

A
HISTORICAL SKETCH
OF THE
Presbyterian Church,
OF
HANOVER, N. J.,

BY THE
REV. J. A. FERGUSON, Pastor,

July 2d, 1876.



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Rev. JAMES A. FERGUSON,

Dear Sir :

As many of the members of our church and congregation have expressed a desire for a copy of the Historical Discourse, delivered July 2d, we would request you to furnish us a copy of the same. with what other matter you have to make it complete, for publication.

Yours respectfully,

JOSEPH KITCHELL, Jr.,
THEODORE A. HOPPING,
STEPHEN M. PECK,
M. M. COOK,
JAMES R. MEAD,
AARON P. CONDIT,
JOS. C. WARD.

HISTORY OF HANOVER CHURCH.

In less than forty-eight hours, we shall have reached the one hundredth anniversary of our national independence. There is not one among us to-day whose heart does not beat with patriotic pride ; and who does not delight to re-call the successive stages of our nation's advance, from that memorable birthday in 1776, up to her present greatness and strength and standing among the nations. One hundred years ago, and our nation was an infant in swaddling clothes. To-day, she appears in all the vigor of a well-developed growth. We rejoice in her broad extent of territory, in her beautiful and thriving cities, in her extensive commerce, in her numerous railways and telegraphs, in her statesmen, in her soldier-chiefs, in her institutions of learning, in her scholars, in her freedom, in all that makes her noble and true and strong. And as we bring the two ends of the century together, and look from the one to the other, the contrast indicates what a rapid stride we have taken, since we let go the hand of George the Third and tried to walk alone. But, while it would be pleasant to spend the hour with thoughts like these, this occasion, by the recommendation of our General Assembly, is to be devoted to the re-call, not of our national life, but of our church life.

Looking back into the early times of our church history is like looking down into a deep well. Near the top, the position and appearance of every stone in the wall is distinct ; but as the eye moves downward, a shadow begins to gather, until, as you gaze into the bottom, it has changed into darkness, and only now and then the dim outline of a projecting stone appears. The year 1718 is the probable bottom of our church's history ; but it is so far away, and the light by which we view it is so feeble, that we can only discover a few of its general outlines.

In the year 1710, or thereabouts, several families from Newark and Elizabethtown and some from East Hampton, L. I., settled at Whippany. This entire region was then a wilderness ; but these pioneers knew of the abundance of iron ore it contained, and doubtless they

settled here for the purpose of manufacture. They soon erected forges, and engaged extensively in preparing iron for market. The old Whippany Forge was built just above the bridge, near the present church. The ore was found in a mine near Succasunna, and being placed in leather sacks, it was carried on horses over the mountain, to the forge. After its manufacture, it was again put in sacks upon pack-horses and taken over the Orange mountains to the city of Newark.

These early settlers were not mere reckless adventurers, but were persons of substantial character, intelligent, industrious and, some of them, pious. For the first few years after their settlement, there is no existing account of religious services among them. But, in the year 1718, a successful effort was made to erect a building for divine worship, on the site of the present cemetery in Whippany. This land was donated to the village. The ancient deed reads as follows: "I, John Richards, of Whippanong, in the county of Hunterdon, Schoolmaster, for and in consideration of the love and affection that I have for my Christian friends and neighbors in Whippanong, and for a desire to promote the public interest, and especially for those who shall covenant and agree to erect a suitable meeting house for the public worship of God, give $3\frac{1}{2}$ acres of land situate and being in the township of Whippanong, on that part called Percipponong, on the Northwestward side of Whippanong river; only for public use, improvement and benefit, for a meeting-house, school-house, burying yard and training field, and such like uses and no other." This was probably the starting point of the church. This old deed is dated Sept. 2d, 1718; and, if the actual organization of the church did not take place before the death of Mr. Richards in December, it could not have been delayed long after. The church building was small and stood on the northwest corner of the lot.

