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A HISTORY
OF THE
PRESBYTERIAN CHURCH,
MADISON, N. J.

A Discourse,

DELIVERED ON
THANKSGIVING DAY, NOVEMBER 23, 1854,

BY THE
REV. SAMUEL L. TUTTLE,
PASTOR OF THE CHURCH.

NEW YORK:
PUBLISHED BY M. W. DODD,
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—
1855.



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MADISON, *November 25, 1854.*

REV. SAMUEL L. TUTTLE,—

RESPECTED AND ESTEEMED PASTOR :—The historical discourse which you were kind enough to present to us on Thanksgiving Day, the 23d instant, in relation to the rise and progress of this church and congregation, excited in our minds a very great degree of interest ; and we take this method of saying to you, that the service which you have, in this way, rendered to this community, and especially to ourselves and our fellow-parishioners, is held by us all, in high appreciation. Believing, too, that if the facts embodied in that discourse could be given to the public, in a permanent form, many important interests would be subserved, we take the liberty of asking you—as we do most respectfully—to place a copy of it at our disposal, with a view to its publication.

With sentiments of sincere respect and esteem,

Yours, &c.,

H. P. GREEN,
WILLIAM M. MUCHMORE,
ROBERT ALBRIGHT,
JOHN B. MILLER,
EVERETT H. GREEN,
JAMES ALBRIGHT,
LEWIS THOMPSON,
ALBERT CARTER,
JOHN KNAPP,
GEORGE E. SAYRE,
AMZA W. GENUNG,
CHARLES C. FORCE,
STEPHEN D. HUNTING,
LUTHER EDDY,
JOSEPH S. SAYRE,
HENRY KEEP,
EDWIN BURROUGHS,
SAMUEL D. BURNET,
GEORGE COLE,
DAVID H. ROBERTS,

ABRAHAM BRITTIN,
ASHBEL CARTER,
WILLIAM BRITTIN,
SAMUEL ROBERTS, Jr.,
LEWIS M. BROWNING,
DAVID M. FORCE,
JONATHAN B. BRUEN,
IRA BURNET,
CALEB C. BURROUGHS,
GEORGE T. SAYRE,
AARON CARTER,
WILLIAM P. CONKLIN,
DENNIS F. CROWELL,
WM. JACKSON BRITTIN,
DAVID L. MILLER,
SMITH S. HOLLOWAY,
ALFRED BRITIN,
ICHLABOD BRUEN,
CHARLES ROSS,
JOHN JOHNSTON.

NOTE.

IN yielding to the wishes of his respected and esteemed parishioners, in reference to the publication of the following "Historical Discourse," the Author begs leave to state, that, in its original preparation, he had not the most remote conception that any such use would ever be made of it; but that his simple and sole object was, the gratification and encouragement of his congregation, on the occasion of its first delivery. It was, at that time, contained within the limits of an ordinary discourse. Since its publication has been suggested, however, it has seemed to him, that, by adding a few facts, and going somewhat more into detail than he did at first, a service might be rendered, at least to the people of his charge, by converting it into a small *book of reference* for their use. This will account for the greatly increased length of the discourse; and also, for the fact, that so many things have been introduced, which would not have been suitable for the pulpit, and which *were not in it*, on the occasion when it was first presented.

The Author has no other object in giving up these researches to his people's disposal, than to subserve their interests as a society, and to preserve matters of history pertaining to the pious and self-sacrificing efforts of their ancestors, which he thinks ought not to be lost.

Discourse.

“Then Samuel took a stone, and set it up between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us.”—1 Samuel vii. 12.

THE occasion of this incident was a celebrated victory, gained by the Israelites over their enemies, the Philistines. The Israelites, by their sins, having provoked the divine displeasure, Samuel assembled their tribes at Mizpeh, about eighteen miles northwest of Jerusalem, with a view to their making confession of their sins, and securing the divine forgiveness. The Philistines, hearing of this great convocation, and supposing that they were making preparations to give them battle, went up against them with a very great army, and encamped before Mizpeh. The Israelites, having been taken by surprise, were alarmed, and besought Samuel to cry unto the Lord for their de-

liverance. "And Samuel cried unto the Lord, and the Lord heard him ;" and when the Philistines drew near to battle against Israel, "the Lord thundered with a great thunder" upon the Philistines and discomfited them. "And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them until they came under Beth Car."

In these circumstances it was that Samuel performed the act recorded in the text. Deeply impressed with the conviction that the victory thus secured was from God, "he took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer," or the stone of help, "saying, 'Hitherto hath the Lord helped us.'"

This act of Samuel is worthy of the imitation of all those who have experienced peculiar blessings at the hand of God ; and I have thought it not altogether inappropriate to our own circumstances as a Christian church and congregation ; and for this reason I have selected it as a guide to our thoughts on the present occasion. Having sprung from an origin comparatively humble ; having been obliged to contend with great difficulties ; and having, by the blessing of God, attained

our present state of influence and general prosperity ; it becomes *us*, as much as it became Israel, to pause a little in our way, and, "setting up our Ebenezer," or "stone of help," say, with devout and heartfelt gratitude, "Hitherto hath the Lord helped *us*."

A brief review of the history of this church and congregation will show us the extent of our indebtedness to our divine Benefactor ; and lead us, it is to be hoped, to a more cordial and unreserved consecration of ourselves to his service.

The section of country which we are inhabiting was first settled in the year 1685 ; about twenty years after the settlement of Elizabethtown and Newark. The first settlers were principally from the places just named ; though some of them are known to have come here from the New England States, Long Island, and England. Attracted by the fine, open character of the country, but more especially by the iron ore imbedded in our hills, a few enterprising men brought their families over, what was then called, "the great mountain of Watchung," afterwards the "Newark mountain ;" and located themselves at different points in this vicinity. Large tracts of land were purchased by

many of them, of the old "New Jersey Proprietors;" and while some of them devoted themselves to the clearing and cultivation of the soil, others engaged in the manufacture of iron.

At a very early period, a great deal of capital and skill were employed in the business of making iron; and for this purpose a considerable number of forges* were constructed and put in operation within the present limits of our county. This, doubtless, contributed largely towards the original settlement of this entire region.

Among the first settlers in this immediate vicinity were Benjamin Carter;† Jeremiah Genung;

* One of these forges stood on the site of the mills belonging to Mr. Samuel Roberts at Green Village; another near the grist-mill in Chatham village; another on the Whippany river; another in Troy; another in "Old Boonton;" another at Rockaway; and others at Hibernia, Split-Rock and elsewhere. These establishments gave to this region formerly the name of "the Old Forges," by which it continued to be known for many years.

The ore that was used in these forges was carried from the mines on the backs of horses; and after it was manufactured into iron, it was carried in the same way over the mountain to Elizabethtown and Newark.

† This gentleman was the first owner of the land now occupied by the village of Madison; and his residence was on the corner by the toll-gate, since owned by Capt. Mallaby. He built the first grist-mill that was ever put up in this vicinity. This stood a few feet below the present site of Springer and Lehman's steam mill; the mill-dam being built across the valley, a few yards above

Josiah Broadwell; Theophilus and Josiah Miller; Silas, Stephen and Josiah Hand; Abraham and David Cory; Benjamin Ladner; Lemuel Hedges; Zebedee and Moses Potter; Aaron, James and David Burnet; Jonathan Thompson; Horick Benjamin; Samuel Marsh; John Muchmore; John, Samuel and Nathaniel Roberts; Joseph Wingate; Daniel; Paul and Stephen Day; Obadiah Lum; David Bruen; Jabez Linsley; Israel, Thomas and David Ward; Nathaniel and Benjamin Bonnel; and others, whose descendants are living in our midst. Some of these persons came here from New England, and some from Long Island; but the great majority of them were from the vicinity of Elizabethtown and Newark. They were, for the most part, consequently, of *New England origin*.

The principal centre of these settlements, at that time, and for many years subsequently, was on the Whipponong river,* where the village of

that point, and flowing the lands lying north of the village to ^a considerable depth during the rainy season, it being entirely dry during the summer. When this mill was abandoned, a horse mill took its place.

* The Whipponong river received its name from a tribe of Indians—the Whipponongs, who formerly lived and ranged on its banks.

Whippany now stands. Around this point, there came, in the progress of years, to be collected a very considerable population; and in the year 1700, a township* was set off here, bearing the name of the river above mentioned, and embracing all that territory which is now included in the townships of Morris, Chatham, and Hanover. This new township was then within the limits of the county of Hunterdon,† which at that time embraced all the territory within the present county of that name, and that, also, which is now in the counties of Morris, Sussex, and Warren.

The first church ever organized in what is now the county of Morris, was the old Presbyterian church in Whippany, which was formed about the year 1718. At that time, this entire region was almost an uninterrupted wilderness. Indian tribes were ranging over these hills and valleys, and beasts of prey were roaming without molesta-

* The township of Whipponong changed its name to that of *Hanover*, about the year 1740.

† *The county of Morris* was set off from the county of Hunterdon by an act of the Assembly in the year 1738; and at that time, and for several years afterwards, it embraced all the territory within its present limits, as well as that of the counties of Sussex and Warren.

tion through almost unbroken forests. There were but few farms cleared and cultivated ; there were but few dwellings erected ; the population was very sparsely distributed over the territory, and there were but few conveniences and privileges enjoyed. Morristown had not then begun to be considered even a village. Having commenced only about ten years before this time, it was not until about sixty years afterwards that it contained a population of two hundred and fifty. Newark, which had been settled about forty years, by persons from Connecticut, at that time contained a population of less than three hundred ; and Elizabethtown, which was then the centre of trade for this part of New Jersey, was, comparatively, but an insignificant village. In Basking-ridge, some Scotch Presbyterian families, who had settled there, were worshipping in a log meeting-house, which they had erected a year or two previously. In the village of Springfield, there were but three dwelling-houses standing ; and the residents were considered as belonging to the congregation in Elizabethtown ; whither, it is said, they were accustomed to walk on the Sabbath, in order to attend divine worship. Bloomfield, Orange, and

Belleville, were small outskirt settlements belonging to the First Presbyterian Church in Newark. The villages of Hanover, Parsippany, New Vernon, Boonton, and Chatham, were not yet in existence. There were no houses of worship of any order, in either of the places which have just been named; nor in Morristown, Rockaway, Mendham, Green Village, or *this place*, which, at that time, and for many years subsequently, was called BOTTLE HILL.* The only church that existed in all this wide extent of country, was the one referred to in Whippany. That church, which was a plain wooden structure, covered on all sides

* With respect to the origin of the name, "Bottle Hill," there are various traditions. One is, that it was first called "Battle Hill," from some great battle that was fought near the present academy, by hostile tribes of Indians. Another is, that two Indians, in quarrelling near the spring in that vicinity, broke a bottle, from which circumstance it is thought by some to have taken its name. Another, and the most plausible, as well as the most ignoble one is, that *a bottle suspended from a sign-post*, at an early period in the history of this place, designated the first tavern that was ever kept here. That tavern was located on the corner, subsequently the property of Mr. Ellis Cook, opposite the academy. In corroboration of this theory, it is stated that Major Luke Miller, who died in this place a few years since, at the advanced age of ninety-three, stated that he remembered to have seen the bottle suspended there, as above described, for several years during the period of his youth.

with shingles, and without spire or cupola, stood on the present burying-plot in that village, in front of the residence of Mr. Calvin Howell, and adjoining the homestead of Mr. Silas Tuttle. The first pastor of that church was the Rev. Nathaniel Hubbel,* who was ordained and installed by the Presbytery of Philadelphia, and who remained there for about thirteen years. The second was the Rev. John Nutman, who was settled in 1730, and left in 1745, having been there for a period of about fifteen years. The third was the Rev. Jacob Green,† father of the late Dr. Ashbel Green, of

* At that time Mr. Hubbel preached both for the church in Whippany, or, as it was then called, "East Hanover," and the Presbyterian church in Westfield. Both congregations were then very feeble, and they were obliged to resort to this method, in order to avail themselves of the labors of a stated minister. The probability is, that Mr. Hubbel preached on alternate Sabbaths in these two places.

† Rev. Mr. Green continued to preach in the old church at Whippany until the year 1755, about eight years after the church in Madison was organized; when, by the advice of the Presbytery of New York, with which the church was at that time connected, the congregation built two houses of worship, one in Parsippany, the other in Hanover Neck (the old church being entirely given up), and Mr. Green continued to preach in both churches until that part of the congregation at Parsippany called the Rev. James Tuttle to become their pastor, when he confined his labors to Hanover Neck until the time of his death, which occurred about the year 1790.

Philadelphia, who was settled in 1746, and continued the pastor of the church for the period of forty-four years. To that place the inhabitants of all this region repaired on the Sabbath day to worship God; many of them being obliged to travel for this purpose six, eight, and, in some instances, even ten miles.

In or about the year 1740, during the ministry of the Rev. Mr. Nutman, a small and very feeble church was organized and established in Morristown,* or, as it was then called, "West Hanover," by members of the old Whippany parish, residing in that vicinity. This was the First Presbyterian church in that village, of which the

* That church was organized in the face of the most strenuous opposition. The ground of the opposition was, the supposed inability of the eastern portion of the old congregation to support a pastor without the assistance of the western. The matter was in agitation for several years; the Presbytery was called together to give their counsel in reference to it; and it is said that the eastern part of the parish proposed to decide it by "the casting of lots." The lot was cast, and it was decided that the proposed society should not be organized. The inhabitants of Morristown, or West Hanover, however, having, at the outset, declared their unwillingness to have the matter determined in this way, at length carried their point, and were organized into a church in the year already mentioned, and received into connection with the old Presbytery of New York. See "Records of the Presbyterian Church," pages 102, 108 and 143.

Rev. Messrs. Johnes, Richards, Fisher, Barnes, Kirtland, and others, have been pastors, and which has grown to be one of the most able and important churches in our land.

About seven years after the formation of the church in Morristown, those who resided in the southern part of the old Whippany congregation, finding it inconvenient to attend church at so great a distance, and being dissatisfied with the project, which was then in agitation, of erecting a new meeting-house in Hanover Neck, in place of the old one at Whippany, drew off from the parent society, and organized the church and congregation with which we are now connected. This was in or about the year 1747 ; and it appears to have been done in opposition to the judgment and advice of the Presbytery of New York, with which the Whippany society was at that time connected. The Rev. Jacob Green was then the pastor of the parent church, having been settled there in that capacity about one year previously. This district of country was at that time a part of the township of Hanover ; and for this reason the new church in this place very properly assumed the name of “ the Presbyterian Church of South Han-

over,"* which it retained for about seventy years. The congregation, at the commencement, was necessarily very feeble, the number of church members was small, and there were but few in this entire vicinity who were able to contribute much to the maintenance of Christian ordinances. For a year or two, the congregation worshipped in barns and private houses; and sometimes, when the weather would admit of it, in the open air; until, sometime in the year 1748,† the project was proposed of erecting a house of worship. After a great deal of consultation, and much persevering and self-sacrificing effort on the part of the people residing in this vicinity, a subscription was

* In the old records of the Presbyterian church, Hanover, the Rev. Mr. Green speaks of the formation of this church in the following words. After stating that his settlement at Whippany occurred in November, 1746, he adds: "The meeting-house on the Whippany river was old and small; and there were, about that time, proposals made for building a new one. But some families in the south end of the town and neighboring parts, thinking they should not be suited with the position of the meeting-house in Hanover Neck, went off, contrary to the endeavors of the Presbytery, and erected a new meeting-house in the south end of the town, which has been called *South Hanover*."

