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PROCEEDINGS

OF THE

CENTENNIAL ANNIVERSARY

OF THE

Presbyterian Church at Sparta, N. J.,

November 23, 1886.

TOGETHER WITH

A HISTORY OF THE VILLAGE

BY THE

REV. THEODORE F. CHAMBERS.

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PREFACE.

The main end in view in writing this volume was to awaken greater attachment to the old church whose history it records. The unusual number of ministers that have served it has rendered it more difficult to give a complete record of each; and yet this has been done with but two exceptions, the licentiate Oliver Green not being counted. As it is local history, no explanation will be needed of the prominence given to those whose lives were confined within narrow limits. To a pastor, nothing is trivial, and no life unimportant that his services can reach or his sympathies recognize. In regard to another part it may be remarked that even an erroneous belief may be sincere, and an opposing worship one that needs to be known and taken account of. Nothing has been discovered to take aught from the repute of the great and good man, who, coming from a populous town and surroundings of comparative comfort, could yet find time to establish the worship of God on this sparsely settled frontier. May his memory ever be kept green, that his example may provoke more and more unto similar faithfulness and devotion.

Warm recognition is due to Mr. A. C. Tully for the loan of valuable books and of almost indispensable assistance, and the Hon. Edmund Halsey, of Rockaway, Dr. Tuttle, of Wabash College, whose annals of Morris County are unapproached in their line; Dr. S. D. Alexander, of New York City, and Holloway W. Hunt, Esq., of Schooley's Mountain; and numerous other correspondents, most of them perfect strangers, have shown unstinted courtesy and kindness. Without their help, so freely rendered, this history could not have been at all complete or satisfactory. Rev. Amzi L. Armstrong, of Dutch

Neck, and the Stated Clerks of the Montrose and the Tombeek-bee presbyteries, as well as the ever-obliging pastor at Oxford Furnace, have patiently explored old records and cheerfully added their assistance.

The share which the Rev. A. A. Haines, of Hamburg, has had in this work is too large to be estimated or particularized. Free use has been made throughout of the History of Sussex and Warren, and of every other available work on the history of the county or the State. Names have been spelled in each case as they were in the records. The errors and omissions that may be discovered will not be due to any conscious lack of care or labor.

May this effort, closing a short pastorate, be blessed by the Great Head of the Church to a kind and beloved people.

Sparta, N. J., January 31st, 1887.

ORDER OF EXERCISES.

TUESDAY, NOVEMBER 23, 1886.

AFTERNOON.

REV. THOMAS TYACK, PRESIDING.

DOXOLOGY.—“Praise God, from whom all blessings flow.”

INVOCATION—By Rev. Thomas Tyack.

HYMN 766.—“Pour out thy Spirit from on high.”

SCRIPTURE READING, 84th Psalm.—By Rev. J. C. Clyde, D. D.

PRAYER—By Rev. Baker Smith.

HYMN 566.—“Love divine, all love excelling.”

HISTORICAL SERMON—By the Pastor, Rev. T. F. Chambers.

ANTHEM.—“Blessed be the name of the Lord.”

ADDRESS.—Rev. Thomas Tyack.

PRAYER.—Rev. Dr. Clyde. Thank-offerings.

HYMN 363.—“Come, Holy Ghost! in love.”

BENEDICTION.

EVENING.

REV. T. F. CHAMBERS, PRESIDING.

ANTHEM.—Is. 2: 2. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

PRAYER.—Rev. Thomas Tyack.

HYMN 191.—“Lord of all being! throned afar.”

HISTORICAL ADDRESS.—Rev. Dr. Clyde. Our Surroundings in Colonial Days.

ANTHEM.—“Bless the Lord, O my Soul.”

ADDRESS.—Local History. Rev. Alanson A. Haines.

HYMN 563.—“How firm a foundation, ye Saints of the Lord.”

PRAYER—By Rev. T. F. Chambers.

HYMN 753.—“Glorious things of thee are spoken.”

BENEDICTION.

HISTORICAL SERMON.

BY THE PASTOR.

I COR. 16: 19. "Aquila and Priscilla salute you much in the Lord, with the church that is in their house."

The founders of the Christian Church were simply men. Of the truth, Christ is the chief corner-stone, but the foundation is that of the apostles and prophets. Therefore the characters and careers of those who had to do with the first things of the Christian Church are not suffered to sink out of sight. The biographies of Old Testament writ, the roll of honor in the eleventh of Hebrews, the instinctive assent to memorials of departed saints on the part of Christian people of all ages, prove this. We have no saints' days and do not propose to have any. But we stop far short of this, and only follow Scripture when we cherish the memory and exalt the fame of the sainted dead. Indeed, the Epistles would not be complete without introducing us as they do to that circle of loving companions who were the body-guard of the great apostle, and at one time the forlorn hope of the cause.

The two friends of Paul whom he mentions in the text were deserving of remembrance both for their character and their work; for they each exemplified most clearly a rare combination of intelligence and zeal. That they were carefully instructed we know, because it was they who taught Apollos, an eloquent man himself, the better way, or fuller teaching, he having received only the baptism of John. And of their zeal we need no further testimony than Paul's own, when he sends greeting to them at Rome in the words (Rom. 16: 3, 4) "Greet Priscilla and Aquila, my helpers in Christ Jesus: who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles." And

that is not all, for their devotion and zeal were such that they had a church in their own house. In order to be sure of the promise of the Psalmist, "Blessed are all they that dwell in thy house," they brought the house of God to their own home, or, more properly, consecrated their own place of abode to the public as well as private sacrifices of praise. Consecration and zeal of this unmingled kind is what every church needs, and especially in its weak and uncertain beginning. For the home is as truly necessary to the church as the church is to the home. Indeed to give an infant church the benefit of the fervor, sincerity and simplicity so natural to the home, is perhaps to rescue it from speedy death, and to insure to it most certain life and vigor. This high service was what Aquila and Priscilla so naturally rendered to the church that was in their house. No less helpful to the great apostle was their cheerful hospitality. For what encouragement and refreshment must have awaited Paul at Corinth in the home where Aquila and Priscilla carried on their humble trade of tent-making, and at the same time acted as guardians of the lamp of life, lighted in their own family circle and made to spread far and near among the dying souls around about them!

But we need not draw upon imagination for descriptions of loving service rendered in the home by those who consecrated their hearths as well as their hearts to the worship of God. We have a Priscilla and Aquila of later date, and so near to us, yes, and so dear to us, that we can almost see for ourselves the beauty and blessedness of their godly example. The home where young Barnabas King received his first welcome into these then desert places; the loving hands that nursed another youthful preacher, a stranger from the east, Oliver Green by name, and laid his lifeless body away to rest behind this church, where he had only begun to proclaim the gospel of peace, was a home where hearts were large enough and sympathies broad enough to minister to all who loved Christ and had entered into His fellowship.

It is comparatively easy, though after all not so common, to help on a good cause after it has received a fair start; but to take all the responsibility, to assume all the risk of inaugurating a new and difficult work, with dependence only, under God, upon one's self—this is to be a hero, a man for emergencies, a born leader of men, and one who can never be found wanting. Such was ROBERT OGDEN, with his no less worthy helpmate, PHEBE HATFIELD.

In the record of the first meeting held to organize the church of Hardyston, which was the name by which this church was then called, the residence of Robert Ogden, Esq., is spoken of as "the present and most usual place of meeting of said congregation." This was on November 23, 1786. And it is said by good authority that meetings were held and preaching services conducted from the year 1780. And the regular organization was undoubtedly an outgrowth of the godly zeal of the above Robert Ogden and his wife. It was he who offered prayer, kneeling down in the sleigh, before Noah Talmage made the first stroke in felling the timber of the first church building for Presbyterian service in this country, Yellow Frame excepted. Robert Ogden, Sr., died in 1787, and lies buried beside his wife in the rear of the church of which he was the true father. But his son, Robert Ogden, called in his time "the honest lawyer," carried on his father's work. And he was not less sparing of personal service than of his private means; and, but for his help, it is questionable whether the enterprise could have overcome the pecuniary and other obstacles which confronted it at the time of its inception; for this was only three years after the close of the Revolutionary war. The whole country, and especially the State of New Jersey, was greatly impoverished. When all that could be, had been bought for the army, then teams and grain, fuel and food, were impressed into the service under circumstances that justified such extreme measures, though they did not render the exactions more easy to be borne. An inflated currency, which

made a pair of boots worth, in 1781, \$600; and $6\frac{3}{4}$ yards of calico, \$752, of Continental money; and four handkerchiefs, \$400; added to the difficulty of doing business, or even gaining a livelihood. And the moral difficulties were even greater. For seven years the whole country had been continually in an unsettled condition. A large proportion of the more active, enterprising and patriotic had been subjected to the inevitable demoralization of camp life. Disease and immorality were thus afforded a rare opportunity to develop and spread. Moreover, infidelity had received from the French officers an impetus among us which it could not otherwise have had.

The early settlers in this region are said to have been pre-eminently free from intemperance. But even before the Revolution this fatal appetite had spread to an alarming extent, and, as usual, carried with it a host of evils. It was because of such hindrances, perhaps, that the Presbyterian church of Newton, in keeping with the lax opinion of gambling in that day, had to seek pecuniary relief, in 1787, by means of a public lottery, the proceeds of which were to be divided between themselves and Princeton College; for that church was at first in great financial straits and harassed for years by suits for arrears of salary. Judging by the few records in our old trustee book, going back to 1790, the first church of Hardyston succeeded in paying its way, though not with the same promptness that it has attempted to reach since. But we must not forget that one explanation of this fortunate state of affairs was that the president of our board of trustees at that time was also treasurer, and by an unexampled liberality induced the Rev. Holloway W. Hunt to remain in this section, for at least seven years, by the gift, in payment for his services, of a portion of the farm now occupied by Elder Job Cory.

This Robert Ogden, Jr., also acted as elder of the church until his death in 1826. His nephew, Matthias H. Ogden, occupied the same useful position. The father of our church, Robert, Sr., was the son of Robert and the grandson of Jon

athan, who was son of John, one of the original settlers of Elizabethtown. Each generation of the first four was represented in some of the most important positions in public life. The subject of our present reference had two sons of considerable eminence—viz, Gen. Matthias Ogden, very active and efficient in the war of the Revolution, and Col. Aaron Ogden. The latter, who enlisted very early and became quite prominent in the war, served in the Senate of the United States 1801–1803, and was elected Governor of New Jersey in 1812. His father had been member of the Council and Speaker of the Assembly. The whole family seem to have been men of capacity, public spirit and unquestioned integrity.

Reference has already been made to the minutes of the meeting at which the church was organized. They are found on record at the Clerk's office, and read as follows :

“ At a meeting of the Presbyterian congregation in Hardiston, in the county of Sussex, holden at the dwelling house of Rob. Ogden, Esq., the present and most usual place of meeting of said congregation, on Thursday, the twenty-third day of November, A. D. 1786, in order to form a body corporate and choose trustees, agreeable to the act of the Legislature of this State, passed the tenth day of March, 1786, due notice having been given by advertisements agreeable to the directions of said act. A sermon was preached by the Rev. Jas. Wilson previous to the election.

“ The meeting then proceeded to business and chose Rob. Ogden, Esq., moderator; Rob. Ogden, Jr., clerk. The moderator and clerk being chosen, the meeting proceeded to the choice of trustees, when the following gentlemen were elected: Rob. Ogden, Esq., Christopher Hoagland, Esq., Charles Beardslee, Esq., Christopher Longstreet, Japhet Byram, Rob. Ogden, Jr., Esq., Thomas Van Kirk, Esq.

“ I certify the above proceedings to be regular and true.

“ Rob. Ogden, Moderator.

“ At a meeting of the trustees of the First Presbyterian

Church, in Hardiston, in the county of Sussex, at the house of Rob. Ogden, Esq., on Thursday, the twenty-third of November, A. D. 1786, present Rob. Ogden, Japhet Byram, Thomas Van Kirk, Esq., Christopher Hoagland, Esq., Rob. Ogden, Jr., the said trustees having taken their oaths of allegiance and abjuration, and also an oath for the faithful performance of their duty agreeable to the directions of the act of the Legislature of this State, passed the tenth day of March, A. D. 1786, took and assumed upon themselves the name and title of the First Presbyterian Church in Hardiston, and unanimously chose Rob. Ogden, Jr., Esq., president of the board of trustees.

“Rob. Ogden, Jr., President, [ss.] Japhet Byram, Thomas Van Kirk, Christopher Hoagland, Robert Ogden.

“Recorded 27th November, 1786. Rhodes, Clerk.”

We have in this a certain and reliable date for the origin of our church, but it would not be altogether amiss to date it back to the time when it was in the house of Robert Ogden. This was perhaps as early as 1780. Robert Ogden, Sr., did not come to Sussex County earlier than October 6th, 1776, and not later than 1777. He was kept away by the near approach of the British troops, and by a just fear of irresponsible marauding parties who carried havoc and slaughter among both friends and foes.

The first church of Hardyston was built on land (to the extent of 54 acres) given for that purpose by the proprietaries of New Jersey. For some years it was a mere shell of frame, roofed and weather-boarded, with roughly hewn seats for the worshippers. The galleries and steeple were added about 1804. The original frame remains to-day, apparently as strong as when first put together. The church has been twice repaired, once in 1837, at a cost of \$1500; and a second time, in 1869, at a cost of \$4000. The original members of the church are supposed to have numbered ten, and to have been named as follows: Christian Clay, Mary Clay, his wife; Jonathan Sutton, Robert Ogden, Jonathan Sharp, Jane Mills, wife of Robert Mills;

Mary Johnson, wife of Andrew Johnson; Gabriel Paine, John Linn, and Martha, his wife. April 8, 1810, there were 40 on the roll. May 14, 1819, there were 99 active members of the church, and 49 of them were dismissed to form the church of North Hardiston, and 13 to form that of Hamburg; leaving 37 to continue the First Church of Hardiston. In 1828, there were 64, and on January 1, 1839, 134.

Let us try for a moment to realize how long ago it was when this church was organized; not merely in time, but in moral distance, as shown by difference of manners and customs. The Presbyterian denomination, as then organized, was represented by the Synod of New York and Philadelphia. It was soon found necessary to have a higher representative body, or General Assembly, as in the Church of Scotland. Accordingly, in May, 1789, the first General Assembly met, at the same time as the first Congress of the United States under the Constitution. Another note of time, of a different character, is found in the fact, as declared, that there were not five acres planted in Indian corn in the whole county, and that timothy and clover were not introduced until later. In 1791 there were only six post-offices in New Jersey—viz., Newark, Elizabethtown, Bridgeton (now Rahway), Brunswick, Princeton, Trenton; and \$530 included their whole receipts. In 1780 land is said to have been sold in different parts of Wantage for from \$1 to \$5 an acre, and one farm sold for one pound of tea for each apple tree upon it. In 1801, March 9, the first turnpike in New Jersey was authorized by the Legislature, from Elizabethtown through Morristown to Milford, by way of Newton and Culver's Gap; in 1804, another from Morristown to Sparta, and a third in 1806, from Sparta through Culver's Gap to the Delaware. About the time of the Revolution there were very few, if any, wagon roads. Everything was carried on the backs of beasts of burden. Farming was of the most primitive character, and everything else was in keeping with it. Ministers' salaries were paid largely in produce, and church services, under the best cir-

cumstances, were very few and far between. One preacher had to suffice for three or four congregations, ten, twenty or even more miles apart. It may not be out of place here to quote a letter written in 1771, from Newton, by the Rev. Uzal Ogden, the first Episcopal minister of this county. He began his labors there probably about 1769. In 1773 he had to go to England to be ordained, and in 1779 was called to the Trinity Church, of Newark. In 1799 he was elected a bishop in the Episcopal church, but through some irregularity in the election he was not consecrated to that office. Owing to some misunderstanding he lost favor with his denomination, and in 1805 became a very zealous Presbyterian minister. (*Sprague's Annals*.) He was a man of irreproachable character, and, July 8, 1771, writes to the missionary society to whom he owed his support as follows. After speaking of the differences of religious opinion among the people, he continues: "The people being thus remarkably divided, disables almost every sect from supporting the Gospel; so that in a country where there are inhabitants sufficient to support several clergymen, there is but a single illiterate separate [*i. e.*, dissenting] preacher residing in it." He then goes on to give an account of his preaching services, and says that he preaches in New Town, in the Court House; at Knowl Town, in a convenient building in cold weather, but in the open air in summer; at Roxbury, Morris County, in a barn; and at Hackettstown, in the Presbyterian meeting-house. He then concludes as follows: "Besides officiating at the several places above mentioned, I have had, and complied with, divers invitations to read prayers and a sermon on week days, in some of the meeting-houses and dwellings of dissenters, who, of every denomination, attend church in great numbers on Sunday, and behave very decently." (*Proc. His. Soc.*, 1845 and 1850, p. 152.)

Of course people of that early day and long after went to church on horseback, took their dinner along and stayed to a second service. This was long before Fulton's steamboat (1807).

and the first telegraph (1844), the first railroad for passengers (1829), the Baltimore and Ohio. The number of inhabitants to the square mile in New Jersey in 1790 was 24.7; now it is 151.7. That is to say, there was only one-sixth the density of population there is now. About the time our church was organized, the only vehicles used for agricultural purposes were sleds in winter, and, in summer, "ox-carts of rude construction, with wheels sawed from large butts, having holes made in their centers to receive the axle. About 1813, the chair and gig were introduced and used until the light four-wheeled carriage appeared and superseded them." (*Eidsall*, p. 71.)

Although the population of the county rapidly increased, and more rapidly than in the neighboring counties, yet in 1761, when the Court House was ordered to be erected in Newton, Henry Harellocker, a German, was the only resident within the present limits of Newton. At first this part of the State was included in Morris County; then what was called Sussex County was formed in 1753, including what was set off, in 1824, and made Warren County.

It was during the Revolutionary war that Robert Ogden, Sr., was robbed by "Moody's gang." This person, Bonnell Moody by name, had been a peaceable farmer (according to his biography, published after the war in London), until he enlisted in the English army. He then became a spy, and with a party of not more than six or seven, undertook marauding operations independently of the regular forces. He several times succeeded in robbing messengers of important dispatches, and even undertook at one time, with the aid of a man who had been employed at the State House, to steal the archives of Congress. The above-mentioned incident in his career, very interesting to us, though not quite so much so to the parties involved in it, connects this notorious man with our own neighborhood. "One cold night in winter he suddenly entered the house of Mr. Ogden," who lived on the road to Ogdensburg,

not far from the present Fowler property. "He robbed the house of considerable valuable plate, and searched the house for money; but was disappointed in not obtaining the amount he thought to be in the old gentleman's possession. He then took him out back of the house, and forced him to take an oath not to make known his visit until sufficient time had elapsed for himself and a few followers to escape pursuit."—*Collections*, p. 476. [But see a more correct version in Mr Haines's address.] The alarm was sounded, however, by one or two hired men who had been concealed in the upper part of the log house. A small party of neighbors gave chase, and some of the booty was recovered near Goshen. The log house referred to in this narrative was built in 1777, according to a date which one of our elders, Mr. J. B. Hoppaugh, remembers seeing on it. It stood across the road, on the hill, a little to the south of a spot exactly opposite to the present Hoppaugh residence. Although built of heavy logs, fitted and framed together, it was clapboarded on the outside, and lathed and plastered within. After the robbery, Mr. Ogden made doors and shutters of two-inch planks, and fastened them with strong iron bars.

This house burned down in 1845. The frame of another house, built either afterward or at the same time, still remains on the Fowler place in the house there used as a residence. A third house was erected just under the hill below the Hoppaugh house.

Robert Ogden, Sr., left two sons residing here, Elias and Robert. The latter was admitted to the bar of Sussex in 1778, and died 1826. Major Elias dealt more in iron-mining and forging.

But we must resist the temptation to recount the interesting history of secular matters, and give the rest of our time to the annals of our church. As a more detailed and precise history will probably be published, it will be necessary only to give a general review of the hundred years of our church's existence. The sources of our information are, first, an old trustee's

book, in which the first record is dated April 3, 1790. According to that, Thomas Van Kirk is treasurer, and has a balance to his credit, after a settlement with the trustees, of £11. 9s. 7d. Our first treasurer evidently started right. We commend his example to those who follow him. We have also in our possession the first session book, beginning May 16, 1805, no record having been kept previous to that date. There is no record of regular preaching in our church until 1795, when the Rev. HOLLOWAY WHITFIELD HUNT served the churches of Newton and Hardiston seven years, until 1802. He also preached at North Hardiston. He received from Robert Ogden the use of a farm, and finally the possession of it, as we have already stated. Rev. Mr. Hunt is described by Dr. David X. Junkin, in his history of Newton Presbytery (p. 41), "as tall, portly, of a very fair and healthy complexion. He was a man of no mean ability, and was, in early life and in his prime, a very popular preacher. His manners were very bland and attractive, and he had the faculty of attaching the people of his charge very strongly to him." He was of English extraction, and his ancestry in England were eminent for piety, as well as prominent in civil and military life. The family first came to this country in 1652. Augustine Hunt, the father of Holloway, married Lydia Holloway, from whom came the Christian name of so many in the family. From this couple have descended thus far six ministers in the direct line, three of them with the same name as your first minister. "Augustine removed from New York State to Wyoming, Pa., where he bought a tract of 'election land,' but after his losses there at the time of the massacre moved back to Orange County, N. Y. He wrote a pamphlet called 'Hunt's Mite,' in which he discussed political and religious doctrines. He was a 'proficient in the arts and sciences, conversant in medicine and theology, and also often an adviser in legal affairs.' His wife was a devoted Baptist, and her eminent piety left a deep impression on her children. When Augustine Hunt lost all his earthly

goods at the time of the Wyoming massacre (1778), he advised his son Holloway to seek some life-work for himself, saying to him, 'all I have to give you is a dollar, and to seek for you the blessing of God.' Becoming a Christian, he began life as a Methodist minister, but finding his education inadequate, so soon as he secured means ['by chopping wood and clearing land'], he prepared for college, and graduated at Nassau Hall in 1794. He then helped to educate his brother, Rev. Gardiner A. Hunt (of Harmony), who was older, and was not able to attend a college course. When he was once preaching at Centreville, N. Y., his text was 'What think ye of Christ?' At the close he said: 'As you leave this house, my friends, some of you may be asking one another, What think you of the preacher? but I beg you all to ask one of another, What think you of Christ?'"—(*Genealogy of the Hunt Family.*)

In 1806 the Rev. Barnabas King began his ministry here, and remained until 1808 or 1809. We have a very full and interesting account of Dr. Barnabas King in the "Annals of Morris County," by Dr. J. F. Tuttle, president of Wabash College. We quote from it the following: "Barnabas King was the son of Amos King and Lucy Perkins, of Marlborough, Mass. He received a careful elementary education in the public school, and there arrested the notice of his minister, Dr. Jacob Catlin, by his proficiency as a scholar and his admirable manners. Dr. Catlin offered to take him into his family, and for his services on the farm prepare him for Williams College. This was done. After his graduation in 1804 he spent the year following in teaching and in the study of theology with Dr. Catlin, who, December 21, 1805, speaks of him in a letter of commendation as 'possessing an amiable and hopefully Christian character, &c. He has preached acceptably for a number of months past, and I feel increasing confidence to recommend him to the further service of the churches.' Having during his college course spent a part of one winter in teaching at Little Falls, N. Y., he had packed his saddle bags in December, 1805, to

start for Central New York in search of a field of labor. The day before he was to start his classmate Beach returned from New Jersey with reports of 'an open door' in that region. Mr. King at once set out on horseback, crossing the Hudson at Newburg and the New Jersey line at Vernon. He spent Christmas eve at a country tavern at which there was a noisy ball. The next day he made his way to Sparta, where Robert Ogden received him into his family. He soon began to preach stately at Sparta and Berkshire Valley. * * * On the 5th of October, 1807, the trustees of Rockaway voted to offer him \$208 for preaching there one-half the time. Mr. King was warmly commended to the Rockaway people in a letter from Rob. Ogden. Mr. King accepted, and gave the other half of his time to Sparta and Berkshire Valley. At this time he seemed a slender, beardless youth in feeble health, although he had passed his 27th birthday, but he began at once in the most systematic manner to minister to his new charge, preaching publicly and from house to house. He not only preached in every neighborhood, but he visited every house for religious instruction and prayer. His labor became excessive at times, and for weeks together amounting to ten public services a week, besides his regular visits in the parish and visits to the sick."

Dr. Gillett, in his history of the Presbyterian Church, thus describes Mr. King: "Frail and feeble in appearance, and supposed by all to be consumptive, he was spared to the discharge of a long and useful pastorate. With the best men of the Jersey presbytery he bore his full share in itinerant evangelization, going from Paulus Hook to the Delaware to tell the destitute of Christ. One of the most eminent of his contemporaries, the Rev. Albert Barnes, remarked that 'he knew of no minister whose walk and labor and success had been so admirable as those of Mr. King, of Rockaway.' His great ambition was to win souls. His great book was the Bible. As a preacher he was simple and scriptural, and his whole course

was characterized by good sense, consummate judgment, earnestness of purpose and devotion to his work. One of his most critical hearers remarked 'that he never said a foolish thing.'

In 1810 OLIVER GREEN, a licentiate, came here, and after preaching a short time, died before he was ordained, and was buried in the rear of the church, where his tombstone may be found.

Rev. JOSEPH L. SHAFER, D. D., was settled over Newton, Hardiston and North Hardiston, and, after 1814, also preached at Hamburg. Of Dr. Shafer, Dr. Junkin speaks thus, p. 50: "He was excelled by none in the most desirable elements of a Christian pastor. Indeed, he was one of the loveliest Christian gentlemen with whom it has ever been your speaker's lot to be associated. Grave and sedate, yet cheerful in demeanor; always dignified, yet kind and suave in manner; warm in his affections, and tender in his emotional nature; with an intellect clear and practical, rather than grasping and intense; sound in judgment, calm in temperament, respectable in scholarship, lucid and chaste, rather than vigorous as a writer; solemn, earnest and distinct as a speaker, his pulpit powers were of a kind to wear, rather than beget sensation. He was the man for a lifelong pastorate, devoted to the feeding of a flock, rather than for aggressive action or sensational occasions. He was often moved to tears when preaching Christ crucified and pleading with sinners to seek salvation; and even when not speaking himself, his heart often gushed in sympathy with devotion conducted by others. I remember, and can never forget, his tender, tearful expression after the exercises of brother McWilliams' ordination at Oxford were over. He approached me in the churchyard, grasped my hand, and with tears coursing down his cheeks, he said, 'Brother, I—I thank you for that prayer.' He could say no more."