The first pastor was the Rev. Nathaniel Hubbel from Massachusetts, and a graduate of Yale College. It is believed he was ordained and installed by the Presbytery of Philadelphia, as the Presbytery of New York was not formed until some twenty years after this, or in the year 1738. His ministry, however, was not confined to this new congregation, but extended to the Westfield church. He lived at first in Whippany, but his house having been burned, he removed with his family to Westfield. When he became pastor, or when he was dismissed, is not known, as there are no records of this early period now in existence, if there ever were any. The probable date of his dismissal was about 1730; and the reason, mentioned by Mr. Green in his brief sketch, was, "some uneasiness between him and the people." It was during Mr. Hubbel's pastorate that the village of Whippany received the name of Hanover,

The Whippany Burying Ground.

The 10th of December last was the 163d anniversary of the deeding of the burying ground to the people of Whippany. The old paper was dated Dec. 10th, 1717, and reads: "I John Richards of Whippanong, in the County of Hunterdon, school master, for and in consideration of the love and affection that I have for my christian friends and neighbors in Whippanong, and for a desire to promote and advance the public interest, and especially for those who shall covenant and agree to erect a suitable meeting house for the public worship of God, three and one-half acres of land situate and being in the Township of Whippanong, on that part called Percipponong, on the northwest side of the Whippanong River; only for public use, improvement and benefit, for a meeting house, school house, burying yard and training field, and such like uses and no other." History says that the first church built in Morris County was built upon this plot in 1718, and that the congregation extended over a considerable portion of the territory now occupied by those of Morristown, Madison, Parsippany, Hanover and Chatham Village. This remained the only church in the county until 1755, when new churches were erected at Hanover and Parsippany. The stone which marks the grave of the donor of this plot, informs us that he died just one year from the date of the deed, and it is said was the first one buried in it.

although it continued to be "most commonly known by the Indian name Whippanong."

In perhaps 1730, the Rev. John Nutman, a grandson of the Rev. John Prudden, pastor of the church at Newark, was "ordained pastor of the church in Hanover." He also was a graduate of Yale College, and a man of fine scholarship. His congregation extended over a wide range of country, embracing "the territory now covered by Hanover, Whippany, Chatham, Madison, Parsippany, Morristown," and even reaching beyond the limits of these congregations. Not long after his settlement, as the meeting house was old and dilapidated, a sharp contention arose among the people of the different sections concerning the location of the new building, should one be erected. The people coming from Madison were very desirous of having it located nearer them, while those from Morristown were determined that, if the site were changed, it should be in their favor. Strange as it may seem, it was at length determined to decide the matter by "casting the lot," all parties agreeing to abide by such decision. We are told that, "with much solemnity, the appeal was thus made to God to determine in this way the question in dispute." When the lot was taken, it was against the Morristown section, and in favor of continuing on the old site. This should have settled the difficulty; but this faction, notwithstanding their previous agreement to abide by the decision of the lot, withdrew and, afterwards, formed the first Presbyterian church of Morristown. This secession left the congregation so diminished that it could not raise the salary of the pastor; and Mr. Nutman felt called upon to represent the difficulty to the Synod, and to ask its aid in seeking an adjustment between the church and the Morristown faction. "The Synod referred the matter to the Presbytery of East New Jersey to travail with the people of West Hanover (now Morristown), and East Hanover, in order to prevail with them to agree upon conditions of re-union, at least for a while, until they be better able to subsist apart. In case the effort failed, then the Presbytery was directed to grant Mr. Nutman a dismissal from the congregation." This, however, was not the end of the matter. The same case came up again the following year in Synod; and, at no less than "six separate sessions, that body considered it." All this long consideration did not result in the reconciliation of the Morristown people. They refused to return to the old church; and, in 1735, they asked the installation of John Cleverly, a graduate of Harvard, as their pastor. This aroused an intense opposition on the part of the Hanover church. They determined, if possible, to prevent the installation of Mr. Cleverly; and the reason they urged against it was, that the Morristown people were not

able "to support the institutions of religion." Mr. Cleverly was not ordained, but continued to preach for three years or more. The difficulty was finally settled in July, 1738. The matter having come up again before Synod, "a committee of ministers consisting of Rev. Mr. Andrews of Philadelphia, the Rev. Gilbert Tennent, of New Brunswick, Rev. William Tennent of Neshaminy, Rev. John Cross of Baskinridge, Rev. Mr. Cowell of Trenton, and the Rev. Mr. Treat of Abingdon, met at Hanover" A sermon was preached by Gilbert Tennent, on the words, "I will give them one heart." The parties were then heard, and "the committee decided that it was best for all parties that two churches should exist." In 1745 the pastoral relation between Mr. Nutman and this church was dissolved, owing, as Mr. Green states, "to uneasiness subsisting between him and the people." Mr. Nutman, although pastor for about fifteen years, left no record behind him, so far as is known, of these years so eventful to the little church. He died in Newark in 1751. So far as we can learn, he did not continue in the pastoral work after leaving Hanover, but engaged in teaching.