A similar statement, in the hand-writing of the Rev. Aaron Condit, Mr. Green's successor, is also in the old records of the church at Hanover.

† See Historical Collections of New Jersey, p 377.

started ; and some time in the course of the year 1749, nearly two years after the organization of the society, the church edifice was commenced. The work advanced, however, but slowly ; and at one time, on account of the want of means to proceed, it was actually arrested, until, by the prompt and decided action of one of the original settlers * of this place, who said that “ if the congregation would not complete the work, he would do it himself,” it was resumed, and the building was at length inclosed. It was then seated in a very rude manner, with boards or slabs, and with a plain pulpit ; and in this condition it appears to have been occupied for a period of about fifteen years, when the congregation appointed a committee to “ superintend the finishing of the meeting-house ;” and gave certain individuals, who are named, permission to construct pews for their own accommodation in different parts of the church, next to the walls, both below and in the gallery. This, accordingly, was effected during the year following ; and the church, consequently, may be regarded as having been completed in the course of the year 1765.

* Mr. Luke Carter, grandfather of Mr. Ashbel Carter.

The site selected for the meeting-house, was the crown of the hill, on the south side of the burying-ground, within about a hundred yards of the deep cut through which the Morris and Essex Railroad now passes. The main road through the village at that time passed *over* the hill, upon which the church was built, and immediately in front of it, instead of *through* it, as it does now.



THE OLD MEETING-HOUSE.

The church, located on this beautiful eminence, and, after so many years, at length completed as above described, was a much smaller and plainer

edifice than the one in which we now worship. Its dimensions were forty-eight feet by fifty, and when it was regularly seated, it was capable of accommodating about four hundred and fifty persons. It was an unpretending and almost square wooden structure ; covered on all sides with shingles, and without spire or cupola. It had a gallery, extending around on three sides, and was finished with large and very high square pews next to the walls, entirely around the house, both above and below, the body of the house being occupied with single slips, which were constructed with very high and perpendicular backs. The lower part of the house was divided by three aisles, which ran north and south ; and a very plain, and rather high and small five-sided pulpit, resting on a single pillar, and surmounted by a somewhat elaborately fashioned sounding-board, stood in the northeast end of the building. Under the pulpit was a large, square pew, called the "deacons' pew," in which the deacons of the church, as well as the choristers, were accustomed to sit. A single front door communicated with the street, and another, on the southeastern side, communicated with the burying-ground. A

staircase went up into the gallery on either side of the main entrance ; over which and nearly up to the ceiling were two very large square pews, which, to persons below, had the appearance of a second gallery, and which, to many who are still living, are somewhat memorable, not only for the names by which they were designated, but also for the misdeeds of which they were sometimes witnesses. A large, open, and level green plat lay in front of the house, on which stood a majestic wild cherry-tree, and a number of gigantic white oaks, which had been saved when the adjacent grounds were wrested from the dominion of the primeval forest. In the rear of the house, and on either side of it, were the unpretending freestone monuments—then comparatively few in number—of those who had already been “gathered to their fathers.”

Such was the sanctuary which our fathers first erected for the worship of God on this “beautiful hill of Zion ;” and thither did they continue to repair from Sabbath to Sabbath for nearly *seventy years*, before any other place of worship was erected within the limits of this township ; the entire

church-going portion of our population assembling there to record their vows before God.

For nearly three years after the organization of the church, the congregation were unable to avail themselves of the labors of a stated pastor; and were obliged to look to the Presbytery of New York and to other sources for occasional supplies. Young men just licensed to preach the gospel, ministers without charge, and sometimes the pastors of neighboring churches, would spend a Sabbath with them, and break unto them the bread of life; but they were obliged, not unfrequently, during this early period of their history, to conduct divine worship themselves, without the assistance of a minister; the officers and leading members of the church alternating, in reading a sermon, and in exhortation and prayer.

Early in the year 1750, the congregation having heard the Rev. NEHEMIAH GREENMAN*, a young licentiate of the Presbytery of Suffolk, L. I.,

* In the Records of the Presbytery of Suffolk, for April 6, 1750, there is the following minute:—"Rev. Nehemiah Greenman was dismissed to accept a call to the new society in South Hanover, N. J." For this, and for the fact of Mr. Greenman's settlement here, the author is indebted to the Rev. Richard Webster, of Mauch Chunk, Pa.

they invited him to preach for them as a stated supply. Mr. Greenman was a native of Long Island; was licensed to preach by the Suffolk Presbytery, October, 3, 1748; and was ordained while here, by the Presbytery of New York. He continued to labor in this congregation, in the capacity already stated, for nearly two years, when he withdrew to engage in the same labors elsewhere. From the "Records of the Presbyterian Church," pages 248 and 260, we discover that during the year 1753 and 1754, he preached in several instances by appointment of the Synod of New York, for the church in Hanover, Virginia; and he is known to have been subsequently the pastor of the Presbyterian church in Pilesgrove—now Pittsgrove—in this State, and to have lived to a good old age.

The *first regular pastor* of this church was the Rev. AZARIAH HORTON. He was a native of Southold, Long Island; and he graduated at Yale College, New Haven, in the year 1735. In the year 1741, he was licensed to preach the gospel, and ordained by the Presbytery of New York, as a missionary among the Indians. In this capacity he labored for a number of years, until the year 1750,

when he was invited to supply a Church on Long Island, and became connected with the Presbytery of Suffolk. There he continued for about a year, when he was called to become the pastor of the Church in this place. From the records of the old Synod of New York, and, subsequently, of the Synod of New York and Philadelphia, it appears that he was generally present at the annual meetings of those bodies, and that he was a prominent and active member of them up to the very year of his death. He was a member of the old Synod of Philadelphia when the Presbytery of New York, which was formerly connected with that body, protested against the act of the Synod in excising the Presbytery of New Brunswick; he was one of the ten ministers whose names appear on that protest; and he was one of the most prominent and active of those who afterwards organized the Synod of New York. He was, for many years, also, a member of the "Commission of the Synod," as it was called—a committee appointed from year to year, to attend to the Synod's business during the intervals between its regular annual meetings; and he did much towards the founding of the "College of New Jersey," which,

it will be remembered, occurred in the year 1746, about a year previous to the organization of this church.

Mr. Horton was installed as the pastor of this church in the year 1751; and after laboring in this relation for a period of twenty-five years, he was dismissed, at his own request, in the month of November, 1776. About five months after his dismissal, he was seized with that terrible scourge, the small-pox, and on the 27th of March, 1777, he died, at the house of his son, Foster Horton, who was then residing and keeping a store in Chatham village. The death of Mr. Horton occurred one year after the commencement of the Revolutionary War; and he was buried in our beautiful cemetery; his grave, which is covered with a freestone slab, standing on columns of the same material, being immediately in the rear of the old pulpit, in which he had so often officiated as a minister of Jesus Christ.*

While he was the pastor of this church, his sal-

* On Mr. Horton's monument, which is standing in the cemetery in Madison, is the following inscription:—"In memory of the Rev. Azariah Horton, for 25 years pastor of this church. Died, March 27, 1777, aged 62 years." This would make his settlement here in the early part of 1752, or the latter part of 1751.

ary being small—never amounting to more than seventy pounds, or one hundred and seventy-five dollars, per annum,—his wife, Mrs. Eunice Horton, in order to make up for the deficiency in the means for their support,* opened a store on the corner since occupied by Mr. Benjamin Birdsall, and without encumbering him in the least degree with its management, she is said, not only to have made out a handsome support for the family, but also to have accumulated enough to enable her to make the purchase of a valuable farm. She was a very energetic and well-educated woman; and in every respect a worthy “helpmeet” of the pioneer minister of this place.† About a year and

* The building in which this store was kept, was afterwards converted into a school-house; and for this purpose it was used for several years.

† The writer is indebted for many of the facts recorded here, in relation to the early history of this place, to Mr. Azariah Carter, who was born in the year 1767, and who is still living in this vicinity, at the advanced age of eighty-eight years. He was named from the first pastor of this church, and remembers him well, having been about ten years of age at the time of his death. He is also indebted to Deacon Ichabod Bruen, Mrs. Mary Richards, Captain Luke Carter, and Mrs. Susan Vanderbilt, who are still living in this place; and all of whom are over eighty years of age. He is under obligations, moreover, to Messrs. William and Abraham Brittin, Dr. H. P. Green, Mrs. Rachel Sayre, Ashbel Carter, and others.

a half after her husband's death, she also died, while an inmate of her son's family in Chatham, at the age of fifty-six years, and she was buried in our cemetery, her name and that of her husband being inscribed on the same monument.

Mr. Horton had two sons. One of these was killed while serving his country in the Revolutionary War. The other, Mr. Foster Horton, lived, as before stated, in Chatham village, and was for several years afterwards a prominent and efficient member of this parish. He left, also, several daughters. One of these, Charlotte, married Mr. Lewis Woodruff, of Elizabethtown; and another, Mary, married Mr. Jacob Morrell, a resident in this place; and here, about three years after her father's decease, she died, at the age of thirty-one. Her name, also, may be found on her father's monument.

In the year 1765, about eleven years after Mr. Horton's settlement here, the congregation purchased a piece of property for a parsonage, and put it in a state of repair for their minister. This property was the one now owned and occupied by Dr. H. P. Green, in the vicinity of the Morris and Essex Railroad depot. It contained originally

about fifty acres of land, with a house and barn, which stood on the same site which is now occupied by Dr. Green's improvements. The house was a large double one, shingled on all sides, with the front eaves high, while the back ones were so low that they could easily be reached from the ground. Here did Mr. Horton, the first pastor, reside for nearly fourteen years, until his dismissal, about five months before his death; and here did the succeeding pastors of the church continue to reside until the year 1810; when the congregation sold the property, for reasons which will hereafter be stated; having been in possession of it for a period of nearly fifty years.

After Mr. Horton's death, which occurred, as has been stated, just after the commencement of the Revolutionary War, the congregation engaged, for a short time, the services of the Rev. AARON RICHARDS. Mr. Richards was likewise a graduate of Yale College; he was licensed and ordained by the Presbytery of New York, and was for many years associated with his predecessor here, as a copresbyter in that body. At the time of his preaching in this place, he was the regular pastor of the Presbyterian church at Rahway, in this

State ; but on account of the dangers incident to a residence on the great thoroughfare between New York and Philadelphia, during the war, he deemed it prudent to bring his family here for a time ; and upon his arrival in this place the congregation decided to invite him to supply the pulpit until the way should be prepared for him to return to his own charge. In this capacity he served the society—residing in the old parsonage—for about one and a half years, until the early part of the year 1779, when he withdrew to labor again among his own people.

During the winter of 1776-77, and the winter of 1779-80, it will be remembered, that the American army established their winter quarters in the vicinity of this place and Morristown. Gen. Washington had his head-quarters in the latter place, in a dwelling which is still standing, and which is owned and occupied by Henry A. Ford, Esq. ; while a number of the leading officers of the army had quarters assigned them in this village. Col. Francis Barbour resided in a small house, which was standing, at that time, on the site now occupied by the dwelling of Mr. John B. Miller ; and for one year *he rented and occupied*

the old parsonage. Col. Matthias Ogden was quartered with Major Luke Miller; and while there, he rented a piece of property belonging to the congregation, in the vicinity of the residence of Deacon Jonathan Thompson, but now the homestead of Mr. Lathrop. Major Eaton took up his abode with Mr. Jonathan Harris, in a dwelling which is still standing, next to the residence of the late Deacon Ephraim Sayre; and Col. Marsh resided in an old house, which was at that time standing on the spot which has since been occupied by the dwelling of Mrs. Eliza Cook. A part of the army were at the same time encamped on the property formerly owned by Mr. Vincent Boisaubin, but now owned and occupied by Mr. A. M. Treadwell; and while they were thus situated, it was very common for both officers and privates to attend divine worship in our old sanctuary. There are those still living among us who remember seeing companies of soldiers in uniform, accompanied by their officers, entering that venerable edifice, and, taking their places in the southeast gallery, unite with our fathers in rendering adoration and thanksgiving to the Most High. The Rev. James Caldwell, the honored pastor of the

First Presbyterian church, in Elizabethtown, who was afterwards most brutally assassinated by the enemy, was acting as chaplain in the army, while they were quartered in this vicinity; and he is known to have preached repeatedly in this place, both in the church and in the house* of his warm and intimate friend, Deacon Ephraim Sayre; where he was a frequent and a most welcome visitor.

* During the same spring in which Mr. Richards left—the Revolution then being at its height—the church and congregation united in a call to the Rev. EBENEZER BRADFORD. This gentleman was a native of Canterbury, Ct.; he graduated at the College of New Jersey in 1773; and he was licensed and ordained by the Presbytery of New York in the year 1775. On the 13th of June of the same year, he received ordination, and for three or four years, subsequently, preached in the churches of Chester and Succasunna; until the early part of the year 1779, when he was invited to become the pastor of this church; and while he was here offici-

* That house is still occupied by Mrs. Richards and Miss Rachel Sayre, daughters of Deacon Ephraim Sayre, to whom the writer is indebted for important facts contained in this history.

ating in that capacity, he married a daughter of the Rev. Jacob Green, of Hanover. During his residence in this place, he occupied the old parsonage, and taught, at the same time, a very flourishing and somewhat famous classical academy,* which stood on the very spot now occupied by our village depot. Most of the pupils in this institution were from other parts of the country; and a considerable number pursued their studies here, preparatory to their entering college, who afterwards distinguished themselves in the Christian ministry, or in the other learned professions. The Rev. Dr. Ashbel Green was one of the teachers in this institution.

Mr. Bradford continued to perform the double duty of pastor and teacher in this place for a period of about three years, when he resigned his charge, and retired in the year 1782. While he was the pastor of this church he, with Rev. Jacob Green, of Hanover, Rev. Amzi Lewis, of Warwick,

* That edifice was afterwards removed to Chatham village, during the Revolutionary War, where it was occupied for a considerable time by Mr. Shepard Kollock, the proprietor and editor of a paper published in Elizabethtown, for the issuing of that paper; it being considered hazardous, as things then were, to perform the work in the village, where it properly belonged.

N. Y., Rev. Joseph Grover, of Parsippany, and a few others, withdrew from the old Presbytery of New York with which this church was at that time connected, and formed what was called the "Presbytery of Morris County."* This ecclesiastical body originated in a predilection entertained by the gentlemen above named, for the Congregational method of church government; and it is not unlikely that Mr. Bradford's tendency in that direction was a leading cause of his short continuance here as the pastor of this church.

Upon leaving here he went, in 1781, to Bethel, in the town of Danbury, Connecticut, where he labored for a few years, and then removed to Rowley, Massachusetts, where he continued to

* "The Presbytery of Morris County" appears to have been formed in or about the year 1780. In the minutes of the Synod of New York and Philadelphia, for May, 1781, the Rev. Messrs. Jacob Green, Joseph Grover, Amzi Lewis, and Ebenezer Bradford, the originators of that body, are reported to have withdrawn from the Presbytery of New York during the year preceding. The movement never seems to have met with much favor at any period of its history; and for many years the Presbytery has been entirely disbanded. The Morris County Education Society, which was formerly connected with that body, is still in existence, having its centre in Bloomfield, in *Essex County*, where it is furnishing means for the education of four or five young men per annum, for the Gospel ministry. The writer has been, for several years, one of the Board of Managers of that Society.

preach until his death, which occurred in the year 1801.