In 1816 NOAH CRANE began his services here. He settled in this village and bought the farm now occupied by William Hammell. He preached here from 1816 to 1830, with the

exception of two or three years after 1825. A revival occurred during his ministry, about the latter date. His was the longest ministry of any that the church has enjoyed, and he has left a very vivid impression of his person and work upon our older people, some of whom speak of him in terms of the warmest affection. He was characterized by a very deliberate manner of speaking in conversation and preaching.

After an interval of a year or two, the Rev. MOSES JEWELL was engaged as a stated supply, at first for eight months, from August, 1830, at a salary of \$160; and afterward for a year, from April 1, 1831, at a salary of \$200, supplemented by "some foreign assistance." He was a licentiate of the Presbytery of Tombigbee, and a man of ardent zeal. He is said to have been a great worker. In his short ministry of a year and eight months, 68 united with the church, 28 at one time and 24 at another.

The first fifty years of our church's history were almost completed by the ministry of the Rev. JAMES WYCKOFF, which continued only for three years, from September 1, 1832, to the same day in 1835. His salary was \$400. He was received under the care of the Presbytery October 7, 1823; licensed October 5, 1831; and labored as a missionary previously to his coming here, in the Newton Presbytery, in Tranquillity and the Stillwater churches, and Timber Swamp. When he left here he went to Dover. During his ministry, forty-nine united with the church, forty two at one time. Mr. Wyckoff's health soon failed, and he died at Hackettstown in 1838. In November, 1832, the present parsonage was purchased of James S. Morrow, for \$600.

The second fifty years of our church's life begins with the pastorate of Rev. EZRA F. DAYTON. Mr. Dayton was licensed October 4, 1832, by the Presbytery of Newton, and came here from Frankford (now Augusta). The strong attachment to him on the part of the people was manifested at the time of his death, which occurred October 2, 1838, and by which his min-

istry here was cut short at the end of two and a half years. The congregation, on the occasion of his decease, seemed to find a mournful satisfaction in doing all in their power to show their sense of the irreparable loss they had experienced in the taking away of one who had endeared himself apparently to every one of his flock. During Mr. Dayton's ministry, in 1837, the church was repaired for the first time.

Rev. WILLIAM TORREY was the next minister, from April 1, 1839, to April, 1846. During Mr. Torrey's time, the Rev. THOMAS S. WARD supplied the pulpit for about a year. During this interval Mr. Torrey was passing through the terrible ordeal of being on trial on a most serious charge, both before the Presbytery and the civil courts. Being fully acquitted by both, he resumed his preaching for about six months, until April 1, 1846, when he left. I have been so fortunate as to obtain a printed copy of his farewell sermon. It is undoubtedly a most able production, and the church has been very fortunate if succeeding pastors have come up to the level of so high a standard. It is not at all likely that they have surpassed it.

Rev. NATHANIEL EDWARDS PIERSON was here for four years from 1846. We have the following tribute to his worth from the Rev. Z. A. Bradbury: "Mr. Pierson was a man of commanding appearance and fine address. His style of delivery was highly declamatory. The recollections of my boyhood fix him as a model in this respect. I carry in my memory many of his earnest appeals to the young people of Sparta. He was a father to me, and I loved him dearly. He and his good wife were the agents in leading me in to the Gospel ministry. His labors in Unionville, Westtown and Ridgebury were greatly blessed of God, and hundreds of souls were brought into the kingdom through his ministry in these places. There were powerful revivals of religion at the above-named places during his ministry there. Many also were added to the church at Horseheads while he was their pastor. I spent many of my college vacations in his family, and I knew him most intimately.

He was a loving husband and most indulgent father. He was a friend of the fatherless and widow, and knew how to sympathize with them, for he was himself a double orphan in his early childhood. I never shall forget his earnest efforts to lead me, both head and heart, in right channels; and I know that he exerted himself in behalf of many of the young men and women of Sparta, whose remains now lie in the churchyard, just back of the dear old pulpit, where now in imagination I see him standing making strong appeals to us young people, boys and girls. There are very few men to whom my heart is as strongly bound as it was to N. E. Pierson."

WILLIAM MEGIE was here for one year, and is remembered as a man of solid attainments, and a genial companion to those with whom he was intimate.

The Rev. DANIEL HIGBIE commenced his labors here April 1st, 1852, as stated supply, and was chosen pastor the next year, April 4th, 1853. He therefore had the honor of being the first pastor of this church. He resigned on account of ill health at a meeting of the Presbytery of Rockaway at Sparta, December 24th, 1855. He is said to have been a man of great amiability and inoffensiveness. Gentle and kindly, he illustrated the apostle's injunction, "As much as lieth in you, live peaceably with all men."

While the Rev. Noah Crane labored for the longest period—*i. e.*, twelve to thirteen years—the Rev. LIVINGSTON WILLARD made the most indelible impression upon the majority while he was here. Manifestly he seemed to be the right man in the right place. Bold, independent, entirely extemporaneous in his preaching, his graphic power and vivid style carried away his hearers, and those whom he affected at all he moved immeasurably. The fruit of his labors was found in the conversion of eighty-six in all, sixty-one of whom came into full communion at one time upon a memorable occasion in April, 1858. Mr. Willard was here five years and two months in all—first as pastor for four years, then as stated supply for about a year.

WILLIAM L. MOORE was here for one year.

The Rev. FRANCIS E. M. BACHELOR was the sixteenth minister and the third pastor of this church. He served it from 1863 to 1870. During his ministry the church was repaired a second time. It was raised up higher and a Sabbath school room built underneath. This was in 1869. Mr. Bachelor is said to have been a good preacher and faithful pastor, and still retains the love and esteem of those to whom he formerly preached for a period of six years and a half.

Rev. R. S. FEAGLES was also a man who sustained the high level of pulpit ability which it had been the good fortune of the church previously to enjoy.

The Rev. WILLIAM M. MCKEE was the fourth pastor, and remained here four years and a half. Mr. McKee is well remembered, having been here long enough to leave such an impress as so careful and studious a sermonizer might be expected to produce.

The Rev. JOHN S. HANNA supplied this pulpit for one year. He was a man of studious habits and fearless measures. It was during his ministry and under his influence that Elder Ford W. Rochelle united with the church and decided to study for the Christian ministry.

During the ministry of the Rev. THOMAS TYACK, the fifth pastor and twentieth minister, the commodious and well-appointed church at Ogdensburg was built, at a cost of more than \$2400. This lasting and useful result of a most efficient ministry will serve as a memorial for years to come of one who was as much appreciated for many attractive personal qualities as he will be remembered for his earnest work in the salvation of precious souls in the community.

The present pastor began his labors January 1st, 1884, and takes this occasion to express his appreciation of the marked kindness and respect with which he has been uniformly treated.

Full reference cannot be made at this time to the succession of

godly men who, in the important office of the eldership, held up the hands of the ministry and co-operated heartily in the work of saving souls and preserving the purity of doctrine and life. An account will have to be given elsewhere, also, of the long roll of faithful trustees who, under trying circumstances, have often exemplified both the patience and the perseverance of the saints.

How pleasant it is now to be able to thank God for His providential care extended over this church for so long a period, enabling us to meet together to-day with every pecuniary obligation fully discharged, and with an open door before us through which we can enter upon the promised land of spiritual and lasting success. We could not do justice in the short time left us to the various other departments of church work in the Sabbath school and women's sphere. All this must be left for you to read at your leisure.

It would be instructive and entertaining to consider the great changes that have taken place during the last century, not only in the great Presbyterian body to which we belong, but also in the outside world. But to be satisfactory this would require more than one discourse, and we shall therefore have to forbear.

Now, before closing you need only to be reminded of what no doubt has already occurred to you, and that is how much worse, morally, socially and politically, this community would have been but for the preached gospel and the services of the sanctuary, continuously maintained during all these years. To question this would be equivalent to a denial of evident and conspicuous facts. And, moreover, how distinctly does the origin of our church suggest the equally unquestionable fact that all true religious life, as well as all civic virtue, starts from the home. The church in the home and the church as a home is the only church that is one in any real and sufficient sense. This will show us clearly how we should transmit to others what has been handed down to us. Profiting thus by the

experiences of our forefathers, we can the more easily avoid damaging errors and the more securely follow the safe paths which lead to peace.

ADDRESS OF REV. J. C. CLYDE, D. D.

Unavoidable injustice is done to Dr. Clyde, who represented Newton Presbytery, by the necessity of giving only parts of his address, as follows:

“The great struggle for existence and advancement in this world naturally occupies the mind and calls forth the physical energies of man. Little time is found for that contemplation of the dead past which does not in some way contribute to our present welfare. And yet there is a certain enjoyment and profit to be derived from a review of the experiences of our forefathers, though it bring neither food to eat, raiment to wear, nor money for the purse. By such contemplation of the past we are enabled better to appreciate the advantages we now enjoy, and more cheerfully to submit to the discouragements and trials which make up the common lot of humanity. So to-day we turn our faces, for a little, from the unknown and untried future, to the known past, with which we have been made more or less familiar by the experiences of those who have accomplished their mission and departed, but who have left something of that experience on record, from which we may draw lessons for guidance and encouragement.

“We are here to-day to commemorate an event in the history of an ecclesiastical organization which happened a hundred years ago. That event and the ecclesiastical organization with which it was connected were not peculiar or solitary. Other ecclesiastical organizations came into existence, and had their interesting and important events in that indefinite period—a hundred years ago—but all depended, more or less, upon the forming of settlements and the migrations of the people in the

colonial days. Let us, then, note some of the incidents connected with the 'possessing' of this goodly land around us which fell to the heritage of our forefathers.

"In 1623 we see the first formal colony sent out to this part of the country from Holland. But who were these colonists? They were the Walloons, refugees from Flanders, Belgium, who in religious belief were Dutch Protestants. They, like the French Huguenots, came to these shores for conscience' sake. Most of them located at New Amsterdam, but some, with their leader, Cornelius May, sailed around the southern end of New Jersey into Delaware bay, landed and started a settlement a little below where the city of Camden now stands."

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After speaking of the long fight between the Dutch, of New Amsterdam, and the English, Mr. Clyde said :

"In 1664 Charles II, of England, granted to his brother, the Duke of York, all the territory between the mouth of the Connecticut and the mouth of the Delaware rivers, Dutch Government, trading companies and colonies to the contrary notwithstanding. To carry out this usurpation, Nichols, with a British fleet, soon appeared at New Amsterdam, and, amid the rage and futile protestations of Stuyvesant, the capitulation was extorted, Fort Orange surrendered, the settlements in New Sweden gave in their adherence to the new authority, New Amsterdam was supplemented by the name New York, New Netherlands was consigned to oblivion for the time being, and the British flag floated supreme from Maine to Georgia. This grant to the Duke of York included the present State of New Jersey.

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"A band of Puritans obtained a large tract of land on Newark bay, and the city of Elizabeth was started and so named in honor of Lady Carteret. Philip Carteret, son of Sir George, arrived in 1665, holding a commission as Governor. Nichols,

of New York, bitterly opposed him, but he nevertheless assumed authority over all the settlers west of the Hudson. Elizabeth was chosen as the capital of the colony. Many immigrants now settled on the Passaic. The city of Newark was founded, and villages sprang up all along the shore around to Sandy Hook.

“Sir George Carteret being Governor of the Isle of Jersey, in the British Channel, very naturally named his American colony New Jersey. The people were granted a constitution. The civil authority consisted of a governor, council and legislative assembly. Taxes were laid by the representatives of the people. Freedom of conscience in religious matters was guaranteed. Lands were distributed to settlers for a quit-rent of a half-penny per acre, not payable till 1670.

“The first legislative assembly convened at Elizabeth in 1668, and was composed almost exclusively of Puritans, and the institutions of the colony took the general form of those in New England. The quit-rents came due in 1670. But the people had purchased their lands primarily from the Indians, and secondarily from Governor Nichols, of New York, who still claimed jurisdiction in New Jersey. They therefore felt that a third payment was unjust. Violence followed. In 1672 the Assembly deposed Philip Carteret, and his brother James became Governor of the colony.

“The Dutch in 1673 obtained control of the country again, but in 1675, Philip Carteret, the former Governor of New Jersey, returned and found himself bitterly opposed by Andros, of New York, who, among other things, laid tribute upon the ships sailing to the Jersey coast. In the meantime Edward Byllings became involved in debt and made an assignment to Gowen Laurie, Nicholas Lucas and William Penn, for the benefit of his creditors. These Quakers asked Sir George Carteret to divide the province. This he was willing to do, for thereby he would get control of his share without ineumbrance. Accordingly, in 1676, a line was agreed upon, drawn from the southern

point of land on the east side of Little Egg Harbor, to a point on the Delaware River in latitude $41^{\circ} 40'$. All east of this line was called East Jersey, and all west of it West Jersey. This line (Lawrence's) would cross the New Jersey Southern Railroad a little south of Whiting; the Pennsylvania Railroad, running from Bordentown to South Amboy, a little east of Hightstown Junction; the same railroad, running from Trenton by way of New Brunswick, a little west of Monmouth Junction; it would cross the Lehigh Valley Railroad between Flagtown and Bound Brook, and the Central Railroad of New Jersey between Raritan and Somerville; thence across German Valley a little west of Chester; through Budd's Lake, crossing the Delaware, Lackawanna and Western Railroad close to Waterloo on the west; thence by the western end of Reading's Pond and eastern end of Swartswood Lake, close by Quick's Pond, striking the Delaware River near Bevare's, below Dingman's Ferry.

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“In the fall of 1677 more than four hundred Quaker immigrants took up their abode in West Jersey under the auspices of the proprietaries. Andros, of New York, by his agent at New Castle, Delaware, attempted to collect tribute of the Quaker ships that came to the shores of West Jersey, but the English courts decided that this could not be done. The heirs of Sir George Carteret quickly secured a similar immunity for themselves in East Jersey, and so all the territory of New Jersey became tribute free. Deputy-Governor Samuel Jennings convened the first legislative assembly in West Jersey in 1681. It decreed religious toleration; equality before the law; no imprisonment for debt; the sale of rum to the Indians was prohibited; representatives of the people were to lay the taxes; lands were to be purchased from the Indians, and a criminal, unless a murderer, traitor or thief, might be pardoned by the offended party.

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“In 1682 William Penn, with eleven other Quakers, bought

out the Carteret interest in East Jersey, and the whole province passed under the jurisdiction of the Friends. Robert Barclay became Governor. He was a Scotch Quaker from Aberdeen, and during his administration there was a large immigration to New Jersey of those of like nationality and like religious faith with himself. The persecuted Presbyterians of his native country also came in greater numbers than his co-religionists, and so we see how seeds of Presbyterianism were sown in this section of the country in that distant day."

After speaking of the conflicts of jurisdiction between the governors of New York and New Jersey, Dr. Clyde continued :

"Thus were public affairs brought down to that confusion which ended in the surrender of charter privileges and the turning over of the territory of New Jersey to the King of England as a crown province. Under him the old Duke of York, now James II, desired to consolidate under one rule all the country between the mouth of the Delaware and the mouth of the Connecticut, as he had before claimed he had a right to do. Fletcher was made commander of all the militia in Connecticut, New York and New Jersey.

"In the attempt to carry out this scheme there was a sad state of affairs in New Jersey. The representatives of the Carterets claimed East Jersey, Penn claimed it, and the Governor of New York claimed it. As to West Jersey, the heirs of Byllings claimed it, his assignees claimed it, and the Governor of New York claimed it also. The King of England, moreover, claimed all. From 1689 to 1692 there was practical anarchy in the province, and during the succeeding decade there were more rulers than were convenient or profitable. The whole difficulty was solved in 1702 by the surrender of the crown of all rights except those of ownership of the soil. Thus New Jersey became a crown province. Fletcher was followed in 1697 by the Earl of Bellomont.

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"Governor Bellomont was followed, in 1702, by Lord Corn-

bury. New Jersey having become a royal province this year, as we have seen, the two colonies of New York and New Jersey were united under the new ruler, in which relation they remained for thirty-six years. While the two provinces of New York and New Jersey were under one Governor they retained separate legislative assemblies and distinct territorial limits. A separation was applied for on the part of New Jersey in 1728, but it was not obtained until another decade had passed. As Lewis Morris was instrumental in obtaining the separation, he became the first Governor under the new order of things. During the administration of these latter Governors, the great causes of the American Revolution were working out their legitimate results with which the schoolboy is made familiar. Among these might be mentioned the intermeddling with colonial affairs on the part of the British Parliament. English sovereigns claimed the exclusive control over the colonies. Parliament repudiated this idea at the calling of William of Orange to the English throne. But the people of the colonies clung to the sovereign as their liege lord, and looked upon the intermeddlings of Parliament as impertinences to be resisted."

Among the other causes of the American Revolution, Dr. Clyde mentioned the following :

"England, with other European nations, was possessed with the hallucination that gold and silver constituted a people's wealth. Hence, the policy was to export to the colonies more than was imported from them, the balance in trade being exacted in gold and silver. To carry out this policy there must be protective tariff at home against the colonies.

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"Then England must grow rich by engaging in the African slave trade, forcing the black man upon the colonists against the rights and protests of both.

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"Then the march of events in the overthrow of the European colonial system, fast bringing about a crisis. One European

nation refused to respect the rights of another in the matter of colonial dependencies. Thus if a colony, oppressed by its parent country, showed signs of resistance, it would receive encouragement and assistance from some other foreign power.

“Thus the colonies were encouraged to put forth efforts for their own welfare in the midst of the common confusion.

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“Then the sending of criminals to prey upon the homes and lives of the colonists went far to fill to the brim the cup of colonial sorrows. The crisis came, and the colonists, having learned their power by experiences of the French and Indian war, united their efforts and never gave up their contest for independence till the power of the oppressor was completely broken in the surrender of Cornwallis at Yorktown.”

ADDRESS OF REV. A. A. HAINES.

He who plants a church may be compared to the man who digs a well. He may enjoy the blessing of it in his own lifetime, and then leave it to future generations for their blessing and comfort. The life-giving stream will flow on when he himself has long done with earthly things. Children and children's children shall come and draw water from the well of salvation. The sons of strangers shall be made heirs of eternal life. The thirsty soul shall come and drink, and the weary and the heavy laden shall find rest beneath the shadow of the trees and foliage which spring around it. What a source of good for a hundred years has been this Sparta church! For the lifetime of three generations have God's people worshipped, and converts been multiplied, and souls won on this spot. The Lord shall count when He writeth up the people, that this man was born there. The dews of heavenly grace have descended here, and the Holy Spirit been often poured out within these walls. From the lips of many preachers has the Gospel been proclaimed

and the offer of mercy extended. What numbers have accepted that offer and rejoiced in the Lord their Saviour!

Previous to the Revolutionary war the population of this county was sparse and widely separated. The present existing towns were unknown, and few localities bore the same names they now have. Newton was called Sussex Court House; Andover, Sussex Mine; Hamburg, Walling's; Lafayette, Snooks; and Sparta, the Head of the Wallkill. The Wallkill derived its name from the River Wall in the Netherlands, from which came some of the early inhabitants, who settled along the lower banks of the stream. The County of Sussex was formed in 1753. The Township, in which was the court house, was called *New Town*, and from that comes the modern name Newton. The township of Hardiston was set off from Newtown in 1762, and included the present township of Sparta.

Sparta was the name given by Mrs. Phebe Hatfield Ogden, wife of Robert Ogden, 2d, to their house and farms four miles away. She was a woman of patriotic spirit, with three sons in the army of Washington and one a commissary in the army. She gave the name to her home with the wish that the youth of this vicinity might emulate the virtues of ancient Sparta. When a post-office was established it was called Sparta. The list of post-offices of 1808 has J. Northrup, post-master. Edsall says, in his centennial address of 1854: "In 1769 Newton contained an Episcopal congregation, the first formed in the county; about the same time a German congregation was gathered, and a Presbyterian congregation was soon brought together." We may assume, therefore, that the date of 1757, given for the organization of the Newton church, may be correct. As early as 1750 Presbyterian families were settled at Hamburg, and had occasional services in their houses. Few records remain of these early congregations, but we know that church organizations were in existence. There was, at any rate, occasional preaching, with the administration of the sacraments.

This church owed its earliest existence to Robert Ogden, 2d, and the church's early history is very closely connected with his own and that of his sons, Robert and Matthias. He was born in the borough of Elizabeth, where he resided until his removal to Sussex. He filled numerous offices of honor and trust under the crown. He was a member of the New Jersey Council and several years Speaker of the House of Assembly. Being appointed one of the delegates from the Legislature of New Jersey to the Provisional Congress that met in 1765, in New York, to protest against the Stamp Act, he, with the chairman of the convention, refused to sign the protest and petition to the King and Parliament, upon the ground that it should be transmitted to the Provincial Assembly, and through it be presented to the Government of Great Britain. This so greatly displeased his constituents that he was burned in effigy on his return home. He convened the Assembly and resigned his Speakership and membership, and in his address on the occasion said: "I trust Providence will, in due time, make the rectitude of my heart and my inviolable affection to my country appear in a fair light to the world; and that my sole aim was the happiness of New Jersey." He never after accepted public office under the State. When the war of the Revolution began he took a firm stand on the side of freedom, and was a member of the Committee of Vigilance for the town. But for his refusal to accept office, he would probably have been a member of Congress when the Declaration of Independence was signed, along with his friend and correspondent, Richard Stockton. He was so obnoxious to the Tories that they made great efforts to capture him, and this may have had something to do with his removal finally to Sussex. The exact date of this is indefinite, for the reason that he came and returned again more than once. Edsall says: "Among the earliest settlers was Robert Ogden, who removed from Elizabethtown in 1765 or 1766." Early papers show his presence here, although he was residing in Elizabethtown when the war broke out. After the battle

of Long Island and the occupation of New York by the British, September 15, 1776, it was no longer safe for him to remain there, and in a letter written October 7 to his son-in-law he says: "Your mother still seems undetermined whether to stay here by the stuff or remove to Sussex. A few days will determine her, but perhaps in a few days it may be too late to determine a matter of this importance." The determination to remove was forced upon them when Washington retreated through the Jerseys: and the winter, which found him in Morristown, found them in Sparta. [See letter of January, 1777, from his son addressed, "Robert Ogden, Sussex."] One of his descendants writes: "My great grandfather and his wife, Phebe Hatfield, lived on the rising ground toward the Snufftown Mountain. I believe he was one of the original proprietors of East Jersey, but whether this is correct or not, he owned a great deal of land estate in this vicinity and some of the 'Drowned Lands' of Wantage. There were no sawmills in the country when he emigrated from Elizabethtown. The house was built entirely of squared logs. I have often been in the house, but before my advent it was handsomely covered with weather-boards, and wainseoted and plastered within. The house was a large one, with a hall running through the center. Four rooms were on a floor and a very large kitchen. My great grandmother and her sister, Bettie Hatfield, made this house and its surroundings very beautiful. There was a large lawn and garden. Around the lawn were set rose-bushes, lilacs and syringas in regular order. The whole country was at that time covered with a dense forest. A clergyman who was a guest of the family when some of the ornamental plants were in bloom, exclaimed, 'Mrs. Ogden, you have made the wilderness to blossom as the rose.'" It was this house that was assailed by the gang of robbers (called cowboys): and the ample cellars afforded them refreshment and booty. I always understood that the leader of the gang was Claudius Smith, and that he confessed to participation in the robbery when

under the gallows in Goshen, N. Y. It was a very cold night. One of the black girls, as she was milking, saw, as she said, a man lift his head up from behind a log where he was lying. But the family were not alarmed, as there were guards in a block-house two miles away, and they thought themselves safe from the Tories. They robbed the house of all the silver, but were disappointed in not finding the large sum of money which Judge Ogden was supposed to have received for purchasing provisions for the Continental Army. They drank freely of some whisky, kept in the cellar, and were by it thrown off their guard, and found that he knew some of them. One man said, "Judge, I have had many a good meal in your house before this." When they had ransacked through everything and collected their booty, they took him, with the big family Bible, down stairs into the cellar, and threatened to kill him if he would not take his solemn oath never to divulge who they were or seek their punishment. When they were taking him down, Mrs. Ogden shrieked, thinking they were going to murder him. The alarm was sounded next morning through one of the negro boys, who hid himself all night in the swamp, and on going out informed the guards at the block-house, who with some of the neighbors gave chase. They tracked them in the snow, and saw where they had cooked and slept and had thrown away some blankets; and a silver sugar bowl which had been dropped was found. Some of the booty was afterward recovered where it had been hid; but Judge Ogden so regarded his oath that he refused to authorize any proceedings against the men.

"The people of this county were very much annoyed by the surprises of a Tory band, who mysteriously disappeared after their raids. At last one fellow was found in a house where he was lying either sick or disabled from an accident. Being threatened with hanging, he made a full confession, and gave information by which members of the gang were taken. In an old house two chimneys came together, with a single top above the roof, and between was a closet, where three men were

secreted. An old haystack had been left over from a former haying, and its interior had been hollowed to afford a hiding place, and here several were taken. At first there was no answer to the demand to "come out and surrender." But when the leg of one of them was seized hold upon he was soon dragged out and the rest made to follow, and the stack was soon a-blazing. The pursuing party came to a large house somewhere on Snufftown Mountain, where the owner received them with much apparent frankness and conducted them all over the house, telling them they should see everything and they would find all right on his premises. He brought them to the last room, saying, "My wife is lying here very sick, and you need not disturb her, but just go in and see there is nothing there." They said they would not harm the sick woman, but the captain beckoned his men to come in. Over the floor in the middle of the room a green baize cloth had been tacked down, and the bed was on that and the woman in the bed. They lifted the bedstead and woman aside, took up the cloth, and found a trap door in the floor, beneath which was an excavation in which half a dozen fellows were hiding. Other ruffians were picked up elsewhere, until they had quite a company of prisoners, with which the captain set off for Goshen. When night came on they camped and made a pen of logs for the culprits and built a large fire, but drank so freely of whisky from a big keg they had taken that guards and all went to sleep and their prisoners all escaped. Claudius Smith was afterward retaken and executed for his numerous crimes. He was connected with the robber Moody, who had a place of retreat near Newton, and who after the war escaped to England, where he published a romantic story of his life and deeds. This house of Judge Ogden first held the Sparta church. Here its owner and his wife would gather their tenants and neighbors for divine worship, he himself leading the services on the Sabbath when no clergyman was present.

