors about thirty years ago (1716) under mistaken later appropriations interfering with the said Tract, and as io all

these except one they have agreed with the heirs of the Vendors to confirm the Heirs of the Purchasers—which one they are in hopes they shall in like manner agree with. And as to the Remaining People, settled without any title, they offered the Refusal of either leasing or buying the Spots they were settled on, with Covenants to warrant and defend the Purchasers and Lessees against all Persons, and many of them treated with Mr. Ogden for that purpose, and he thought they had agreed; but afterwards finding the People spirited up to depart from those Agreements, Mr. Ogden, in behalf of himself and Partners wrote a letter to them on the 22nd of Dec. 1741, and had Six Copies of it delivered amongst them with Request to communicate it to the rest.” (Of this letter I give only the substance.) It proposed to them, 1st, A lease for one year without paying any rent for their farms and then to deliver up the possession; 2ndly Each to take a lease for three years, each paying the yearly Rent for his farm the sum affixed to his name in an enclosed paper. 3rd, that they purchase from the Proprietors sufficient land for a farm, or plantation where they lived, at the rate likewise affixed for every acre to each name. The letter demanded a speedy compliance and warned the settlers that they, the Proprietors, were not to be trifled with. It was addressed to Mr. Francis Spier and others living on the Society’s Patent at Horse-Neck. [Mr. Spier was then living on the west North-Caldwell road.]

Another letter was written them Jan. 29. 1744-5, limiting the time for decision upon the proposals offered, to the 4th Tuesday of the next March. If any of the settlers doubted the Proprietors’ title, as they had heard they did, this would afford them opportunity to procure Counsel to view their title.

In March, 1744, the Partners of Ogden learned that the people determined to hold by their Indian Title. Upon this they resolved to serve the leading settlers with Declarations of ejectment, still allowing them to embrace the proposals of Dec. 22nd and agreeing to pay Costs.

Near the third Tuesday of March John Law and John Condict met with the then Partners at Perth Amboy, but brought no Counsel with them. As the result of this interview they refused to accept the proposal of Dec. 22nd. Law professed however to have changed views of Indian claims and promised to inform the people respecting such facts as had been shown him. Whether this was done or not is not known.

The Contest was general and spirited. Several riots occurred in connection with it. More than once the Newark jail was broken open for the liberation of persons who had been arrested for their share in the transactions. On Nov. 13. 1749, the house of Abraham Phillips of Horse-Neck, was broken open, the owner turned out and a stack of oats burnt. In the following March the rioters were spreading their influence to such a degree that the Legislature seemed to be stagnated by it. (See Analytical Index to the Colonial Documents of New Jersey, pp. 257-8.

When the Jail was broken open Jan. 1. 1743, Mr. Thomas Gould, then 28 years of age, carried the flag on the occasion. So at least Mr. Congar thinks Mr. Silas Condict of Orange stated.

{ BY THE COUNCIL OF PROPRIETORS,
 { PERTH AMBOY, M^{ch} 25. 1746.

“The *Post-Boy* of the 17th Feb. last, insinuates that the Persons in whose Favor these Riots were made, have a better title to the Lands in dispute than the General Proprietors, and those claiming under them; that they have been put to great expense by many vexations suits; that they are prevented from bringing their causes fairly before the King; that the Conduct of the General Proprietors has been cruel, harrowing and vexations; and that in the particular Transaction between the settlers of the Lands called Horse-Neck and the persons claiming under the General Proprietors, the Settlers have made fair and reasonable proposals and the Claimers have rejected them. To these charges the Proprietors returned a general denial; affirmed their ignorance of any Indian deed, declared that the Governor and the Council were to make all purchases of the Indians—the settlers to pay their proportion of these Charges, and then add, Possibly many of the Rioters being ignorant men and many of them strangers to the Province, and since they came to it living retired in and behind the mountains of Newark, upon any land they could find without inquiring who the owner thereof was, have of late been animated and stirred up to believe that those things which the laws of the Province have declared to be criminal and penal were lawful; that those crimes, committed, gave the criminals, Rights, Privileges and Properties; but though many have been ignorant enough to be so seduced, we cannot think that all can with truth plead that excuse; some there are amongst them, who may though not be acquainted with all the Particulars aforesaid, yet cannot be supposed never to have seen the printed Laws of this Province and the first leaf of which has had at least three Editions, making those Pretences void and penal. The poor deluded, ignorant People, we conceive, deserve Pity and Compassion but the laws of the Province point out the Deserts of Seducers.”