He was a very able preacher ; and it is said that under one of his sermons on 1 Tim. 2:5, his brother-in-law, the late Dr. Ashbel Green, of Philadelphia, was converted to God. Mr. Bradford left four sons, all of whom have distinguished themselves in their various professions ; Dr. John M. Bradford, of the Reformed Dutch Church, Albany ; Rev. James Bradford, of Sheffield, Massachusetts ; Hon. E. G. Bradford, President Judge of York and Lancaster, Pennsylvania ; and Moses Bradford, Esq., of Wilmington, Delaware.

In the month of June of the following year—the war yet being in progress—the Rev. ALEXANDER MILLER was invited to become the pastor of this church. This gentleman was a native of Scotland ; he graduated at the College of New Jersey in the year 1764 ; was licensed by the Presbytery of New York in 1768 ; was ordained by the same body, as an evangelist, on the 5th day of June, 1770, and labored in this capacity for about two years in the village of Schenectady, N. Y. He was installed as the pastor of this Church on the 2d day of July, 1783, and after having labored in

this connection for a period of about four years, he was dismissed on the 19th of June, 1787. From the year 1785 to the year 1795 he officiated as a Trustee of the College of New Jersey. After resigning his pastorate here, he removed to Hackensack, in this State, where he took the charge of an academy, and remained until the year 1796, when he removed to the county of Columbia, N. Y., and took the charge of a classical institution there. In this position he remained from the year 1809 to the year 1819, a period of about ten years; and while residing in that section of the country, he was a member of the Presbytery of Albany.*

For nearly three years after this, the church seems to have been destitute of the services of a stated pastor, and were obliged to look to the "Presbytery of New York," with which they were connected, for occasional supplies. The Presbytery at that time was composed of the following ministers, to wit: Rev. Drs. John Rogers, Timothy Jones, Hugh Knox, and Alexander McWhorter, and Rev. Messrs. Jedediah Chapman,

* The author is indebted for several of the facts here stated, respecting Messrs. Bradford and Miller, to the kindness of the Rev. Richard Webster, of Mauch Chunk, Pa.

John McDonald, Aaron Richards, Jonathan Elmer, Abner Brush, Benjamin Woodruff, Azel Roe, Nathan Kerr, John Close, Alexander Miller, William Woodhull, Jacob Van Arsdalen, William Schenck, John Warford, John Joline, Andrew King, and James Glassbrook ; and it is probable that a considerable number of these gentlemen, if not all of them, took their turns in supplying the pulpit here while it was vacant. The ordinances of the sanctuary, however, were regularly maintained, and the church began to recover gradually from the disastrous effects of the war. The period of which we are now speaking is memorable for one thing which will never cease to excite the regrets of this community ; and that is, the utter loss of all the records of the Session of this church, from the year 1790 back to the time of its organization—a period of nearly fifty-five years. All the transactions of that body during that time, together with the names of nearly all the members of the church previous to the year just mentioned, are irrecoverably gone ; and what is a little remarkable, on the minutes of the parish itself there is no record of any of its proceedings from the 11th of October, 1786, to the 29th of

September, 1789; a deficiency which not only can never be *explained*, but which can by no means ever be *supplied*.

In the early periods of the church's history, it may be interesting to know that there were no *choirs* appointed to conduct the singing of the sanctuary; but that this part of divine service was attended to by the whole congregation; one or more individuals being appointed annually at the parish meeting, to "pitch the tune," as it was termed, and lead them in this exercise. The leader's place was in the deacons' pew, immediately under the pulpit. When the psalm or hymn had been given out, the leader arose in the presence of the whole assembly, and started the tune, the congregation falling in with him in one general chorus. This practice was kept up in the church, it is believed, until about the year 1800, when that of singing in connection with a choir, was introduced.

In reference to the versions of psalms and hymns which have been used here at different periods in the church's history, it may be well to state that for eight or nine years after the society was formed, as a means of uniting those whose

views differed on this subject, the congregation used the old Scotch version by Rouse, as well as that which was prepared by Dr. Watts. At that time the churches generally through the country were very much divided in reference to this matter; and in many instances it was deemed of sufficient importance to call for the counsel and ultimate adjudication of the Presbyteries and higher bodies of the church.* At times, it greatly disturbed the peace of this congregation, until Watts' version was adopted by common consent, as already stated. This continued to be used in the church until the year 1804, when the version by Dr. Timothy Dwight, President of Yale College, was introduced. This last continued in use here until the year 1814, when the congrega-

* In 1763, the Synod of New York and Philadelphia decided one of these references in the following manner: "Inasmuch as Dr. Watts' imitation of David's Psalms was approved by many members of the Synod, although it has not been particularly examined by all, the Synod have no objection to its use until the matter of Psalmody be further considered;" and in 1765, they decided "that they look upon the inspired psalms in Scripture to be proper matter to be sung in divine worship, according to their original design, and the practice of the churches; yet they will not forbid those to use the imitation of them, whose judgment and inclination lead them to do so."—*History of the Presbyterian Church*, pp. 407, 408.

tion once more agreed to adopt the old version by Dr. Watts ; which, in turn, was used by the congregation until the year 1833, when the " Christian Psalmist," which we are now using, took its place.

As a matter properly belonging to the annals of the church, it may be proper to state, that in providing for the support of their pastors, the congregation for many years, stipulated, in addition to their regular salary, to furnish them with all their necessary fuel. In order to provide this, it was the practice of the parish to purchase wood lots, and to appoint one or more days in each year for the purpose of cutting and drawing the minister's wood. On such occasions, the great body of the congregation turned out with their axes and their teams ; a generous supper was provided by the ladies of the parish at the parsonage ; and the year's supply of fuel was in this way piled up in the minister's yard. It may serve to show us the difference between the past and the present in a single item, to state a well-authenticated fact, that during the pastorate of one who was here at the close of the last century, at one of these annual " frolics," ninety loads, or not far from

seventy cords of wood, were deposited in the parsonage yard; and that before the expiration of the year the whole of it was consumed. This practice of wood-getting was followed by the congregation until about the year 1840, when it was abandoned; having been in vogue in this parish for a period of nearly ninety years.

On the 29th of September, 1789, the congregation extended a call to the Rev. ASA HILLYER, to become their pastor; and in the early part of the following year he was installed here to serve in that capacity, by the Presbytery of New York; the Rev. Mr. Austin, of Elizabethtown, preaching the installation sermon. The following gentlemen at that time constituted the Session of this church, to wit: Joseph Wood, Ephraim Sayre, Moses Allen, Jonathan Nicholas, Jacob Bonnel, Paul Day, Jonathan Thompson, Stephen Day, and Enos Ward. Mr. Hillyer was a native of New England; he graduated at Yale College in the year 1786—three years previous to his being called to this place; and he was licensed and ordained by the old Presbytery of Suffolk, Long Island, in the spring of 1788. When he came here, he was yet

a young man, and this was his first place of settlement. While he was the pastor of this church, his labors were very greatly blessed ; the number of church members was increased, and the congregation came to assume a high rank among the congregations of that day. This amiable and worthy divine occupied the pulpit here for a period of about *twelve years* ; when, in the summer of 1801, he was dismissed to become the pastor of the First Presbyterian Church in Orange, in this State ; where he continued to labor until his death, which occurred in the year 1840. The minute which the congregation have placed upon their records in reference to Mr. Hillyer's dismissal, does honor both to themselves and to him ; and furnishes a beautiful exemplification of the spirit which ought to be exhibited both by pastors and people, when in the providence of God they are called to separate. Mr. Hillyer was elected a trustee of the College of New Jersey in the year 1811 ; and this responsible and honorable office he continued to hold until the time of his death—a period of nearly thirty years.

The pastorate of Dr. Hillyer* is ever to be remembered by this people as the period when the *Tuesday evening prayer-meeting* was established. It was commenced somewhere about the year 1790, in the house of Deacon Ephraim Sayre, where it was kept up for a considerable time; after which it was removed to the old school-house, now occupied by Chistian Wise, on the corner northwest of the present academy; and afterwards, to the upper room of the present academy, where it was maintained for more than forty years, until the year 1851, when, upon the completion of the lecture-room, it was removed there. That prayer-meeting has been kept up now for nearly sixty-five years, and has proved an incalculable blessing, in every point of view, to this entire community.

During the pastorate of Dr. Hillyer, also, and for many years subsequently, it ought to be known that *Union-meetings* were frequently held between this church and the churches of Morristown and Hanover. These meetings were usually held at private houses, either in Columbia, Monroe, or

* He received the degree of Doctor of Divinity in the year 1812.

Whippany, on some afternoon in the week ; they were attended by the pastors of all these churches, who generally alternated in preaching ; and they were occasions of surpassing interest to the entire surrounding community. At these meetings, the Rev. Messrs. Jones, Richards, and Fisher, of Morristown ; the Rev. Messrs. Green and Condit, of Hanover ; and the Rev. Messrs. Bradford, Richards, Miller, Hillyer, Perrine, and Bergen, of this place, met in friendly concert, and strengthened each others' hands by these seasons of united worship. The recollection of these scenes, now for ever past, is full of interest to many of God's people who are yet living.

About six months after the dismissal of Dr. Hillyer, on the 29th of December 1801, the congregation met, and, with the Rev. Dr. Richards of Morristown for their moderator, they united in a call to the Rev. MATTHEW LA RUE PERRINE, to assume the pastoral office among them. This call was promptly accepted, and he entered immediately upon his labors.

Mr. Perrine was a native of Freehold, Monmouth county, N. J., the scene of one of the most sanguinary battles of the American Revolution.

While he was yet quite young, he resided in the family of his uncle, Dr. Condit, at Newton, in this State, and while there he began his studies preparatory to entering college, and was hopefully converted to God. Upon his uncle's removal to New Brunswick, he accompanied him thither ; finished his preparatory studies, and entered the college of New Jersey, in the year 1794. After a three years' course, he graduated at that institution in the year 1797. His theological studies, it is believed, were pursued in private, under the direction of his pastor, the Rev. John Woodhull, D.D., of Freehold ; and he was licensed to preach the gospel by the Presbytery of New Brunswick, about the close of the last century. He was a young man when he came here, and this also was his first place of settlement. He was a very ripe scholar, a sound theologian, and an able preacher. He was justly distinguished for the soundness of his judgment, and his eminent piety ; and he was so characteristically *amiable*, that he was commonly called, where he was known, "the beloved disciple."

Under his ministry there were large accessions made to the church ; and the congregation grew

to become one of the most respectable and able in this section of the country.

It was during the period of his residence here, that the *turnpike*, which is now the main avenue through our village, was built ; and also that the *township of Chatham was set off* from the townships of Morris and Hanover. The first of these occurred in the year 1804, and the last in the year 1806. It was while he was here, also—to wit, in the year 1809—that our present academy was erected. This edifice was built by a joint-stock company, by which it is still owned ; and at different periods it has contained schools of a very high order.

In the year 1804, soon after his settlement here, the entire village of Madison consisted of, not to exceed, twenty dwelling-houses ; and all these were standing on the old road. One of these stood on the property formerly owned by Capt. Mallaby, opposite the toll-gate ; another, where Deacon Burroughs now lives ; another, where Mrs. Chloe Samson resides ; and another, at the foot of the hill southeast of the church. Then came the church, on the crown of the hill, and then, a small house on the property now owned by Mr. Henry Keep ; then

came the parsonage, now occupied by Dr. Green ; then, a small house with a store attached, on the corner, until recently the residence of the late Mr. Benjamin Birdsall, but then occupied by Mr. Jonathan Richards and Mr. Abraham Brittin ; then, on the opposite side of the street, a small house, where the residence of Mr. Charles Johnson now stands. Then came the public house, now occupied by Mr. Robert Albright ; then, a small house on the side hill, late the residence of Mrs. Eliza Cook ; then, on the site of the present parsonage, a house belonging to Mr. James Burnet ; then, on the corner diagonally opposite, a house belonging to Mr. Ellis Cook. Then came the house of Deacon Ephraim Sayre, and next to him the residence of Mr. Jonathan Harris. Further on came the dwelling of Mr. Joseph Miller, now occupied by Mr. David L. Miller ; on the opposite side of the street, where Mr. John B. Miller now resides, was an old house which was occupied by Deacon Joseph Wood ; and a little beyond that was the residence of Major Luke Miller. The school-house* stood

* The first school-house erected in Madison was on the Birdsall corner. After that, one was built on the property afterwards occupied by the Rev. Mr. Arms. That building was moved to the

on the corner now occupied by Christian Wise ; a blacksmith-shop stood on the site of the present academy ; and an old storehouse occupied the site of our present lecture-room. Such was the village of Madison soon after Mr. Perrine's settlement here, about fifty years ago.

As has already been stated, Mr. Perrine's ministry in this place was a very successful one. Under his supervision, the church grew very rapidly, and large numbers were hopefully converted to God. While he was here, one very extensive revival of religion was enjoyed in the congregation. It was preceded by prayer-meetings of a deeply solemn and interesting character ; and among these the most memorable are those which were held previous to the hour of divine worship, on Sabbath mornings, in the house opposite the toll-gate, formerly the property of Capt. Mallaby. Subsequently, " a four days meeting," as it was called, was appointed to be held in the church. On the day fixed for the services to begin, a great concourse of people assembled in and around the

corner, now occupied by Christian Wise, and is the building in which he now resides. From that, the school was taken to the academy in 1809.

church from all parts of the surrounding country.* The church being found too small to accommodate the multitude assembled, arrangements were made for holding the services in the valley immediately in the rear of the church, and nearly in front of our present house of worship. A large farm-wagon was placed by the brook, from which the ministers were to address the people; while the multitude ranged themselves on the slopes of the hills on either side, to receive the gospel message from their lips. The following ministers were present, and assisted the pastor, Mr. Perrine, in these services, to wit: Rev. Dr. Finley, of Baskingridge; Rev. Amzi Armstrong, of Mendham; Rev. Dr. Richards, of Morristown; Rev. Dr. Hillyer, of Orange; Rev. Barnabas King, then a young missionary at Rockaway; Rev. Aaron Condit, of Hanover; Rev. Dr. M'Whorter, of Newark; Rev. Henry Kollock, of Elizabethtown; Rev. Dr. Griffin, of Newark, and others. "There were giants in those days!" The services were kept up through

* The number of horses and carriages in attendance was so great, that, as they were hitched to the fences on both sides of the road, they extended from the old parsonage to the church, and to an equal distance beyond it.

four entire days, morning and afternoon ; and in a few instances, there was preaching at the same hour both in the valley and in the church. The ministers present took their turns in conducting the services ; and the result was one of the most extensive revivals of religion that has ever been witnessed in this country. An eye-witness of the solemn scene, in a letter to the author, speaks of it in the following language: "It was in Madison that I witnessed the largest religious concourse that I ever witnessed anywhere. The ground north of the old church was admirably fitted for the occasion. It was a hollow, surrounded by rising grounds on all sides. In the bottom were placed wagons, from which the ministers held forth the word of life to the earnestly listening and solemn crowds, assembled from all parts of the country. The preaching was, for the most part, in the open air ; but I remember that on one afternoon as many as could be accommodated, repaired to the church to hear Dr. M'Whorter, of Newark, while the balance remained in the hollow to hear preaching there. The ministers of the old Jersey Presbytery were accustomed, at that time, to hold monthly meetings in their respective parishes, for

mutual improvement in matters pertaining to their high calling. Around these meetings there came by degrees to gather a great deal of interest; the people in all that region began to sympathize with their ministers, so that when the first week in July, the time fixed for the meeting at Madison, came, multitudes felt as if they must be there. Notice was given of it for several weeks previously, in the neighboring churches; and I remember that Mr. Armstrong, our pastor at Mendham, stated on the Sabbath before, from his pulpit, that he intended to be there, and that he hoped many of his people would make their arrangements to go also. I look back to that time with admiration and wonder, at the manifestations of divine power which were seen and felt at that time through all that region. Many thousands, I believe, were converted to God, a large number of whom have already gone home to glory; and it is interesting, at least to *myself*, to know that my own religious seriousness began about that time.”*

As the result of that work of grace, a very great number of hopeful converts connected themselves

* Rev. Jacob Tuttle, of Jersey, Ohio—father of the author.

with neighboring churches; and nearly *ninety* were received into fellowship with this church, upon profession of their faith in Christ; and the cause of religion received an impulse in this whole surrounding region, which it is believed it never has lost until this day. The time when these remarkable services were held was in the month of July, 1806.