The Revolutionary war was over. On March 10, 1786, the

New Jersey Legislature passed an act for the incorporation of religious societies. This church was the first to avail itself of the benefits of the new law, and, associated with the congregation of Cary Meeting House, they assumed the name of the First Presbyterian Church in Hardiston, November 23, 1786. Steps were immediately taken toward the erection of a meeting-house. But snow was on the ground before any timber was cut. The story of the prayer in the sleigh by the old Judge, with the axemen all around him, has been already narrated. The frame was very substantial, as proved by its lasting until to-day, being used in the present structure. Judge Richard R. Morris informed me they worshipped at first with ground floor and scored logs for seats. Judge Ogden died January 21, 1787, in his 71st year. It is not likely that he beheld the new meeting-house erected, but was laid to rest a little in its rear after work was begun. He was long an elder in the Elizabethtown church, being a descendant of "good old John Ogden," who came from North Hampton, England, 1635, and was one of the two original patentees of the Elizabethtown purchase, 1664. Judge Ogden, as an elder, was a member of the Synod of New York and Philadelphia, 1763 and 1766.

After his death his son, Robert Ogden, 3d, was active in the church, being an elder and president of the Board of Trustees, and a large contributor to the support of the church and its work of benevolence. He died at Hamburg, February 14, 1826, at the house of his grandson, Daniel Haines. A lawyer called to be sergent-at-law, he had a large practice in the State. He was disabled in the arm by a fall in childhood, incapacitating him from the use of musket or sword during the Revolutionary war. But he was quartermaster and commissary of subsistence and stores, and rendered good service to the army, giving his time, money and credit freely to supply the army. His pay for subsistence furnished was in Continental money (worthless at the end of the war), which was kept in an old trunk in a garret until finally scattered and lost. Dur-

ing the war he removed his family to Sussex, but returned to Elizabethtown when it closed, as I judge by the remark of Col. Aaron Ogden, who said to some friends, as Washington bade farewell to his officers, at Newburg, 1783, "Here I am without a profession and 27 years old; I expect to go to Elizabethtown and enter my name in my brother Robert's office as a student at law." Suffering from asthma at times, only the mountain air could bring him relief, and he alternated for some years between his two homes. His house in Sussex is now standing, and some of us have passed it to-day in coming to this meeting. It was built by a Mr. Hoagland, whose name appears in the church records. It was a house of great hospitality, and ministers made it their home very frequently. One who had been a guest there said of it that it possessed an air of comfort, polish and gentility. "There was a well-stocked larder, plenty of servants, abundance of fruit, and a pious, good family to entertain you." Mr. Ogden was very particular to maintain family worship, and did all he could in every way to promote private, social and public worship. He sometimes conducted the prayer meeting in Mr. Woodruff's schoolhouse, near his own dwelling. He sustained the public worship in the church at Sparta when a clergyman was absent. He was greatly respected by all of mature years, and beloved by all the children. The most by which he is now known is what he did for the cause of his Master. The ministers supplying this church were the same who preached at the Cary Meeting House until May 15, 1819, when the North Presbyterian Church of Hardiston was formed as a distinct organization. In September, 1805, a subscription paper was drawn up to learn how much could be paid a supply from the New York Presbytery at the Cary Meeting House. I presume the same was done by this church.

A letter of Rev. Jos. L. Shafer to Robert Ogden, written as he was contemplating settlement [see Appendix II], speaks of his uncertainty as to his duty and doubt whether the salary of

\$500, which was promised from all these churches combined, was sufficient. This church has been blessed with precious revivals, attending the labors, during different protracted meetings, of such honored servants of God as Enos Osborn, Peter Kanouse, Elias R. Fairchild and Edward Allen. The older members may remember the weeping between the porch and the altar, when the Word came with power, and scores were pricked to the heart with conviction of sin; when the great concern for the time in all the place seemed to be the question, What shall I do to be saved? Precious were the communion seasons, when the gathered fruits were received, and many stood up in these aisles to confess their Lord.

The great revival of 1800 was slow in reaching these parts, but from 1815 to 1820 the waves of the precious work extended over Sussex County—as witness the church of Newfoundland, gathered in a barn—the Clove church increased to a membership of 500, and all our churches made much larger than they had ever been before. It was not uncommon for 75 or 100 new members to be received at once. A protracted meeting, one illustrative of the kind held in all the churches, was attended by the minister of this church, by Mr. John Linn, from Cary's Meeting House, and others who went to the Beemer Meeting House, then Congregational. There were services continued with preaching and exhortations of different ministers for three days. Fifteen hundred persons attended the services, and no doubt they must have been held on that account in the open air. A prayer-meeting was held at daylight. [See Appendix I.]

Shall such times of refreshing come again? There is no success like the conversion of sinners. These are a church's joy and her crown of rejoicing in the Day of the Lord. Brethren of the Sparta Church, you report 100 members. What may not 100 consecrated men and women do for their Master in a town like this! Why may you not carry the whole place for Jesus Christ! Perishing souls are all about you. Rouse,

Christian people ! and awake to a sense of their infinite peril and save them before it is too late. Sincere and persevering efforts for good will be sure to meet with success. May this Centennial Celebration be followed with blessed results, and mark a new era of growth and successful endeavor in the history of your church.

APPENDIX.

I.—REVIVALS AND CHURCH WORK.

The following extracts from the diary of Robert Ogden (furnished by Rev. A. A. Haines) are very interesting for the accounts they contain of the revivals at Beemer Meeting House in 1818 and at Beemerville and the Clove in 1824. These were followed at both times by quite large accessions the next spring at North Hardiston and Sparta. It also appears from these records that the weekly prayer-meeting and monthly concert of prayer for missions on Monday night were both maintained here at that early day. It is also to be noted that both the works of grace referred to began in the summer:

“1818, Tuesday, 25th [August].—After breakfast set off with Mr. Crane to go to the General Meeting at Beemer’s church, in Frankford. Eat dinner at Judge Linn’s. In the evening attended the prayer-meeting in Beemer’s church; about 100 assembled. Lodged at N. Beemer’s. Wednesday morning attended the prayer-meeting at sunrise; about fifty attended. At nine assembled for worship. Mr. Greer, Mr. Williams, Mr. Shafer, Mr. Crane, Mr. Baldwin and Mr. Allen attended. Mr. Greer preached, the others exhorted. At twelve had an hour’s intermission. Assembled at one. Mr. Allen preached and the others exhorted. Closed the exercises before four o’clock. It was supposed about 1500 were collected. No accident or disturbance happened. * * * After breakfast on Thursday morning came home. Mr. Crane eat dinner with me. After dinner went to prayer-meeting [Sparta]. Drank tea and lodged at Mr. Kelsey’s.

“Monday, 7th September, 1818.—Attended the monthly evening concert at the Academy.

“Saturday, October 23d, 1824.—Went to Decker Town. Lodged at Mr. Allen’s.

“Sabbath, 24th.—Attended the communion at the new meeting-house below the mountain in Wantage [Beemerville] under the pastoral care of Mr. Edward Allen. A powerful and ex-

tensive revival of religion has taken place in that congregation, and the congregation of the Clove and of Decker Town, now united under the care of Mr. Allen about three months ago, and has since been increasing and progressing, so that 122 new members were received into the church, of whom more than fifty received baptism. Mr. Job Foster Halsey, a licentiate from the seminary at Princeton, was there and assisted Mr. Allen in the administration of the ordinance. The house, although large, was crowded to overflowing. The exercises of the day were solemn, impressive, edifying, comforting and consoling, and in the highest degree alarming to the impenitent. O my God, let not the operations of the Spirit be suspended, but may they still be visible among that people and also be extended to this barren corner of Thy vineyard!"

Another account of the great meeting at Beemer Meeting House is found in the Rev. Edward Allen's diary in the possession of Rev. A. A. Haines. It is as follows:

"Wednesday, 26th August, 1818.—In a gig with Judge Linn rode to Beemer's Meeting House. Here found five Presbyterian clergymen assembled, two of the Baptist order, one Methodist and one Independent. At ten public worship commenced. The exercises were commenced by Mr. Williams. After an exhortation and prayer, Mr. Grier, of New York State [Westtown] preached a good sermon. He was succeeded by Mr. Crane, of Sparta. The audience was large, and not one-half could get in the house. In the afternoon, Mr. Shafer, of Newton, commenced the exercises by a short prayer. I then preached a sermon, and was followed by an exhortation from Mr. Baldwin and Mr. Shafer. At four our meeting was dissolved. In the afternoon we preached standing in the door. It was judged that nearly 2000 persons were present, but the order and solemnity were as great as if it had been on the Lord's Day."

The extensive interest referred to above seems to have been shared by this church, for from August, 1818, to January, 1819, sixty-five were added to the church. In April, 1825, there was another season of awakening, and fourteen were added to the church at one time. In January and April, 1827, twenty were added; in May, 1831, thirty; in January and April, 1832, forty-two (under Mr. Jewell's ministry), and in December of the same year, forty-three (under Mr. Wyckoff). The next time of special interest seems to have been in 1843, when Mr. Torrey was here, and when twenty united with the church at one communion. In 1882 in the fall, twenty-eight were brought into the church through Mr. Tyack. But in 1858 oc

curred the most sweeping and lasting of all the seasons of awakening. The following letter of Mr. Willard will best describe it:

“NEW YORK, December 15, 1886.

“*Dear Sir:* Sparta has always been to me a place of great interest, and, I may say, of greater interest than any other of the places in which it was my lot to preach. It was there that I saw the greatest display of the power of God in the conversion of sinners that I ever saw under my own ministry. I was young and strong, and gave them the best that I had, and God added His blessing. The church contained about eighty members, and there were six elders. David Cory, and Job, his son, Zophar Halsey, Morris Wade, Moses Lanterman and Esquire Lennington. We had a good time together on earth, and I hope we will have a better one in Heaven. I had a revival of religion in Marshall, Mich., but I did not have such elders nor such help from the church. I suppose one reason why the revival of religion moved with such power was that the people were many of them great sinners, and they knew it. The people in some other places are as great sinners, but they do not know it. The winter before the revival there was a great deal of feeling, and we had very interesting prayer-meetings, but there came a great thaw and broke up our meetings. But God knew what was best for His kingdom. The next winter ('57 and '58) we began to hold our meetings in the Academy on Monday evening, and on Wednesday we moved into the church, where we met every night for eight weeks. I conducted the meetings and preached. Soon after they began we celebrated the Lord's Supper, and five or six persons joined the church. This added greatly to the interest of the meetings, and several persons were brought under the influence of the truth. At the end of four weeks the work was at its height. Then the interest became so intense that religion was the great subject of conversation and everybody came to church. All other matters of business or pleasure were laid aside, and a pervading seriousness took possession of the town. Persons came to church every night from three, four, and even five miles away.

“Our measures were simple and uniform. No one was asked to stand up or come forward for prayers. There were no inquiry meetings. The whole town was an inquiry meeting. I preached a sermon, and after it we had a prayer-meeting to which all remained, and at the close of the service a few remained and prayed with the inquirers. Nearly 100 joined the

church, of whom sixty-five were baptized. It was a solemn and an affecting sight. A great part of the persons present on that day are dead. They have gone into the world of which we then spoke, and have seen the things of which they then heard. That was a year of great revivals of religion all over the land, and just such a year as we now need. We had the presence of the Holy Spirit in His converting power because we desired it and asked for it in the name of Christ. The Word had power. It was not only the minister who spoke with power, but every pious man who opened his mouth had power, and every man felt that power. And some refused that offer and are dead. Some heard and are glad and will be so forever. What would I not give to see another such a work of grace before I die! Yours very truly,

“LIVINGSTON WILLARD.”

In the revival of which Mr. Willard speaks one of the converts was a lady on a visit here from Paterson. The first night she attended the services she seemed wholly unmoved and indifferent, but when personally addressed she burst into tears, and the next evening was rejoicing in a sense of pardon. Another, a young lady from Mendham, was converted, and as soon as she returned home arose in the prayer-meeting and told what the Lord had done for her soul, and went on to describe what wonderful things the Lord was doing in Sparta. A powerful work of grace immediately began, and many souls were brought to Christ. The Rev. R. E. Feagles, who afterward ministered here, was pastor of Mendham church at that time.

THE SABBATH SCHOOL.—There was a Sabbath School at North Hardiston in 1818, and there was most probably one here at the same time. The earliest record referring to this matter is found in Rob. Ogden's diary, where we find at the date, August 21, 1820, the account of the expenditure of fifty cents for twelve primers, fifty cents for twelve “Watts's Catechisms,” and six cents for six alphabets, evidently for the Sabbath School at Sparta. There were children enough here for one, for in 1815 the new school building, two stories high, was built. The superintendents have been, as far as remembered, Elias Beach, Squire Lennington, Manning, Morris Wade, H. B. Straight, Job Cory, F. C. Easton. The school now numbers sixty scholars and seven teachers. The officers and teachers are as follows: Job Cory, superintendent; Eugene Cory, librarian and secretary, Mrs. Job Cory, Miss Phebe Congleton, Mrs. Eugene Cory, Miss Jeanet Sutton, Miss Mary Sutton, Theodore Anderson.

THE SPARTA MISSION BAND was organized April 24, 1884, at the Parsonage. The officers are : Miss Kate M. Sutton, president ; Miss Susie Durling, treasurer ; Miss Mary Sutton, secretary. The following have been members : Miss Mollie Folk, Miss Ella McDavitt, Miss Annie Morris, Miss Drusilla Washer, Miss Angie Decker, Miss Rene Dormida, Miss Jennie Shuman, Miss Mattie Brasted, Miss Laura Wilson, Miss Mamie Earl, Miss Bessie Lyon, Miss Emma Gray.

A LADIES' AID SOCIETY has been in active operation for a number of years. The officers at present are : President, Mrs. T. F. Chambers ; vice-president, Miss Phebe Congleton ; treasurer, Mrs. W. E. Ross ; secretary, Mrs. Thomas Maley. The members at present are : Mrs. J. B. Titman, Mrs. Job Cory, Mrs. Eugene Cory, Miss Jane Congleton, Mrs. Casterline, Mrs. J. B. Boss, Miss Sherman, Mrs. Hewes, Mrs. Imogene Lyons and Miss Abbe Lyons.

BENEVOLENCE.—This church, having always been one of the smaller country churches, has never contributed at any one time a very large amount to the benevolent boards of the church, but it has generally recognized its duty in this respect. Nevertheless it needs to cultivate this most essential grace of giving in the future more than it has in the past if it would not fall behind the large advance in this direction made by the church at large.

TEMPERANCE.—The first temperance lecture in this village was delivered February 3, 1835, by Mr. Turner, agent of the New York Temperance Society. In the same year Whitfield H. Hurd opened a temperance house and maintained it for seven years. He is therefore the pioneer in temperance work in this section. The Sons of Temperance, the Cadets of Temperance and the Rechabites were represented by organizations here. In the time of Rev. William Torrey very earnest work was carried on in this direction and cases of drunkenness were comparatively rare. Maybic and English were warmly welcomed and held very large and successful meetings. As a result of these a very efficient and prosperous Reform Club was organized, together with an equally active and vigorous Woman's Christian Temperance Union. Union temperance prayer-meetings were held and largely attended every Sabbath afternoon. But unfortunate differences of opinion in connection with the Presidential election in the fall of 1884 interfered, and the non-political Reform Club soon died and a much smaller Prohibition Club was organized in its place. The W. C. T. U. also died about the same time. The churches, as such, however, still maintain a monthly union

temperance service, and a marked improvement has taken place of later years in the drinking habits of the place. A temperance paper called the *Sparta Signal* was started by Colins Sanford in the month of March, 1885. At first published monthly, it was made in September, 1886, a semi-monthly of larger size.

The following were the members of the Sparta Division of the Sons of Temperance, August 26, 1852:

Officers: Job. Cory, W. P.; J. W. Manning, W. A.; John B. Easton, R. S.; David S. Cory, H. R. S.; J. H. Shuman, H. S.; J. F. Cisco, T.; Vincent Carr, C.; Chris. R. Pierson, A. C.; Isaac Cory, I. S.; Jonathan Black, O. S.

Members: R. R. Smith, A. A. Stackhouse, Jas. Roe, T. J. Blackwell, B. Bradbury, Chas. Beardsley, Chas. B. Bonker, Gilman T. Cummings, Horace Decker, L. M. Drake, J. B. Dunlop, Sam. Ellett, Will. Gathany, Zophar Halsey, John Keepers, J. S. Lennington, W. Lanterman, John Lanterman, Jac. Moore, Will. L. Peters, Ben. Pitney, Sam. Wright, Morris Wade, Jas. W. Rose, John Sickles, Jas. J. Slockbower, Isaac Seek, Geo. Slockbower, Edgar Manning, J. B. Boss, John Boss, Theo. Goble, Will. Huff, Daniel Higbie, Peter McPeek, Ziba S. Nichols, Jos. Morrison, Thos. S. Dedrick, John B. Hurd, W. Martin, W. Goble, J. Bleary, Jac. Willice, P. R. Vansickle, Ben. Rol, D. Cushin, Sidney Smith.

II.—MINISTERS.

HOLLOWAY WHITEFIELD HUNT, A. M., was born in Orange County, N. Y., April 9, 1769; graduated from the College of New Jersey, 1794; was licensed by the Presbytery of New Brunswick, December, 1794; ordained and installed over churches of Newton and Hardyston, June 17, 1795; became pastor of Bethlehem, Alexandria and Kingwood, Hunterdon County, N. J., in 1802; resigned the charge of Kingwood (about to be disbanded), December 27, 1825, went over with the other two churches to the New School body in 1837; resigned the charge of Bethlehem and Alexandria (Mount Pleasant) in 1842, after a pastorate of forty years; and died January 11, 1858, on his farm of 150 acres, near Midvale Station, in the eighty-ninth year of his age. In 1804 he was one of the Commissioners to the General Assembly from the Presbytery of New Brunswick. "In the later years of his life he gave up the active duties of the ministry on account of increasing infirmities."

BARNABAS KING, D. D., was born near Marlboro', Mass., June 2, 1780; graduated from Williams College, September 5, 1804; licensed by the Berkshire Association, Massachusetts, October 15, 1805; came to Sparta December 25, 1805, and soon began to preach there and also occasionally at Berkshire Valley and Rockaway; first sermon at the latter place was preached in a private house, January 24, 1806, on the text Eccles. 3: 1; engaged as stated supply at Sparta, October 19, 1806, for one-half the time for \$200 a year; agreed to supply Rockaway one-half the time in October, 1807; called to be pastor of Rockaway, September 25, 1808; ordained and installed, December 27, 1808; perhaps preached at Sparta for the year 1809; offered his resignation as pastor of Rockaway, 1862, which was not accepted, and died soon after, April, 1862, in the eighty-second year of his age, after a pastorate of fifty-four years. He received his title of D. D. from Williams College in 1860.

Of OLIVER GREEN nothing is known but what is contained in the inscription on his tombstone. It is certain, however, that he preached here before his death. Dying away from home and kindred, and when he had hardly entered upon his life-work, he is laid away among strangers near the church

whose service so soon cost him his life. "He graduated at Dartmouth College, August 26, 1807; licensed by S. Worcester Association; died at the house of Rob. Ogden, August 24, 1810; he was the son of Oliver Green, of Ashburnham, England."

JOSEPH L. SHAFER, S. T. D., was born at Stillwater, Sussex County, May 9, 1787; graduated at Princeton College, 1808; licensed by Presbytery of New Brunswick, October 2, 1810; was for two years a missionary in Monmouth County; ordained and installed over Newton Church, June 17, 1812; pastor at Middletown Point, August 26, 1835-38; received the degree of S. T. D. from Lafayette College, 1842; pastor of Newton, 1838-53; died November 12, 1853, in the sixty-seventh year of his age. He was struck with paralysis in the pulpit while reading the last hymn.

NOAH CRANE was born at Montclair, N. J., July 14, 1780; ordained by the "Associated Presbytery of Morris County," November 16, 1803; received by the Presbytery of New York, Orange Dale, December 16, 1806; pastor Blooming Grove, Orange County, N. Y., 1809-11; stated supply, Sparta, 1816-30 (about); moved to Newark, 1845; died September 16, 1851, aged seventy-one.

MOSES JEWELL, licensed by Presbytery of Mississippi with two others as "extraordinary cases"; received as licentiate by Tombeckbee Presbytery, November 11, 1829, and dismissed to Newark Presbytery, October 22, 1830; stated supply, Sparta, August, 1830, to April, 1832; installed pastor, Salem, Pa., September 24, 1833; stated supply at Great Bend, Pa., 1836; stated supply of 2d Newark, Tioga County, N. Y., 1837-8; stated supply, Peruville, N. Y., April, 1839, to September, 1841; stated supply, Enfield, N. Y., April, 1844, to April, 1845; without charge, 1851; colporteur, Washington and Georgetown, D. C., 1852-62; without charge, Albany, N. Y., 1863; died 1864.

JAMES WYCKOFF was received under care of the Presbytery of Newton, October 7, 1823; Graduated at College of New Jersey, 1829; Princeton Seminary, 1831 (in middle year); licensed by Presbytery of Newton, October 5, 1831; missionary at Tranquillity, Stillwater and Timber Swamp; dismissed Presbytery Newark, October 2, 1832; stated supply, Hardyston (Sparta), September, 1832, to September, 1835; accepted call to Dover, October, 1835; installed, November, 1835; died at house of his father-in-law, Rev. Jos. Campbell, Hackettstown, May, 1838. Has a son a minister. He was probably ordained as an evangelist at the same time that he was licensed.

EZRA FAIRCHILD DAYTON was born at Mendham, N. J., June 6, 1808; graduated College of New Jersey, 1826; principal of an academy, Baskingridge, N. J., 1826-9; ordained an evangelist by Presbytery Newark, January 14, 1834; stated supply at Augusta (Frankford), Sussex County, N. J., 1833-6; stated supply, Sparta, 1837-8; died, Sparta, N. J., October 2, 1838.

WILLIAM TORREY was born at Mt. Pleasant, Wayne County, Pa., September 8, 1798; eldest son of "Major" Jason Torrey; graduated, Hamilton College, 1823; Andover Seminary, 1826; Princeton Seminary for a few months, to enjoy better opportunities to study the Spanish language; member of the Society of Inquiry, Andover Seminary; missionary at Buenos Ayres and elsewhere in South America, "under the direction of the General Assembly," 1826-37; without charge, Forestburgh, Va., 1838; stated supply, Sparta, N. J., 1839, to September, 1844, and December, 1845, to April, 1846; without charge at Sparta, N. J., September, 1844, to December, 1845; stated supply, Woodstock, Va., September, 1846, to April, 1855; lived on his farm, Rolls County, Mo., 1855-8; died alone in a grain field, July 1, 1858, aged sixty.

THOMAS SYDENHAM WARD was born Bloomfield, N. J., October 23, 1811; graduated University of New York, 1835; Auburn Theological Seminary, 1835-7; Union Theological Seminary, 1837-8; called to Hanover, August 26, 1839; ordained and installed pastor, Hanover, October 29, 1839; resigned May 30, 1841; without charge, Bloomfield, N. J., 1843; stated supply, Sparta, N. J., December, 1844, to December, 1845; without charge, Bloomfield, N. J., 1846-51; pastor, Carbondale, Pa., 1858-64; died, Carbondale, Pa., February 13, 1864.

NATHANIEL EDWARDS PIERSON was born Madison, N. J., January 7, 1814; graduated Williams College 1841; Union Theological Seminary, 1842-4; ordained (Congregationalist), July 11, 1844; stated supply, North Stamford, Conn., 1844-5; stated supply, Sparta, April, 1846, to April, 1850; pastor, Unionville and Westtown, N. Y., 1850-7; pastor, Horseheads, N. Y., 1857-61; chaplain United States army, 1862; pastor, Ridgebury, N. Y., 1863-9; pastor, Escanaba, Mich., 1869-72; died quite suddenly of erysipelas, brought on by a cut received while helping build the steeple of his church, at Escanaba, Mich., May 19, 1872, aged fifty-eight.

WILLIAM HULL MEGIE was born in New York City, September 13, 1817; graduated University of New York, 1839; Union Theological Seminary, 1843-5; ordained, 1850; stated supply, North Stamford, Conn., 1846-9; stated supply

Williamstown, N. Y., 1850; stated supply, Sparta, N. J., April, 1851, to April, 1852; stated supply, West Milford, N. J., 1852-5; stated supply, Junius, N. Y., 1855-6; stated supply, West Fayette, N. Y., 1866-9; stated supply, Newfoundland, N. J., 1869-74; stated supply, Paterson, N. J., 1875; teacher, Jersey City, N. J., 1876-80; died, Brooklyn, N. Y., May 31, 1880, aged sixty-two. William Megie had two brothers in the ministry: *Daniel E. Megie*, born in New York City, who was pastor at Succasunna, 1840-4; Boonton, 1844-72; emeritus, Boonton, till his death, May 16, 1880. *Burtis C. Megie*, pastor at Dover thirty-seven years, at Pleasant Grove eleven years, and ordained forty-eight years.