They concluded with declaring no knowledge of the settlers being invaded and profess great consideration for the prosperity of N. J.

A P P E N D I X D .

DEED OF PARSONAGE LAND.

THIS INDENTURE made the nineteenth day of July, in the year of our Lord, 1779, between *Caleb Hetfield* of New-Ark Township in the County of Essex in the State of New Jersey, *William Crane* of the Town and County Aforesaid, and *Noah Crane* of the Town and County aforesaid, of the one part; and *Thomas Gould*, *Samuel Crane*, *Joseph Gould*, *Joseph Baldwin*, *John Gould*, *Joseph Harrison*, and *Abraham Noe*, all of Horse-neck, in the Said County of Essex, of the other part;

WHEREAS, divers Inhabitants in and about a place called and known by the name of Horse-neck, in the County of Essex, professing the Protestant religion under the denomination of Presbyterians, being destitute of a place of publick

worship, and being very desirous of promoting the publick worship of Almighty God, by making decent provision for the support of a minister of the Gospel of that denomination, and erecting a convenient house for publick worship, have contracted with the parties aforesaid of the first part, for a certain tract of land herein after mentioned, for the purposes aforesaid; but not being a body known in law or incorporated, so as to take and hold lands in a public or corporate capacity, have for the security of the said lands for the purposes aforesaid met together and unanimously chosen the parties aforesaid of the second part, as Trustees to take and hold the said lands, to, and for, the uses and purposes of supporting the publick worship of Almighty God as aforesaid, and making provision for a Minister of the Gospel of the Said Denomination, to be chosen from time to time by the Inhabitants of said Horse-neck, who shall from time to time form and make up one Congregation to be known hereafter by the name of the FIRST PRESBYTERIAN CHURCH in Horse-neck in such manner as the said congregation shall direct and appoint, but to no other use whatever, or of any other Congregation that may hereafter be erected and set up in said Horse-neck, but to the sole use of said FIRST PRESBYTERIAN CHURCH in Horse-neck as aforesaid. And whereas the said parties of the Second part have agreed to accept of the same and to take and hold the said lands subject to the trusts and uses aforesaid; now in order to confirm the same, *This Indenture Witnesseth*, that the said *Caleb Helfield, William Crane and Noah Crane*, for and in consideration of the Sum of Ten Shillings, Proclamation Moncy of New Jersey, to them in hand well and truly paid by the said *Thomas Gould, Samuel Crane, Joseph Gould, Joseph Baldwin, John Gould, Joseph Harrison and Abraham Noe* at or before the execution hereof the receipt whereof is hereby acknowledged; and also for divers other good, pious, and valuable considerations them thereunto moving, have given, granted bargained, sold, aliened, remised, released, and confirmed; and by these presents do give, grant, bargain, sell, alien, remise, release, and confirm unto the said *Thomas Gould, Samuel Crane, Joseph Gould, Joseph Baldwin, John Gould, Joseph Harrison and Abraham Noe*, their Heirs and Assigns, all that certain tract or parcel of land situate, lying and being in Horse-neck, in the County of Essex, in the State of New Jersey aforesaid, beginning at a heap of stones near a maple sapling standing on the South side of the road that leads from Horse-neck afore said to New-Ark, being also a corner of John Edison's land, and from thence running first along the road North sixty-eight degrees West four chains; thence North thirty-nine degrees and forty-five minutes West ten chains; thence North forty-five degrees West ten chains; and thence North sixty-five degrees and fifteen minutes West ten chains and ten links, to a dry oak tree at a corner of Saunders Sanders' land; thence along his line and bounded by the same North forty-nine degrees and fifteen minutes East Eighteen chains and five links; thence North seventy-three degrees East four chains and eighty-eight links, to another corner of the said Saunders Sanders' land; thence North forty-seven degrees East four chains and sixty links to another corner of the said Saunders Sanders' land; thence East eighteen chains and nineteen links; thence South thirty degrees East thirteen chains and seventeen links, to a stake in the said John Edison's line; and thence along his line and bounded by the