The number of church members here when Mr. Perrine was first settled over this church, was not far from one hundred. In the year 1808, that number was increased to but little short of two hundred; and when he resigned his charge here, the number was two hundred and nine. This, it will be remembered, was when this church was still the only one within the limits of this township.

Mr. Perrine's pastoral connection with this church and congregation continued about nine and a half years, until the August of 1811; when he was dismissed at his own request, to take charge of the Spring Street Presbyterian Church in New York city. Previous to his entering upon his labors in this new sphere, the congregation extended to him a very pressing invitation to return and

resume his pastorate in this place. This second call was attended with many circumstances which were honorable both to them and to him ; but, not seeing his way clear to accept, he declined the invitation, and entered upon his ministry in New York. In this new position, he continued for about ten years, until the year 1821, when he was called to a professorship in the Theological Seminary at Auburn, New York ; where, after a period of about fifteen years of distinguished usefulness in training up young men for the gospel ministry, he departed this life on the 11th of February, 1836, sincerely beloved and lamented by all who knew him. Mr. Perrine never had any children of his own ; but he adopted and educated some six or eight of his nephews and other relatives, some of whom have already brought distinction both upon themselves and upon him. Among these is the Rev. Matthew La Rue Perrine Thompson, D. D., formerly of Philadelphia, but now of Buffalo, New York.

At the commencement of Mr. Perrine's ministry in Madison, he resided in the old parsonage, of which we have already spoken ; but having subsequently erected a dwelling for himself—the one

now occupied by Mr. Beaupland—he made this his residence until his removal to New York ; and it was while he was occupying his own house, that the congregation disposed of their parsonage ; the amount for which it was sold being \$2,350. This occurred in the year 1810 ; and from that time until the spring of 1854—a period of about forty-four years—the parish was destitute of a parsonage for the accommodation of their minister.

About the commencement of the last war with Great Britain, to wit, on the 19th of October, 1812, the church and congregation united in a call to the Rev. JOHN G. BERGEN, to become their pastor. This call he accepted, and entered immediately upon his labors. Mr. Bergen graduated at the College of New Jersey, in the year 1808 ; and he served as a tutor in that Institution from 1810 to 1812, a period of about two years. He was ordained and installed by the Presbytery of Jersey, with which this church was at that time connected ; and from the tutorship in Princeton he came directly here to assume, for the first time, the responsibilities of a pastor. He purchased the residence of his predecessor, the Rev. Mr. Perrine ;

and there he continued to reside during his entire ministry in this place.

At the time of his settlement here, the eldership of the church consisted of the following gentlemen, to wit: Messrs. Ephraim Sayre, Enos Ward, Israel Lum, Benjamin Thompson, Samuel Muchmore, Jacob Bonnel, William Thompson, Aaron Burnet, Jonathan Thompson, and Stephen Day. Soon after Mr. Bergen came to this place, the congregation purchased a valuable lot of wood-land in the "Great Swamp" in the vicinity of Green Village, for the use of the minister. This property contained about twenty acres, and cost the society the sum of \$444 37. About seven years subsequently, the wood having been taken from it, the society again disposed of it.

Five years after this, to wit, in the year 1817, the name of the congregation was changed by an act of the Legislature, from "The Presbyterian Church of South Hanover," which it had borne for about seventy years, to "The First Presbyterian Church of the township of Chatham," by which it continued to be designated for nearly thirty years following, until January, 1846, when it was again

changed by the Legislature, to "The Presbyterian Church of Madison," which name it still bears.

In the early periods of the church's history, the religious education of the rising generation was chiefly of a domestic character. It was quite common for the pastors of the churches to visit the schools in their respective neighborhoods, and to catechize the children as frequently as practicable. Parents, however, took the principal direction of this important matter. The Shorter Catechism, compiled by the Westminster Assembly, was placed in the hands of the children, and on each returning Sabbath, a season was set apart for the recitation of that invaluable formulary of Christian doctrine. The Scriptures were likewise read, and devotional hymns sung; and in this way the young were at that time trained up "in the nurture and admonition of the Lord." And this continued to be the case within the limits of this congregation until the year 1817, when the first Sabbath-school was instituted in this place. The leading agent in the formation of the Sabbath-school was Mr. William Thompson, at that time an elder in this church, but now a resident in the village of Jersey, Ohio. This gentleman had become deeply interested in

Sabbath-schools from the perusal of a tract on that subject; and in order to awaken a similar interest in the minds of others, he read the tract in the prayer-meeting which was at that time held on Sabbath afternoon, in the upper room of the Academy. This had the desired effect. The subject was talked about for a week or two, when Mr. Thompson said to some of his friends, that if they would unite with him, they would at once make the effort to establish a Sabbath-school here. Persons were not wanting, to embark with him upon this new method of instructing the young; and, as a consequence, the work was immediately begun. Mr. Thompson was appointed the first superintendent; and the first teachers were Amelia Bruen, Julia Thompson, Lucinda Bruen, Lillys Cook, Priscilla Sayre, and Nancy Cook.

At first this School was kept open only during the summer months; simply for the reason that it was supposed to be a thing utterly impracticable to maintain it during the winter. In the year 1834, however, the experiment was tried of keeping it up during the winter; and from that time to the present it has been maintained through the entire year. The school was kept for nearly

eighteen years in the upper room of the academy, where it was first opened ; and at one time, over a hundred scholars regularly met for religious instruction in that place ; and it was not until about the year 1840, that it was removed to the gallery of the church, where it has since been kept.

This interesting institution has been maintained with commendable fidelity, and with various success, until the present time ; and it has unquestionably proved an incalculable blessing to this church, as well as to this entire community. The great majority of those who have been members of the school have been hopefully converted to God, and an influence has in this way been set on foot, the full extent of which can never be realized until the revelations of the judgment-day.

The December of 1819 is memorable in the annals of this congregation as the time when, by a formal and well-considered vote of the parish, the *first stove* was introduced into our sanctuary. The committee appointed to look after this matter consisted of Messrs. Nathaniel Roberts, Charles Carter, Jacob Bonnel, and Benjamin Thompson. For nearly seventy years previous to this time, our ancestors worshipped without seeming to have

had the most remote conception of so obvious a source of comfort in the house of God. They rode, in many instances for several miles, to the sanctuary ; attended two services, with an intermission of an hour between them, and rode to their homes again, without even "the smell of fire having passed upon them !"

During the ministry of Mr. Bergen here, there were very considerable accessions made to the church ; and the congregation became so large that soon after he commenced his labors here, the erection of a new and more spacious house of worship began to be seriously talked about. Four revivals of religion, of greater or less extent, were enjoyed ; and in the year 1822 especially, one was witnessed which will ever be held in grateful remembrance by this people. As the result of this work of grace, not far from ninety persons connected themselves with this church, upon a profession of their faith in Christ. At the close of the year just mentioned, the church enrolled more members than it ever had done before, or ever has done since. The whole number at that time in full communion was three hundred and fifty.

The matter of enlarging the old house of wor-

ship, or of erecting a new one, had been seriously talked about by the congregation as early as the year 1808, when a committee of fifteen was appointed to examine the old church and report "what repairs were necessary, and whether a new church was needed, and if so, where it should be located." The subject continued to be matter of conversation and discussion at the parish meetings and in private circles, from year to year, until the year 1822, when it was at length brought to an issue. *A new church* was determined upon, chiefly for the reason that the old one was too small to accommodate the congregation; and on the 4th of February, 1823, matters had progressed so far, that the parish was called together to deliberate and agree upon a site for it. It will be borne in mind that this was still the only parish within the limits of this township; and when the question as to the location of the new edifice came up, there was naturally not a little difference of judgment among the people. Those who resided in and about Chatham village, wanted it located on the point of the hill opposite the residence of Mr. Alexander Bruen; whereas those who resided in this village, as well as those who lived west and

south of the old meeting-house, greatly preferred that it should be located somewhere in the vicinity of our present lecture-room. The territory embraced in the congregation was surveyed, and its geographical centre was found to be only a few rods from the spot where the lecture-room now stands. This, however, did not change the determinations of the south-eastern section of the congregation. It was then proposed that the Hon. Theodore Frelinghuysen, and the Hon. Joseph C. Hornblower, of Newark, be authorized to appoint at their discretion, five individuals "whose business it should be to visit the parish, inspect its boundaries, view the different sites named, take into view all previous proceedings had in relation to the building of a new church, and fix upon that site which, in their opinion, should appear to be most eligible;" "and their decision" it was recommended, "should conclude the whole matter, and receive the concurrence of all parties." This proposal, however, was not accepted; and at length, so strenuous were our friends in Chatham, in their opposition to the site fixed upon by this portion of the parish, that the latter agreed to compromise

the matter, and locate the new edifice where we are now assembled.

This decision was arrived at on the 4th day of February, 1823. A very large number of the active members of the parish convened in the old meeting-house on that day; the trustees and others having this matter in charge, reported that they had agreed to recommend the site above referred to, which was described as "the ground lying between the houses of Alexander M. Miller and Daniel Burnet;" the subject was discussed at great length, both parties having ample opportunity afforded them for the expression of their views; and upon the vote being taken, it was found that a very large majority were in favor of the place where the church now stands. Against this decision a protest was presented, signed by upwards of forty individuals residing in the vicinity of Chatham village; and this, the congregation consented to have recorded upon their book of minutes. Notwithstanding all that had occurred, it was hoped, not without reason, that the parties would yet be brought to harmonize, with cordiality, in this decision. The reverse,

however, was the fact. It soon became apparent that the attempted compromise had effected nothing. On the 20th of October, 1823, the Chatham branch of the congregation withdrew, and organized a new church in that village, placing themselves under the care of the Presbytery of Jersey. This was the origin of the Presbyterian church in Chatham Village, of which the Rev. Asa Lyman was, for about four years, the stated supply; and of which the Rev. Joseph M. Ogden has been the pastor since the 23d of June, 1828,—a period of about twenty-six and a half years; and this, too, is the reason why the sanctuary in which we are now assembled was located, as it is, so far from the centre of our own village. Its location here is a substantial and impressive evidence of the readiness of this people, to yield up the convictions of their judgment, as well as their decided preferences, for the sake of peace. Long may this continue to be the real character of this people!

Having thus decided upon a site, the congregation now resolved to proceed at once to the erection of the new church. Messrs. William Brittin, Ichabod Bruen, Lewis Carter, and William

Thompson, were appointed a committee to visit churches in the vicinity, and to decide upon a plan. This preliminary work having been performed, the Society appointed a building committee, with instructions to proceed, with all proper despatch, to the execution of the work. That committee consisted of the following individuals, to wit: William Brittin, John Sturges, Archibald Sayre, Luke Miller, Lewis Carter, John Roberts, and Ichabod Bruen, who were authorized to fill any vacancies which might occur in their number, and to superintend the work until its completion. This committee subsequently appointed William Brittin and William Thompson, who were at that time members of the board of trustees, a sub-committee to take the special oversight of the work as it advanced, to provide the materials, and to employ and pay the workmen. The master carpenters selected were Messrs. Ichabod Bruen and Lewis Carter; and the head mason appointed was John Sturges, of Green Village. In the spring of 1824, the foundation was laid; and in the spring of 1825, just one year after, the house was completed, and the keys handed over to the president of the Board of

Trustees. The bell, whose sweet tones have so often summoned the people of God to the house of prayer, weighs about seven hundred pounds; was purchased of Mr. Ephraim Force, of New York, at a cost of about six hundred and forty-five dollars; and was lifted to its place early in April of the year just mentioned; and now, the church and congregation are ready to dedicate this new edifice to the worship of God.

Many were the prayers which were put up by devout hearts in all this region, while the work was in progress. Many were the efforts which were put forth, and many the anxieties experienced, before the work was completed. Many were the tears of joy that were shed, when, at length, the last stone was lifted to its place, amidst shoutings of "grace, grace unto it!" And now let us look in upon the congregation, as they have convened to engage in the dedication services. It was on the 18th day of May, 1825. Sad memories crowded upon their minds, as they left the sanctuary in which their fathers had worshipped for so many years before; and happy thoughts, at the same time, possessed them, as they went up, for the first time, to offer their worship in this

new house of prayer. A great company of persons, of all ages and conditions, were seen wending their way to this new "hill of Zion" on that glad and beautiful spring morning. The house was crowded to its utmost capacity, both above and below. A common impulse had brought the multitude together, and common sentiments of thanksgiving and praise arose in every heart. Here and there sat the fathers and pillars of the church, with gratitude and joy engraven on every lineament of their countenances. Scattered about in the assembly, too, were those who had borne the chief responsibility in the erection of the new edifice; and they, too, were happy on that day. There, too, were the young, with bounding hearts and glad faces, unfurrowed as yet by care, and unused as yet to the disappointments and trials of life. At the head of the choir sat their leader, Lewis Carter, and around him were gathered a group of singers, chiefly in the morning of life, awaiting the signal of their conductor, to give utterance to the joy that glowed in their hearts. Common sympathies and common emotions pervaded the whole assembly.

And now the hour of service has arrived. The

PRESBYTERIAN CHURCH, MADISON.