DANIEL HIGBIE was born Long Island, N. Y., 1816; left Yale College, 1836, in third year; entered Princeton Seminary, 1836; ordained, Presbytery Montrose, September 23, 1840; stated supply, Mount Pleasant, Pa., 1839-42; pastor, 1842-46; stated supply, West Milford, N. J., 1848-51; stated supply, Sparta, N. J., April, 1852, to April, 1853; pastor, April, 1853 to December, 1855; without charge, Newark, N. J., 1857-8; pastor, Washingtonville, N. Y., 1858-67; died, Spencer Springs, N. Y., October 20, 1867, aged fifty-one.

LIVINGSTON WILLARD was born Albany, N. Y., August 7, 1816; graduated, Union College, 1842; graduated Union Theological Seminary, 1844; licensed, 1844, by Third New York Presbytery; ordained, Classis of Albany (R. D. Church), December 3, 1844; stated supply and pastor, Galway, Saratoga County, N. Y., 1844-7; pastor, Peekskill, N. Y., 1847-8; stated supply, Haverstraw, N. Y., 1849-51; pastor (Congregational), North Stamford, Conn., 1852-6; pastor, Sparta, N. J., 1856-60; pastor, Port Jervis, N. Y., 1860-1; stated supply, Sparta, N. J., January, 1862, to January, 1863; pastor, Marshall, Mich., 1863-8; without charge, Yonkers, N. Y., 1868-72; without charge, New York City, 1872, to the present time (January, 1887).

WILLIAM LEWIS MOORE was born New York, March 10, 1833; graduated, Rutgers College, 1854; graduated, Princeton Seminary, 1856; ordained, Presbytery Luzerne, July 21, 1857; pastor, Wyoming, Pa., 1857-8; pastor, West Milford, N. J., 1858-60; stated supply, Sparta, 1860-1; New Brunswick, 1861-3; stated supply, New Providence, 1863-64; pastor, 1864-70; stated supply, Fort Lee, 1872-3; resided in Jersey City, 1870 to the present time (January, 1887).

FRANCIS EBEN MERRIAM BACHELER was born at Douglas, Mass., July 8, 1818; graduated from Brown University, 1847, Union Theological Seminary, 1850; licensed New York and

Brooklyn Association; ordained (Congregationalist), May 16, 1854; stated supply and pastor, Brooklyn, N. Y., 1851-7; pastor, Patchogue (L. I.), N. Y., 1858-9; stated supply, Killingly (Dayville), Conn., 1859-62; without charge, Lebanon, Conn., 1862-3; pastor, Sparta, N. J., 1864-70; stated supply, Killingly (Dayville), Conn., 1871-8; stated supply, Woodstock, Conn., 1878, to the present time (January, 1887).

ROBERT STOUTENBURG FEAGLES was born in Amity, N. Y., December 27, 1831; graduated from College of New Jersey, 1856, Princeton Seminary, 1859; ordained, Presbytery Rockaway, October 23, 1860; pastor, Mendham, N. J., 1860-9; pastor, Mt. Olive, 1869-70; stated supply, Sparta, N. J., 1870-1; pastor, Mt. Freedom, 1871-8; stated supply, Morris Plains, 1878-81; stated supply, Lafayette, Sussex County, N. J., June, 1882, to June, 1883; stated supply, Menoken, Da., 1884; without charge, 1885 to the present time (January, 1887).

WILLIAM BERGSTREGSER MCKEE was born at Boalsburgh, Centre County, Pa., May 22, 1829; baptized by Rev. Wm. Stuart same year; admitted to communion, 1847; attended Boalsburgh Academy, 1839-40; Mt. Pleasant College, Pa., 1851-3; graduated from West. Theological Seminary, 1858; licensed Allegheny City Presbytery, at Allegheny City, 1857; ordained by the same in the same church as home missionary under appointment of the Home Mission Board (O. S.) to labor at Bayfield and Ashland, Wis., and to secure the reorganization of Lake Superior Presbytery, dissolved the year previous by the death of T. R. Elder; entered upon work at Bayfield and Ashland, May 24, 1858; became pastor of Bald Eagle Church, Pa., February 1, 1863; of Silver Spring Church, Pa., September 20, 1868; of Sparta Church, New Jersey, October 29, 1871; home missionary at Franklin Furnace, April 1, 1876; home missionary at McCune and Cherokee, Kan., April 1, 1878; home missionary, Arlington, Ill., January 1, 1883; home missionary, Keithsburg, March 1, 1885, to the present time (January, 1887).

JOHN SMEDES HANNA was born at Boston, Mass., December 4, 1834; attended college without graduating; graduated from Andover Seminary July, 1861; licensed Lowell Association; ordained Presbytery Cleveland, September 3, 1862; stated supply, Richford (Congregational), N. Y., 1863-4; stated supply, Great Bend (Pres.), Pa., 1864-5; stated supply, Gloucester City, N. Y., 1866-7; stated supply, Anderson, Ind., 1867-8; stated supply, Erie St. Mission, Chicago, Ill., 1868-9; editor Masonic Magazine,

Chicago, Ill., 1869-70; "miscellaneous preaching," New York City, 1870-2; stated supply, Amenia, N. Y., January, 1872, to April, 1873; "miscellaneous preaching," New York City, 1873-6; stated supply, Sparta, N. J., November, 1876, to November, 1877; evangelist, 1877; Bald Mountain, Pa., 1878-9; 1880-1, without charge; teacher, Chicago, Ill., 1882 to the present time (January, 1887).

THOMAS TYACK was born "in the South of England, 1848; converted at twelve years of age; came to the United States at eighteen, and joined the Presbyterian Church of Dover; returned to England and graduated from a college combining classical and theological studies in 1873; licensed in London, February, 1873; returned to the United States, July, 1873; began a special course of theological study under my old pastor in September, 1873; received as a licentiate under the care of Morris and Orange Presbytery April, 1874; ordained by the same body, May 19, 1876; and same day installed pastor of Berkshire Valley Church; began my labors in Sparta as stated supply, April, 1878;" installed May 19, 1880; pastor, Water Gap January, 1884-6; pastor, Bethesda Chapel, Brooklyn, 1886 to the present time (January, 1887).

THEODORE FRELINGHUYSEN CHAMBERS was born May 14, 1849, at Raritan, Somerset County, N. J.; graduated from the College of City of New York, 1868; graduated Union Theological Seminary, 1871; licensed by Presbytery New York, 1871; teacher, New York City, September, 1871, to June, 1872; ordained and installed Ponds (Reformed Dutch Church, Oakland), N. J., October, 1872; pastor, First Wantage (Clove, Deekertown), February, 1876, to February, 1883; without charge, February, 1883, to January, 1884; pastor, Sparta, N. J., January, 1884, to March, 1887; installed, May 27, 1884—Rev. Talbot W. Chambers, of New York, father of the pastor-elect, preached the sermon; Rev. J. W. Coleman delivered the charge to the pastor and Rev. A. H. Young the charge to the people; accepted a call to German Valley, N. J., January 27, 1887, to begin labor there April 1, 1887.

There were two ministers besides the first pastor of the Sparta Church who bore the name of Holloway Whitfield Hunt. One was born at Sparta, 1799, and preached at Pleasant Grove Church, Schooley's Mountain, for thirty-nine years, his first and only charge. The other was a son of the first H. W. Hunt's brother, Garner, and was preaching at Centreville, N. Y., when he died in 1882. There is a lawyer of the same name at Schooley's Mountain, a grandson of H. W. Hunt, No. 1, and son of H. W. Hunt, No. 2.

Mr. Pierson died while the General Assembly, of which he had been appointed a commissioner, was in session, and the following expressions in the resolutions passed by that body attest the esteem in which he was held by the denomination: "A good and faithful co-worker, and the church, especially in the West, is deprived of a minister of large experience, eminent devotion and practical Christian wisdom—who, having spent more than thirty years as a successful pastor in the East, ever loyal to his convictions of duty and the indications of Providence, went to the far West," &c. *Mr. Pierson's* remains were brought to Ridgebury for interment, where his wife and two children are buried. One of his daughters married Rev. W. W. Page, a pastor in the city of New York.

The following letters will be of interest. The originals are in the possession of Rev. Mr. Haines and Edmund Halsey, Esq., of Rockaway.

"*To Mr. Barnabas King, Licentiate under the care of the Presbytery of New York*—SIR: I am authorized by the trustees of the First Presbyterian Church in Hardyston, the Church Session and the congregation at large to put into your hands a call, which I hereby do, to preach at the meeting-house in Sparta every second Sabbath for one year, commencing the third Sabbath in October, instant, and for your support they have agreed to pay you, in quarterly payments, the sum of \$50, making \$200 for the whole year. This call is considered by them as preparatory (in case it should be agreeable to both parties) to their giving you at the end of the year a regular and formal call to take upon you the pastoral charge of the said church.

"ROBERT OGDEN, one of the elders of the said church."

"SPARTA, October 6, 1806."

"MILTON, August 7, 1811.

"DEAR SIR: When last I saw you I expected that it would have been in my power to have visited your churches once more during the summer, but on account of an appointment by Presbytery for one month in the lower part of the State, I find it out of my power. The communications made to me by the authority of your church caused me no little anxiety in my mind in regard to the conduct proper to be pursued by me. I must confess, sir, that it is indeed a trying thing to me to say no, when the unanimous voice of the people calls me for their pastor. I must further say that my inclination, and perhaps duty, bid me go. Yet, sir, there is one thing which I have intimated to you (and which doubtless you will admit is a thing of no small importance to me) that seems to oppose. I mean

the small salary that you offer. The probability is, judging from the exertions you have made, that even this would not be punctually paid. There has not a single call come before our Presbytery since I have been under its care that hath not offered more than this.

"Gentlemen of my acquaintance who have settled upon a salary of \$600 have told me that they find this barely sufficient for their support; some say it will not do it. Notwithstanding all this (it is in confidence I speak), if you will unite with Newton and present a joint call with them, the probability is I will accept it. Then [if] after a trial of three or even two years it appears that you can pay \$500, I will then take a dismission from New Brunswick Presbytery and leave Newton, taking charge solely of your congregation. More than this you ought not reasonably to expect. I expect, even should this be the case, to be under the necessity of merely living from hand to mouth, but if by this the Redeemer's Kingdom should be advanced I should feel myself richly compensated. The event I leave with an all-wise Providence.

"This week, God permitting, I am to leave home, and do not expect to return until the last of September. What you do I wish done by the time Presbytery meets at Newton, first Tuesday of October.

"From your humble servant,

"JOS. L. SHAFER."

"ROB. OGDEN, ESQ.,
"Sparta, Sussex County."

STUDENTS FOR THE MINISTRY.

Only one person has as yet entered the ministry from this church—viz., Rev. Z. N. Bradbury. He says: "From the age of about eight years until I left my native village, I was a member of the Presbyterian Sabbath school, and a regular attendant upon the Sabbath services there. My mother was a member of the Methodist Episcopal Church, and to please her I united with that church. When I left home to enter upon my preparatory course of study, I united with the Presbyterian Church in Bloomfield, N. J. My early religious training was received in the Presbyterian Sabbath school under the instructions of my teacher, Mr. Barnham, and pastors Torrey and Pierson. I was converted in the winter of 1843, when only thirteen years old."

ELDER FORD W. ROCHELLE is still a student for the ministry in the middle year at Princeton Theological Seminary, having graduated from Princeton College, 1884. He was born in

Sparta, N. J.; was converted under the ministry of Rev. W. B. McKee, and united with the church and decided to devote himself to the ministry under the influence of Rev. J. S. Hanna, July 1, 1877.

ZIBA NICHOLS BRADBURY, who really entered the ministry from this church, although a member of the Methodist Episcopal Church, was born near Sparta, March 24, 1830; prepared for college at Bloomfield, N. J.; graduated from Yale College, 1859; from the Union Theological Seminary, N. Y., 1862; licensed by the Chemung Presbytery, Elmira, N. Y., January 28, 1862; ordained by Presbytery Steuben, Howard, N. Y., January 14, 1863; stated supply, Howard, N. Y., 1862-6; stated supply, Pulteney, N. Y., 1867-72; pastor, Howard, N. Y., 1872-6; installed pastor, Pulteney, N. Y., July, 1876, where he is still laboring.

The following interesting reminiscence is from one who "used to play on that village green and taught school in the schoolhouse" many years ago. She says: "Don't I remember that old church with its high, straight-backed pews, and how I used to play with the lutton on the doors at each end, when I could not see over them, and get my ears snapped for it, too; and the high, winding stairs to the old box-pulpit with a sounding-board overhead, very much like a big umbrella to an express wagon nowadays! And how it would shake when the Bible was pounded in the days of the Rev. Noah Crane! I always had him associated with Noah's Ark, because of his age and venerable appearance and *name*. He had 'his hearers all under conviction,' he used to say, when he lived in Newark and preached to the 'spirits in prison' (the penitentiary). After Mr. Crane [came] Mr. Wyckoff. He used to have the children come to his house Saturday afternoon, and [to] hold a meeting with them. The first time I went, he read about Josiah and talked about him. 'He began to serve the Lord when he was eight years old.' That was the beginning of my religious impressions. I think I was between eight and nine, then, and I thought going home, well, I am as old as he was, how can I serve the Lord? And from that time I was the subject of very deep impressions. And I believe in the early conversion of children, and Spurgeon advocates early conversions. Dear, good Mr. Dayton lies back of the church. I stood beside the open grave as he was lowered, and the choir sang:

'Unveil thy bosom, faithful tomb;
'Take this new treasure to thy trust.'

"I think Mr. Torrey came next, and I have never loved any man *in the ministry* as I did Father Torrey."

III.—THE ELDERS.

Jonathan Sutton, died February 2, 1818; Robert Ogden, died February 14, 1826; Jonathan Sharp, joined the Baptists, January 31, 1819; Nicholas Byram, ordained April 8, 1809, died March 15, 1819; William Corwin, Jr., ordained September 27, 1812, died September 30, 1821; John Linn, ordained September 27, 1812, dismissed May 14, 1819; Johnson N. Gould, ordained November 8, 1818, dismissed May 14, 1819; George Buckley, ordained March 28, 1819, dismissed May 14, 1819; Samuel Johnson, ordained April 11, 1819, died October 1, 1822; Elijah Curtis, ordained January 4, 1824, dismissed to Methodist Episcopal Church December 30, 1830; Elias Beach, ordained July 17, 1826, dismissed May 25, 1849; James Braisted, ordained November 9, 1828, dismissed May 29, 1850; Matthias H. Ogden, ordained November 9, 1828, dismissed November, 1832; Dan. P. Lanterman, ordained November 9, 1828, dismissed February 18, 1846; John Lemington, ordained October 30, 1831, died August 1, 1879; David Cory, ordained October 30, 1831, died October 14, 1870; Henry C. Beach, ordained October 30, 1831, dismissed March 19, 1847; Henry Beach, ordained July 15, 1844, dismissed April 24, 1848; Sering Wade, ordained July 15, 1844, dismissed 1853; Zophar Halsey, ordained February 12, 1854, died April 12, 1872; Job Cory, ordained February 12, 1854; Moses Lanterman, ordained February 12, 1854, died November 4, 1878; Morris Wade, ordained February 12, 1854, dismissed 1860; Levi Congleton, ordained June 1, 1873, died November 26, 1879; Harvey B. Strait, ordained June 1, 1873, resigned 1876; Frank C. Easton, ordained June 1, 1873, dismissed January, 1887; William Riddell, ordained April 11, 1880; Ford W. Rochelle, ordained April 11, 1880; J. Byram Hoppage, ordained April 10, 1883.

Without the active co-operation of the eldership, no pastor can accomplish much. To these worthy men is therefore due, under God, a large part of the credit of bringing the church safely through troublous times, and handing down to us unimpaired the heritage they received from the fathers. Of those who have died, the most eminent in public life were Robert Ogden, of whom a full account is given elsewhere, and John Linn. The latter "was of Irish descent, and born in Hardwick Township. He was appointed Judge of the Common

Pleas in 1805, and reappointed 1810, 1815 and 1820. He represented the Fourth District of New Jersey in Congress for two terms, and while there, in the winter of 1832, he was taken ill and died of typhoid fever." His body was brought from Washington all the way in a sled, and buried at the North Church. John Lennington, Esq., was an elder for the longest term of service, forty-eight years. He was one of the most influential men of the community. Having obtained a good education in early life, he also possessed a native vigor of mind that made him a wise councillor, and an efficient administrator of any office he might be chosen to fill. His loss was deeply felt on his death, 1879, in the eighty-ninth year of his age, after a long and painful illness. Of those still in active service, Job Cory has been an elder for the period of thirty-two years, and is still in unimpaired vigor of health and strength, and rendering most efficient service. F. W. Rochelle is the youngest, and has been for two years a student for the ministry in Princeton Seminary.

IV.—TRUSTEES.

The following are the names of those who have been elected trustees for one or more terms.

The date is the time of first election or of first mention in the records. These are so defective that this list is only approximately correct.

1786.—Robert Ogden, Esq., Christopher Hoagland, Charles Beardslee, Christopher Longstreet, Japhet Byram, Robert Ogden, Jr., Esq., Thomas Van Kirk.

The above were the trustees when the church was incorporated. There are no lists of trustees until 1831, when the following names appear:

1831.—Jas. Braisted, Elias Beach, Hartman Kimble, Henry C. Beach, Nicholas Byram; 1832, Peter Van Kirk, James S. Morrow, Henry C. Beach, Isaac Hurd, W. B. Ayres, Chas. Ackerson, David Cory; 1833, John Lennington, Levi Congleton; 1836, D. M. Sayre, Pierson Hurd, Abm. Wintermute; 1838, Robt. Braisted, Whitefield H. Hurd, Zophar Halsey.

1840.—Henry C. Crane, Jas. Van Kirk; 1842, Jabez T. Johnson; 1843, John Boss, John R. Stuart; 1844, Thomas Dustan, J. B. Easton, H. Warren Ogden; 1846, Morris Wade, Sam. W. Cory; 1853, John L. Goble, Aaron H. Kelsey; 1864, Sidney Smith, J. H. Shuman, Wm. H. Maines; 1857, J. L. Munson, John George; 1869, Hiram M. Sands; 1868, B. Bradbury; 1874, H. B. Strait; 1860, J. P. Hoppaugh, Dan. S. Maines; 1863, J. Havens, H. H. Moore, G. B. Craig, Calvin Beattie, John Decker; 1866, M. L. Beardslee, J. B. Boss, Wm. Riddle, T. H. Andress; 1867, C. V. Boss, F. C. Easton; 1876, Levi Congleton, Stephen Rochelle, Henry Folk, Stewart Welch, Jos. M. Dunlap, J. B. Easton; 1878, Manning Dunlap; 1879, James Shafer; 1880, Frank House; 1882, Chas. Halsey, S. B. Stanaback, F. W. Rochelle; 1883, David Kinney, Levi Case; 1885, J. H. Sutton; 1886, David Byram, Theodore Anderson.

In two cases the action of the trustees is worthy of mention: In July, 1837, it was proposed to defer the contemplated repairing of the church on account of the severe stringency in money matters prevalent throughout the country. This occasioned the following spirited resolution:

“*Resolved*, That the ‘earth is the Lord’s and the fullness

thereof;’ that the cause in which we are engaged is the Lord’s, and that good causes are most commonly triumphant, and that we persevere in the work and trust the event to Providence.”

The other is on occasion of the death of Rev. E. F. Dayton, when the trustees took charge of the funeral ceremonies, furnished a burial plot and defrayed the expenses of the interment and of a tombstone. The resolutions passed by them at the time may be found below. It is also to be noted that the method of raising money by renting the pews was adopted for a time (1858), but with what success is not stated. At one time the envelope plan was adopted, but this excellent method seems also to have died a natural death.

“*Whereas*, Our dearly beloved pastor, Rev. Ezra F. Dayton, after a long and painful sickness, which he endured with Christian resignation, has been folded in the cold embrace of death, which mournful event has pervaded our village with gloom; and,

“*Whereas*, In his demise the congregation has sustained an irreparable loss, inasmuch as he possessed a mind of the highest order, and was endowed with rare virtues and inestimable qualities, being eminently fitted for the high office of a preacher of the Gospel of Christ, and that he was the zealous laborer, the meek Christian and the truly kind and amiable husband. Therefore,

“*Resolved*, That in paying a tribute of respect, and expressing a sense of profound regard for the deceased, we ask as a favor of the near relations that his body may be interred in our village burial ground, and that proper persons be appointed to make the necessary arrangements for the funeral, &c., &c.”

THE CHURCH EDIFICE.

The present building has the same frame as the first, with the addition of a vestibule. So large and massive are the timbers that they promise to last another hundred years to come. The old church had three doors, one on each side as well as in the front. The seats were at first only hewn logs awkwardly supported. The galleries and the steeple were added about 1804 or 1805. The enclosed seats afterward put in were made with the straightest possible backs, and so high that small children could not see over them. The pulpit was of the old style, high up and overshadowed with the inevitable sounding-board. The church was until later years entirely unheated. The more luxurious people carried foot-stoves to

church, and the rest probably became accustomed to sitting in the cold. At all events, no minister of that early date would have been guilty of preaching a short sermon, whatever the temperature might be. Episcopal ministers even preached an hour and a half (as, for example, Uzal Ogden, of Newton). To withhold any subdivision of a theme, however minute, or any reference, however remote, would have seemed like trifling with the word of God both to preacher and hearer. After the repairs on the church were finished in 1838, it was dedicated February 15, and Mr. Fairchild preached the sermon, Rev. Mr. Allen also being present.

The trustees at some time before 1805 appear to have instituted suits before Justice Thomas Lawrence against seven parties for various amounts from \$6.62 up to \$26.68. In three of these judgment is entered by default; in one judgment is entered; in two the action is dismissed, and in one withdrawn. Elias Ogden and Joseph Hurd (of Hurdtown) are assignees of the trustees for the purposes of the trial. These actions may have been for the recovery of subscriptions for the building of the steeple and galleries, which were being built about 1804. They show the difficulty experienced then in raising money even when it was subscribed.

The First Presbyterian Church of Hardyston was repaired in 1837 and 1869. The following are the subscriptions on both occasions:

DECEMBER, 1837.

Clergyman—Rev. E. F. Dayton.

Trustees—D. Cory, H. C. Beach, D. M. Sayre, treasurer; P. Hurd, secretary; P. Van Kirk, Wm. Ayres, A. Wintermute.

Building Committee—D. Cory, D. M. Sayre, H. C. Beach, P. Van Kirk.

Contractor—Pierson Hurd.

Chief Carpenter—Thomas Kirkpatrick.

Assistant Carpenters—T. Beardslee, S. Wright, A. McDavid, M. Thorp, J. Clark.

Chief Mason—C. Hurd.

Expense of repairs, \$1200.

SUBSCRIPTIONS:

D. Cory.....	\$100.00	P. Van Kirk.....	\$25.00
P. Hurd.....	100.00	H. C. Beach.....	25.00
E. Pierson.....	50.00	Wm. B. Ayres.....	25.00
J. Bedell.....	50.00	W. H. Hurd.....	25.00
J. Breasted.....	50.00	N. Hurd.....	25.00
S. Wade.....	50.00	J. Lennington.....	25.00
D. M. Sayre.....	25.00	M. Morrow.....	25.00

(Subscriptions continued.)

H. Kelsey.....	\$25.00	P. Stiles.....	\$5.00
M. William.....	25 00	J. Cummings.....	5.00
N. Crane.....	25 00	T. McDavit.....	5.00
E. Beach.....	25.00	T. Dustin.....	5.00
L. Thurman.....	25 00	H. Osborne.....	5.00
C. Ackerson.....	25.00	A. Chidester.....	5 00
W. Ayres.....	25.00	H. Clark.....	5.00
D. P. Lanterman.....	20.00	J. Van Kirk.....	5.00
L. Davitr, Jr.....	20.00	T. B. Beardslee.....	5.00
J. Hurd.....	20.00	N. Eyrarn.....	5.00
R. R. Morris.....	20.00	J. Kelsey.....	5.00
J. Goble.....	20.00	J. Ross.....	5.00
D. Roe.....	20.00	M. L. Cox.....	5 00
M. Corwin.....	15.00	J. Aber.....	5 00
H. Beardslee.....	15.00	W. Lanterman.....	5 00
T. Hurd.....	15.00	S. Woodruff.....	5.00
A. Wintermute.....	10 00	C. Hurd.....	5.00
T. Halsey.....	10.00	J. Stiles.....	5.00
J. Decker.....	10.00	H. Pulas.....	5.00
J. Coursen.....	10 00	W. Pulas.....	5.00
J. Campbell.....	10 00	C. Durling.....	5.00
R. Breasted.....	8.00	S. Durling.....	5.00
J. Pierson, Sr.....	5 00	G. Beatty.....	5 00
M. Woodruff.....	5.00	E. Pierson.....	3 00
J. Durling.....	5.00	J. Whiteford.....	3.00
S. M. Gill.....	5.00	A. S. Lawrence.....	3.00
J. Morrow.....	5.00	A. Sherman.....	4.00
M. Pitney.....	5.00		
Total.....			\$1156.00

DECEMBER, 1869.

Clergyman—Rev. F. E. M. Bacheleer.*Trustees*—Job Cory, president; Zophar Halsey, M. L. Beardslee, Benj. Bradbury, Chas. V. Ross, William Riddell, Hiram M. Sands, secretary and treasurer.*Building Committee*—Benj. Bradbury, Zophar Halsey, Chas. V. Boss.*Chief of Repairs*—M. L. Beardslee.*Chief Carpenter*—Benj. Sutton.*Chief Mason*—Patrick Quim.*Assistant Carpenters*—J. H. Shuman, C. McCormack.

SUBSCRIPTIONS :

Zophar Halsey.....	\$250.00	Mrs. Dav. Cory.....	50.00
Job Cory.....	200 00	Mills Van Kirk.....	40 00
H. B. Strait.....	200.00	Benj. Bradbury.....	25.00
Wm. A. Wood.....	200.00	Wm. Earles.....	25.00
M. L. Beardslee.....	100 00	Mary Brasted.....	25.00
Jas. B. Titman.....	50.00	Moses Lanterman.....	25 00
W. H. Hurd.....	50 00	Rob. Mabee.....	25.00
Henry Folk.....	50.00	John A. Potter.....	30 00
T. H. Andress.....	100.00	Dan. S. Maines.....	25 00
Maj. John Boss.....	50.00	Jas. Van Kirk.....	25.00

(Subscriptions continued.)