same South thirty-eight degrees and thirty-seven minutes West thirty-one chains and forty links, to the place of beginning; containing ninety acres and forty-seven hundredths of an acre strict measure, being the same tract or parcel of land which was formerly surveyed for Richard Phillips, *together* with all and singular, the edifices, buildings, ways, waters, water courses, commons, profits, woods, underwoods, huntings, hawkings, fowlings, fishings, commodities, privileges, advantages, hereditaments, rights, members, improvements, and appurtenances whatsoever, unto the said tract or parcel of land hereby given and granted belonging or in any wise appertaining and the reversion and reversions, remainder and remainders, rents, issues and profits, thereof: *And also* all the estate, right, title, interest, property, possession, claim and demand whatsoever, both in law and equity, of them the said *Caleb Hetfield, William Crane, and Noah Crane*, each and every of them respectively of, in, and to the same and every part and parcel thereof with the appurtenances, *To have and to hold* all and singular the said tract or parcel of land hereditaments and premises, hereby given and granted (or meant, mentioned or intended so to be), with their and every of their rights, members and appurtenances unto them the said *Thomas Gould, Samuel Crane, Joseph Gould, Joseph Baldwin, John Gould, Joseph Harrison, and Abraham Noe*, their heirs and assigns for ever in joint tenancy, *In trust* and to, for, and upon, the several uses, interests, and purposes, hereinafter mentioned, expressed, limited, and declared, of and concerning the same, and to no other use or purpose whatsoever; that is to say *To* and *For* the use and benefit and behoof of the Inhabitants of said Horse-neck now forming or who may from time to time hereafter form the Congregation of Protestants in said Horseneck, called and hereafter to be known by the name of the FIRST PRESBYTERIAN CHURCH in Horse-neck aforesaid; for the purpose of erecting a proper building and buildings for the support and conveniency of the publick worship of Almighty God, and for the support, maintenance and comfort of such minister of the Gospel of the Presbyterian denomination, that shall be hereafter from time to time called, chosen and settled by the said Inhabitants now forming or who hereafter may from time to time form the said congregation, to be known by the name of the FIRST PRESBYTERIAN CHURCH in Horse-neck aforesaid; and also for the use of a place of burial for said Congregation and Inhabitants, all which uses are to be in such manner and under such directions, instructions, and limitations, as the said congregation shall and may from time to time hereafter appoint and direct by their vote in the publick meeting of said congregation, in due form to be made and taken, and to, for, and upon none other use or uses, intents, or purposes whatsoever.

And the said *Caleb Hetfield, William Crane and Noah Crane*, do hereby for themselves severally and respectively, and for their respective heirs, executors and administrators, covenant, promise and grant to and with the said *Thomas Gould, Samuel Crane, Joseph Gould, Joseph Baldwin, John Gould, Joseph Harrison, and Abraham Noe*, their heirs and assigns that all and singular the said tract or parcel of land and premises hereby given and granted, now are free and clear of and from all former and other gifts, grants, bargains, sales, leases, and entails, and of and from all mortgages, judgments and incumbrances whatso-

ever, by them or any or either of them respectively made, executed, or suffered, and that the same premises shall and may at all times for ever hereafter be peaceably and quietly held, used, occupied, possessed, and enjoyed by them the said *Thomas Gould, Samuel Crane, Joseph Gould, Joseph Baldwin, John Gould, Joseph Harrison, and Abraham Noe*, their heirs and assigns to for and upon the several uses, trusts, intents, and purposes hereinabove expressed, limited and declared, of and concerning the same without any the lawful let, suit, trouble, hindrance, molestation, interruption or denial of them the said *Caleb Hetfield, William Crane and Noah Crane*, any or either of them, their, any or either of their heirs or assigns, and of all and every other person or persons whomsoever lawfully claiming or to claim the same or any part or parts thereof from, by, or under them or any or either of them respectively.