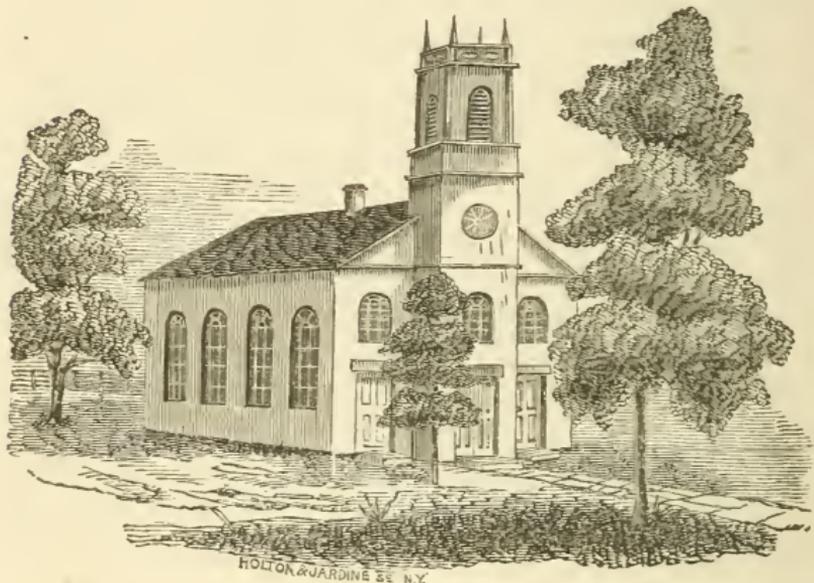
pastor, Rev. Mr. Bergen, introduced the solemnities of the occasion. The blessing of God was invoked upon entering into this new and beautiful sanctuary. They united in singing a song of thanksgiving. Prayer then was offered, in which the edifice, with all that appertained to it, was solemnly set apart to the worship of Almighty God. A portion of Scripture appropriate to the occasion was read. Again they united in the song of gratitude and praise. The pastor then preached a discourse, full of good sense and piety, on the words, "Enter into his courts with thanksgiving, and into his gates with praise." Prayer was again offered; and again was the new edifice consecrated to God. Again they sang in joyful concert :

" Far as thy name is known,
The world declares thy praise ;
Thy saints, O Lord, before thy throne,
Their songs of honor raise.
Let strangers walk around
The city where we dwell,
Compass and view the holy ground,
And mark the building well," &c.*

Then the benediction was pronounced, and the

* Psalm 48, second part, S. M.

assembly retired to their homes, amidst mutual congratulations and thanksgivings, to bless God for what their eyes had seen, and their ears had heard, on that day.



THE NEW CHURCH.

The dimensions of the church are fifty-five feet by seventy-five. It is constructed of brick, its side walls being twenty-four, and its end walls twenty inches, thick. It has a gallery extending around three sides; is neatly carpeted and otherwise furnished; contains an excellent organ, and all the other arrangements of a well-appointed

sanctuary, and is capable of seating comfortably about nine hundred persons.

Such was the origin of the substantial and beautiful sanctuary in which we are stated worshippers. It has now been standing nearly thirty years ; and it has already been a witness of several precious revivals—of many most delightful communion seasons ; and to a great multitude, both here and elsewhere, it is the centre of many of the most tender and delightful associations. It stands to-day a monument of the perseverance and self-sacrificing zeal of our fathers, as well as of their good taste and their piety ; and here may it stand long to be a source of the choicest blessings to this entire community, both in this world and in that which is to come.

Mr. Bergen continued to officiate as the pastor of this church for about three years after the new sanctuary was opened for divine worship, and he appears to have been a very successful and useful pastor here, until the August of 1828, when, at his own request, he was dismissed ; having been in this relation for a period of nearly sixteen years. From this place he soon after removed to the

West, where he is still living, in the vicinity of Springfield, Illinois.

After Mr. Bergen had retired, the congregation appear to have been without the services of a regular pastor for nearly two years. During this time the Rev. DANIEL BEERS was called here by a vote of fifty-two to forty-two; and after preaching about six months, and finding but little prospect of a harmonious settlement here, he was never installed.

For a considerable time after this, the congregation were unable to agree upon any one whom they should call to become their pastor, until the month of October, 1830, when they extended a call to the Rev. ALEXANDER G. FRAZER. This call he accepted, and entered at once upon his labors, his place of residence, while here, being the house since occupied by Mr. Sherrill, near the railroad bridge. Mr. Frazer was a native of Scotland, and received his education in that country. Previous to his coming to this place, he labored for several years as the pastor of the Presbyterian church in Westfield, in this State, where his efforts to build up the Redeemer's kingdom appear to have been considerably blessed. He

continued the pastor of this church for about one and a half years, until February, 1832, when he resigned his charge and withdrew.

It was about this time that our village received its present appropriate and beautiful name. Being dissatisfied with the name of "*Bottle Hill*" which it had borne for more than a hundred years previously, and having become earnest and active friends of the temperance reformation, the inhabitants of the village met together, and unanimously resolved to drop this *odious* appellation, and substitute for it the name of MADISON. This was the name that had been given to the academy more than twenty years before; and, as it will readily suggest itself to all, it was given both to that edifice, and subsequently to the village, in honor of the *fourth President of the United States*.

The pulpit was vacant for about nine months after Mr. Frazer's dismissal, until the autumn of 1832, when the church and congregation invited the Rev. CLIFFORD S. ARMS to become their pastor. Mr. Arms was born in Sunderland, Mass., on the banks of the Connecticut river, on the 4th of June, 1796. The principal portion of

his early life was spent in Canaan, Columbia county, New York ; and there it was that in the year 1817, at the age of twenty-one, he was hopefully converted to God, and made a public profession of religion. His preparatory studies were pursued under the care of Mr. Moses Hallock, father of the Rev. William A. Hallock, of the American Tract Society. In the fall of 1820 he became a member of the Freshman class in William's College, where he remained but one year. He then entered Union College at Schenectady, New York, where, after three years' study, he graduated in the year 1824. In the autumn of the same year, he entered the Theological Seminary at Princeton in this State, and after a three years' course, graduated in the month of September, 1827.

He was licensed to preach the Gospel one year previous to his leaving the seminary ; and when he had completed his studies in that institution, he labored four or five months as a missionary in 'The Pines' of this State, under the Ladies' Missionary Society of Princeton. In the fall of 1827, he assumed the charge of a small church in Middletown Point, Monmouth county, N. J., and

while he was there, he received ordination as an evangelist, from the same Presbytery that gave him license. The relation which he sustained to that church was that of stated supply ; and while connected in this way with the church, his labors appear to have been signally blessed to its enlargement and permanent establishment.

After laboring in that field for a period of about five years, he received a call to become the pastor of this church at the time above stated ; and in the month of October of that year (1832) he removed his family to this place, and was regularly inducted into the pastoral office here, by the Presbytery of Elizabethtown, the Rev. David Magie, D. D., and others, taking part in the services.

While here, he resided for a short time in the house of the widow Cook, opposite the academy ; then in the house now occupied by Mr. Henry Keep ; and then in a house belonging to the family of the late Archibald Sayre, in the vicinity of the Catholic church. This last was his principal residence while the pastor of this church.

The Session of the church at that time was composed of Messrs. William Crowell, Ichabod Bruen, Lewis Thompson, Charles Carter, and Zo-

phar Freeman; and during his ministry here, Messrs. Ira Burnet, Ashbel Carter, and William P. Conklin were added to that body.

It was during Mr. Arms' pastorate here, that the *Morris and Essex Railroad* was constructed through this village. The right of way along the southern border of the burying-ground, and immediately in front of the site of the old meeting-house, was granted to the company by the congregation in the month of January, 1836; and the road was completed, and cars were passed over it for the first time, as far as this place, in the month of October of the year following. The occasion of its completion was one of great interest to this community; and its construction has proved, in every point of view, an incalculable benefit to this entire surrounding region.

In the year 1838, all access to the burying-ground having been cut off by the building of the railroad, as just stated, the present road to it was opened from the turnpike; the land for this object having been obtained of Mr. Henry Keep.

In the course of the same year, the *Roman Catholic church* in this place was erected. This was done by the descendants of a wealthy French

gentleman, who emigrated to this place from the Island of Guadeloupe in the latter part of the last century. This gentleman, whose name was Mr. Vincent Boisaubin, resided on the property now occupied by Mr. A. M. Treadwell, and was very highly esteemed and respected by this entire community. For many years previous to the erection of the Catholic church here, both he and his family owned seats and were frequent worshippers in our own sanctuary; and for this reason, these facts have been regarded as proper matters to be recorded in the Annals of this society.

In the year 1842, a number of gentlemen belonging to the parish, united together and purchased *the organ* that is now standing in our sanctuary. This instrument was constructed by Messrs. Charles and Davis Marsh, of Union Hill in this township; and cost the sum of four hundred dollars.

On the 17th of October 1843, this church and congregation were transferred from the "Presbytery of Elizabethtown"—with which body they had previously been connected from the time of its formation—to the "Presbytery of Newark," with which they are connected at the present time.

As it respects the ecclesiastical connections which this church has sustained from the period of its organization, it may be interesting at this point to state, that its first connection was with the old Presbytery of New York. That body, at or about the time of the formation of this church, was composed of the following ministers, to wit: the Rev. Messrs. *Azariah Horton* (pastor of this church), John Pierson, Ebenezer Pemberton, Simon Horton, Aaron Burr, James Davenport, David Bostwick, Jacob Green, Caleb Smith, John Brainerd, Elihu Spencer, Daniel Thane, Enos Ayres, John Moffet, Chauncy Graham, Timothy Syms, John Grant, Timothy Jones, *Aaron Richards* (afterwards stated supply in this place), Alexander Cummins, and Jonathan Elmore.

In this connection the church was associated first with the "Synod of Philadelphia," then with the "Synod of New York," until the year 1758, when these two Synods having become united under the name of the "Synod of New York and Philadelphia," it became connected with that body, which at that time embraced all the Presbyterian churches and ministers in this country. In the year 1780, a few clergymen in this vicinity,

having a strong predilection for the Congregational method of church government, withdrew from the Presbytery of New York, and formed a new Presbytery which was called the "Morris County Presbytery." The father and founder of this body was the Rev. Jacob Green, of Hanover ; and associated with him were the Rev. Amzi Lewis, of Warwick, N. Y.; the Rev. Joseph Grover, of Parsippany; the Rev. Ebenezer Bradford, of this place, and others.

Mr. Bradford, who was then the pastor of this church, it is believed, made a strong effort to carry the church over with him to that body ; and the influence of several neighboring pastors, as well as the example of several churches in the vicinity, tended very strongly in that direction. But, notwithstanding all this, the church adhered to its original connection with the Presbytery of New York, until the formation of the old Presbytery of Jersey,* which occurred on the fourteenth of No-

* The Presbytery of Jersey, which was set off from the old Presbytery of New York on the 14th of November 1809, comprised all the ministers and churches in this State, which were formerly connected with the latter body, as well as those in the city of New York and on the east bank of the Hudson river generally ; and its first regular meeting was held at Morristown, on the 24th of April,

vember, 1809, when it was regularly set off by the Synod with that body. In this new connection it then stood, until the Presbytery of Jersey was divided into the Presbyteries of Newark and Elizabethtown,* which occurred in the autumn of 1824, when it was regularly set off with the body last named ; and with that it continued to be ecclesiastically connected until the 17th of October, 1843, as has already been stated, when it withdrew and united itself with the Presbytery of Newark, with which body it now stands. The reason of this movement, it may be proper to state, was not that the church had experienced any change in relation to their doctrinal views, or their views respecting

1810; the Rev. Asa Hillyer, D.D., of Orange, being its first moderator.

* "In the autumn of 1824, the Presbytery of Jersey, which had existed under that name fifteen years, was divided by the Synod of New Jersey, at its own request, into two Presbyteries—the Presbytery of Newark and the Presbytery of Elizabethtown, of which the former held its first meeting at Jersey City, November 2, 1824. The property belonging to the old Presbytery, consisting of books, money for purposes of education, &c., was equally divided by a committee, appointed for that purpose. The last two volumes of the records were assigned to the Presbytery of Elizabethtown, and the preceding volumes, including, besides those of the old Presbytery of New York, the first three years of the Presbytery of Jersey, and running back to the year 1775, to that of Newark."—*Dr. Stearn's First Church, Newark*, p. 299.

church polity ; but simply and solely, because its pastor and some of its leading members sympathized with that part of the Presbyterian church which they believed to have been aggrieved and injured in the great schism which occurred in that body in the year 1838. And it is worthy of notice, and not a little singular, that in leaving the Presbytery of Elizabethtown for that of Newark, this church has, in point of fact, *simply gone from one branch of the old Presbytery of Jersey, to the other* ; and that, thus, the time-honored succession in which it has stood from the first, is still unbroken. To the members of the church and congregation it must consequently be matter of great satisfaction, to be assured, that from its very origin to the present time, it has been truly and thoroughly Presbyterian, in all its affinities and connections. It is not improbable that the attachment of its early members to Presbyterianism had not a little to do with their withdrawal from the old church at Whippany, then under the pastoral care of the Rev. Jacob Green, and their organizing a new church in this place ; nor is it without reason that the opinion is harbored, that this same love of the principles and polity of the

Presbyterian church was the real secret of Mr. Bradford's short ministry here.

The year 1844 is worthy of a place in this historical sketch, as the year when the Methodist Episcopal Church in this village was erected, and consecrated to the worship of God. Persons of this persuasion had for a few years previously kept up occasional religious services in the upper room of the academy, at East Madison, or, as it was formerly called, "Genung Town." Subsequently, they met in a large room connected with the umbrella manufactory of Mr. Henry Keep, in this village, until the year above mentioned, when they erected the neat and commodious edifice in which they now stately worship. The congregation at that time belonged to the same circuit as those of Whippany, Chatham, and Green Village; and the ministers in charge were the Rev. Messrs. Lewis R. Dunn and Israel S. Corbit. The congregation is now associated with the church in Whippany alone; and the Rev. Joseph Gaskill is the minister in charge.

In the year 1845, the burying-ground was considerably enlarged by the purchase of some adjoining land belonging to the Rev. Mr. Sewall,

for which the parish paid one hundred dollars ; and in the year 1846, the name of the congregation was changed to the "First Presbyterian Church of Madison," which it now bears.

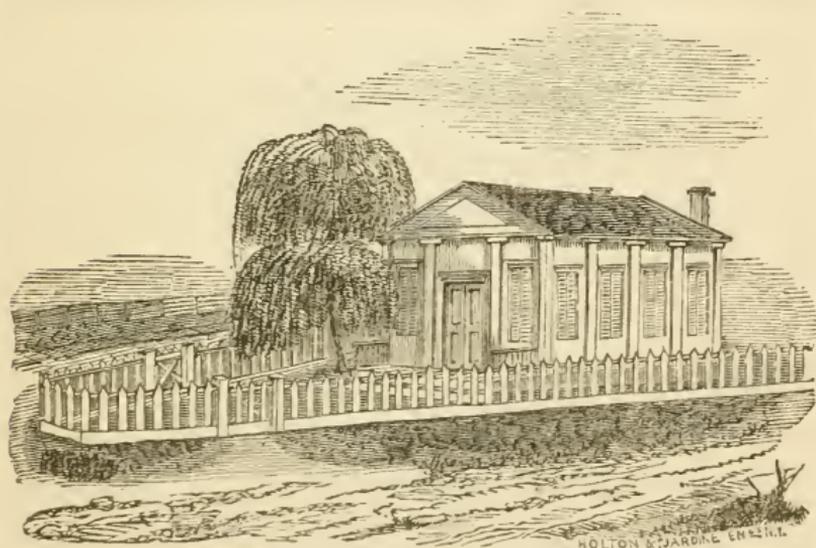
When Mr. Arms began his labors here, the number of church members was one hundred and fifty. His efforts to build up the Redeemer's kingdom, while the pastor of the church, were very abundantly and signally blessed. Three or four revivals of religion were enjoyed under his ministry ; and one very extensive and powerful one marked the commencement of his labors in this place. In the multiplied labors connected with this work of grace, he was assisted by the Rev. Messrs. Peter and George Kanouse, as well as others, whose happy influence here will never cease to be acknowledged and felt in this community. Large numbers were received into the fellowship of the church, as the result of these special efforts, among whom were many heads of families ; and the congregation enjoyed a remarkable degree of prosperity. While he was the pastor of this church, there were nearly *three hundred persons* added to its membership, either by certificate, or upon profession of their faith in Christ.