C. V. Boss.....	\$20.00	John B. Titman.....	\$10.00
Rev. F. E. M. Bacheler.....	20.00	D. F. Lyon.....	10.00
H. H. Moore.....	20.00	James L. Munson.....	10.00
Isaac Goble, Jr.....	20.00	Hiram C. Freeman.....	10.00
Wm. H. Maines.....	20.00	Mary Pullis.....	10.00
J. Lennington.....	25.00	Mahlon Goble.....	10.00
Chas. Durling.....	20.00	Mrs. Sidney Smith.....	10.00
J. H. Shuman.....	20.00	F. C. Easton.....	10.00
J. W. Longcor.....	20.00	Levi Congleton.....	10.00
Henry Hammell.....	20.00	John Kays.....	10.00
J. B. Boss.....	20.00	James B. Stanaback.....	10.00
Jas. L. Decker.....	20.00	Isaac Osborne.....	5.00
Rob. P. Washer.....	20.00	S. E. Condit.....	5.00
Philip Sinney.....	20.00	Chas. Halsey.....	5.00
John Decker.....	15.00	Sam. Hammell.....	5.00
Wm. P. Smith.....	12.00	Abraham Chapin.....	5.00
Henry Dunlap (work).....	14.00	Esther Morrison.....	5.00
Hiram M. Sands.....	10.00	Jane Dustan.....	5.00
John F. Wood.....	10.00	Martha Francisco.....	5.00
Rob. K. Adams.....	10.00	Mrs. Rob. Mills.....	2.00
Martha Osborn.....	10.00	Mary Chidester.....	1.00
Abraham Wintermute.....	10.00		
Total.....			\$2074.00

John George, Esq., gave \$50 toward putting in a recess, and furnished and fitted the pulpit. The cost of repairing the church in 1869 came to nearly double the amount of the subscription—viz., \$4000, and in January, 1870, the trustees borrowed \$2000 of John George. Other indebtedness was added, and the church became seriously embarrassed. But Mrs. David Cory by successive payments contributed in all about \$2000 toward the debt, and \$1000 was provided for by a special subscription, dated November, 1875. When the church was last repaired, in 1869, a small matter of disagreement in regard to furnishing it became greatly exaggerated, and intense bitterness of feeling arose. This led to very serious impropriety of behavior, which did an injury to the church, from which it still continues to a certain extent to suffer.

CHORISTERS.

Major John Boss, Elias Beach, Whitefield Hurd and F. C. Easton. Mrs. Whitefield-Hurd and Dr. Madison played the organ. The accompaniment to the singing was at first on stringed instruments, and at the present time Mr. W. Hurd still lends the aid of his flute to the music of our choir. The first musical instrument, a melodeon, was procured in 1856, and used on the first Sabbath Mr. Willard preached—viz., May 18. Mrs. Whitefield Hurd was the player. A second instrument, a cabinet organ, was purchased in 1866 with the proceeds of the Loan

Exhibition, and first used October 14. Mrs. Fanny C. Boss played in the morning, and Mrs. W. H. Hurd in the evening. In 1879 the present instrument was bought at a cost of \$250. The first bell was put in the steeple June 29, 1839. A piece was broken out of it on July 4, 1850, and a new one was put in its place November 9, 1850. The first weighed 550 pounds, the second 25 pounds less. (Mr. W. H. Hurd's Diary.)

(5)

V. —OGDENSBURGH.

This village received its name from the Ogdens. It is said to have been once called Sodom. As late as 1848, there were but five houses in the place—one near where George's Hotel is; another a schoolhouse across the way; a third where McEntee lives; a fourth on the site of John George's residence, occupied by Rohrick; a fifth near the railroad, occupied by Johnson. At the above date the New Jersey Zinc Company began active operations and houses began to be erected. John George became superintendent in 1853, and opened the first store in the village. A store had been kept by the Lanternmans since 1821, just south of the village. On the completion of the old New Jersey Midland Railroad in 1872, the first tavern was opened. A post-office had been established since 1853, and a mail route opened to Newton. The office was once kept by John M. Greycen, in the present dwelling of William Chandler. The postmasters have been Henry Perry, J. M. Greycen, John George, Reuben Stidworthy and P. Dolan.

John George was born in Cornwall, England, in 1824; came to the United States 1846; spent two years (1851-53) in the city of New York; came to Ogdensburgh in 1853, as superintendent; remained superintendent until 1880; since that date has been mining expert with an office in New York. He is an man of great executive capacity, and has always been a liberal friend of the church and its ministers.

The first physician of Ogdensburgh was Dr. Rogers. He was followed in 1874 by Dr. Condit, and he by Dr. Emerson Potter. Dr. William Henry Douglas, the physician there at the present time, was born in the City of New York, May 15th, 1856; graduated from the Bellevue Hospital Medical College March 1st, 1878; resided in New York until 1882. He is highly appreciated for his sympathetic and kindly disposition, as well as for his unusual skill in his profession.

RELIGIOUS SERVICES.—Religious services have been held at Ogdensburgh ever since the time of Noah Crane. Robert Ogden in his diary speaks of paying Daniel Lanterman \$1 for the Sunday school at Ogdensburgh July 7, 1825. Preaching was at first every two or four weeks. But since the church was built in 1882 there has been preaching every Sabbath by both Presbyterians and Methodists. The land and \$500 were given at that

time for a church by John George. This encouraged the people of the village to prosecute the work, and as a result a very complete and commodious building was erected (with \$500 help from the Board of Church Erection) and dedicated free of debt.

The trustees of the church have been the following: John D. Lanterman, Sam. R. George, William Riddle, James Stidworthy, Abijah Holden and J. B. Hoppaugh. Elder Wm. Riddle was for many years superintendent of the Sabbath school. The present superintendent is John Chandler, the principal of the Academy. Elder Riddle has also freely assumed the care of warming and lighting the church. Elder J. B. Hoppaugh has given time and labor without stint to the onerous duties of the treasurer-ship. The music has had the advantage of being under the patient and skillful direction of Mrs. Inez George. The ladies of the place deserve great praise for their persistent and successful effort to complete the furnishing of the church. This church is now and always has been at the service of people of all denominations for funerals and all proper religious services.

At Ogdensburgh, instruction was given as early as 1806 in a little log cabin that stood on the site of the present schoolhouse. The land had been given by Robert Ogden. The first teacher was Ephraim Woodruff, a revolutionary hero. He lived in a log cabin beside the schoolhouse. In 1834, a framed building was erected in which Elizabeth Youngs, Rebecca Decker and others taught. The third house was built in 1856, and the fourth, the present one, in 1872. This latter is a brick building of two stories and cost \$7500. There are three departments in this school, taught at present by John Chandler, Mrs. M. L. Lyon and Ella Current. Other of the later teachers have been J. P. Dolan, B. D. Potter, Elsie Hill and Martha L. Maxwell. Mr. Chandler was born at Bethlehem, Hunterdon County, N. J.; was educated at Belvidere and at Easton in Lafayette College. was in the army three years in the 2d New Jersey Cavalry; in business at Frenchtown two years, and has been teaching since that time.

The business men of Ogdensburgh have been the following: Hotel proprietors: John D. Lanterman, Adams, David F. Lyon, Jacob Wise and Ed. George in the George's Hotel; and Jacob Struble, Michael Maekerly, Jos. Brooks, John Bryant, John R. Booth and Walter Onsted, in the Onsted House. Mr. Onsted came to Ogdensburgh from Newton. Mr. Edward George was born in Ogdensburgh, and was Superintendent of Mining before entering into the hotel business.

Dolan's store was first kept by David McCarty. It was once a schoolhouse. Patriek J. Dolan, the present proprietor, was

born at Franklin, N. J., went to school there, and by close attention to study obtained a good education, taught school, and at one time was principal of the Academy at Ogdensburgh. He taught from 1882-83; formed a copartnership with David McCarty, June, 1879; sold out to his partner in June, 1882; bought him out in January, 1883, and has been keeping the same store since that time. He is also the present postmaster. Madden's store was built and first kept by John D. Lanterman and Ben. Kays, then by John, William and Peter Lanterman; it was then sold to Thomas O'Maley and afterward to Patrick Madden, who is the present proprietor.

Mr. Madden was born in Ireland; his father and family came to America when he was very young, and settled in Andover, Sussex County. His opportunities for acquiring an education were very limited. He went to California, and remained there eight and a half years. He spent his evenings while there in studying with a friend who had been a school teacher, and thus made up for the want of early advantages. He has been in business in O. since 1873.

Mr. James Thorpe, one of the oldest residents of the place, keeps a confectionery store.

James Stidworthy, the blacksmith, learned his trade with R. R. Smith, of Sparta, and built and opened a shop in Ogdensburgh in 1875. He is the son of Thomas Stidworthy, and came to this country, when a babe, with his father from Plymouth, England. His brother Reuben, the former postmaster, is engaged in storekeeping in Ogdensburgh.

Mr. Staats Lawrence, son of Hon. Thomas Lawrence, was born at Hamburg, N. J., and came to Ogdensburgh in March, 1875. He is a large dealer in lumber, coal, brick, lime, cement, &c.

Samuel George, at present superintendent of iron mines at Roseville, is a son of John George, and was formerly superintendent of mines in North Carolina.

VI.—OGDEN GENEALOGY.

BY REV. A. A. HAINES.

I. JOHN OGDEN, one of the two patentees who settled Elizabethtown; born in Northampton, England; resided in Stamford, Conn., 1641, a year after its settlement; married Jane Bond about 1640; in 1644 settled Hempstead, L. I., by grant from Governor Keift, November 16, 1644; made a new settlement at North Sea, L. I., in 1647; made a freeman of Southampton, 1650; held office as magistrate from Connecticut and New Haven. In 1664 he came to Elizabethtown with his five grown boys, John, Jr., *Jonathan*, David, Joseph and Benjamin. A man much honored, of sterling piety, and frequently called "Good old John Ogden." Died December, 1681.

II. JONATHAN OGDEN came with his father to Elizabethtown, 1664; born 1646, died 1732; elder in the church; signed articles of Elizabethtown Associates in the purchase of that tract from the Staten Island Indians, 1664, when eighteen years old. Tombstone in First Presbyterian churchyard; his wife was named Rebecca; had five children, *Jonathan*, Samuel, *Robert*, Hannah and Rebecca.

III. ROBERT OGDEN, 1st, was the youngest son of Jonathan and Rebecca; born 1687; married Hannah Crane, of Newark. Their children were Hannah, *Robert* (2d), Phebe, Moses, Elihu and David. His second wife was Phebe Roberts, widow of Jonathan Baldwin. Their children were Mary, Rebecca and Sarah. He was an elder in the church, and died November 20, 1733, at the age of forty-six.

IV. ROBERT OGDEN, 2d, was the eldest son of Robert and Hannah Crane; was called Honorable and Judge; held many offices under the royal government; born October 7, 1716; died at Sparta, January 21, 1787; married Phebe Hatfield, and had twenty-two children; removed from Elizabethtown, 1776, to Sussex County; called their house and farm Sparta. Speaker of the New Jersey Legislature, December, 1759; member of the Continental Congress in New York, October, 1765; elder and member of the Synod of New York and Philadelphia, 1763 and 1766; chairman of the Committee of Safety, Elizabethtown, 1776. *Phebe Hatfield*, his wife, was

born November 25, 1720; died and buried beside her husband in Sparta churchyard December 22, 1796. Their children were Phebe Ogden, wife of Col. Thomas Moseley, M.D., of East Haddam, Conn.; Anna Ogden, born September 28, 1740, wife of Col. Oliver Spencer; Rhoda Ogden, born September 28, 1742; married Timothy Edwards, son of Jonathan Edwards, and at the time of her death had 102 descendants; *Robert Ogden*, 3d; Jonathan Ogden, born January 15, 1748, died in infancy; Jonathan Ogden, 2d, born September 2, 1750, drowned in Elizabethtown Creek, June 10, 1760; Mary Ogden, born September 18, 1752, married Col. Francis Barber, and died shortly afterward without children; Matthias Ogden, General, born October 22, 1754, and married Hannah, daughter of Gen. Elias Dayton; Aaron Ogden, LL.D., a colonel in the Revolutionary army, Governor of New Jersey and United States Senator, President of the Society of the Cincinnati, was born December 3, 1756, and died at Jersey City, 1839; Oliver Ogden, born January 16, 1760; Hannah Ogden, born March 27, 1761, and died at Sparta, 1789, unmarried; Elias Ogden, born November 9, 1763, married Mary Anderson. Their children were William A. Ogden, Matthias Hatfield Ogden, of Hamburg; Phebe Ogden, Henry Warren Ogden, Captain United States Navy and a distinguished officer; Elias Ogden and Rev. Thomas Anderson Ogden, ordained in Hamburg Church.

V. ROBERT OGDEN, 3d, was the son of Robert, 2d, and Phebe Hatfield; born at Elizabethtown, March 23, 1746, and died February 14, 1826, at the house of his grandson, Daniel Haines, in Hamburg; removed to Sussex; President Sussex County Bible Society 1825; elder, and often member of Presbytery and Synod [member of General Assembly 1806 and 1807]; married May 19, 1772, to his first wife, Sarah Platt, who was born at Huntington, L. I., September 27, 1750. Their children are Elizabeth Platt Ogden, born August 10, 1773, wife of Col. Joseph Jackson, of Rockaway; Robert Ogden, 4th, born September 15, 1775; Mary Ogden, born July 3, 1778, married Elias Haines, merchant of New York, and died 1852; Jeremiah Platt Ogden, born October 22, 1779, and drowned in Elizabethtown Creek when a child; Sarah Platt Ogden, born January 21, 1781, married Cornelius Dubois, merchant of New York. Mrs. Ogden died two hours after the birth of this child. Mr. Ogden was absent, trying a case before the court when a messenger came with the announcement, and he fainted on the spot. Hannah Platt Ogden was the second wife of Robert Ogden, 3d; they were married at Huntington, L. I.

Their children were Rebecca Wood Platt Ogden, born March 23, 1787, and married Sam. Fowler, M.D., of Franklin Furnace; Hannah Amelia Jarvis Ogden, born August 10, 1790, and married Thomas C. Ryerson, Judge of Supreme Court; Phebe Henrietta Maria, born February 9, 1793, the second wife of Judge Ryerson, died March, 1852; Zophar Platt Ogden, born December 7, 1795, married Rebecca Wood, of Mississippi; William Henry Augustus Ogden, born December 14, 1797, died in Louisiana, 1822; John Adams Ogden, born September, 1799, died February 9, 1800.

SYNOPSIS.

1. JOHN OGDEN, of Northampton, England, died December, 1681, in years. 2. JONATHAN OGDEN, born 1646, died 1732, aged 86. 3. ROBERT OGDEN, 1st, born 1687, died November 20, 1733, aged 46. 4. ROBERT OGDEN, 2d, born October 7, 1716, died January 21, 1787, aged 71. 5. ROBERT OGDEN, 3d, born March 23, 1746, died February 14, 1826, aged 80.

The following letter is important as showing the time of Rob. Ogden's coming to Sussex County, and also his connection with the Continental army:

“MORRISTOWN, January 6, 1777.

“*Honorable Sir*: I send you Mr. Lowrey's letter, who, since it was written, has desired me to inform you that the way he does, and the method you must take, is to apply to General Washington, who will give a warrant for any sum of money you may apply for necessary for carrying on your commissary's department. I am informed there is complaint here for want of flour, and think it best you should attend here yourself as soon as possible—where you will receive help from the military by General Washington's order, to take wheat or any other necessary for the army from such persons as have it to spare without distressing their families. General Washington will be here by noon. Forty Waldeckers were brought in yesterday by the militia. The killed, wounded and prisoners of the enemy at Princeton were about 600; our loss of men was about ten or twelve, and of officers six or eight, among which was General Mercer. From yours dutifully,

M. OGDEN.”

“For Robert Ogden, Esq., Sussex.”

VII.—HISTORY OF NORTH HARDYSTON CHURCH.

This church consists of two congregations at the North Church and at Hamburg, under one session and one pastor. The following account is compiled from an historical sermon of the Rev. A. A. Haines, preached August 30, 1882, and also from another, preached in July, 1879 :

Land had been given at the Head of the Wallkill near the present village of Sparta, for church purposes, but the people of North Hardyston objected to going so far to meeting, and petitioned for land to be given them within a reasonable distance. The petition was favorably considered, and a new parsonage lot of fifty-four acres was set off to the people of North Hardyston. This land is situated over two miles from the North Church, and constitutes a part of the land of Asa Munson, and is called "parsonage lot" in his father's deeds. This donation fixed the name of the new church, our corporate name being still the Presbyterian Church of North Hardyston. This grant was made about 1774 [1787], and was no doubt very influential in the founding of the society. The house of worship was not erected on the lands donated. Col. Isaac Cary, who lived here, and who had much influence, insisted that it should be built on a hill near his house that had been used as a burying ground. He carried his point, and the "Cary Meeting House" was built on the hill above the site of the present church. The *North Church* of Hardyston, so called to distinguish it from the Hardyston at Sparta, was rebuilt in 1815 on its present site. This latter building was burned down in 1830 by a negro incendiary, instigated by a man imprisoned for debt in Newton jail. A subscription list dated June 19, 1813, read : " We, the subscribers, being sensible of the decayed situation of the old meeting-house near the Widow Beardslee, and of the necessity and great utility of having a decent and comfortable house erected at or near the place where the old one stands for public worship, do engage to pay the several sums annexed to our respective names in to the trustees of the First Presbyterian Church, of Hardyston, or to their order, one-fourth part on demand, one-fourth part in six months after the said building is commenced, and the residue in six months after the second payment becomes due. When a sufficient sum is subscribed, managers shall be chosen to

contract and superintend the work, and that Martin Ryerson, Israel Munson, George Buckley, Noah Hammond, Peter Whitaker and J. Sutton, be a committee to circulate subscriptions to raise funds for the purpose aforesaid." John Linn subscribed \$150; Samuel Fowler, \$150; George Beardslee, \$150; James Scott, \$100; Chas. Beardsley, \$100, and others very liberal sums amounting to \$1133.

When the second building was burned down in 1830, it was rebuilt and dedicated, May 6, 1831, fourteen months after the first one had been burned. This was due largely to the untiring efforts of the pastor, Rev. Dr. Elias Fairchild. The first Presbyterian Church of Hamburg was organized on May 14, 1819, and was dissolved by the members being received into the North Presbyterian Church of Hardiston, May 24, 1822. The meeting-house at Hamburg—now occupied exclusively by the Baptists—was built about 1814, the deed for the land being given by Martin Ryerson, January 20, 1814, "to the trustees of the United Presbyterian and Baptist Societies." In September, 1869, the fine stone building in Hamburg was begun, and in May, 1882, it was dedicated. Up to May 15, 1819, North Hardiston was united with the Hardyston Church, at Sparta, but at that date it began a separate existence with a membership of sixty-one. At the same time the Hamburg Church was set off from Sparta. Up to this time the same ministers preached in two and sometimes in all three of these churches. Newton Church was also in the same circuit up to 1815.

The ministers of North Hardiston and Hamburg were Edward Allen, 1819; Burr Baldwin, 1821; Nathan Conklin, 1824; Dr. Elias Fairchild, 1829; Joel Campbell, 1838; David B. Meeker, 1857; Goodloe B. Bell, 1859; Alanson A. Haines, 1865.

The Sabbath school was organized in 1818, and revivals of religion have been unusually frequent. Its session has included such eminent men as the Hon. John Linn, a member of Congress, and ex-Governor Haines, the father of the present pastor, and a man of eminent piety. Judge Haines, in many respects the most prominent citizen of this county, was equally prominent and influential in church and State. He was born in the city of New York, 1801. His father, Elias Haines, was a wealthy merchant of that city. His ancestors were among the first settlers of Elizabethtown, where his grandfather, Stephen Haines, resided, and with his sons took an active part in the Revolution. Judge Haines graduated from the College of New Jersey, 1820, and was admitted to the bar in 1823. He took an active part in politics, was a member of the

Conncil, Governor twice—in 1843 and 1847—and made an excellent reputation for impartiality and integrity as Justice of the Supreme Court for fourteen years from November, 1852. He was active in the General Assembly, Bible Society and Sabbath school. He was a member of the International Congress for prison reform, which met at London in 1872. He died, greatly respected, at Hamburg, January 26, 1877. The membership of this church was sixty-one when it was organized, May, 1819—fifty-one by certificate and ten by profession; in 1819, twenty-four were added; in 1827, twenty-six; in 1831, sixty; in 1832, seventy; in 1834, twenty-six; in 1842, thirty-six; in 1850, twenty-four; in 1858, sixteen; in 1871, forty-four; in 1885, forty-two; in 1886, fifteen.

The elders of North Hardyston have been the following: John Linn, died 1821; George Buckley, died 1831; Johnson Gould; Thomas Beardslee, ordained 1821, died 1831; James Congleton, ordained 1821, died 1871; Samuel Tuttle, ordained 1823, died 1861; Daniel Edwards, ordained 1824; Jacob Kimble, ordained 1827, died 1863; Andrew Linn, ordained 1827–1848; Daniel Haines, ordained 1837, died 1877; Elias L. Hommedien, ordained 1837–1845; Simon W. Buckley, ordained 1848; Joshua Predmore, ordained 1848; Samuel O. Price, ordained 1866; Levi Congleton, ordained 1866; John L. Brown ordained 1868; John E. Congleton, ordained 1876, died 1879; William E. Skinner, ordained 1876; Worthington H. Ingersoll, ordained 1878.

The present pastor has served this church for nearly twenty-two years. Alanson Austin Haines was born at Hamburg, N. J., March 18, 1830; studied at the College of New Jersey, but his health failed before graduation; engaged from 1850 to 1855 in civil engineering, mostly on New Jersey railroads; graduated from Princeton Theological Seminary, 1858; licensed by the Presbytery Rockaway, April, 1857; ordained and installed pastor of the Buckingham Church, Berlin, Md., September 22, 1858; resigned October, 1860; stated supply at Amagansett, Long Island, from November, 1860, to August, 1862; Chaplain of Fifteenth Regiment, New Jersey Volunteers, from August, 1862, to the close of the war, June, 1865; stated supply North Hardyston, Hamburg, N. J., July, 1865, to the present time (January, 1887); received leave of absence from his charge for nine months in 1873; sent by American Palestine Exploration Society as engineer of the expedition to the land of Moab; made surveys and map of territory, extending twenty miles north and south and thirty miles east and west, to the eastward of the Jordan and the Dead Sea; made a complete survey

of Mt. Nebo and adjoining hights. The results were published in part by the English Palestine Exploration Fund. Had a second leave of absence for five and a half months in 1876. In company with Rev. Laurens Y. Shuler made explorations in the Sinaitic Peninsular, Mt. Seir, Idumea and Southern Palestine; ascended and determined in the two expeditions the hights of most of the sacred mountains and mapped the regions passed through.

Three ministers have gone out from this church—viz., I. Ford Sutton, D. D., who united with the church in 1843 at fifteen years of age, and who is now the pastor of the Murray Hill Presbyterian Church, of New York City; Samuel Payne, who joined the church in 1825, and was ordained in 1832, and Alanson A. Haines, who united with the church, January, 1843, at twelve years of age.

VIII.—OTHER RELIGIOUS BODIES.

THE METHODIST CHURCH.

BY MOSES DELANY.

About the year 1820, Rev. Geo. Banghart came to this, then called Hanburg, circuit. He had a regular preaching place at Major John Boss's father's house. He is said to have preached the first Methodist sermon in Sparta, in the old tavern called "Granny Stewarts." Rev. Mr. Banghart was in many respects a remarkable man. He was intensely earnest, and had a voice of wonderful sweetness and power. He was a very fine singer, and many striking incidents are related of the marvelous influence he had over an audience in sacred song. The writer heard him preach many years ago, and remembers distinctly the peculiar effect his preaching produced on him. He was moved to tears by the sweet and tender manner in which he spoke the endearing word Heaven. He died about seventeen years ago in Warren County, N. J.—his native place, I believe—at the ripe age of eighty-eight, having preached the Gospel for sixty years. After him came Bromwell Andrew; Isaac Winner, who was also a noted pulpit orator; James H. Dandy, who lived to a ripe old age, having preached for fifty-six years; John Potts, Jacob Hevener, C. A. Lippincott and many others, whose names will be mentioned hereafter. C. A. Lippincott was a powerful preacher, and very eccentric; a man of wonderful and strange experiences. When at camp-meetings he was at home. There his voice rang out in trumpet tones, calling sinners to Christ—the only Saviour of lost men. For some years at first the itinerant preacher could be heard only in private houses, barns, schoolhouses, and often in God's first temples—the groves. The first Methodists were generally poor, and had to make great sacrifices for God and the church. From a small and feeble beginning the Methodist church has arisen to a respectable position among her sister churches.

About one-third of the Methodist preachers who have labored in this region have left the church militant and joined the church triumphant. Of those who survive, some have grown old in the service of the Master and still linger with us; John Scarlet, the converted infidel, who has given so many powerful blows to infidelity, whose faith has never wavered since he broke the chain by

which he was so long bound, still survives at the ripe age of four score and five years, his eye still bright and his natural force unabated. Most of the Methodist ministers who have preached in Sparta since a Methodist church was organized here are still living and doing effective work. They are strong men of God and able ministers of the New Testament. In 1832, James Ayers preached in Sparta. In 1835 and 1836 Sedgewick Rusling was the preacher in charge, and C. S. Van Cleve, junior preacher. Preaching was at first held in the schoolhouse, after that in the old storehouse down by the lower bridge. On August 15, 1836, Methodism took an organic form under the supervision of Rev. Sedgewick Rusling. At the above date a meeting was held in Lewis Sherman's store, at which time five trustees were elected, who were the following: Isaac Goble, Geo. B. Beatty, Ziba Nichols, Joseph Boss and Lewis Dewitt. On the 17th of the same month these trustees met and assumed the name of the First M. E. Church, of Hardyston. On the 14th of June, 1837, a storehouse and lot were bought of Isaac Coursen for \$750. The house stood on the present site of J. A. Potter's store. This was used as a place of worship until it was sold in June, 1839. The congregation then worshipped in the houses of Ichabod McConnell and Stephen Lyon alternately. In the spring of 1841 the contract for building a church was let to Joseph Crane for \$1405, to be paid in installments as the work progressed.