In the year following the dismissal of Mr. Nutman, or in November, 1746, Mr. Jacob Green, a native of Malden, Mass., was ordained and installed pastor. Mr. Green published an autobiography in the *Christian Advocate*, of which his son, the Rev. Ashbel Green, D.D., was editor. In this it is stated, says Dr. Joseph F. Tuttle, that "his father died when Jacob was two years, but his mother was a devout woman. His mind was disturbed by fears and convictions when he was young. Three several times was the attempt made and defeated to apprentice him to a trade. His neighbors early perceived that he was 'bookish' and at last, by the advice of his brother-in-law he was fitted for college. Before entering college, and before he had any comfortable hope that he was a christian, he was, without any examination, propounded by his minister. In his second year at Harvard, Gilbert Tennent preached in the public hall on 'the false hope' and his mind was filled with distress at the thought of having committed the unpardonable sin. For two months he remained in a condition bordering on despair. His conversion seems to have been most thorough, and through life he proved himself no ordinary christian. One day each month was rigidly observed as a day of fasting and prayer; and he says that very often his exercises in secret were of the most lively kind. After his graduation in 1744, he taught school in Sutton, Massachusetts, for a year." After this, as is stated in the Life of Dr. Ashbel Green, Mr. Jacob Green was engaged by the famous evangelist Rev. George Whitfield to take charge of his Orphan House Academy in Georgia. When he, in company with Mr. Whitfield,

had reached Elizabethtown, on their way South, such discouraging reports were heard concerning the Orphan House, that Mr. Whitfield feared he could not fulfill his engagement with Mr. Green in regard to salary. After consultation with Mr. Dickenson, of Elizabethtown, and Mr. Burr, of Newark, he concluded to study theology, instead of going to Georgia. He began immediately under the direction of Mr. Burr; and, in September of this year, he was licensed by the Presbytery of New York, and very soon was invited to preach in Hanover for one year. At the expiration of the year, or in November, 1746, he was ordained and installed pastor; and continued in this relation until his death, May 24th, 1790, having been nearly forty-four years in his pastorate.

When Mr. Green settled here, the church had no elders, and but two deacons, John Ball and Joseph Tuttle. It is not known whether the church had ever elected any elders before this. The Rev. Aaron Condit thought it probable that there had not been, so far, a proper Presbyterian session. But on June 5th, 1747, the church elected John Ball, Joseph Tuttle, Ephraim Price, Joseph Kitchell and Peter Beach to the office of ruling elder. From this time until the year 1771, or for the first twenty-four years of his ministry, Mr. Green followed in the footsteps of his predecessors and kept no record of church affairs. As an excuse for this neglect, he states in the old Session Record, that "there were scarce any church sessions for the space of twenty years, * * * * and these sessions were of no great moment, so there were no minutes kept." Doubtless much valuable history thus failed of record. In 1769, Mr. Green determined to keep brief records of "the elders proceedings respecting church discipline," but we find no actual minute entered upon the book until March, 1771. During this long interval from 1746 to 1771, several important events transpired which largely affected the history of the church. Early in Mr. Green's ministry the question was again agitated whether, or not, a new meeting house should be built, as the edifice was old and small. The site proposed for the new building was where our present church stands. The South Hanover (or Madison) people, "thinking they should not be suited with the position of the meeting house, went off; and, contrary to the endeavors of the Presbytery, erected a new meeting house." This was in the year 1747, and is the date of the origin of the Presbyterian church at Madison.