The Rev. Nathaniel E. Pierson, of Westtown, New York, and the Rev. Charles H. Force, of Unadilla, in the same State, are in the number of the hopeful converts under his ministry.

In the early part of the year 1846, the congregation came into possession of the "*Church Library*," which now stands in the pastor's study at the parsonage. This library contains one hundred and sixty-seven volumes of the best works which have been issued by the "Presbyterian Board of Publication;" and for it, the congregation are indebted to the generosity of Mr. David Sayre, of Lexington, Kentucky, a son of Mr. Ephraim Sayre, who for many years was a deacon and an elder in this church.

For a great many years the evening meetings in this village were held in the upper room of the academy. This was a very inconvenient and uncomfortable place for divine worship, and, as a consequence, the project of erecting a LECTURE-ROOM for this purpose, was often the subject of conversation. At length, in the fall of 1849, a lot was purchased of Mrs. Mahlon Pierson, on the point formerly occupied by the store of Mr. Obadiah Crane; and measures were at once

adopted to erect the new edifice. The following gentlemen were appointed the building committee, to wit: Messrs. Benjamin Birdsall, George T. Sayre, and Ashbel Bruen. The latter, however, soon resigned, and the superintendence of the work devolved, as a consequence, upon the other two gentlemen who have been named. To the persevering efforts of Mr. Birdsall, more, perhaps, than those of any other person, is the congregation indebted for this neat and commodious edifice. The building was erected dur-



THE LECTURE-ROOM.

ing the year 1850, and was dedicated by the pastor, Rev. Mr. Arms, assisted by the Rev.

Charles H. Force, and the Rev. Joseph M. Ogden, on Sabbath afternoon, the 9th day of February of the year following. Its dimensions are twenty-eight feet by forty-five. It is constructed of wood, and finished, both within and without, in a very neat and simple manner, after the Grecian style. It is well carpeted, and otherwise furnished with blinds, sofa, solar lamps, &c., and is capable of accommodating about two hundred and twenty-five persons. The Bible and Hymn-book, in the pulpit, were presented by Mr. Benjamin Ludlow Brittin, of Arkansas, on the day that the house was dedicated.

The dedication of the lecture-room was among the concluding acts of Mr. Arms' ministry in this church. On the third day of June following, after having held the pastorate for about eighteen and a half years, he was dismissed by the Presbytery of Newark, at his own request, to enter his present field of labor, in Ridgebury, Orange county, New York; carrying with him the respect and confidence, as well as the kindly wishes, of his people.

About three months after the resignation of Mr. Arms, the Rev. S. S. HUGHSON was employed by

the congregation to labor among them as a stated supply. He was a native of Chester, in this State, and pursued his collegiate studies at Oberlin, Ohio, and his theological, at the "Union Seminary," in the city of New York. He labored here in the capacity just mentioned, with great diligence, for a little more than a year, when he withdrew to enter his present field of labor in Penn Yan, Yates county, New York.

For one year after Mr. Hughson's retirement, the pulpit was supplied by the Rev. JOHN M. JOHNSON, of Morristown. Mr. Johnson, who was a son of the late Peter A. Johnson of the place just mentioned, graduated at the College of New Jersey, in the year 1835; and pursued his theological studies in the Union Theological Seminary, New York. For several years he officiated as the pastor of the Presbyterian church, at Hanover, until the year 1849, when he was obliged to retire from pastoral life, on account of an affliction which at one time threatened the total loss of his sight. While he was supplying the pulpit in this place, he was instrumental in deciding the congregation to relieve themselves of an unpleasant debt of a considerable amount, which for some years pre-

viously had proved the occasion of no little difficulty ; and justice requires that the fact should be placed on record, also, that to the efficiency and persevering efforts of the ladies of the parish this important result is in a great measure to be ascribed. In a great variety of ways, Mr. Johnson rendered the most valuable services to this congregation, while they were without a pastor ; and his happy influence over this church, it is believed, will long be acknowledged and felt by this entire community.

I will only add, that on the sixth day of December, 1853, the church and congregation united in a call to *the writer of this history*, to become their pastor ; and that on the third day of January, 1854, he was formally inducted by the Presbytery of Newark, into his present responsible position ; Rev. Job F. Halsey, of West Bloomfield, presiding, and proposing the constitutional questions ; Rev. Joseph F. Tuttle, of Rockaway (brother of the pastor), preaching the sermon, on Mark xvi. 15. ; Rev. J. Few Smith, of the Second Church in Newark, delivering the charge to the pastor ; and Rev. John M. Johnson, of Morristown, the charge to the people.

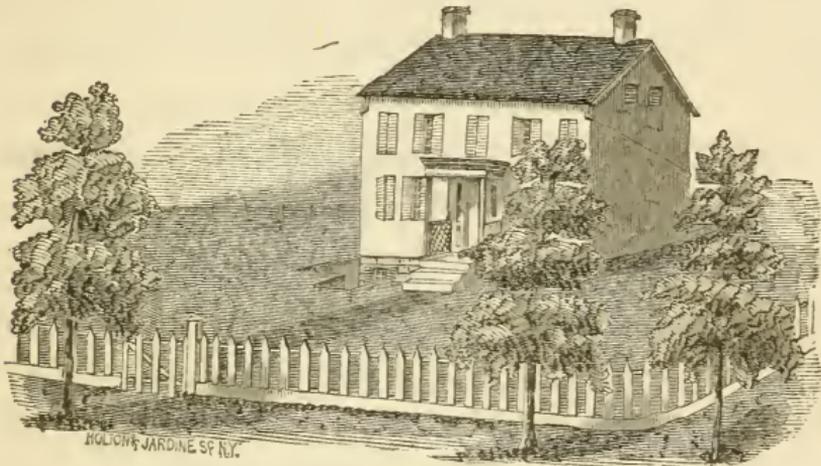
The writer, it is hoped, will be pardoned, if, for the gratification of his friends, he adds, that he is a native of Bloomfield, in this State, being a descendant, on his mother's side, of Deacon Lawrence Ward, one of the first settlers of Newark; and on his father's, of Stephen Tuttle, one of the first settlers of Elizabethtown; that he pursued his preparatory studies in Bloomfield; his collegiate studies in the College of New Jersey, where he graduated in the year 1836; his theological studies under the venerable Dr. Richards, in the seminary at Auburn, N. Y., where he graduated in the year 1840; that in the month of October, of the same year, he was licensed by the Presbytery of Newark to preach the Gospel; that, three months subsequently, he was installed by the same body as the pastor of the Presbyterian church at Caldwell, in this State, where he continued to labor for about eight and a half years; that, after resigning his charge in that place, he spent nearly five years in the service of the American Bible Society, as their "Agent for Connecticut," and as their "Assistant Secretary" at the Bible House, New York; and that, from the secretarial department of that institution, he was

called to his present position as the pastor of this church.

At the commencement of the present pastorate, the following gentlemen constituted the session of this church, viz.: Messrs. Ira Burnet, Lewis Thompson, Ichabod Bruen, Ashbel Carter, and William P. Conklin. The deacons of the church were, Messrs. William Crowell and Ichabod Bruen, the former of whom departed this life on the 16th of February following. On the 21st day of March, immediately ensuing, the church made choice of the following individuals, to be added to the session, to wit: Messrs. Wm. M. Muchmore and Albert Carter, and Dr. George Cole; and at the same time they elected the following persons to the office of deacon, to wit: Messrs. Caleb C. Burroughs, Amaza W. Genung, and David M. Force.

In the month of April following, the congregation purchased their present commodious parsonage, and fitted it up for their minister. The property, which stands on the corner southwest of the academy, and was formerly occupied as a boarding-school by Mr. Franklin Sherril, was bought of Abraham Brittin, Esq., for the sum of

nineteen hundred dollars ; and was fitted up at an expense of nearly five hundred dollars, under the direction of Dr. H. P. Green and Mr. James Albright, the former of whom was president, and



THE PARSONAGE.

the latter, clerk, of the Board of Trustees. The dimensions of the building are twenty-two feet by forty ; it is two and a half stories high ; and has a dry and well-lighted basement. It contains twelve finished rooms, and twelve closets and pantries, besides a cellar and coal-room ; a hall, running through the centre, twenty-one feet by nine, and an inclosed piazza in the rear of it, of forty feet by eight. The dining-room in the basement is about eighteen feet square ; while the parlor on the first

floor, and the study on the second, are each twenty-one feet by fourteen. On the property is a good barn, well, cistern, &c. ; and the lot contains a little more than half an acre. Its location is one of the finest in this vicinity, commanding very extensive and beautiful views in every direction.

In the latter part of March, of the same year, the church and congregation were favored with a very extensive and precious revival of religion ; and it is with unfeigned gratitude and pleasure that the writer is able to state, that, during the first year of his ministry here, there were received into the communion of this church, either by certificate, or upon a profession of their faith in Christ, but three short of sixty persons.

The church and congregation have great reason to be thankful that they possess and enjoy all the various equipments and arrangements of a well-ordered Christian parish. Their large, substantial, and well-appointed sanctuary ; their convenient and beautiful lecture-room ; their venerable and attractive cemetery ; their commodious and spacious parsonage ; and all their other conveniences and various appliances for the maintenance

of divine worship, place them in a very high rank among neighboring congregations. In an outward point of view, the society is, perhaps, in a more prosperous condition than it has ever been before ; and, as far as the spiritualities of the church are concerned, we have, all of us, great reason to be devoutly thankful.

With respect to the benevolent operations of the parish, it may be proper to add, in this connection, that the following societies have been organized, and are now in active operation among us, to wit: the "Ladies' Missionary Society," which contemplates the raising of funds in aid of Foreign Missions ; the "Madison Female Bible Society," which labors to supply those who are destitute, within our limits, with the Holy Scriptures ; the "Madison Home Missionary Society," which contemplates rendering aid to the Home Missionary operations of the day ; and the "Madison Tract Society," which is engaged in distributing tracts, and other religious publications, from house to house within our borders. In addition to these, we have among us a vigorous and efficient association, called the "Ladies' Diligent Society," which contemplates the furnishing, repairing, &c., of the

church and the lecture-room. All these societies are diligently employed in their respective spheres, and are accomplishing much good.

The stated religious services of the church, at the present time, are as follows : at half-past ten on the morning of the Sabbath, divine worship is held in the sanctuary ; at three o'clock in the afternoon, the Sabbath-school is attended in the same place ; and on Sabbath evening, divine service is attended again in the lecture-room. On the evening of Tuesday the prayer-meeting, which has been regularly maintained for the last sixty-five years, is held in the lecture-room ; and on the evening of Thursday, a weekly lecture is delivered in the same place. The monthly concert of prayer for Home and Foreign Missions, is attended on the Sabbath evening preceding the first Monday evening of each month ; and on the afternoon of the Sabbath, the pastor lectures alternately in the school-houses at Union Hill, East Madison, and Green Village. The leading causes of benevolence are brought before the church at stated intervals ; that of Foreign Missions being assigned for the month of January, and that of Domestic Missions for the month of July. The Lord's Sup-

per is stately celebrated on the first Sabbaths of December, March, June, and September; the preparatory lecture being attended on the Saturday afternoon preceding each of these seasons.

The officers of the church at this time are: ELDERS—Messrs. Ichabod Bruen, Lewis Thompson, Ira Burnet, Ashbel Carter, Wm. P. Conklin, George Cole, M.D., William M. Muchmore, and Albert Carter. DEACONS—Messrs. Ichabod Bruen, Caleb C. Burroughs, David M. Force, and Amza W. Genung. TRUSTEES—Henry P. Green, M.D., James Albright, Geo. E. Sayre, Amza W. Genung, William M. Muchmore, and Albert Carter.

It may be proper to add, as an index of the present character of this people, that the congregation, in its corporate capacity, assumed the responsibility of publishing five hundred copies of this history, and directed their Board of Trustees to take the oversight of the work.

Such, then, is a brief sketch of the history and the present condition of this old church and congregation. It is now *one hundred and eight* years since it was organized, and about *one hundred and six* years since our first house of worship was erected in this place. The worship of God

was regularly maintained here by our ancestors for a period of nearly thirty years, before the commencement of the Revolutionary War; and all through that dark and eventful period, our sanctuary was thrown open from Sabbath to Sabbath, for the accommodation of all classes in this community. Our old meeting-house stood on yonder beautiful eminence, when Washington and his army were passing back and forth, on their way from the sea-board to the interior; and while they were lying in winter quarters in this vicinity, many of them repaired thither to record their vows before God; and it is a fact that we may be allowed here to state, that when the United States were first admitted as an independent sovereignty among the nations of the earth, this old church had been in existence, and been shedding light upon the paths of men, and been gathering in precious souls for heaven, for a period of nearly *forty years*. One year after the "Declaration of Independence" was published to the world, the first pastor of this church was "gathered to his fathers," having been toiling here by day and by night, to win souls to the Redeemer, for *twenty-five* years. For four gener-

ations, this church has regularly kept up the administration of the Lord's Supper, and maintained all the other rites and observances of our holy religion. During all that time, it has been throwing up barriers in the way of the progress of vice and immorality of every description; it has been conducting inquiring souls to "the Lamb of God, which taketh away the sins of the world;" and been pointing the sons and daughters of sorrow to Him who came to "bind up the broken-hearted." The number of those who have been influenced by its various instrumentalities, either directly or indirectly, to "walk in wisdom's ways," no human being can tell. The record of all these is on high. The entire number of those who have been actual members of the church, it is wholly out of our power to determine. On account of the loss of our sessional records, previous to the year 1790, we shall never be able to know *how many*, and *who*, were members here, antecedent to that time; but it is a pleasure that we are able to state, that the number of persons enrolled upon the catalogue of the church, since the period referred to, does not materially vary from *one thousand*.

We are happy, also, to be able to state that nine of the children of the church* have gone forth from us to proclaim to their fellow men "the unsearchable riches of Christ;" and that two others,† having become the wives of Home Missionaries, are now laboring to build up the Redeemer's kingdom in the frontier settlements at the West.

This church has passed through many trials. It has had its enemies, although now, even the *names* of these have passed away for ever from the memory of all the living. It has lost many tried and self-sacrificing friends. At various periods in its history, many persons who have been its firmest pillars, have been removed by death; and there have been many others who have left us at various times to locate themselves in other parts of our country, and to cast in their influence to build up Christian institutions elsewhere. The church has,

* Rev. Matthias Burnet; Rev. Barnabas Bruen; Rev. Eliazer Burnet; Rev. Franklin Sherrill, of Wisconsin; Rev. Nathaniel E. Pierson, of Orange co., N. Y.; Rev. Charles H. Force, of Otsego co., N. Y.; Rev. Geo. Thompson, missionary to Africa; Rev. M. L. R. P. Thompson, D.D., Buffalo, N. Y.; Rev. Wilmot Thompson, of Ohio.