And the said parties of the second part for themselves, their Heirs, Executors, Administrators and Assigns, and for themselves severally and for their several heirs, executors, administrators, and assigns, do hereby covenant, promise, grant, and agree, to, and with, the said Caleb Hetfield, William Crane and Noah Crane, their heirs, executors and administrators that they the parties of the second part, their heirs and assigns shall and will well and truly take and hold and keep the above granted and bargained premises with the appurtenances to and for the uses and purposes above particularly set forth and to no other use and purpose whatever.

And that they shall and will use and appropriate and snlfer to be used and appropriated the premises aforesaid with the appurtenances to the erecting of a proper building and buildings, for the support and convenience of the publick worship of Almighty God, and for the support maintenance and comfort of such minister of the Gospel of the Presbyterian denomination as shall hereafter from time to time be chosen called and settled agreeable to presbyterial rule and order, by the said Inhabitants, now forming or who may hereafter from time to time form the said congregation to be known by the name of the **FIRST PRESBYTERIAN CHURCH** in Horse-neck aforesaid, and also for the use of a place of burial for the said congregation and Inhabitants, all which uses shall be executed by the said parties of the second part, their heirs and assigns in such manner and under such directions, restrictions, and limitations, as the said Congregation shall and may from time to time hereafter appoint and direct, by their vote in the publick meeting of said Congregation in due form to be made and taken.

In Witness whereof the parties to these presents have hereunto interchangeably set their hands and seals the day and year first written.

Scaled and Delivered)
In the Presence of {
STEPHEN BALDWIN
CALEB DOD
JAMES CALDWELL

CALEB HETFIELD (L.S.)
WILLIAM CRANE (L.S.)
NOAH CRANE (L.S.)

THOMAS GOULD (L.S.)
SAMUEL CRANE (L.S.)
JOSEPH GOULD (L.S.)
JOSEPH BALDWIN (L.S.)
JOHN GOULD (L.S.)
JOSEPH HARRISON (L.S.)

The Committee.

Be it remembered that on the twenty-eighth day of July in the year of our Lord one thousand seven hundred and seventy-nine personally appeared before me, Joseph Hedden, Jr., one of the Judges of the Inferior Court of Common Pleas for the said County of Essex, Stephen Baldwin one of the within Subscribing Evidences, and being duly sworn on the Evangelist of the Almighty God, saith that he saw the within named Caleb Hetfield, William Crane and Noah Crane sign seal and deliver the above instrument as their act and deed for the use and purposes therein mentioned.

Sworn before me the day and year above written.

JOSEPH HEDDEN, JUN.

A P P E N D I X E.

THE ORIGINAL CONFESSION.

The Confession of Faith of the Church of Christ at Horse-neck entered into by the members whose names are above inserted.

Article I. We do believe that there is but one God, who is an infinitely perfect and holy being, the Creator and governor of all worlds, and that this God subsists in a wonderfully mysterious and incomprehensible manner in three persons, Father, Son, and Holy Ghost, who are equal in all perfections and but one God.

Article II. That the writings contained in the Holy Scriptures are the Word of God and furnish an unerring, perfect and sufficient rule of faith and practice.

Article III. We approve of the shorter catechism commonly read and taught among us as an excellent summary of the doctrines of Christianity and in general agreeable to the Holy Scriptures.

PARTICULARLY.

1. We do believe that our first parents were at first made upright, but by sin broke covenant with God, and hereby brought themselves and their posterity under the awful curse of God, into a state of total corruption and infinite guilt and misery.

2. That God has in his infinite sovereign mercy provided a Saviour for lost men, even the eternal Son of God, who has taken upon Him our nature and become an all sufficient mediator, so that whosoever believeth in Him is pardoned, justified, and has a sure title to everlasting life, purely and only on account of His merits and worthiness.

3. That all men are naturally so depraved and corrupted, such perfect enemies to God and the Saviour that no one ever will believe on Christ and embrace the gospel, until God give him a new heart, by the sovereign and irresistible influence of His Holy Spirit.

4. That all true believers do persevere in faith and holiness unto the end, being kept by the power of God through faith unto Salvation.

5. That the holy law of God which requires perfect and persevering obedience is the rule which Christians are under.

6. That in the end of the world, there will be a general resurrection of the bodies of all, both of the righteous and wicked and a day of judgment, in which Christ the judge, will sentence the wicked to eternal destruction and receive the righteous to life everlasting.