In the year 1755, it was at last decided that the old church building should be abandoned. This was more than twenty years after the house had been first considered dilapidated. By the direction of Presbytery

two houses of worship were erected; one of these at Hanover Neck, (now Hanover), a little east of the present building, and the other at Parsippany. By order of Presbytery Mr. Green was to preach at both places. This he did "until the year 1760, when," as Mr. Green says, "Percipining were allowed by the Presbytery to seek a minister for themselves, and Mr. Green was continued at the new meeting house on the Neck." But a small part of the congregation which assembled in the old edifice went to Parsippany. All the elders and deacons, as they lived within the boundary of the Hanover congregation, attended at the new building in Hanover; and for this reason the church in this place was called, until five or six years ago, Hanover First, and the church at Parsippany, Hanover Second.

After the separation of the parish, the old church building at Whippany was torn down, and divided between Hanover and Parsippany. Parsippany received the pulpit, the seats in the galleries and the windows. The remainder was the share of the Hanover division of the congregation. The Annual Parish Meeting was appointed for the first Friday in April. So long as Mr. Green supplied Parsippany and Hanover, the people in Hanover pledged themselves to pay sixty pounds of his salary. After the separation of the two parishes this amount was still continued to Mr. Green by the Hanover church of which he had become pastor. It was, however, too small for the support of his family; and it was not an easy matter to collect what was pledged. The parish accordingly voted, that "Mr. Green practice physick, if he can bair it, in order to help support his family, and the Presbytery approve it." But in case this was not allowed, it was voted, that "we will endeavor to have his salary raised to a £100 pr. on om." At about this time, ten acres of land, belonging to Ellis Cook, and, as the Parish Book records, "lying on the Right hand of the Road as we goe to Ephraim prices," was purchased for forty pounds and set apart for parsonage property. In 1757, the church voted to build a parsonage 26x40.

The new church was not, at first, provided with pews throughout. Temporary seats were placed in the unfinished part. This, however, divided families; and Mr. Green urged upon the parish the need of seating the remainder of the building with pews. The principal reason he gave, as recorded by the parish clerk, was, "that the children and young ones would then be under the emmediate inspection of the heads of the family, and not turned together in the back part of the meeting house, where [there are] Innumerable disorders among Children and youth, and much Sin [is] Committed." Mr. Green superintended the

building of these pews, and paid their cost, which was afterwards refunded by the parish. As late as 1770, it would appear, that, although the church had been built fourteen or fifteen years, a floor had not yet been placed in the galleries. The following vote of the parish is found on the record for that year, "to git bords for the gallerys floore and to finish ye East gallers Seats. Allso to Raise ye fore seat all Round ye gallerys, and ye money to be Raised by subscription—Samuel Ball and Daniel young chosen to Rase ye money By a Subscription for Sd. Perpus and to Be payd to Justis Kitchell and Noah Beach." At about this time we find the following records: "John Kitchell a reward of twenty shillings for sweeping the meeting house and to take care of the windows and doers for the year Insuing." Also "that Elijah Jones, Jr., and Timothy Kitchell be clerks to set the Psalm for time to come; and that they take the fore seat for their Place to sit." In November, 1775, the church elected Benjamin Green and Stephen Munson deacons. Between the years 1774 and 1777, there were no parish meetings, owing doubtless to the distractions of the Civil War; but in June, 1777, a meeting was held to see about repairing the seats, which had been very much damaged by "Continental officers and soldiers." In the year 1779, it was voted to give Mr. Green £70 salary in money or produce; and a committee was appointed by the parish to establish a price for various articles. Mr. Green himself prepared a long list of articles and the prices* at which he would receive them on account of salary, and the parish accepted the list. About this time an application was made "to the Council and General Assembly of this State for a charter to incorporate the First Presbyterian congregation in Hanover." This was evidently obtained, as the next year, the trustees, before entering upon their office, were qualified by oath.