† Mrs. Eliza Carter Orr, wife of the Rev. Robert Orr, of Wisconsin, and daughter of the late Lewis Carter; and Mrs. Caroline Keep Lum, wife of the Rev. Samuel Y. Lum, of the territory of Kansas, and adopted daughter of Mr. Henry Keep, of this place.

consequently, seen many days when every thing seemed to be very dark and unpromising. It has passed through periods when it seemed as if it must go down ; and yet “ the angel of the Lord has encamped round about it,” and given us abundant evidence that, “ as the mountains are round about Jerusalem, so is the Lord round about his people, from henceforth, even for ever.”

In times past, the church has been an object of special divine favor. God has granted it *frequent and most wonderful outpourings of his spirit*, in answer to prayer ; *many revivals of religion have been enjoyed by it*, and from generation to generation it has been the object of the divine sympathy and care. One flourishing Presbyterian church, and three Methodist Episcopal churches, and, within the past year, a Protestant Episcopal church,* have sprung up within its original bounds, and been constituted, in some measure, of those who were formerly members of this parish, *and yet we are not consumed.*

* This congregation is now worshipping in “ Oriental Hall ;” but having already purchased a lot adjoining the residence of Augustus Blanchet, Esq., they intend erecting a church for their accommodation, during the ensuing spring. Their rector, Rev. John A. Jerome, has been preaching for them now about three months.

The average number of communicants in the church during sixteen of its most prosperous years, and when it was the only church in the township of Chatham, was *two hundred and fifty*. This was during the pastorate of the Rev. Mr. Bergen ; and at the present time, notwithstanding all the drafts which have been made upon us by all these churches around us, and notwithstanding the losses which we have sustained by death and by removals to other parts of the country, the number of our communicants is but little short of *two hundred and forty*. Since the church's organization, whole generations of its active friends and supporters have gone down to the grave, and thousands of hearts which have heretofore beat in sympathy with it, have been chilled by the hand of death ; and there have been junctures in its history, arising from these trying dispensations, which have sometimes caused the friends of this our Zion, to feel profoundly anxious for the future. As the pillars of the church have, one after another, fallen, the prayer has often gone up from this sanctuary, and from these family altars all around us, " Help, Lord, for the godly man ceaseth, for the faithful fail from the children of men ;"

and we have reason to know that that prayer has as often been heard by Him who heareth prayer ; and it is our happiness to know that this old church, which we have inherited from our fathers, is now *neither dead, nor declining*, but that under the benignant smiles of its adorable Saviour and Head, it is still *living*, to hold up the lamp of life before the world, and to scatter the rich blessings of the everlasting Gospel among all those who live within its reach. Like a rich merchant-ship, it has come down to us, wafted by the prayers of the saints, and freighted with the priceless blessings of redemption, both for ourselves and for the world ; and to-day it is our happiness to behold it riding quietly upon the great stream of time down which it has come, with every sail set, with every streamer flying, and under the favoring gales of heaven, going down to unborn generations, carrying with it the same blood-bought blessings which it has brought down to us. God bless it ! *God bless it ! !* GOD BLESS IT ! ! ! as it floats down to the future ! *God make it in all time to come, what it has been to generations past, and what it is still to us !*

The place where we are now assembled, my

friends, is holy ground. "This is none other than the house of God; this is the very gate of heaven." Here have our fathers often met to record their vows before "the Most High." Here have they often gathered around the table of the Lord, and with broken hearts, partaken of the symbols of his love. Here have they met God in his holy temple. Here have they enjoyed the visitations of divine grace. Here have they met to revive their Christian graces—"to trim their lamps, and to gird up their loins;" to gather consolation and support under their trials, and to prepare themselves from time to time for the great conflict of life. Here have they often sat together "in these heavenly places in Christ Jesus," and enjoyed sweet foretastes of heaven; and from this sacred mount of privilege have they gone up, one by one, to join "the general assembly and church of the first-born, whose names are written in heaven." Not far from where we are now assembled, their precious remains have been intrusted to the earth, until the morning of the resurrection. The church of God, which was precious in their eyes, with all its various instrumentalities and agencies, with all its ordinances and means of grace, they

have most solemnly given in trust unto us ; and we have been honored with a place in the succession of these Christian worthies. In these circumstances, may we not, with propriety, each one for himself, declare : “ *If I forget thee, O Jerusalem, let my right hand forget her cunning : If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy* ” ? And shall we not, on this thanksgiving morning, with our minds refreshed with the contemplation of the faithfulness and loving kindness of God towards us as a people, “ *set up our Ebenezer,* ” as Samuel did, and with glad hearts and voices, say, “ *Hitherto hath the Lord helped us* ” ? And with the Psalmist, shall we not add, “ *I will extol thee, my God, O King, and I will bless thy name for ever and ever. One generation shall praise thy works to another, and shall declare thy mighty acts. Praise the Lord, O Jerusalem ! Praise thy God, O Zion ! For he hath strengthened the bars of thy gates ; he hath blessed thy children within thee. Let Israel rejoice in him that made him—let the children of Zion be joyful in their king. For the Lord taketh pleasure in his people ; he will beautify the meek with salvation.* ”

APPENDIX.

MINISTERS.

Rev. Nehemiah Greenman.....	1750
“ Azariah Horton	1752
“ Aaron Richards	1777
“ Ebenezer Bradford	1779
“ Alexander Miller	1782
“ Asa Hillyer	1789
“ Matthew La Rue Perrine	1801
“ John G. Bergen	1810
“ Daniel Beers	1829
“ Alexander G. Frazer	1832
“ Clifford S. Arms	1833
“ S. S. Hughson	1852
“ John M. Johnson	1853
“ Samuel L. Tuttle	1854

RULING ELDERS.

John Pierson,	1758	William Thompson.....	1810
Sylvenus Hedges.....	1760	John J. Conkling	1819
Joseph Wood.....	1765	Charles Carter	"
Paul Day.....	1765	Philip Cockrem	"
Ephraim Sayre	1783	Zophar Freeman.....	1825
Moses Allen	1786	Obadiah Crane,	"
Jonathan Nichols	1789	Lewis Thompson.....	"
Jacob Bonnel	1790	William Crowell.....	1826
Stephen Day.....	"	Ichabod Bruen	"
Jonathan Thompson	"	Benjamin Crane	1834
Enos Ward	1795	Ellis C. Thompson	"
Jonathan Bruen	1800	John S. Beach.....	"
Samuel Muchmore	"	Ira Burnet	"
Aaron Burnet	1804	William P. Conklin.....	1844
Lum Foster.....	"	Ashbel Carter.....	"
Israel Lum	1807	George Cole, M.D.	1854
Benjamin Thompson	1808	William M. Muchmore ..	"
Stephen Day	"	Albert Carter	"

DEACONS.

Sylvenus Hedges.....	1758	William Thompson.....	1826
John Pierson.....	1760	Zophar Freeman.....	"
Paul Day.....	1765	William Crowell.....	1834
Joseph Wood	"	Ichabod Bruen.....	"
Jonathan Thompson	1799	Caleb C. Burroughs.....	1854
Ephraim Sayre	"	David M. Force	"
Samuel Muchmore	1804	Amza W. Genung	"
Moses Allen.....	1819		

ASSESSORS, COLLECTORS, AND TRUSTEES.

Daniel Day	1757	John Harris	1767
Horrick Benjamin	"	Thomas Bonnel	"
Obadiah Lum	"	David Bruen	1768
Thomas Genung	"	David Ward	"
David Corey	1758	Benjamin Carter	1769
Paul Day	"	Samuel Frost	1770
Benjamin Ladner	"	Jacob Morrel	"
Josiah Miller	1759	Theophilus Miller	1771
William Burnet	"	Enos Ward	"
Nathaniel Bonnel	1760	Josiah Hand	"
Thomas Day	"	Josiah Broadwell	1772
Silas Hand	"	Jonathan Thompson	1774
Isaac Winans	1761	Elias Bruen	"
Benjamin Day	"	George Carter	"
Stephen Day	"	John Bonnel	"
Stephen Hand, Jun.	"	Aaron Carter	1775
Aaron Burnet, Jun.	"	Joseph Wood	1777
Jabez Foster	"	John Dixon	1778
Nathan Wilkinson	"	Israel Ward	"
Aaron Burnet	1762	Josiah Burnet	"
Joseph Day	"	Seth Crowell	"
James Tichenor	1763	John Roberts	1780
John Pierson	"	Ephraim Sayre	"
Abraham Corey	1764	Joseph Miller	"
Luke Carter	1765	David Ward, Jun.	"
Joseph Foster	"	William Butler	1783
Joseph Winget	"	Thomas Carter	1784
James Burnet	1766	Uzal Corey	"
Ellis Cook	1767	Thomas Coyle	1785
Ananias Halsey	"	Jonathan Nichols	"

John Crowell	1789	Flavel Woodruff	1808
Foster Horton.....	1790	Daniel Crane.....	"
John Blanchard	"	Luke Carter	"
Daniel Burnet.....	"	Samuel Denman	"
Thaddeus Day.....	"	John Caldwell	"
Benjamin Cook	1791	Caleb Blanchard.....	"
Luther Howell	"	Ebenezer C. Pierson	1809
James Donaldson	1792	David Bowers	1810
William Day	"	Elias Howell.....	1811
Samuel Gardner	"	Benjamin L. Day.....	1816
Moses Allen.....	"	Benjamin P. Lum.....	1819
Jacob Bonnel	1793	Lewis Carter	1821
Jonathan Bruen	1795	Samuel Roberts	"
Samuel Denman	"	Jeptha B. Munn, M.D....	1822
Samuel Muchmore	"	Thomas Darling	1824
Joseph Bruen.....	"	Isaac Brittin	"
Philip Cockrem	1797	Benjamin Douglass.....	1827
Simeon Broadwell	1800	William Sayre.....	"
Thomas Eddy	"	Aaron Carter.....	1828
Stephen Day, Jun.	1801	Samuel P. Thomas	1830
Archibald Sayre.....	1802	Stephen P. Stiles	"
William Brittin.....	1803	Ellis C. Thompson	"
Benjamin Bruen	"	Ashbel Carter.....	"
Silas Ward	"	Ashbel Bruen	"
Nathaniel Roberts	"	Wickliff H. Genung.....	"
William Thompson.....	1804	David Burnet, Jun.	1832
Ichabod Bruen.....	"	Collin Robinson	"
Matthias Ward	"	Walter Sturges.....	"
Abraham Burnet	"	John B. Miller	"
Luke Miller.....	1805	Henry P. Green, M.D. ..	1833
Elias Woodruff.....	"	Abraham Brittin.....	1836
Silas Jagers	"	Isaac Mills	1838
Aaron Burnet	"	Robert Albright	"
William Eddy	1806	Amza W. Genung	1839
Elijah Ward	"	Luther Eddy	"
William Spencer.....	"	Ezra Howell	1840
John Ward	1807	William P. Conklin	"

Matthias L. Burnet.....	1840	James Albright	1853
Stephen D. Hunting	1841	Joseph S. Sayre	1854
Henry Keep.....	1842	Samuel Roberts, Jun.....	"
Ira Burnet	1848	William W. Beach	"
Charles Ross	"	William M. Muchmore...	"
George T. Sayre	1851	Albert Carter	"
Benjamin Birdsall	"	David M: Force	1855
George E. Sayre.....	1852		

Copy of the First Minute Entered upon the Records of this Parish

“South hanover Wednesday y^e 7th of September Anno D 1757.

At a meeting appointed and met at the meeting house and proceeded in the following manor, By way of Voats—

Aaron Burnet moderator Stephen Morehouse, Clark
Obadiah Lum & thomas geanung assessors Daniel Day and horick Benjamin Collectors Voated that Mr horton shall have Seventy pound Sallery for y^e comeing yeare Paul Day and Benjamin Ladnor appointed to make up accounts with all y^e Collectors for several years past and to Endeavor that all old Rearages in Mr hortons Rats (rates) Be made good to him thomas Day Esq appointed to Secure a Deed for a Certain acre of Land wich has Ben purchased of David hamelton or Else the money to Be Rated Benjamin Ladnor appointed to keep as a trustee all the writings Belonging to this Congregation ———”

An Extract from the Parish Records in reference to Psalmody.

“thursday Janu^r y^e 11th 1759

at a meeting appointed and met at this house and passed y^e following voats namely 1 that y^e Reav^d Mr Joans should Be moderator and y^e Reav^d Mrs. (Messrs.) Horton and Elenmore present to assist in the Settling of the Diferancs Relating to y^e Psalms 2 that we shall no more Sing Both Vertions as formerly But that we Shall now pass a Voat wich shall be Sung hully 3 Voated that Wats's Vertion shall be Sung here hully for time to come then D'ismissed y^e Reav^d Mrs. (Messrs.) Joans, horton and Elenmore

— and Voated Ct. Bonnel moderator, and Samuel fraust & Isaac Winans to Lead the psalm-tune — Voated to have pues Built all Round this house and Seats in y^e midle —”

Copy of the Minutes in referrence to the finishing of the old Meeting House.

“ Wednesday September the 5 year 1764 South hanover

At a parish meeting appointed and mett att this house and passed the following votes viz Chose Benjamin Day Esquire moderator

Stephen hand Jr. Clark—Josiah miller and James tichenor assessors Ben Day Esquy and abraham Corey Collectors—voted that Josiah Broadwell Esqy and Jacob morral shall have Liberty to Build a pue at the West End of the house voted that the old Committee Be Dissolved voted That Benjamin Day Esqy and Thomas genong and Josiah miller Be a new Committee for to have the Care of the finishing of the meeting house”

Monday Septemb^r the 24th yr 1764 att a parish meeting appointed and met at this house and passed the folowing votes viz Chose Decon John pierson moderator

1 voted that Josiah Broadwell and Jacob morral Shall Build a pue at the west end of the Meeting house adjoining to the corner pue

2 voted that David Bruing Do Build a pue next To Mr Broadwell

3 voted that Silas hand Do Build a pue next to Mr Bruing

4 voted that Josiah hand and William Burnet Do Build a pue in the front gallery over the mens stairs

5 voted Aaron Burnet Jr do Build a pue in the front gallery next to Josiah hand and William Burnet

6 voted that Josiah miller and Luke Carter Do Build the third pue in the front gallery

7 voted that James tichenor and Samuel Robbarts Do Build the fourth pue in the front gallery over the womans stairs

8 voted that Benjamin Sayres and Stephen Robbarts Do Build the first pue in the East End gallery next to the stairs

9 voted that Israel ward and nehemiah Carter Do Build the third pue in the East End gallery

N. B all the aforsaid votes were Carried in the affirmative when the greater part of the Congregation were present —”

Other Short Extracts from the Parish Records.