THE COVENANT.

You do now in the awful presence of the dread Majesty of Heaven and earth, the searcher of all hearts, in the presence of the elect Angels and before God's people solemnly profess to give up yourself to God, the Father, Son and Holy Ghost, and choose Him for your God, your Father, your portion, your Saviour and Sanctifier: renouncing all the ways of sin as what you truly hate and abhor, and choosing the service of God as your greatest privilege; and you promise by the help of his grace to live a holy life in the denial of yourself and all ungodliness with every worldly lust; and you particularly promise to comply with and constantly and faithfully to attend upon all the institutions and ordinances of Christ enjoyed and administered here, and to submit to the discipline of Christ in this Church so long as you shall continue to be of the number of its members. You also engage to treat them all with that christian tenderness and brotherly kindness which become the disciples of Jesus Christ.

A P P E N D I X F.

Present Confession of Faith of the Church—Adopted April 2, 1846:

In the presence of the Eternal God, and of his people, you present yourself to be received into the communion of this church. Previously, however, to your being thus received, your cordial assent is required to the following summary of christian doctrine.

1. You believe there is but one God, the Creator, Sustainer and Governor, of all worlds and creatures. The Father, the Son, and the Holy Ghost, and that these three are one in essence, equal in power and glory.

2. You believe that the scriptures of the Old and New Testaments, are the revealed word of God; that they are the only revelation which God has given to his church; the only one to be expected, and that they contain a perfect rule of faith and practice.

3. You believe the scriptures teach us that our first parents were created holy; that by their voluntary act they sinned against God and incurred his merited wrath; that in consequence of this disobedience, all their posterity are totally depraved.

4. You believe the scriptures further teach, that God in infinite mercy has provided a way of salvation through the mediation and death of his Son Jesus Christ, who is verily God; that Jesus Christ is the only Saviour; that he is both able and willing to save all who will repent and believe in his name.

5. You also believe the scriptures teach us, that it is absolutely necessary to receive and rest upon Christ as a Saviour from sin and wrath, in order to become interested in his mediation; and that men are naturally so averse to holiness, and

so in love with sin, that no one ever will love God, repent of sin, and receive and rest upon Christ as a Savior, until his heart is renewed by the Holy Spirit.

6. You believe, that at the end of the world there will be a general resurrection, and a day of judgment; that Christ will then sit as judge, and will punish the finally impenitent and unbelieving with endless misery; and that he will receive the righteous into his kingdom, which is everlasting, and into joys which are eternal.

[To this summary of christian doctrine you cordially assent]

[*Here baptism is to be administered.*]

C O V E N A N T .

You do now, in this public manner, before God, angels, and men, cheerfully avouch Jehovah, Father, Son and Holy Ghost, to be your God, your Father, your Redeemer, your Sanctifier, and your portion.

You take the scriptures of the Old and New Testaments to be the rule of your conduct and the measure of your faith.

You do now renounce the world, and sincerely embrace the Lord Jesus Christ as your Savior, and the object of your highest love; and you rest your hope simply on him to pardon your sins, and by his Spirit to strengthen you for duty, to deliver you from every remaining corruption, and finally to present you without spot or blemish before the throne of God.

You profess that it is the will and purpose of your heart, to live a holy, humble, prayerful and devoted life; to maintain the purity of your christian profession, and to be an example to those who are without, that they seeing your good works, may glorify your Father who is in Heaven.

You promise to keep holy the Sabbath day, to attend public worship, and observe the Lord's supper, regularly to maintain closet and family devotion, and indeed, endeavor to do your duty in whatever station Providence may place you.

You do likewise covenant, that you will submit to the order and discipline of this church, so long as you are continued a member thereof; that you will kindly give and receive admonition; and that you will in all things treat your brethren with that tenderness and fidelity which become the disciples of Christ, and brethren of the same household.

Thus you solemnly covenant and promise.

Having thus engaged and promised, and having received the sacrament of baptism, this church stretches forth the hand of fellowship, and this day invites you to unite in the breaking of bread and in the pouring out of wine.