For the first twenty years, or more, of Mr. Green's ministry, he himself examined all candidates for admission to the church. It was his habit to converse with each one privately in the first place. Then he consulted one or more of the elders best acquainted with the person as to his character and standing in the community. After this, he again visited the person; and, if deemed by him pious, and sufficiently acquainted with the way of salvation, the name of the candidate was propounded to the church. Scandalous persons were required to make a public confession, the minister reading it before the congregation, and joining with it such admonition as he thought proper. Until the year 1764, Mr. Green admitted some persons to covenant and to the sacra-

*See Appendix B.

ment of baptism, who did not come into full communion and receive the Lord's Supper. He also permitted such persons to present their children for baptism. These persons were said "to enter into covenant," or, "to own their covenant," or "renew their covenant." Sometimes, they were spoken of as half members. A roll of these appears in the Church Records; and the fact is noted, that some of them afterwards came into full communion.

In November 1764, as some of the elders were advanced in years and feeble, and two deceased for some years, the church met and chose Ephraim Price, Stephen Munson, and Benjamin Green to the office of ruling Elder.

No minister could perhaps have been more zealous in seeking the spiritual good of the children and youth of the parish than Mr. Green. In 1771, he began to enforce discipline among the baptized children of the church, as he considered them members. The session adopted a number of rules to guide them in this important matter.* If any baptized person was charged with any serious offence, the minister, or an Elder, sought an interview with the individual. If the person denied the charge, or vindicated his conduct, he was cited to appear before the session. If after all proper endeavors to lead him "to make satisfaction," the accused refused to do so, it was resolved, that "in public assembly, the minister shall mention the persons name and the sin he has been guilty of," and declare that "he is cut off from the church." At the same time the minister was to give a solemn admonition to the person, if present, and also a word of warning to the church, whether the accused were there or not.

In order to bring the children in the congregation more directly under the influence of the truth, he arranged a plan of catechetical instruction. This was heartily concurred in by the parents. The church appointed several assistants; and the matter was so arranged that one part, or other, of the congregation, was under instruction on Friday, of every week in the month, excepting however all fifth Fridays, of which there are four during the year. Besides all this, he determined to instruct the baptized children of the church, once in four months, by themselves, in each quarter of the congregation. And more, "to have a meeting once in a year at the meeting house, chiefly for the children of the church." A class was also established for the purpose of fitting persons for communion, to instruct them in the doctrines of the gospel, and "especially in the nature, design and qualifications for sacraments."† This was

*See Appendix C.

designed particularly for the children of christian parents ; but was left open to " old or young, married or unmarried, baptized or unbaptized." A paper was prepared by Mr. Green, which all members of the class were required to sign ; and when a child came of age, then he was to continue himself, if he chose, by signing his own name.*

All the families of the congregation, whose heads were members of the church, were pledged to maintain the strictest watch over their children and servants. Mr. Green secured their names to a set of rules, some of which, in our times, have lost all their seriousness and provoke only a smile.† It was agreed, that " we will not let our children be out in the evening after bed time, or so as to be absent from family worship" —that " if disorderly persons, or those that have not necessary business come to our houses in the evening, we will take prudent measures to discharge them by bed-time;" that " when a man is desirous of conversing with a young woman as the beginning of a courtship, he shall signify it to the parents, or such as have the care of the young woman, by some friend that he may employ, or by a line which he may write, unless he may choose to mention it himself." It was agreed likewise to avoid all " extravagancies in fashion and dress ;" and, if one offended in this matter, his fellow christians bound themselves to " speak friendly to, reason with and, if need be, reprove." At this time many wealthy families owned slaves ; and yet this noble pastor, with a courage which we cannot help admiring, placed his influence in opposition to the evil, and persuaded his people to subscribe to the following, " As we suppose all human creatures have a natural right to freedom, so when they have done nothing which forfeits their liberty, and when they do not voluntarily submit to bondage, we cannot but look upon their being held in slavery, as an unnatural evil and one of the greatest injuries to mankind. Therefore, we will not use this slavery ourselves ; and will prudently endeavor to prevent it in others." What we have already mentioned will indicate the zeal of the man for the spiritual good of his people.

In May 1780, Mr. Green, with several of the neighboring pastors, withdrew from the Synod and Presbytery of New York, and formed a presbytery which they called " The Associated Presbytery of Morris county." The chief reason for this withdrawal was, as stated by themselves, " that Presbyterianism, as exercised by those bodies, was not wholly founded on Scripture, but that it took the power too much out of the hands of the brethren of the church, and gave an unscriptural

*See Appendix D. †See Appendix E.

and unreasonable power to the Elders." The church still considered itself under the watch and care of the Presbytery of New York.* After this time however "this church ceased to do their business by church sessions * * * and tho't proper to do their business by church meetings."