“Southanover September the 3^d year 1771

voted at the anual meeting appointed according to obligation and passed the following votes viz voted David Bruing moderator and Stephen hand Jr Clark

voted that Thomas genong Elis Cook Abraham Corey and Samuel frost give mr horton Jointly a Bond for what is Due to him By his old Arrears and to take the old arrears or accompts in Lue thereof and to Colect the Same in any manner they Think Best

voted David ward and Josiah hand assessors Theophilus miler and Enos ward Colectors”

“1776 at a meeting Appointed and held here in this house Called the Southanover parish meeting house on wensday the 4th day of September and passed the following votes viz Chose Decon paul day moderator Chose David Bruing James Burnet and paul day a Committee to go to the prisbittery with mr horton the second tuesday in october next Insuing upon the parrish affairs”

“At a Parrish meeting held at the South Hanover meeting house May 24 1779—voted Joseph Wood Esq moderator—Voted that the pasnige house and home lot should not be hired out

voted that Stephen Day Esquier and John Blanchard and Caleb Rusel should setle with the manegers of the Lottery

voted that one of the Committy Should Carrey the Letter that mr green rote to Mr Bradford and they that voted for it to bee att the expense.

voted that that piece of pasnige by Jonathan Thompson should be hired out

voted that we should get mr green to preach a Sermon for us one Sabath and mr Elmore the other

voted that Ephraim Sear should assist in tuning the Salm”

“May y^e 28 1779 this Day whas rented out by the Committy for the use of the parrish that piece of pasnedge land by Jonathan Thompson to Aaron Carter by Public Vandew for 62 pound for wich he is to improve it to the first of December next from the date above ritent”

“At a Parrish meeting held at South Hanover meeting House on March 28th 1780 Joseph Wood Esq moderator

Voted that a sallery of One Hundred and Forty Pounds New Jersey Currency (to be paid Old way) is to be raised for Mr Bradford for one year exclusive of the Parsonage and his being found in wood

voted that a committee be chosen for taking care of the Parsonage and see what wants doing and to employ some person to do it

voted that some Person be chose to take care of the meeting House and to Keep it Swept and Clean it David Laurence Chose and also Keep the Doors Shutt

voted that Contributions be Kept up every Sabbath and David Bruen to Receive the contribution money”

“April 26 1785 — voted that Jonathan Nichols is to have the care of the Meeting house to Shutt the Doors and Windows and to sweep and Sand it once a month for which he is to have twenty five shillings per year”

“June 7 1794—voted that Jonathan Nichols shall have sixpence on the Pound for Collecting the Salery — also that the collections shall be quarterly and at the end of the year all the Delinquents Shall have Notis to pay Within thirty Days or have their Names Returned to a Justis of peace”

“March 16 1795 — voted that Mr Hillyer shall have one hundred and thirty Pounds for his salary in addition to the parsonage and his fire wood”

“South Hanover July 22 1801

At a Parish meeting Jacob Bonnel was chosen Moderator and Jonathan Bruen clerk

Mr Hillyer having previously informed the congregation that after serious and mature deliberation he thought it was his duty to request the Presbytery to dissolve the pastoral relation to this Church, desired the Congregation to unite with him in this request.

The Congregation with inexpressible pleasure recapitulated Mr Hillyer's various Ministerial services and the uninterrupted Harmony and Friendship that had subsisted between them and with mournful dejection were constrained to anticipate their afflicted situation should so near a relation be dissolved; and although it would be the unanimous wish of the Congregation that Mr Hillyer should continue to be their pastor, if he could see it to be his duty and feel himself contented and happy with them — yet as he appears to be conscious that he has a Call in Providence to leave them and can no longer be contented in his present situation — the Congregation sincerely desirous of the happiness and prosperity of Mr Hillyer and his family, taking into view his request were not disposed to urge him to continue to be their pastor. Therefore resolved unanimously to concur with him in requesting the Presbytery at their next meeting to dissolve the pastoral relations between Mr Hillyer and this Church.

Jacob Bonnel was appointed a commissioner to represent this congregation and to lay the above resolution before the Presbytery at New York on the first Tuesday of August next."

"August 31. 1811 Rev *Matthew La Rue Perrine* presented a communication addressed to the Moderator in which he expressed his desire to be dismissed from the pastoral care of this Church and the hope that the Parish would not oppose him in this wish — whereupon the congregation voted neither to favor or oppose Mr. Perrine in reference to this matter — but to leave it wholly to himself and the Presbytery."

"The parish appointed William Brittin, Elijah Ward and Ebenezer C. Pierson to procure supplies for the pulpit in case Mr Perrine is dismissed."

"They agree to give to settled ministers three dollars and to

unsettled ministers six dollars a sabbath for their services in supplying the pulpit."

"They elected Ephraim Sayres to furnish entertainment for the supplies of the pulpit."

Dec 21. 1811

"The parish unanimously agreed to give to Mr Perrine a new call to become their pastor and to offer him six hundred dollars a year salary together with thirty cords of good merchantable wood. The Committee to prosecute the call consisted of Elias Howell and Benjamin Thompson."

"May 1. 1812 The Committee to prosecute the above call reported that in view of all the circumstances of the case Mr Perrine had concluded not to renew his engagement as the pastor of this Church."

August 11. 1828 Resolved — In view of Rev Mr Bergens request to be dismissed from the pastoral care of this Church — that while a large proportion of this congregation are still strongly attached to their pastor and deeply regret the circumstances which have led him to request them to unite with him in asking a dissolution of the pastoral relation subsisting between himself and them — they will make no opposition to his taking such a course as he with the concurrence of the Presbytery may think it his duty to pursue."

"May 29. 1851 An application having been placed before the Congregation by Rev C. S. Arms for the appointment of commissioners to unite with him in requesting to be dismissed from the pastoral care of this Church — the following resolutions were unanimously adopted—

1. Resolved That we cherish a high sense of the value and importance of the past services of Mr Arms during his long and successful labors among us in the work of the ministry, and we rejoice to bear testimony to his fidelity and uniform devotion to his work, and to his pastoral care, in his readiness ever to sympathise with

the afflicted, cheer the desponding, comfort the sorrowing, relieve the distressed, and point the inquiring soul to the Savior of sinners. And we also bear testimony to his unimpeachable character as a man, as a citizen, always studying the things that make for peace.

2. Resolved That we deeply sympathise with Mr Arms in the failure of his health; and regret the existence of any circumstances which render it necessary in his judgment to seek the dissolution of his pastoral relation.

3. Resolved That while we feel constrained to acquiesce in his request, it gives us pleasure to express our undiminished confidence in him as a man, a christian and a minister of Jesus Christ; and we would follow him with our prayers and best wishes for his future usefulness and comfort wherever the Lord in his Providence shall call him to labor.

4. Remembering the many years that Mr Arms has labored with this people, and in view of the impaired state of his health in which he retires from us, we feel it to be an act of justice to him and a pleasure to ourselves to offer him a substantial token of our esteem."

Residences of the first settlers in and about Madison.

"Benjamin Carter the first, resided on the place opposite the toll gate, since occupied by Capt Mallaby. His son, of the same name, lived in the house which was burned down a few years since near the railroad, and which has been occupied more recently by Mr Joseph Burrall. Jeremiah Genung lived at East Madison on the place now occupied by Mr. Storrs. Luke Carter resided on the place owned by his grandson, Mr Ashbel Carter. Josiah Miller occupied the house which has since been the residence of his son Major Luke Miller. Theophilus Miller resided on what was afterwards the homestead of Deacon Ephraim Sayre. Stephen Hand occupied an old house which stood where Mr George E. Sayre now lives. Abraham Cory lived on the property now occupied by Mahlon Carter in East Madison. David Cory lived where William W. Tunis now resides. Silas Hand occupied the house where Mr John Knapp now lives. Josiah Hand lived

where his stepson, the late John Hancock, formerly resided. Lemuel Hedges lived where his grandson, Samuel Hedges, now resides. Zebedee Potter lived on the property since occupied by the late Calvin Howell. Mosses Potter occupied the old house in the lot beyond the residence of John Johnston, belonging to Lavielle Deberseau. James Burnet lived on the corner now occupied by the Presbyterian Parsonage. Aaron Burnet—the father of James, resided near the factory of David L. Miller. Horick Benjamin resided on the site of Mr. Lathrop's farm house, near the pine tree. Jonathan Thompson resided at first in the vicinity of David L. Miller's factory, but afterwards on the site of Mr. Lathrop's farm house, in which Mr. Benjamin had lived before him. Samuel Roberts the first, settled on the property now occupied by his grandson Joseph Roberts, on the road leading to Greenvillage. Stephen Easton lived a little below the house now occupied by David M. Pierson. John Easton resided on the property afterwards occupied by Vincent Boisaubin, but now owned and occupied by A. M. Treadwell. John Muchmore, father of Deacon Samuel and John T. Muchmore, lived on the place formerly occupied by Stephen Easton, but now by David M. Pierson, on Cherry Hill. Joseph Wingate resided on the farm belonging to the estate of the late Ashbel Bruen, on the road leading from Union Hill to Green village. Daniel, Thomas, Stephen and Deacon Paul Day, all resided in the vicinity of the brook between Union Hill and Chatham village. David Bruen, the grandfather of Alexander and Deacon Ichabod, resided on the property formerly occupied by Benjamin Carter, by the toll gate. Joseph Bruen, father of Alexander and Ichabod, resided on the hill between the residences of the Widow Samson and Elias Bruen. Jabez Linsley lived on the hill opposite the residence of the late Benjamin Marsh. Benjamin Ladner occupied the place next east of the homestead of Deacon C. C. Burroughs. William Butler lived in a house that is still standing between the old road and the railroad, nearly opposite the residence of Charles Marsh. Obadiah Lunn occupied the property which afterwards belonged to Theophilus Miller, and still more recently to Deacon Ephraim Sayre. David, Thomas and Israel Ward lived

between Chatham village and Union Hill. Nathaniel Bonnel resided near the mills now owned by Crane Bonnel. John Bonnel lived near the grist mill a little south of the village of Chatham. Thomas Genung occupied the property now owned by his grandson Deacon A. W. Genung. Benjamin Harris lived in a house which is yet standing next east of the house formerly belonging to Deacon Ephraim Sayre. Deacon Joseph Wood lived in a small house which stood on the site of John B. Miller's present residence. Benjamin Burroughs lived on the farm which has since belonged to Baxter Sayre. Ellis Cook lived on the south east corner by the academy. Aaron Carter resided where his son Aaron now lives in Union Hill. Captain John Blanchard lived where William Young now resides. Jacob Morrell, son-in-law of the first pastor of the church in Madison, resided on the site of the Presbyterian Parsonage in Chatham village. Foster Horton, son of the first pastor aforesaid, lived on the place adjoining the residence of Mr. Morrell, towards the river; and there it was that the Rev. Azariah Horton and Eunice his wife both "saw the last of earth."

MADISON IN 1854.

The village of Madison now contains about one hundred and twenty dwelling houses; six stores; one large umbrella manufactory owned by Mr. Henry Keep; fifteen or sixteen shops; one Presbyterian church; a Presbyterian Lecture Room; a Methodist Episcopal church; a Roman Catholic church; an academy; one hotel, called the "Waverly House," and kept by Col. Stephen D. Hunting; a Post office; a railroad depôt; and a large and very commodious village hall, called "the Oriental Hall," which has been erected during the last year by members of the "Odd Fellows' Association."

A new Protestant Episcopal church has just been organized in the village; and an edifice is to be erected for their accommodation during the coming season, on the lot south-east of the residence of Mr. Augustus D. Blanchet, which has already been purchased for that purpose; the society, for the present, worshipping in the "Oriental Hall."

The ministers now located in the village are the Rev. Joseph Gaskill, pastor of the Methodist Episcopal church; the Rev. John A. Jerome, pastor of the Protestant Episcopal church; the Rev. Messrs. Michael Madden and Patrick McGovern, of the Roman Catholic church, and the Rev. Samuel L. Tuttle, of the Presbyterian church.

The scenery in and about the village is among the most attractive to be found any where in our country; while its extraordinary healthfulness, and its facilities for travelling, by means of the Morris and Essex Railroad, which passes through the very heart of it, combine to render it one of the most desirable places for residence to be found anywhere in this vicinity.

[From the Palladium of Liberty.]

Reception of Lafayette at Bottle Hill.

General Lafayette left Morristown at an early hour on Friday, the 15th inst., and arrived at the house of Col. S. D. Hunting at about half past 7 o'clock, A. M., where the citizens, numbering about 200, and the scholars of the school, had been anxiously awaiting his arrival for more than an hour; his arrival in the village being announced by the firing of cannon and the ringing of bells. When he arrived at the house appointed for his reception, he was waited-upon by the committee, Col. Wm. Brittin and Col. S. D. Hunting, and conducted under an arch tastefully arranged, and decorated with evergreens, into the house, where refreshments were bountifully spread. The Rev. John G. Bergen then addressed the General as follows: "Revered and Honored Father, we give you a hearty welcome to our happy land. As a minister of Christ I address you. With my parishioners, I have come to yield you our congratulations, as the early patriot of our country, the early companion of our beloved Washington, now no more. Honourable Sir: May the highest felicity attend you during your stay in our happy land! May the protection of Heaven bear you safely on the waves of the Ocean to the bosom of your family, and the blessings of God rest on you forever, through Jesus Christ!" To which the General replied: "Accept, dear Sir, my congratulations for yourself, your village and your coun-

try, and my thanks for your kind desires for my welfare." The General was then conducted into an adjoining room, where the Ladies were assembled ; where, also, the young Misses of the Academy were arranged, dressed in white, and tastefully adorned with flowers and evergreens, under the care of their Teacher, John T. Derthick. As soon as they were presented to the notice of the General, thirteen of them, representing the thirteen original States, stepped out, and, in concert, all as one, pronounced the following address, in a clear, distinct, and impressive manner :

All hail to the Hero ! Columbia's great friend,
Whose fame will resound till creation shall end ;
Now welcome, thrice welcome, to our happy clime,
Where Virtue is honoured in Freedom sublime.

You sought us when weak, and you found us when poor,
But now we are strong and the conflict is o'er ;
We tender our homage, extend you our hands,
And gratitude every bosom expands.

The loss of our Washington still we regret,
But almost behold him in thee, Lafayette ;
And could his good spirit now look from the dead,
The Heavens would scarcely retain the blest shade.

Now fare you well, Father, we see you no more,
The Ocean will bear you away from our shore :
May Fortune attend you across the broad main,
Until your own daughters embrace you again !

The eyes of the General appeared to wander over and survey the interesting group ; when the name of Washington sounded on his ear his countenance became grave, and his attention appeared fixed, as if holding intercourse with the spirit of the departed Washington. Two of the young Misses now presented each a copy of their address to him. The General then very affectionately addressed the scholars, repeatedly thanking them for their attention to him, for their friendly address, and especially for the manner of delivering it. He then stood for a moment, as if enjoying the scene, till his attendants interfered, and led him out

of the room. Col. Brittin then conducted him to where there were refreshments, and, after an interchange of good feeling, the General was conducted to his carriage, and the cavalcade moved off in the direction of Newark, where he was to be next received, &c.

Extract from the Parish Records in reference to this history.

“Jan 6. 1855—Resolved That Rev. Samuel L. Tuttle be requested to furnish a copy of the sermon preached by him on Thanksgiving day in relation to the history of this church and congregation; and that the Trustees take the charge of its publication.”