The church was completed in April, 1842, and stood opposite the upper blacksmith shop. The trustees of the church at that time, as near as I can learn by the old records, were John Bonker, Jacob B. Leport, James Ross, Dan. J. Hurd, Zenas Hurd, Jacob V. Coursen and Herrick R. Halsey. The building committee were Jacob Coursen, Joseph Crane, Herrick R. Halsey, John Houston and Mahlon H. Hurd, and the preacher in charge was Rev. Edward Saunders. The corner-stone was laid on the 22d of September, 1841, by the Rev. Manning Force, and the church was completed in April, 1842. The sermon at its dedication was preached by Rev. David W. Bartine, D. D., who was a prince in Israel. In March, 1856, a parsonage was bought of Stephen Rochelle for \$975, which was the house now occupied by Peter Cooper. The grounds on which are located the present church, parsonage and cemetery were purchased of John and Charles Darling, April 1, 1864. The old parsonage was sold in 1865 for \$812.50, and a new parsonage was built the same year for \$1638.85. The present church edifice was built in 1868 for \$6455.16. The trustees at that time were the following: J. W. Puder, Capt.

Isaac Goble, D. H. Lantz, S. M. Fisher, O. P. Case, Thomas McDavit and Mathias Goble. The building committee were Rev. C. E. Walton (the preacher in charge), John L. White, Thomas McDavit, D. H. Lantz and Smith M. Fisher.

The corner-stone was laid September 17, 1868, by Rev. C. S. Coit. The church was dedicated May 4, 1869. The distinguished ministers who officiated on that occasion were Rev. R. L. Dashiell, D. D., and Rev. R. R. Meredith. The old church was sold to William Earl, March 3, 1869, for \$485. Mr. Earl removed it to its present location, where the lower part is now used as a store by John A. Potter, and the upper part as a Town Hall. In 1872 the cemetery was laid out and graded. At that time the debt on the church property was \$3882.63. Then it gradually diminished until the year 1882, when it was \$2840. During that year, under the supervision of the pastor, Rev. A. M. Harris, a determined effort was made to free the church from debt. Under God's blessing, the effort was entirely successful. In the summer of 1886 the church was thoroughly overhauled, repaired and beautified at a cost of about \$500. The parsonage was also considerably improved. The committee on repairs were Rev. M. S. Lambert, John A. Potter and W. C. Timbrell. The present officers of the church are the following: *Trustees*: M. Delany, H. B. Strait, W. C. Timbrell, P. H. Cooper, W. H. Martin and Wilson Kinney. *Stewards*: H. B. Strait, M. Delany, P. H. Cooper, Mrs. G. B. Fisher, Mrs. Geo. Struble and Miss M. A. Lyon. *Superintendent of Sunday school*: W. C. Timbrell. *Class Leaders*: M. Delany and W. C. Timbrell. *Licensed Exhorter*: M. Delany.

The church when organized consisted of fifty members; in 1886 of 120 members and twenty probationers. In 1849, Sparta ceased to form part of a circuit. The Methodist church in Sparta has sent out only a few men to preach the Gospel, but many grand and noble men and women have lived and died in her communion. Space will not permit me to mention the host who have been converted by her instrumentality. I will only speak of a few revered and honored names. There were Ziba Nichols, familiarly called "Uncle Ziba," and John Bonker, who was sometimes called "Daddy" Bonker. These two men were moral heroes, and were fired with an undying faith and zeal. They were licensed exhorters, and their exhortations and songs of praise were heard frequently in nearly every schoolhouse in this and the adjoining townships. Their names are "like ointment poured forth." I will also speak of Mrs. Stephen Lyon, who has been identified with Methodism

from its beginning in Sparta. She is still with us at the ripe age of eighty-two. Her mental faculties are still good, and her faith and hope in God strong and unwavering. Another honored name I should speak of is S. M. Fisher, who was identified with the Methodist Episcopal church in this place for more than thirty years. He was honored with nearly every office in the church. He was a good and very useful man. He passed suddenly to his heavenly home about three years ago, aged sixty-four. I might mention many more who labored, toiled and suffered here for Christ and His cause. But their record is on high. They rest in peace. The ministers who have served the Methodist Episcopal church as pastors since its organization in 1836 to the present time are the following: 1836, Sedgewick Rusling; 1838, Edward Saunders; 1840, W. C. Nelson; 1843, John Searlet; 1845, S. D. Decker; 1847, H. B. Beagle; 1850, F. S. Wolf; 1852, T. S. Detrick; 1854, J. L. Hays; 1855, O. B. Carmichael; 1857, A. H. Bellis; 1859, W. G. Wiggins; 1861, J. B. Mathis; 1863, R. Thomas; 1865, W. E. Blakeslee; 1867, W. H. Dickerson; 1868, C. E. Walton; 1871, W. B. Wigg; 1873, J. E. Hancock; 1875, C. M. Wambaugh; 1877, E. Meachem; 1879, A. L. Wilson; 1882, A. M. Harris; 1884, Wm. Stout, and 1886, M. S. Lambert, who is the present pastor. There have been revivals under nearly all the pastorates of the foregoing preachers. Some were very marked and glorious ones. To God be all the glory.

BAPTIST CHURCH.

The Rev. Theodore Fuller, of Deekertown, began preaching at Ogdensburgh as a Methodist September, 1876. Three years after (1879) he became a Baptist, and was baptised with twenty-three of his people at Grenelle Lake, and thirteen more were afterward baptised at Newton. Mr. Fuller ceased preaching at Ogdensburgh June 1, 1886. The following were members of his church: Anthony Pieree, Matilda Dorven, Nellie Morgan, Mrs. John Sweeney, Barbara Batson, James Fredericks, Mrs. Nathaniel Pierson and Elder Dennis.

ROMAN CATHOLIC CHURCH.

“The corner-stone of the Church of St. Thomas of Aquin, Ogdensburgh, was laid May 4, 1881, by the Most Rev. M. A. Corrigan, D. D., assisted by Revs. R. B. McDonald, S. J., G. A. Corrigan and A. M. Kammer. On November 5 of the same year the church was dedicated and opened for divine service by the Rt.-Rev. W. M. Wigger, D. D., Bishop of New-

ark. The church was built by the Rev. A. M. Kammer, who remained its rector until removed to Jersey City, June 16, 1884. The second and present rector is Rev. J. H. Hill, residing at Franklin Furnace. The land, building and furnishing of the church cost \$4500. The present membership of the church is about twenty-eight families, or one hundred and thirty souls. Prominent among its members are P. Madden, P. J. Dolan, merchants; J. F. Dolan, plumber and tinsmith; T. Marshall, superintendent of Passaic Zinc Mine. Prior to November, 1881, all the Catholics of Sparta Township worshipped in the Church of the Immaculate Conception, Franklin Furnace." [*Letter of Rev. J. H. Hill.*]

THE COREY UNIVERSALIST SOCIETY.

The first meeting of this society to elect trustees for the purpose of becoming incorporated was held June 20, 1871. Rev. Eben Francis was appointed chairman and Geo. B. Beatty clerk. The articles of belief are as follows:

"*Article 1.* We believe that the Holy Scriptures of the Old and New Testament contain a revelation of the character of God, and of the duty, interest and final destination of mankind.

"*Article 2.* We believe that there is one God, whose nature is love, revealed in one Lord Jesus Christ by one Holy Spirit of Grace, who will finally rest re the whole family of mankind to holiness and happiness.

"*Article 3.* We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practice good works, for these things are good and profitable unto men."

The following is a list of the trustees from the beginning: James B. Stanaback, Joseph McMickle, Robert Mabie, William Earl, Daniel Stilwell, Phillip Kinney, John Decker, Martin W. Mabie, David F. Kinney, T. H. Andress, John McMickle and John Linn Allen. Incorporated July 8, 1871; Admitted to the fellowship of the New Jersey Convention of Universalists February, 1872.

IX.—PROPRIETARY TRANSFERS.

The map, which is unavoidably curtailed, was drawn by James B. Titman, and the following description is compiled from data furnished almost altogether by him :

The map represents land given to the church by the proprietors. The record at Perth Amboy (Book S. 8, page 142, 30th May, 1787) speaks of two tracts, one of which is now included in Asa Munson's farm, and was given for the benefit of that part of the congregation living in North Hardyston. We give a copy of the minutes in full :

“Surveyed for the trustees of the First Presbyterian Church in Hardyston. All that tract of land on the east side of the Walkill in the township of Hardyston, &c. Beginning at a heap of stones lying on a steep bank by the side of Harlow Brook, and is the beginning corner of 105 acres surveyed for Lord Sterling, 20th September, 1766, and recorded S. 5, page 320, thence : 1. N. $1^{\circ} 06'$ W. 16.70; 2. N. $51^{\circ} 14'$ E. 20; 3. N. $25^{\circ} 14'$ E. 12.40; 4. S. $15^{\circ} 33'$ E. 16.95; 5. S. $31^{\circ} 27'$ W. 36; 6. N. $41^{\circ} 45'$ W. 9.25 to the place of beginning, containing 54 acres strict measure.

“Also all that tract of land, including Sparta Church, situated on both sides of the Walkill, in the township of Hardyston, &c. Beginning on a course S. $1^{\circ} 30'$ W. 7 chains from the second corner of Sharp's 160 acre tract, known by the name of the Welsh House tract, thence : 1. S $1^{\circ} 30'$ W. 34.20; 2. N. 74° W. 13.80; 3. N. $43^{\circ} 36'$ W. 20; 4. N. $60^{\circ} 15'$ E. 32.10 to the place of beginning, containing 54 acres strict measure.”

“The above are true extracts from the records in the Surveyor General's office, of East New Jersey at Perth Amboy.

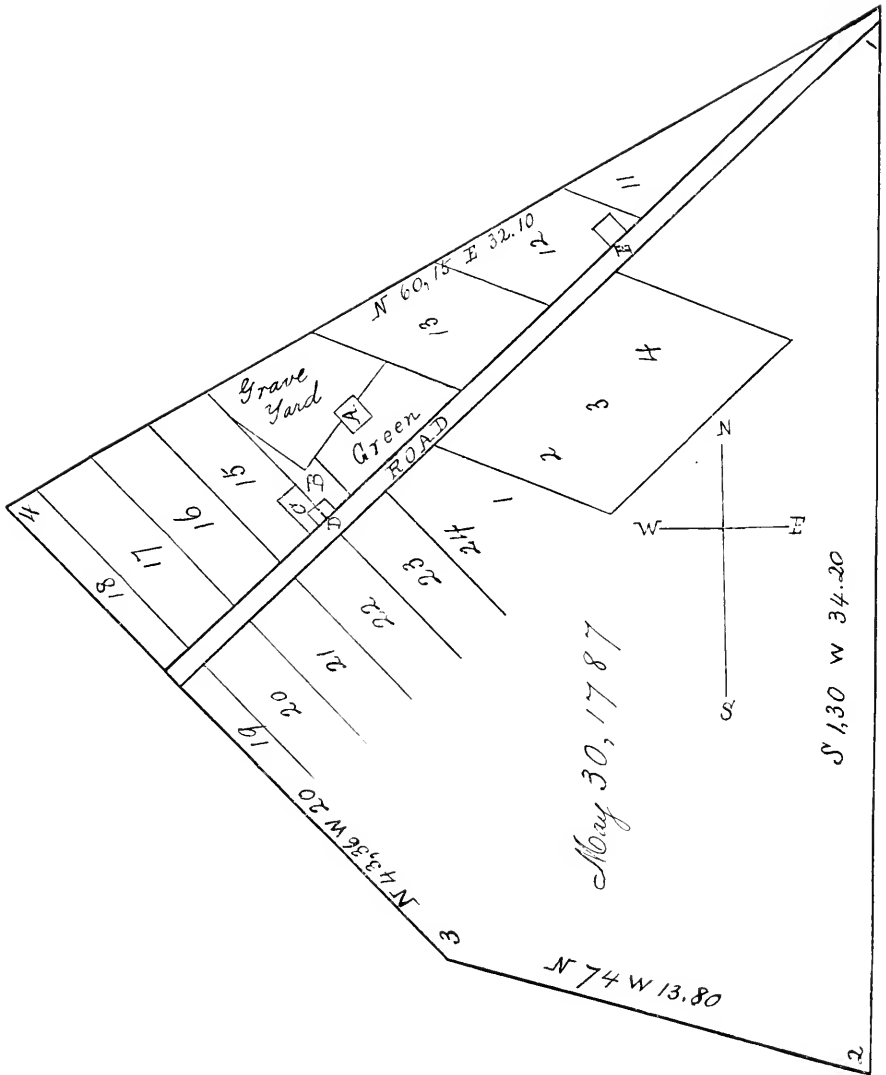
“F. W. BRINLEY,
“pro SURV. GEN.”

The lower or northern extremity of this land is near Titman's Lane, and the upper or southern side passes just above the Earl House. The northwest boundary passes along behind the graveyard, and the eastern boundary runs along the side of the hill across the brook east of the village. The lots on the west of the road are divided and numbered correctly, but it has been found almost impossible to locate with certainty those on the

east of the road. Lot 24 was sold by Elizabeth Stewart to her son-in-law, John Lennington, and is still part of the Lennington property.

This is the only certain location of the lots east of the road. But we are safe in inferring that the parsonage occupies lot 23 and so on up to the residence of William Earl, which stands on the dividing line between the church lands and the Brogden tract. Lots 16-18 (inclusive) are occupied by the buildings of Messrs. Shuman, Bradbury, Potter and Ross. D is the old store that used to stand next to the church green; A is the church with the graveyard west and the green on the east; E is the first log schoolhouse; C is the small lot sold by Chamberlain and French to DeCamp in 1801; B is the irregularly shaped lot sold by Sheriff Darrah, Nov. 2, 1819, to satisfy a judgment of Rev. Jos. L. Shafer, then preaching at Newton, for the amount of \$114.78; he had claimed an indebtedness of \$250. The southern line of the lot ran through the storehouse. Lot No. 15 was sold October 10, 1790, to Elias Ogden for \$62.75, and by him to Thomas Hill, May, 1791; by Thomas Hill to Samuel Chamberlain and Henry French, April 8, 1801; Henry French sells his share to Elizabeth Stewart the same year. Thomas Hill excepts from this sale a lot previously sold to DeCamp of 50 x 100 feet in size. Lots No. 16 and 17 were sold to Martin Connet, and lot 18 to William Corwin; lots 2, 3 and 4, containing three acres and fifty-six hundredths, were sold to Thomas Hill in July, 1791, for 14 pounds and fifteen shillings. These last lots were sold by Hill to W. R. Willis; they were then sold at sheriff's sale, June 2, 1798, to Hannah W. Anderson, of New York City; H. W. Anderson sells the same to John Butler, March 25, 1803, for \$600; the latter to Geo. Morrow in 1809. In December, 1797, a lot adjoining the above, of one acre and eight hundredths is sold by the trustees to W. R. Willis; and in March, 1798, another alongside the first—of ten acres and seventy-one hundredths—is also sold to the same by the same. James Morrow had bought lot No. 13 previously to 1791 and was living on it at that time, as his residence there is referred to in the deed given to Thos. Hill for 2, 3 and 4 at that date. Diligent search has failed to discover the circumstances of the sale of the other lots.

We find from releases given to Elizabeth Stewart, Martin Connet, Wm. Corwin and Hannah Anderson by Robt. Ogden, that the trustees had borrowed before 1790 a sum of money for some purpose (perhaps to remove a debt incurred in building the church) from the Commissioners of the Loan Office and had given a mortgage for the money, and this mortgage is



bought at public vendue by Robt. Ogden. The upper part of the village south of the Earl House is included in the greater or Northerly Brogden tract of about eleven hundred acres, taken up very early by a West Jersey survey, though situated in East Jersey. This large tract included the Brogden meadows, taking in the four farms along the meadow road, including Hamilton Earl's. This tract, or a large part of it, was bought about sixty years ago in partnership by John Rutherford, James Ludlum and David Ryerson.

Joseph Northrup bought of John Rutherford in July 30, 1804, three hundred acres of the Brogden tract for \$1300; he sells two hundred and sixty-five acres of it in August, 1810, to Dan Hurd, and this included all the land south of the church lots on which the village stands.

The lower village occupies the Welsh House tract taken up by the Sharps in 1761, when 160 acres were returned to them. Reaching north a mile, and including the lands of James L. Decker, F. C. Easton and Job Cory, was another tract returned to the Sharps in 1751 of one hundred and seventy acres and thirty hundredths. In 1794 John Rutherford took up seventy-nine acres and forty-nine hundredths on the N. W., W. and S. W. of the church lands, including land now owned by J. B. Titman, Charles Durling and the heirs of R. P. Washer. On the east of the village and bordering on the Welsh House tract was the Morrow and Ogden tract, surveyed for Azariah Dunham and John Johnson in 1788, containing 1015 acres. Dunham and Johnson also took up some smaller tracts east of the road to Ogdensburgh in a sweep survey of 1500 acres, which was reduced by the deductions to 150 acres. The same parties also had returned to them in the same year, 1788, the "forge tract" of 999 acres. This included the upper forge, already built at that time, and the land lying north and east of it. This tract was afterward owned by Peter McKee, of New York, Cole and Decker, Ludlum and Northrup, Ludlum and Hurd, Judge Morris, and was last sold by J. B. Titman to the Popenhausens. The depot and race course are located on fifty-two and a half acres taken up by Jephtha Byram on October 26, 1765. Walter Rutherford took up another tract near by of twenty-seven acres on April 15, 1768. The Ogdens owned originally nearly all the land as far as Hamburg.

As early as 1730 the Stirling Hill tract, a mile long by half a mile wide, was returned to Anthony Rutgers. James Alexander subsequently came into possession of it, and from him his son, William Alexander or Lord Stirling, afterward inherited it.

The land on which the village of Ogdensburgh stands was all owned by the Lantermans, who purchased it of Rob. Ogden. The most interesting land transfer is that of Rob. Ogden to Rev. Holloway W. Hunt, the first minister of this church. This was on August 20, 1795. The consideration was £200 proclamation money (about \$500), for 36½ acres. Elias Ogden sold to Mr. Hunt on May 23, 1797, another lot of 63½ acres for £83. These two lots of land are included in the farm that Job Cory now owns. Mr. Hunt lived on this farm while he preached in Newton and Hardyston (Sparta) for seven years until 1802. Rev. H. W. Hunt, Jr., was born in the house on this property in 1799. Mr. Hunt gave mortgages for this property to the full amount of the purchase money, and on May 8, 1802, both mortgages were cancelled. This proves that the Ogdens did (as is alleged) promise Mr. Hunt the free use of a farm as long as he preached here, and the farm in fee simple if he staid seven years. In the trustees' book there is an entry dated April, 1802, which reads, "settled with Rev. H. W. Hunt for seven years' service." Moreover, this same land which was sold to Mr. Hunt for about \$666 was sold by him to David Easton in 1803 for \$1250. At the rate of \$200 a year for preaching half the time, this amount with the use of the farm would pay Mr. Hunt's salary.

X.—SOME OF THE EARLY SETTLERS.

Jeptha Byram took up land in 1765, where the depot now stands. He probably owned a mill on the brook and gave it his name. Robert Ogden owned land and visited here before he came to settle in this vicinity in the fall of 1776. In 1780, Job Cory, a blacksmith, settled on the glen road, married Jane Morrow and was the father of David and grandfather of Job. About the same time Thomas Van Kirk, a blacksmith, came to Sparta from Europe. He was the father of Peter, grandfather of Mills and great-grandfather of Wirtie (Worden) Van Kirk, who now lives in the old homestead. Thomas Van Kirk was a large land owner, member of Council, 1816-1818; appointed County Judge, 1808 and 1813. He was the second president of our board of trustees and very prominent also in the early township history. Besides Mills Van Kirk, the other children of Peter Van Kirk are Mrs. John Kelsey, Mrs. M. L. Basley, Mrs. John Case.

In 1795 Henry Decker came from Deckertown to Hardyston. His son James settled at Sparta, built a grist mill, and joined with Nelson Hunt and Lewis Sherman in introducing here the making of anchors. He died in 1862, and was the father of James L., John, and Mrs. J. L. Munson. After the Revolution Jonathan Sutton, of French descent, came to this section. He was an elder of this church. His great-grandchildren now live at Monroe Corner, and the Rev. J. F. Sutton, D. D., of New York, is one of his descendants. In 1785 William Ross, born in Scotland of the distinguished Crawford family, bought a farm of Judge Morris near Sparta. His son John carried on the wagon-makers' trade in this town, and was the father of ex-sheriff William E. Ross. Before 1800 Israel Munson was a farmer on the place now occupied by his son Asa. His children are Asa, Samuel (at Paterson), Susannah (in Illinois), Sering (in Michigan), John (in Wantage), Amos, of Deckertown, and James Ludlum Munson, of this vicinity, who has just (January 4, 1887,) celebrated his golden wedding. Israel, Theodosia and Nancy have died.

Some time before 1800 Noadiah Wade, a carpenter, kept tavern just north of Ogdensburgh. He was the father of Noadiah and Mrs. Unis Beardsley and grandfather of Morris Wade. He came from Massachusetts before the Revolution,

married, and left a family at home when he went to join the Continental army. At this time he was thirty years old. He first lived south of Sparta. His first wife was Unis Cary and his second Anna Braisted. He helped build the church, and sang in the choir. He died about 1830, aged eighty-four. The above children were by his second wife. Those of his first were Samuel, Mary, Betsey and Martha. Simon Wade, a cousin of Noadiah, came to Hardyston about 1780, and settled on the farm where his son Charles's widow now lives. Simon's children were Charles, Samuel T., Abby J., George W. and Lydia E. Wade. Early in the century John Lanterman bought four hundred acres of land of the Ogdens, including the present site of Ogdensburgh. He kept store opposite his dwelling in an old brick building still standing. He was the first in this section to burn lime and brick. Two of his children were Moses and Daniel. Peter, William, Mrs. Predmore and Mrs. Goble are children of Moses, and John D. is the son of Daniel Lanterman. David and Garret Kemble came from Passaic County in 1808. In 1824 Garret Kemble purchased the homestead where his descendants now live. He married Michael Rohrick's daughter, and is the father of Robert, lawyer Michael and English.

Other early settlers in the vicinity of Ogdensburgh were Michael Rohrick and his son Caspar; Andrew Johnson, a carpenter; Noah Talnage, Ephraim Kemble, John Crawford, Benjamin Quick and William Johnson. Peter Norman, with his brother Oliver, was a tenant of the Ogdens, and the father of sixteen children, among whom were three sons, William, Peter and James. Morris Lake was formerly called Norman's Pond, from them. Jacob Timbrele occupied for fourteen years the John Decker place. His descendants are numerous, and represented in various branches of business and in the gospel ministry. He was the father of Hezekiah, who was the father of Jacob, whose sons are Hezekiah, John, W. Corson, Heman, Lewis and George. James Ludlum was a large wholesale grocer in New York, of the firm of Ludlum & Johnson, when he was called into this section to settle up the estate of his brother, Gabriel Ludlum, who lived near Deckertown, on the farm now occupied by his descendant of the same name. Gabriel Ludlum died about 1801, and it was soon after that James came to Sussex. He kept house with his niece for a time at Sparta, in the building which he erected opposite the grist mill. He was a man of means, and afterward lived at Lafayette, where he died on the place now owned by Dr. Allen. He married late in life Mrs. Beekman, at Kingston. A great deal of inter-

esting historical material in reference to Mr. Ludlum is in the possession of Miss Martha Lawrence, the accomplished daughter of Senator Lawrence, of Hamburg.

John Boss came to Hardyston in 1809. His son, Major John, and daughter, Mrs. Amos Pierson, are still living at an advanced age. Major Boss was born in 1798. He enjoyed but slender opportunities for acquiring an education; but his industry, integrity and native talents soon brought him prominently before his fellow-citizens. He was chorister in the church for many years; he has often been foreman of the grand jury, and has always been most highly respected by all classes of the community as much for his Christian character as for his excellent business qualities. He has recently been given a tribute of respect so spontaneous and practical as to do the community as much credit as himself. Aaron Boss, chosen freeholder, is the son of Joseph Boss, the brother of Major John. A. M. Baldwin and Joseph Cook had previously occupied the John Boss place.

In the same neighborhood lived John Bradbury, father of Esquire Benjamin and Rev. Ziba Nichols Bradbury. John Butler, a carpenter, kept the Blue Ball Tavern, on the hill, just south of the Heminover's. George Robinson and James Bradbury lived in the same vicinity. William Heminover, Ziba Nichols and Richard McPeake are other names that appear very early. Peter Mains, the son of Peter Mains, who came from Germany in 1800, settled at Sparta in 1815. Thomas Beatty, the son of Thomas, who moved to Ohio, settled, 1815, on the farm now occupied by his son, Esquire George B. Beatty. James Ludlum had been previously living on the same place where he had unsuccessfully attempted to introduce the raising of hemp. John Anderson, John Bedell and William B. Ayres were neighbors to Mr. Beatty. Capt. Isaac Goble, a cooper, was a descendent of David Goble, called "King David" by reason of his large ownership of land. The children of Isaac were Matthias, Mahlon, Theodore, Isaac, Alanson, William, Orlando, Mrs. Richard McPeake, Mrs. Simeon Struble. The present generation are quite numerous, and are engaged for the most part in farming. Amos Duston, a soldier of the Revolution, lived in the Boss neighborhood as early as 1788. His daughter Abiah married Esquire Beatty.