The last choice of elders under Mr. Green was made in November 1777, when Joseph Tuttle, Jr., and David Bates were elected. On December 28th, 1786, the church met and elected Stephen Morehous deacon.

Mr. Green was largely engaged in secular pursuits, for the reason that his salary was inadequate to the support of his family. His congregation went so far as to tell him "that country congregations could not have ministers unless the ministers would take some care to provide for and help to support their own families." The "practise of physick" which his people recommended did not supplement his salary as a minister sufficiently for his needs. A letter was once sent to him bearing the following address:

"To the Rev. Jacob Green, Preacher,
And the Rev. Jacob Green, Teacher,
To the Rev. Jacob Green, Doctor,
And the Rev. Jacob Green, Proctor,
To the Rev. Jacob Green, Miller,
And the Rev. Jacob Green, Distiller."

A brief sketch of his life by his son Calvin states that, "in 1774 he built a school house and set up a Latin school with eight scholars, one of them being his son Ashbel." He was a partner in a grist mill which, I believe, stood in Whippany. He was likewise joint owner in a distillery, which stood on the road to Troy, passing the home of Mr. Samuel Hopping, on the right hand side before reaching the river. At one time he served as Vice-President of Princeton College. He practiced medicine with much success for thirty years; and he was the "legal adviser of his people, drawing their wills, and sometimes settling their estates." He was thus brought into the most intimate relations to his people, in all their temporal, as well as spiritual concerns; and had at his command every advantage for doing them good.

In our Revolutionary struggle Mr. Green was a zealous patriot, and gave his country most earnest support. The attempt of Great Britain to tax America without allowing her any representation in the British Parliament, he could not regard as any thing but the greatest injustice and iniquity. Resistance to the demands of the mother country, he stoutly maintained to be right. Pamphlets were much employed in

*See Appendix F.

discussing the controversy, and Mr. Green published one, entitled "Observations on the Present Controversy between Great Britain and her American Colonies." He likewise wrote some able essays on the currency over the signature of "Eumenes." These were first published in a neighboring newspaper, but attracted so much attention, that they were soon re-published in papers throughout the country. He delineated a plan for liquidating the public debt. It was substantially the same as that afterwards adopted by Congress. Mr. Green was for a time "a member of the Provincial Congress that formed the constitution of the State of New Jersey, and the chairman of the committee that made and reported the original draft of that instrument." His seat in this Congress was not of his own seeking, for no one was more opposed to the secularization of the clergy than he. Except under the most extraordinary circumstances, he held that a clergyman should not leave his spiritual duties for those of secular station. In his own case, he did all he possibly could to avoid it, except refusing the position; and as soon as the business of forming the constitution was over, he returned home. Such decided activity in behalf of his country made him very obnoxious to tories and British officers. One evening the rumor was wide spread that the British light-horse intended to seize him that night. In company with his wife he left his house, ordering his son Ashbel not to observe which way he went, so that he might answer the soldiers, that he did not know where his father had gone. The anticipated visitation did not occur. Late next morning the fugitives very cautiously crept homeward, reconnoitring the parsonage carefully before they ventured to appear. He was not by any means satisfied of his safety; and after this, he had knowledge that he might suffer indignities at the hands of a reckless soldiery.

Previous to the civil war our country had received mostly from Britain, woollens, linens, gunpowder, salt, saltpetre, sugar and molasses; but the war put an end to foreign trade, and the Colonists were thrown upon their own resources. Besides, before this, "all over the country the merchants agreed not to buy British goods; and men and women promised to wear homespun-clothes and go without all imported things in order to show that they were not dependent on England." Various expedients were tried to provide substitutes for these foreign goods. Looms were in nearly every house, and the women vied with each other in producing wollen and linen cloths. Mr. Green was enthusiastic in this matter of home manufacture; and he "constructed a mill for grinding the common Indian corn stalks," from the juice of which he prepared

a molasses. He manufactured also "a pleasant syrup, by boiling down the unfermented juice of sweet apples."

In January 1777, while in winter quarters at Morristown, Washington determined to prevent, if possible, the spread of small-pox in the army by innoculating the soldiers. In order the better to accomplish this, he quartered the troops, in small companies, upon the families of the surrounding region. Mr. Green's family received ten officers with two waiters. The families were vaccinated with the soldiers, and were attended by the army surgeons. At this time the old church was converted into a hospital for those on whom the natural small pox appeared, before they could be vaccinated. After the troops were removed from Hanover, the disease began to spread in those adjacent parts, where the soldiers had not been quartered; and excited people were calling for Mr. Green in every direction to vaccinate them. In this connection we should not fail to mention that Mr. Green was the "spokesman of his fellow-citizens in certain interviews with Washington on matters of great public interest;" and previous to the innoculation of the army, Mr. Green had an interview with the General, concerning the plan he had proposed to adopt.

Mr. Green was twice married. His first wife was Anna Strong, by whom he had four children, one son and three daughters. She died November 25th, 1756, at the age of 31 years. His second wife was Elizabeth Pierson, daughter of Rev. John Pierson from Woodbridge, N. J., by whom he had seven children, five sons and two daughters. One of these sons was the distinguished Ashbel Green, D.D. His second wife died August 3d, 1810, aged 84 years.

In his own household Mr. Green managed with a firm, yet kindly hand. His observance of the Lord's day was especially strict. No conversation was allowed on secular subjects, except so much as was actually necessary in performing the ordinary duties of the house. On the Sabbath evening, he gathered his family about him and asked from memory the questions of the Shorter Catechism. This was followed by questions on five or six chapters of the Scriptures previously assigned. Then he called for the texts on which he had preached during the day, with some account of the sermons, after which, verses of sacred poetry were repeated by the several members of the family. This done, Mr. Green made some appropriate remarks, after which, all knelt and were commended to God in prayer. Mr. Green's manner was very grave; and his son Ashbel declared, that he never heard him laugh. His uprightness was generally acknowledged in all his manifold secular

transactions ; and the remark has been handed down concerning him, "He was as righteous a man as lived on the face of the earth." "As a preacher he was instructive, plain, searching, practical." He was a laborious pastor, and the divine blessing rested on his labors. At his death the membership of the church numbered seventy-two. He was twenty-four years of age when he became pastor, and had reached his sixty-eighth year when he died, having been forty-four years minister of this church. His death occurred May 24th, 1790, in the midst of a general revival of religion in his congregation. An aged lady remembers her father telling how great the sorrow among the people over his loss. The text used at his funeral was, "The disciples took up the body and buried it and went and told Jesus." He lies buried in our church yard.

Several years before his death, during a severe illness from which it was believed he could not recover, his mind was deeply impressed that, like Hezekiah, fifteen years would be added to his life. He recovered, and so rapidly, as to surprise his physicians and friends. Some months before his death, his son Ashbel, then at home on a visit, was urging him to take a journey to Philadelphia. Mr. Green replied, that if his health continued good, and there was snow enough on the ground to permit him to go and return in a sleigh, he would comply with the request. But he added, "My lease for my life will be out before the next winter." His son relates that "about a month before the end of the fifteenth year," he died of influenza. I have dwelt at this length upon Mr. Green, because he was the most remarkable minister, and his pastorate was the longest and most eventful in the history of the church.

Shortly after Mr. Green's death, on July 4th, 1790, Mr. Calvin White began to supply the pulpit. His first engagement was for six months, on a salary of £55 for that time. In the month of September, the church "with united voice" invited Mr. White to become pastor. In January 1791, with the Rev. Jacob Van Artsdulen moderator, the parish made out a call for Mr. White, "at a salary of £110, with the use of the parsonage, and firewood," together with the interest of £250, until land should be purchased of this value and added to the parsonage property. He was ordained and installed on June 25th, 1791, by the Presbytery of New York. Rev. David Austin made the introductory prayer. Rev. Alex. McWhorter presided and preached the sermon from Acts 20 : 24. Rev. Jedediah Chapman gave the charge to the people. The Thursday preceding his ordination was set apart for fasting and prayer. He was married on February 28th, 1792, to Phebe Camp of Newark, and in June he was settled in the parsonage. He was a man in feeble health,

at least was often unable to preach on account of sickness. Shortly before his ordination, he suffered from an attack of small-pox ; and just previous to his resignation, he was unable for about four months to occupy the pulpit. On October 18th, 1795, he preached his farewell sermon, and on the 20th of the same month he moved away. He was not dismissed from his pastorate by Presbytery until the 17th of November, at which time the Presbytery met in Hanover.