In 1804 Thomas Lennington moved to Sparta, and bought the property now owned by the heirs of Isaac Goble. In 1814 he went to Hamburg, and in 1819 to Ohio. His son, John, remained at Sparta, where he was a wheelwright for forty years. He was justice of the peace for twenty-one years.

He is the grandfather of Chas. Halsey, Commissioner of Deeds. The Rochelles came very early to Hardyston from the State of New York. They are of Huguenot blood, and came originally from France. Elder Ford W. Rochelle is of this family. Judge R. R. Morris was born in Westchester County, N. Y., in 1793. He first came to Sparta about 1808 to live with his uncle, James Ludlum. He also lived at Hamburg, Newton and Lafayette. He returned to Sparta about 1836, where he lived until his death, November 7, 1874. He was of the well-known Morris family, and succeeded Martin Ryerson as deputy surveyor under the proprietors; was a large landowner, and a soldier in the War of 1812. He was a member of Council 1837, and was appointed a County Judge in 1844. The present postmaster, James L. Morris, is his son, and Mrs. Morford, of Newton, is a daughter.

George B. Case's father came from the East and settled near Sussex Mills. Geo. P. was born October 14, 1803, and has lived fifty years in his present residence. He married Jane Iliff, 1828, and was the father of Richard W. Case, who has three sons and two daughters. The Pullis family in the same neighborhood are old residents. Mrs. Pullis has been a member of the church for fifty-two years.

Henry C. Kelsey and wife came to Sparta sixty or seventy years ago, and bought a house on the site of the present Earl House of Joseph Corwin. Their children were John, Mary, Aaron II., Charles, Martha, Elizabeth, William and Ellen. Aaron II. married John I. Blair's sister, Elizabeth, and was considered one of the most enterprising men that ever lived in Sparta. John was the father of Henry C. Kelsey, the present Secretary of State of New Jersey. Joseph Hurd, a brother of Dan, lived at Hurdtown and was engaged in the iron business there. He was a member and trustee of this church. Two other brothers were settled, the one, Jacob, at Woodport, keeping tavern, and the other, David at Hurdtown. James Morrow was living next to the church in 1791, and one Morrow was the owner of considerable property before the washout occurred. Maria Morrow sold the house next to the church where James Morrow had lived to Aaron Kelsey, 1845. The present residence of Calvin Dormida is on the site of a house once occupied by this family.

Joseph Pierson bought the farm, which Noah Crane once owned, of Richard Slaght in 1801. Ezekiel Pierson, his brother, already lived on the turnpike. They are the progenitors of the Piersons who still live in the vicinity. Henry Osborne lived, as early as 1800, if not before, where Isaac, his

son, now lives. The Rikers were among the earliest settlers here. The Hills and McDavitts came to this country together, and settled in the Pullis neighborhood as early as 1770. The Bonkers were living here eighty or a hundred years ago. The Beardslees were early settlers in North Hardyston. Samuel, John and Morrison Beardslee are among the first names that occur in the township records.

HISTORY OF SPARTA VILLAGE.

Physicians.—Up to 1821, David Hunt, of Newton, prescribed for the sick here. He was followed by Chas. Vail, of Morristown, for a short period (1821–1824), and then by William Vail, a brother of Charles. He stayed but a brief period, and was succeeded by Seymour Halsey (1829–1834).

David Melancthon Sayre came from Morris County, in 1829. He was born March 26, 1807, at Hanover. He studied while practicing here, and received his degree from the College of Physicians and Surgeons in New York in 1836. He practiced here for thirty-four years, with the exception of one year (1843–1844), which he spent at Hanover. He went to Hanover again in 1863 and tried farming; then engaged in the drug business in Newton, 1865; resumed his practice, 1866, and died at Newton, 1876. He gave \$5000 to the Newton Library. John R. Stuart took Dr. Sayre's place for one year (1843–1844), and then went to Newton and practiced medicine there for a time and afterward entered the drug business. Jonathan Havens was the next resident physician. He remained for one year (1863–1864). Theophilus H. Andress, the next and present physician of this place, was born 1841, in Stillwater Township, and graduated from the College of Physicians and Surgeons, New York, 1864. His specialty is surgery, for which he has a reputation throughout this and adjoining counties. "Thoroughly versed in the studies of his profession, he takes a front rank, and is generally called in consultation in serious cases." Hugh Allen came to Sparta in 1820, but remained only a few months, as Dr. Vail paid him to surrender the field to him. Jonathan Havens was located at Sparta as partner of Dr. Sayre until 1850. Dr. J. B. Boss settled here and was building up a practice when he died. Dr. Mattison practiced here a few months in partnership with Dr. Boss.

BUSINESS PLACES.—Pierson Hurd's store was built and occupied by him many years; then followed John Gusten, Sidney Smith, Chas. V. Boss, Harvey B. Strait, J. A. Potter and H. B. Strait again. The latter was born in Jefferson

Township, Morris County, N. J., May 3, 1831; school teacher for six months; clerk at Rockaway, three years; home, one year; came to Sparta, April, 1857; bought out Derry & Morris, and kept store in their place five years; rented from Sidney Smith in 1862, and afterward bought his house and store. Corson Timbrell's store was sold to Dan Hurd by Joseph Northrup in 1864, and kept by Dan Hurd until his death in 1835; then by Zenas Hurd, Jas. B. Titman, Aaron Kelsey and Whitfield Corson Timbrell. Mr. Timbrell was born at Petersburg, Morris County, N. J., 1851; carried on the milling business at Morristown, Stockholm and Unionville, N. Y.; began business at Sparta in 1883. Collins Sanford's store was opened as a grocery by himself. It is also the office of the *Sparta Signal*. Mr. Sanford was born in Passaic County, 1839; came to Sparta as blacksmith in 1861; was in the army 1862-3; blacksmith again until 1869; blacksmith and grocer, 1869-73; has kept a dry goods and grocery store since 1876; started the *Sparta Signal*, a temperance paper, 1885; the first copy was published March 4; at first a four-page monthly, it was made a bi-weekly of eight pages in 1886. Mr. S. was elected Justice of the Peace in 1877, and held that office five years.

Potter's store was built and first kept by John and Stewart McCarter, of Newton; then by Dan Hurd, Ayres, Dildine & Davis, Morris Wade and J. A. Potter. The latter formerly kept a second store at Ogdensburgh. He now has succeeded in building up a large trade in a branch store at Deekertown. He was born in Springdale, N. J., 1840; came to Sparta in 1867, and has been in business here for twenty years. The Old Storehouse which once stood next the church green was occupied by Stephen Hurd and afterward by Lewis Sherman. When part of the church green was sold by Sheriff Darrah in 1819 to Dan Hurd the southern boundary line of the lot ran through the storehouse (see map). Sherman's Storehouse, now the residence of Samuel Stanaback, was occupied in turn by John McCarter, James Morrow, Lewis Sherman, Morris Wade, Dan Hurd, Jr., J. A. Potter and Mr. Washer. The Old Ludlum Storehouse was kept by James Ludlum, James Decker and Cullver & Howell. The Morris Store was built and first kept by Cullver & Howell, Thomas Lawrence, Chapin, Derry & Morris and H. B. Strait. It is now kept by John H. Sutton & Co. John Sutton was born in Sparta, July 23, 1853; went to Dover at fifteen; was a clerk of D. A. Derry for one year; an engineer at Ogden Mine for two years; clerk with C. V. Boss, Sparta, three years; with S. S. & D. A. Lyon, Dover, three years;

with C. V. Boss, Stanhope, three years; in business at Sparta since 1881; introduced the first printing press into the village.

Hotels.—The residence of J. M. Shafer was formerly a hotel kept by W. Earl. The Earl House, at first the private residence of Henry C. Kelsey, was rebuilt in 1832 and opened as a hotel by John Kelsey. From 1845–64 it was again a private residence of Aaron H. Kelsey. William Earl then became the owner and kept hotel in it until 1882, when he was followed by William E. Ross. The latter was born in Sparta in 1845; graduated at a business college in 1864; was deputy sheriff of Sussex County, 1868–71; justice of the peace, 1871–3; sheriff, 1873–8; Assemblyman, 1881–4. The Hurd House was kept by Joseph Northrup until 1810, then owned and kept by Dan Hurd until 1832, then by W. H. Hurd, 1835–42, as a temperance house. It is now occupied by him as a private residence. The present residence of Mr. Earl was a hotel after 1845 for a number of years. It was kept successively by Cox, Van Kirk, Montanye, Reed, Brooks and others. John Stewart in 1798, and after him his widow, “Granny” Stewart, kept a tavern in an old house next to Jacob Shuman’s. The hollowed-out rock once used as a wash basin may still be found near the old well. Mrs. Stewart was followed in 1832 by William Hoppangh and he by Jonathan McPeck. The building was torn down in 1876. The Glen House was built and opened, 1880, by Isaac Goble. He was followed by his son, David Woodruff Goble. David was born in Sparta, July 17, 1860. He began business here in 1885.

The Upper Blacksmith Shop was formerly occupied in turn by R. R. Smith, Jacob Timbrell and John Rochelle. It is now rented by John W. Green, who has recently come from Hunterdon County. The Middle Shop was built and run by Elias L’Hommedien and then by John Rohrback. It is now in charge of Jacob Timbrell and Silvester McDavitt. Jacob Timbrell was born in Sparta, July 20, 1824; drove on a forge at Stockholm, about ten years, and at Petersburg, Morris County, nine years; kept a hotel at Walnut Grove, three years; did blacksmithing at Lafayette, 1862–4; was in the army, 1864–5; has been a blacksmith in Sparta since 1866. Silvester McDavitt was born near Sparta, 1842; learned his trade at Andover; worked twelve years on a farm, and ever since at blacksmithing in the village.

The Lower Shop was formerly occupied by McCormick, Anderson and McDavitt, and is now rented by James Condon. The latter was born at Double Pond, N. Y., June 22, 1856; learned his trade with James English, at Newton; a pitsman

two years at Ogden Mine; in business at Sparta over three years. The Stone Shop by the mill was built by Judge Morris, and rented by "Bill" Allen, English and Hill. A tannery was formerly carried on where Chas. Bonker now lives. A fulling-mill, a potash factory and sawmill were once in operation on the brook flowing from the Glen.

The residence of Hiram Freeman was built and occupied as a wheelwright shop by Zophar Halsey. Freeman's shop, owned by the Hurd's, was formerly built and occupied by William Kindred. Hiram C. Freeman was born in Danville, N. J., January 29, 1839; he came to Sparta, 1861, and worked four years with Jacob Shuman; has been in business for himself twenty-two years, and for nineteen of them in this village. Collins Sanford's place was once occupied as a wheelwright shop by Jacob Shuman, and afterward by Rutan.

Shuman's shop was built by himself in 1875, and he has occupied it for twelve years. Jacob Shuman, wheelwright and undertaker, was born in Stillwater Township, December 24, 1824; came to Sparta, 1844; learned his trade with Zophar Halsey; bought out James H. Beach about 1853; he has been town clerk for fifteen years. John Ross built and once occupied a wheelwright shop, which has been unoccupied since his death. John Lennington carried on the same business in a shop for forty years which, until lately, stood behind his house. Jacob Henry Shuman, house and carriage painter, was born in Sparta, and has been in the business ten years. Samuel Staaback, house painter, was born in Hardyston, 1859; has lived in Sparta since 1860, and has been a painter since 1881.

Lewis Chamberlain Timbrell, the jeweler, was born at Petersburg, N. J.; commenced business in Sparta about 1880; at first for one year in William Earl's house, then one year in Collins Sanford's. He then built and has since occupied his present place of business. The confectionery store was built and occupied by Theodore Durling in 1884. It is now kept by his brother, Henry Durling, who was born at Sparta and commenced business in 1885. A millinery store has been kept by Mrs. Bertha Hornbeck for several years; at first in Collins Sanford's, then afterward in the present place. Mrs. Hornbeck is from Allentown, Pa., having been born, however, in Hardyston Township.

A distillery was built by James (?) Morrow about 1780, and was carried on afterward by Job Cory, Thomas Lennington, James Ludlum, Isaac Goble and David Goble. There was once a distillery on the John Decker place, where a creamery was afterward carried on for a short time. James L. Decker now

carries on the only one in active operation in the place. Mr. Decker was assessor 1851-4, 1859-66 and 1870-6; collector, 1877-8; chosen freeholder, 1857-8; elected sheriff in 1879. Elias L'Hommedieu formerly kept a harness-maker's shop in a building on the site of Jacob Timbrell's residence. Geo. B. Fisher built his present shop and commenced harness making in Sparta in 1870. He was born in Hunterdon County, September 3, 1839; served as an apprentice from sixteen years of age until he was twenty-one in the same business in Somerset County, 1860-70.

Benjamin Bradbury began shoemaking in 1835. At one time employed four or five hands. He was born near Sparta, and was Justice of the Peace nearly ten years. Jacob Youmans learned his trade with Mr. Bradbury, but has been shoemaking for himself since. In 1854 James Decker and his son, James L., built the grist mill that the latter now owns. In 1810 Dan Hurd bought a grist mill of Joseph Northrup on the Wallkill back of the Hurd store. It was burned down about 1872. Titman & Folk's mill was sold July 15, 1804, by James, Robert, William and George Morrow to Thomas Denny—a merchant of New York—with eight acres of land for \$2375. In 1808 Thomas Denny sold it to Cole & Decker, and, in 1809, Cole & Decker sold it to James Ludlum, and from him it came by inheritance into the possession of Richard R. Morris, who rebuilt it in 1837. From Mr. Morris it was bought by James B. Titman. It is now one of the largest in the county, and is run by Titman & Folk. Mr. Titman was born near Bridgeville, Warren County, N. J., 1820, and came to Sparta in 1844. In 1845 he exchanged properties with Aaron H. Kelsey, and went to Huntsville to keep store. He remained there until 1855, and then came back to Sparta. He kept store and carried on forges until 1867, when he relinquished both. His advice and assistance have been of great advantage to the writer in the preparation of this work. Mr. Titman's partner, Henry Folk, came to this country from Germany in 1854. He married Eliza Murray in 1858; was engaged in the milling business at Newton and Flatbrookville; came to Sparta in 1865; was made director of the Merchants' National Bank at Newton in 1885. A man of untiring energy and kindness of disposition, as the writer has abundant means of knowing. A drug store was built in 1872, enlarged in 1881, and has been kept ever since by Dr. T. H. Andress in connection with his practice.

The butchers of the place are at present Calvin Price Dormida, Naaman Search and Robert Lance. Mr. Dormida

was born in Frankford Township, Sussex County, N. J., November 2, 1873; was three years a pattern-maker at Lafayette; one year a millwright; nine years a carpenter at Andover and Newton and came to Sparta, 1875. Naaman Search was born in Sparta, N. J., April 3, 1837; was five years at Franklin Furnace with Morford and Morris; five years at Hamburg; four years with John P. Brown at New Foundland, and has been in his present business since 1873. Robert Lane was born in Warren County, 1842; he was a miller at Sparta, two years at the Hurd mill; butcher since 1872. He purchased his present dwelling and business site seven years ago. Thomas Martin, the auctioneer, was born at Plainfield, N. J., 1838; he came to Sparta in 1861; was a mason by trade until 1865, but has been an auctioneer since.

The keeping of boarders in summer has become a regular business, and is carried on by the following: Moses Delany, Mrs. Greyen, Mrs. J. B. Boss, Mrs. Imogene Lyon, Miss Abby J. Lyon, Geo. B. Fisher, Jae. H. Shuman and Richard R. Smith. Mr. Smith was born in Morris County, July 22, 1821; was a blacksmith twenty-four years in Sparta, and for twenty-four years has kept a boarding-house for visitors from the city.

The agent of the New York, Susquehanna and Western Railroad Company is Samuel Clarence Kays. Mr. Kays was born at Wurtsboro, Sullivan County, N. Y., March 14, 1858; he first moved to Beaver Run, then to Sparta in 1875; studied telegraphy at Oberlin, Ohio, for one year; in Dr. Andress's store for five years from October, 1877, as drug clerk and operator; took charge of Sparta depot as telegraph operator, freight and express agent, October, 1882. A telegraph company was formed in Sparta a few years ago, and a "loop" was constructed to connect with the Western Union at Ogdensburgh. This line came into the hands of the above company a year ago by the terms of the original agreement. The office has always been in Dr. Andress's drug store. Esquire Geo. B. Beatty is the Justice of the Peace. He has held this office for thirty-one years continuously. He was born near Sparta in 1811, and has occupied many township offices. His occupation is farming. The Commissioner of Deeds is Charles Halsey, appointed April 1, 1886. Mr. Halsey was elected Town Clerk in 1879. He is a harness-maker by trade, but has confined himself to farming, though at times in general demand as an accountant. The stage driver and livery man is John Crawford, who is not a native of Sparta, but long a resident of the place and a most useful and widely known citizen.

Two other prominent men deserve notice—viz., William Earl and Thomas O'Maley. William Earl was born in Ireland, February, 22, 1815. His father's farm is still in the family. He came to this country when a lad. Spent his time before coming to Sparta at Newark, Jersey City, Cleveland, Dover, and Newton. He kept a tavern in Sparta, first, where he now lives, then in Mr. Shafer's house, and afterward in the Earl House until 1882. Thomas O'Maley, a contractor, temporarily residing in New York, was at the time of his death engaged in a very large contract in opening new streets. He was a man of most generous impulses, and his sudden death very recently has cast a gloom over the whole community. He was born in Cheshire, Conn., February 29, 1844; began contracting in 1866 in the Ogden Mine, Ogdensburgh; he was also a contractor for the Roberts Iron Company and the Allentown Rolling Mill Company. He died Friday, January 21, 1887.

There have been at one time or another six forges at work here. They made wagon tire and blacksmiths' iron, "blooms," or "octagon" iron. The blooms were carted to Rockaway, principally to Col. Jos. Jackson's rolling mills. But about 1830 James Decker and Lewis Sherman bought the forge near Decker's mill, which had been built by Robert Sinai, of New York, in 1827, and which had been leased previously by Stephen Lyon and Joseph Young, and in 1836 took into partnership Nelson Hunt, of Vermont, who introduced the making of anchors. This forge was in operation until the close of the Rebellion. The uppermost forge by the lake was in existence as early as 1788, even before the land on which it stands (the 999-acre tract) was taken up. Both the tract and the forge were owned successively by Peter McKee, Cole & Decker and by Northrup & Ludlum. In 1810 Northrup sold out his one-half share to Dan Hurd. Isaac Hurd inherited his father's share, and Judge Morris inherited Ludlum's and bought out Isaac Hurd. The tract and forge finally came into the possession of Mr. J. B. Titman, who afterward sold out nearly all the tract to Poppenhausen & Company. The forge and dam next below disappeared almost altogether long ago, and the evidences of them were only accidentally discovered. The washaway forge—so called in deeds and surveys—is the one whose existence and situation are indicated by the hole in the rock over which the path up the Glen passes. It is supposed to have been owned by Morrow, and was washed away when the dam broke at the time Jabez Kinney was drowned. The third forge, at the entrance to the Glen, has had the following

owners: Morrow, Thomas Lennington (until 1814), Ludlum & Lyon, R. R. Morris and J. B. Titman. It was in operation until 1867. Stephen Hurd built a forge on the Sherman property in 1822. There were also forges at Hopewell and in the Boss neighborhood.

The carting of ore and iron employed many people at one time. These materials, together with anchors, were taken to Lake Hopateong, and shipped on canal boats at Woodport and at Henderson Rocks, and sent up and down the Morris Canal. Almost the last anchors made were to fill a large Government contract given to J. B. Titman in 1864.

The first returns from the postmaster at Sparta were made January 1, 1798, but the records of the Post-Office Department having been burned in 1837, there may have been an office here at an earlier date. Indeed, we learn from the records of the Hamburg post-office that on "March 30, 1797, Joel Smith, post rider, arrived (from the North) with the Sparta and Rockaway packet." In Steven's Post-Office Manual of 1808 we learn that Joseph Northrup was at that time postmaster at Sparta, and that it cost a shilling for a letter from New York. The postmasters since Northrup are Stephen Hurd, Jas. Morrow, John McCarter, Elias Beach, W. H. Hurd, Ben. Bradbury, Reeves Hudson, J. B. Titman (T. H. Address), Jas. L. Morris. James Ludlum Morris was born at Newton, April 17, 1828. He has lived at various intervals at Newton, Hamburg and the City of New York. He came to Sparta in 1838, belonged to the firm of Derry & Morris for a time and was made postmaster in 1886.

Sixty years ago there was only one house above the Hurd dwelling. Houses may have been built on the church land before it was taken up by the trustees in May 30, 1787. At that time the church was already erected, as the minutes of the original survey say. The early settlers looked first for minerals and then for water-power. This accounts for the very early taking up of the Rutger's tract (1730), and the Welsh House tract (1761). The Boss neighborhood and the Glen, the brook behind the upper village, and the one running through the lower part, were probably inhabited before the Revolution. Just where the inhabitants then lived, or who they were, it has not yet been discovered. The travel from Morristown and the east to the west and northwest would all pass through Sparta. The turnpike from Morristown to Sparta, authorized in 1804, was as much a result as a cause of travel. The long sheds opposite the old Hurd tavern were in early days constantly crowded with teams on their way to

New York with produce and game of all kinds. Senator Thomas Lawrence speaks of Sparta as one of the most promising villages in the county forty years ago. He was living here at that time, and carrying on business at the large mill and the lower store. He was married while here by Rev. William Torrey, for whom he has always cherished a feeling of deep respect and confidence.

TOWNSHIP RECORDS.

To get at the names of the early settlers we have carefully examined the first town-committee book of the township of Hardyston, now in the possession of Senator Lawrence. These records go back to 1790, but only come down to 1819. Vernon was set off from Hardyston in 1792, and township matters were in the charge of the freeholders until 1798, when the first town committee was formed. The *collectors* for these thirty years (1790-1819) were Thos. Van Kirk, Jos. Perry, Simon Wade, William Braisted, David Fford, John Beardslee, Job Cory and Sam. Beardslee. The *assessors* were Andrew Linn, Jos. Sharp, Elias Ogden and Thomas Lennington. The *town clerks* were Elias Ogden, Zebulon Sutton and John Lanterman.

The following names appear very early and very often, either as freeholders, town-committee or commissioners of appeal: Robert Ogden, Elias Ogden, Thomas Lawrence, Thos. Van Kirk, Jos. Sharp, John and Sam. Beardslee, William Braisted and Simon Wade.

We can arrive at some idea of the scarcity of population when we find that all of Hardyston in 1793 was assessed only £114. 17s. 9d.; and that in the same year the State and County tax was only £110. 18s. 4d. In 1798 the amount of the duplicate was £104. 7d., and the State and County tax was £85. 12s. 11d. In 1815 the two amounts were \$394.24 and \$325.90. In 1807 there were only 291 names on the duplicate, for which both collector and assessor were paid six cents a name.

In 1799, Martin Connett, Capt. Thos. Hill and James Jerolomon, all dwelling in this village, were paid \$4.56 for services in burying a pauper. It seemed to take 19 cents worth of spirits when a pauper was laid out, and 10 cents worth when he was buried, if we may judge from several items to that effect. We seem nevertheless to have been a Sabbath observing community at that time, for in 1812 only two men were fined, each a dollar, for "breach of Sabbath." But the number of fines of \$14 each for breaking the Seventh Commandment were far too many. And some otherwise respectable names are found in this disgraceful connection.

The wildness of the country is indicated by the numerous wildeat scalps paid for at \$2 each, and as late as 1820, \$20 was paid for a wolf scalp. This reminds us that, in the memory of not a few now living, a herd of deer came into the village and in open day. Esquire Beatty's father built his sheep-cote against the side of his house, and with very high walls, on account of the prevalence of wolves.

It may not be uninteresting to note the prices paid eighty years ago for certain articles of common use. We find in the account of the overseer of the poor for 1805 the following charges: 16 lbs. wheat flour, 7 and 4 pence; $3\frac{1}{2}$ yds. linen at 2 shillings a yd.; 3 lbs. butter at 1 and 6 pence a pound; earthen mug to stew tea in, 10 pence; 14 lbs. of Rye meal at 34 shillings per cwt.; $2\frac{1}{4}$ lbs. pork at 1 shilling per lb.; 1 lb. candles at 2 shillings; 2 lbs. sugar at 1 and 6 pence a lb.; 1 quart of spirits, 1 and 6 pence; $\frac{1}{2}$ gall. molasses, 3 and 3 pence, 5 "skanes" of thread at 2 pence a skein; 1 qt. of brandy at the burying of town "porper," 50 cents; digging a grave, 75 cents; coffin, \$2.50. The well-known Col. Aaron Ogden conducts a suit for the Town Committee in 1796. We are told that in 1798 we must deduct 1-16 to bring "proclamation" money into "York" money. The Town Committee, Commissioners of Appeal and Town Clerk were all paid \$1 a day for their services.

EDUCATION.

The first schoolhouse in the village was an old log building opposite the Sherman property. It stood on land formerly owned by the church, and it was sold in 1815 by the trustees to William Corwin for \$53, including the land. The land had been previously sold by the church to Thomas Hill, and by him transferred to the trustees of the school. School was also kept on the hill in the upper part of the village in an old building, now part of the house owned by Squire Beatty. In 1812 a Board of Trustees was incorporated in accordance with an act of the Legislature passed November 27, 1794. May, 1815, a grant of land was made by the Presbyterian Church for a school, on the condition that when not used for that purpose it should revert to the church again. A building was accordingly erected on the present school site in 1815 by William Bohannon for \$589. It was two stories high, 30 x 20 feet in size, and had a fireplace in each story. This building burned down, and another was erected in 1860 by Morris Hoppongh for \$1000. This is 26 x 35 feet, two stories high, and still in use.

The trustees, so far as we have any record of them from 1812

to the present time (1886), are the following: 1812, Job Cory, Jas. Ludlum, Thom. Lennington, Dan Hurd, William Corwin; 1816, James L. Hurd, John Burwell; 1817, Henry Kelsey, David Devor, Stephen Hurd; 1825, George Morrow, John Butler, David Cory, Henry C. Kelsey, Lewis Sherman; 1827, Rev. Noah Crane, Nathaniel M. Hinds, John McCarter; 1829, McConnell, Wiman; 1833, Edward R. Robison, William Decker, John Lennington, Rev. James Wickoff; 1834, Henry C. Beach, Pierson Hurd, Elias Beach; 1836, Rev. E. F. Dayton, David M. Sayre; 1838, Levi Dewitt; 1839, Rev. William Torrey, R. R. Morris; 1841, Joel Albers, Nelson Hunt, W. H. Hurd, J. P. Van Cleef; 1842, Jas. S. Emrie; 1843, Doctor Stewart; 1844, Wm. D. Dewitt; 1846, Clarkson Bird; 1847, John Stites; 1849, Zophar Halsey, Job Cory, John Boss, G. B. Beatty; 1850, Moses Woodruff; 1851, Thomas Lawrence, Aaron H. Kelsey; 1852, Benj. Bradbury; 1855, Henry Hammel; 1856, William Kinney, Morris Wade; 1859, James L. Decker; 1860, Smith M. Fisher; 1862, David H. Lantz; 1863, Jae. L. Shuman; 1864, Robt. P. Washer; 1866, S. W. Slockbower; 1867, Mills Van Kirk; 1868, John Puder; 1869, Jacob Timbrell; 1870, Henry Folk; 1871, Harvey B. Strait; 1874, Stephen Rochelle; 1880, T. H. Andress; 1882, F. C. Easton; 1884, Moses Delaney; 1886 Robert Lantz.

The teachers of the Academy, so far as can be discovered, were the following: Wilcox, Lent, J. W. Hinchman, 1818; Eliz. Morrow, 1834; Elijah Betts, Lefevre, Dayton, Decker, 1836; Wm. Platt, Jane Cummings, Isaiah Condit, E. O. Demarest, Burnham, 1839; Aaron Woolf, 1841; Elias Beach, 1842; William Lyman, 1844; Martha A. Jones, 1845; C. H. Gildersleeve, 1846; Miss Hurd, 1847; J. J. Morfitt, 1847; Ziba N. Bradbury, 1849; Ribble, 1850; Jos. W. Manning and wife, 1854; Miss Boss, 1856; Moses Delaney, 1858-65, 1876-8, 1880-1; Lesbia Sherman, Delphine Northrup, Sarah Cory, Abby J. Lyon, Moses Woodruff, 1865; E. Munson, 1866; C. W. Austin, 1867; E. Dunlap, Miss H. M. Hunt, Eliz. Chapin, 1871; Hiram Friar, Ella K. Fisher, 1873; J. O. Austin, 1874; Della Delaney, 1876; R. M. Harden, Imogene Smith, 1879; D. Dennis, Jennie Johnson, 1879; Anna Delaney, 1880; B. D. Potter, 1881; Emma Gray, Ella Shoemaker, 1881; Heman Leach, 1884; John W. Thorne, 1885-7. Mr. Thorne was born at Mt. Hope, Orange County, N. Y., and has taught one year at Beaver Run, one year at Frankford Plains and two years at Sparta. Moses Delaney has taught ten years in all and Miss Gray six. The above list is only approximately complete or

correct. A Young Ladies' Seminary was established by Mrs. S. C. Dayton, the widow of Rev. E. F. Dayton, in 1845. A building for this purpose was erected by Pierson Hurd at a cost of \$2500. This school was successfully maintained for twenty years. The Rev. Dr. Beard also conducted a private English and classical school for a short time here in the same building.

XI.—LIST OF COMMUNICANTS.

The following is the list of communicants from the beginning (May 16, 1805) of the records to January, 1887. [w. for wife, c for certificate, * for present members.]

1, Christian Clay; 2, Mary Clay, w. of Christian; 3, Jonathan Sutton; 4, Robert Ogden; 5, Jonathan Sharp; 6, Jane Mills, w. of Robert; 7, Mary Johnson, w. of Andrew; 8, Gabriel Paine; 9, John Linn, and 10, Martha Linn, w. of John. These are supposed to have been the original members surviving at the above date.

May, 1805, Hannah Ogden, w. of Robert; September, 1806, John Butler; Polly Butler, w. of John; Nancy Pitney, w. of Benj.; September, 1807, Jemima Davis, w. of Wm., c.; April, 1808, Nicholas Byram; Martha Corwin, w. of Wm., Jr.; Rhoda Whitehead, w. of Nathaniel; Margaret Joralomon, w. of J., c.; Nathan Whitehead, John Johnson; September, 1808, Margaret Hurd, w. of Jos.; Mary Morrow, w. of Rob.; Elizabeth Morrow, w. of Thomas; Sarah Roberts Hindes, William Corwin, Jr.; Rachel Sutton, w. of Jon.; Mehitable Perrigo; April, 1809, John Burrell, Cyrus Condict; Phœbe Condict, w. of Cyrus; Rebecca Sutton, John Ryan; September, 1809, Nicholas Eherson, c.; Mary Eherson, w. of Nicholas, c.; Abigail Talmage, w. of Nathan, c.; Mary Johnson, w. of Sam., c.

April, 1810, James Morrow, Jane Morrow, w. of Jas., c; Abigail, (colored); June, 1810, Margaret Simmons, w. of Peter; September, 1810, Hermans Carter; Jane Carter, w. of Hermans; June, 1811, John Yaw, David Arters, Elizabeth Arters, w. of Dav.; September, 1811, Mary Buckley, w. of John, Sr.; October, 1811, Susannah Bird, w. of Dan.; Susannah Cooper, w. of John; Elizabeth Farver, w. of Wm., c.; September, 1812, Mary McCullom, w. of Alex.; William Durling, Sarah Ann Durling, w. of William; May, 1813, Samuel Johnson, Hannah Robinson; October, 1815, Elizabeth Johnson, Charity Pierson, Nancy Hurd, Bethany Osborn; April, 1816, Elizabeth Linn; June, 1816, Phœbe Matthews, w. of John; Rachel Wade, w. of Sam.; Phœbe Easton, October 1816, Mary Durling, Samuel Wade.

Received at the North Church, August, 1818, Jane McDaniels, w. of Jos.: Anne Hamond, Abbey Wade, Norica Munson, w. of Jacob; Mary Elizabeth Ban, w. of Matthew; George Buckley, Sarah Van Duzer, w. of Wm., c.; Richard Whitaker, c.; Elizabeth Whitaker, w. of Rich., c.; September, 1818, received at Sparta, Rhoda Bailey, Wm. Corwin, c.; Martha Corwin, c.; received at North Church, November, 1818, Sarah Harding, Sarah Linn, Peter Simons, Joseph Perrigo, Johnson N. Gould, c.; Elizabeth Gould, w. of Johnson, c.

January, 1819, Mary McDaniels, Nancy Silsby, Jane Wood, Sally Barton, Margaret Buckley, Daniel B. Wilcoks, Elizabeth Beardslee, Jane Shirts,

Isaac Stin, Seth Byram, Cornelius Demarest, Sally Demarest, Jane Demarest, Jane Jones, Julia Kimble, Margaret Knox, Catherine Countryman, Hannah Campbell; March, 1819, Abigail Barton, Milinda Beardslee, John T. Perry, Harriet Fairchild, Elizabeth Demarest, Elsee Buckley, Hannah Carpenter, Thomas Beardslee, Daniel Lanterman, Phœbe Munson, Nancy Gardiner, Mary Adams, Eliza Fowler, Rachel Beardslee, Martha Reeve, Sarah Byram, Barbara Lanterman, Maria Demarest, Mary Stin, Peter Demarest, Peter Shirts, Catharine Nesbit, Mary Van Wirt, Jane Perry, c.; Daniel Edwards, c.; Mary Edsall, w. of James; Priscilla Vibhart, w. of Wm.; Margaret Whitaker, w. of Peter.

After the dismissing of 62 members to form the churches of North Hardyston and Hamburg, May, 1819, there remained but the following 37: Christian Clay, Mary Clay, Robert Ogden, Jane Mills, Mary Johnson, John Butler, Polly Butler, Nancy Pitney, Martha Corwin, Margaret Joralomon, Margaret Hurd, Mary Morrow, Sarah Roberts Hindes, William Corwin, Rebecca Sutton, Mary Johnson, Sarah Van Duzer, Rhoda Ba'ey, Phœbe Munson, James Morrow, Jane Morrow, Mary McCullom, William Durling, Sarah A. Durling, Samuel Johnson, Hannah Robinson, Charity Pierson, Nancy Hurd, Bethany Osborn, Phebe Matthers, Rachel Wade, Phœbe Easton, Mary Durling, Samuel Wade, Mary E. Ban, Daniel Lanterman, Barbara Lanterman.

June, 1819, Maria Rorick; October, 1821, Elizabeth Pierson; September, 1822, Drusilla Roe, w. of Benj.; Jane Hurd, w. of Isaac; June, 1823, Margaret Cumming, c.; Jacob Shipman, Elijah Curtis, Margaret Curtis, w. of Elijah; October, 1823, Eliza Shipman, w. of Jacob; Mary Crawford, w. of James; June, 1824, Amelia Beardslee, w. of John, c.; July, 1824, Elias Beach.

April, 1825.—John Bonker, Henry Osborn, Abraham Wintermoot, Martha Cory, William Devor, Catharine Byram,*; James Crawford, Mary Wintermoot, Mary Ackerman, Esther Pierson, David Cory, John Mathers, Stephen Hurd, Sarah McGill; July, 1825, Rebecca Johnson.

January, 1827, Matthias H. Ogden, Jerusha Ogden, William A. Ogden, Phoebe Ogden, James Braisted, Mary Braisted, Jane Braisted, Wm. M. Talmage, Elizabeth Ann Wesiner, Catharine Wilson, Mary Van Kirk, Job B. Woodruff, Chilian Riker; April, 1827, Jacob Timbrel, Anna Decker, William Decker, Serin Wade, Elizabeth Braisted, Sarah D. Woodruff, Jane Harparee.

October, 1827, Elizabeth Cory; February, 1828, Sarah Timbrel, Elizabeth McClenon; April, 1828, a new list was made containing 61 of the above names, and continuing as follows: November, 1828, Elizabeth Hayward, Ann Campbell, Jane Denny; April, 1829, Margaret Beach w. of Elias, c.; Hannah Kelsey, c.

April, 1831, Moses Riker, Hester Riker, w. of Moses; Margaret Hindes, Susan S. Pitney; May, 1831, Mary Easton, John Boss,*; Elizabeth Boss, H. C. Beach, Eliza A. Beach, Joseph Corwin, Isaac C. Beach, Phœbe Reed, Hannah Degrow, Isaac Gary, Jane Ayres, Martha Osborn, Mary A. Pitney, John Lennington, Anna Lennington, Elizabeth Lennington, Hyle Lennington, Rachel Lennington, Maria Morrow, Electa Morrow, Sarah Gary,

Elizabeth Hurd, Ann Eliza Losey, Thomas B. Beardslee, Sarah Beardslee, James S. Morrow, Mary Kinney, Phœbe Cook, Amelia Siney, Sarah Hammell.

January, 1832, William Ayers, Acelia Ayers, Nelly Decker, Phebe T. Morrow, Julia Ann Cummings, Mrs. Pulis; April, 1832, Sarah Beatty, Ann Chamberlain, Elizabeth Van Kirk, Elizabeth Slockbower, Jane Cummings, Amy Stites, Mary Ayers, Arthur McGill, Joseph Pierson, Jr.; Moses Lanterman, Henry Beardslee, Nancy Beardslee, John Hammell, Mary Hurd, Wm. D. Pulis, Rachel Hayward, Shipman Cox, Robert Braisted, William Braisted, Jane A. Hinkle, Emily Van Kirk, Delia Smith, Thomas Dustan, William M. Cory, Sarah Woodruff, c.; Hannah Campbell, c.; Mary Wright, Elizabeth Morrow, Mrs. Mary Duston, Jane Duston, Miss Mary Duston, Andrew Chidester, Mary Chidester, Peter Van Kirk, William B. Ayers, Elizabeth Mary Cox, Elizabeth Van Kirk, Abby Jane Wade, Rebecca Decker.

December, 1832, Mrs. Margaret McDevit, Sarah Kinney, Martha Ann Kelsey, Martha Ackerman, Abraham Ackerman, Hannah Cornelia Hurd, Eliza McKinney, Thomas Ackerson, Magdalen Gray, Matilda Smith, Elizabeth Whitford, Olive Mains, Catharine Conkling, Jane Beatty, Elizabeth Devore, Harriet Cummings, Barbara Pulhamus, Hester Young, Robert Beatty, James Van Kirk, John Stites, Hannah Hammel, Elizabeth Harparee, Jane Chamberlain, Elizabeth Stites, Samuel Cory, Hannah Knox, Nancy Demarest, Samuel Stites, Morrison Beardslee, Abiah Dustan, Mary Sweany, Ada Stites, Elizabeth Siney, Sarah Fountain, Peter Stites, Jacob Stites, Margaret Stites, Noah Chamberlain, Sarah Kinney, Anna Pierson, Joseph Stites, Mary Clark.

October, 1833, Elizabeth Lanterman, Barbara Ann Lanterman, Margaret Kinney, Catharine Goble, Phebe Chamberlain, Susan Sargeant, Rebecca Braisted, Mrs. Maines; September, 1835, Elisha Mulford, Catharine Mulford, w. of Elisha; July, 1836, Ruhama Wade, w. of Sering, c.; December, 1836, Joseph Wright, Catherine Russell, w. of John, c.; Chas. Ackerson, Mrs. Ackerson, w. of Chas.; June, 1837, Mary Sherman, w. of Azar, Sarah E. Dayton, w. of Ezra F.; June, 1838, Mrs. Mary Williams, c., Zophar Halsey, c.; February, 1839, Job Cory,*; Charles Cory, Richard C. Roe, Noadiah Wade, Phebe Lanterman, Joanna Lanterman,*; June, 1839, John Beatty, Mary Morrow, Eliz. Wintermute, Mary Knox; November, 1839, Martha Wade, w. of Noadiah, c.; Rebecca Cory, w. of Samuel, Hester Morrow; December, 1839, William D. Pulis, Julia A. Braisted, c.; Elizabeth Whitaker, c.; Margaret Pulis.

February, 1840, Mrs. Jane Ross, Mrs. John Beadle, Morris Wade, Henry Crane, Charles Centerbox, Mrs. Mary Peters, c.; John P. Conger, c.; Catherine Conger, c.; June, 1840, Simon Bemer, c.; Mary Bemer, c.; Eliza Conger, c.; September, 1840, Sarah A. Fisher, c.; Mrs. Ann Emrie, c.; December, 1841, Elizabeth Kelsey, Emeline Hurd, Drusilla Van Kirk; March, 1842, Julia Kelly, w. of Andrew, c.; Sarah Roe, w. of Benj., c.; June, 1842, Catherine Bradbury, w. of Benj., c.; August, 1842, Hannah Byram; November, 1842, Abner Burnham, c., Elizabeth Burnham, w. of Abner, c., Elizabeth Hoppaugh,* c.; Phebe Kimball,* w. of Moses, c.

February, 1843, Sarah Halsey, c.; Susan A. Farber, c.; Gilbert Redfield, c.;

John Conckling, c.; April, 1843, Catherine Lanterman, c.; Walter Howell, c.; Sally C. Howell, c.; Harriet Howell, c.; Barbara Ann Munson, Sarah C. Crane, Benj. Bradbury,*; Bethania Chidester, Naomie Williamson, Eliza E. Dildine, Charles Boss, Phebe Ann Boss, Emeline Beach, Amelia B. Davis, Amzi Bedell, Elizabeth Sickle, Mary Rose, Wm. N. Siney, John Stites, 2d., Mañala Ayres, Mary Ann Brooks; June, 1843, Abby Jane Smith, Jane Hoppaugh, John M. Grecian, Susan Grecian, w. of John; Henry W. Ogden; September, 1843, Jane Easton, c.; April, 1844, Emily B. Torrey, c.; Maria W. Easton, Martha Ann Beach; July, 1844, Henry Beach, Rhoda Beach, Caroline Byram; January, 1845, Jos. H. Beach, c.; Elvira C. Beach, w. of Jos. H., c.; June, 1845, Catherine Manes, w. of Jas.*; December, 1846, Sarah J. Halsey, w. of Zophar, c.*; Jane S. Wade, w. of Morris, c.; March, 1847, James Roe, Elizabeth Roe, w. of James, c.; Amzi Beach, Sarah Beach, w. of Anzi; George Allen, Henrietta Halsey; June, 1848, Ellen C. Kelsey, Letitia W. Roe; June, 1849, Abigail Decker, c.; Horace Decker, c.; Margaret Decker, c.

August, 1851, Barbara Ann Grecian, w. of John M., c.; Theodosia Goble, w. of John, c.; Mary Ann Osborn, w. of Henry; January, 1852, Joseph W. Manning, c.; Mary Manning, w. of Joseph, c.; Edgar Manning, Abby Jane Manning; February, 1853, Mrs. Eleanor Smith, c.; Elizabeth Kelsey, w. of Aaron H.; Daniel D. Chapin; May, 1853, Harriet A. Higbie, w. of Daniel, c.; Charity Chapin, w. of Dan. D.; January, 1854, Mary Cory, Susan Elizabeth McCoy; April, 1854, Lavina Muleham, w. of William, c.; January, 1855, Mrs. Anne Buckley, c.; Wm. Buckley; Francis Whiteford, c.; Margaret Whiteford, w. of Francis, c.; March, 1855, Henry C. Byram; October, 1856, Mary E. Willard, w. of Rev. L., c.; Maria Smith, c.; January, 1857, Amzi Bedell, c.; Hannah Bedell, w. of Amzi, c.; April, 1857, Charles J. Beattie, Sarah Hurd,* w. of Whitefield; Ellen Ross,* w. of John; Mary A. Kelsey, w. of Chas., c.; July, 1857, Rachel Goble,* w. of Isaac, c.; Sarah C. Brooks,* w. of Daniel.

January, 1858, Clarissa Strait, w. of Harvey, c.; Lesbia Sherman,*; Elizabeth Boss, Ophelia Halsey, Saring Halsey, Adaline Hurd; April, 1858, David S. Talmadge, Hen. More,*; Morris Hoppaugh, Sidney Smith, Harvey B. Strait, Benjamin Roe, Sarah A. Pinckney, Charles Chapin, Calvin Beatty, John D. Vreeland, Harrison H. Wright, Mary Arabella Roe, Sarah Ellen Maines, Mary E. More,*; Stewart Mains, Sarah Kinney,*; J. D. Vreeland, Henrietta Stites, Melissa Pierson, Sar. Cory, Cornelia Cory, Ira Ellett, Hçlinda Mains,*; E. Dayton Boss, W. Sanford Dunlap, Emma E. Lanterman, Amelia Ann Ogden, Sarah M. Lanterman, Phebe P. Lanterman,*; Mary McKinney, Em. Casmore, Ruth Hoppaugh,*; Martha Cooper, Sarah A. Norman,*; G. B. Craig, J. Byram Hoppaugh,*; Sam. Chambers, Peter Lanterman, Fanny Atkin, Irene E. Chidester, Isaac G. Cary, Sarah M. Cary, Martha J. Siney,*; Abby J. Lyon, Mary E. Hurd, Aaron Drake, Jas. J. Slockbower, Mary E. Duffy,*; Jane Hunt, Eliza Hoppaugh,*; Corintha Ogden, Charlotte Cory, Sarah C. Munson, Susan Dean, Christopher Beatty, J. Bedell Boss, Phebe J. Rochelle, Nicholas Byram, Henry Breed, John Cary, Sarah E. Van Auken; July, 1858, Ephraim K. Sanford, Matthew Sanford, c.; Sarah A. Ellett, w. of Samuel; Elizabeth George, w. of John, c.*; Harriet Wade, M. Jane Smith; April,

1858, Delilah Chamberlain, Elizabeth Slockbower, w. of James; Margaret Howell, Bethania Wintermute; July, 1858, Sarah More, w. of Hen.*; Phebe Strader, Selina Strader, Caroline M. Cary, Sarah E. Howell.

January, 1860, Mary A. Wintermute; April, 1860, Elizabeth Woodruff; July, 1860, Elizabeth Craig, w. of Geo. B.; January, 1861, Hannah Moore, w. of Rev. W. L., c.; April, 1861, Phebe J. Bonker, w. of Seymour, c.*; Hiram C. Freeman, c.*; April, 1862, Ellen Decker,* w. of J. L.; Eliza Decker, w. of John,*; Mrs. Norman, Jos. V. Smith, c.; July, 1862, Charlotte E. Smith, w. of Joseph, c.; Mrs. Cornelia Crane, c.; Joshua Walton; July, 1864, Caroline Durling, w. of Chas.; January, 1865, Francis A. Bachelor, w. of Rev. F. E. M., c.; Ella Cory, Susan A. Robbins, Mary J. Rochelle, w. of W. Woodruff; Dency Slockbower, Annie M. Longcor; April, 1865, Huldah A. Kinney, w. of Mr. Roe; Harriet H. Grecian, Thomas B. Gould, William Riddell,*; Phebe E. Ogden, Hannah G. Longcor, Samuel D. Mitchell, John George,*; Harriet D. Roe, Moses Thorp; July, 1865, Francis C. Easton.

January, 1866, Marcus L. Beardslee, c.; Drusilla Beardslee, c.; Eliza Taylor,*; April, 1866, Sarah Van Kirk, Delilah Washer,*; Abby J. Mains, w. of W. H., c.; October, 1866, Geo. H. Bradbury, Mary Mills,*; w. of Rob. M.; Fanny Boss, w. of C. V., c.; April, 1867, Emma V. V. Boss, c.*; Hiram M. Sands, Abbie A. Bradbury; January, 1868, Emma Bradbury,* w. Sar. Munson c.*; Rebecca Sands, Mary Earl,* w. of William; Wm. Rogers, Henry Dunlap; April, 1868; Peter Stites, M. J. Stites, w. of Peter; Abbie Beardsley, Cordelia E. Shuman, Mary Green; July, 1868, Mary Braisted, c.; Sarah C. Braisted, c.*; Elizabeth De Groot, c.; July, 1869, Abby J. Lyon,* c.; November, 1869, Phebe J. Stanaback.*.

July, 1870, Elizabeth Ogden, c.; Oct., 1870, Frank M. Cory,*; Wm. L. Cory, Elizabeth Chapin,*; Anna M. Wood, Mrs. Phebe A. Wood, c.; January, 1871, Lucinda B. Bradbury,* w. of Benj.; April, 1871, Sibyl Haskell, Lucy Chichester, Susan Easton, c.; Jane Easton, c.*; Martha Easton, c.; Mary Easton, c.; January, 1872, Sarah J. McKee, w. of Rev. W. B., c.; Catherine O. Christy,* w. of Rob. Lance; June, 1872, Ophelia Teats* ; July, 1872, Ophelia Beardsley, George Whitford, Henry S. Welsh, c.; Emily Welsh, w. of Henry S., c.; January, 1873, Levi Congleton, c.; Charlotte Congleton,* w. of Levi, c.; Phebe Congleton,* c.; Jane Congleton,* c.; July, 1873, Almira Case,* c.; April, 1874, Eliza Van Kirk,* w. of John; Samuel B. Hayward, Mary E. Hayward, w. of Samuel; Mary J. Hayward, Ada F. Durling, Phebe Lennington, Josie K. Beardslee, Eugene R. Cory,*; Morford B. Strait, Stephen A. Strait, Christina L. Strait, Angelina S. Hotallen, w. of Henry,*; April, 1874, Julia A. Adams, c.

October, 1876, Martha J. Johnson; July, 1877, Ford W. Rochelle,*; July, 1878, Mills Van Kirk, c.; Sarah Van Kirk, w. of Mills,* c.; Mary B. Tyack, w. of Rev. Thos., c.; Lewis Maines, Lucinda Sutton,* w. of Judson, Sarah M. Beatty,*; January, 1879, Imogene Lyon,* c.; July, 1879, Sarah Ellen Peters, w. of J. F., c.*; October, 1879, John M. Minion, c.,; Elizabeth A. Minion,* w. of John, c.; David Dennis; December, 1879, Frank House,*; Hannah Coursen,* c.; Mary A. Praedmore, w. of Johnson,*; October 1881, Joseph H. Van Marter, c.

October, 1882, Benjamin D. Potter, c.; Mame F. Potter, w. of Benj., c.; Theo. L. Pullis,*; Mary Pullis,*; Jennie E. Mills,*; Lizzie A. Dunlap,*; Laura C. Wilson,*; Jennie Case,*; Levi E. Case,*; John H. Mills,*; James W. Mills,*; Annie H. Morris,*; Sarah Williams,* c.; Theodore G. Anderson,*; Sarah E. Anderson,* w. of Theodore; David L. Byram,*; Mattie V. Byram,* w. of David L.; Delilah S. Mills,*; Hattie E. Ball,*; Ruth Hoppage,*; E. Louisa Holden,*; Ida May Lanterman,*; Daniel Wagner Boss. Abbie J. Lyon,* c.; John Boss, Minerva Cory,* c.; Jennie T. Stanaback,* c.; Nora Boss, c.; William Barkman,* c.; Mary G. Kays,*; Benjamin K. Jones; October, 1884, Thomas Kane, c.*; Jennie D. Kane, w. of Thomas,*; Mary Arno Chambers,* w. of Rev. T. F., c.; Jennet M. Sutton,* c.; Mary Sutton,* c.; January, 1885, John Chandler,* c.; Lucy Chandler,* w. of John, c.; February, 1886, Nils Gunderson,*; Annie Gunderson, w. of Nils,*; Orvetta Eva Holden,*; May, 1886, Julia A. Stidworthy,* wife of Jas.; Emma Grose,* w. of Edward; Ann Chambers,*; November, 1886, Elizabeth P. Beardslee,*; January, 1887, Mrs. Bertha J. Hornbeck,* c.; Jane Carr Rochelle,*; Mary Lane Durling,* w. of Robert S.; Belle Neva Woodruff.*