During Mr. White's pastorate the church was again agitated on the subject of infant baptism ; and in the public meetings discussed the " Nature of Baptism," " The Standing of Baptized Children," " Whether they are Subjects of discipline," and " How long Children should be considered under their parents, so as to receive Baptism on their Account." But in such discussions, as might have been anticipated, there was a great division of opinion ; and it was impossible to arrive at any agreement.

Mr. White's view, as to the frequency with which the Lord's supper should be celebrated, differed from the then prevailing view. He took occasion to urge its more frequent observance, presenting it as his opinion, that the apostolic churches received the Lord's supper every Lord's day. In consequence of this sermon, the church held a meeting for determining its duty in this matter, and after a thorough discussion, voted that the sacrament of the Supper be celebrated six times a year.

Mr. White was a Congregationalist, and it is recorded in his own hand, " As Mr. White supposed every particular church according to Scripture held the privilege of government or discipline, when every member had a right to speak, he never did any business by session." At first, Mr. White began to take the age of those who were admitted to communion, but soon gave it up as inconvenient. Toward the close of his pastorate the church suffered much through one of her deacons, who protested violently against the Congregational form of government. The disturbance caused by his protest was increased by his severe censure of individual members, and unwise speech in neighboring parishes. This continued for two years, or more, when, Mr. White having left the place, it was found necessary to call in three neighboring ministers to settle the difficulty. A few withdrew from the communion of the church because of dislike to Congregationalism. While Mr. White was pastor, ninety-nine were added to the church on profession. A large number of these however, were the result of the revival in progress at Mr. Green's death.

The Rev. Aaron Condit was the fifth minister. He was born August

6th, 1765, in Orange, N. J. His father was a native of England, or Wales, and his mother of Scottish ancestry. Both of his parents were pious, and followed out the fashion of those old times, of training their children in the Scriptures and the shorter Catechism. While Aaron was yet a child, too young to remember with any definiteness, his mother died; and, before he reached the age of twelve, his father was likewise called away. In the providence of God, friends were raised up to care for him; and, between fifteen and sixteen years of age, he was placed at a grammar school in Madison, under the charge of the Rev. Ebenezer Bradford, but taught mainly by Mr. Green, who afterwards was President of Nassau Hall. He remained here only a few months. Afterwards he studied with Dr. McWhorter of Newark. Then he was taken into the family of his eldest brother, who was a physician, with a view to his studying for the medical profession. At what time he made a profession of religion is not known, but, in his twentieth year, he determined to study for the ministry. Pursuing his studies in Princeton under many obstacles, he graduated from there in 1788. He studied theology under his pastor Mr. Chapman, and, meanwhile, taught the academy in Orange. In 1790, he was licensed to preach the gospel by the Presbytery of New York, during its session at Morristown. His first charge was at Stillwater, above Albany, where he remained for over three years. In April 1796, Mr. Samuel Ball was instructed by parish meeting to wait upon Mr. Condit, and invite him to preach in Hanover. Mr. Condit came and preached twice. Two months after, the parish voted unanimously that Mr. Condit become its minister. On July 1st, he began to preach regularly for the congregation; and on the 8th of July, he moved to Hanover. In the month of August, the parish again met, with Rev. Asa Hillyer moderator, to make out a call. In this call, the salary was named \$300 per year, to be paid quarterly. In addition to this, he was to have the use of the parsonage and adjoining lands; and in the words of the call, "the land to be put in good repair by the parish and kept in repair by Mr. Condit. The buildings to be put in good repair and kept in repair by the parish. The parish to find his firewood." The salary began in November 1796. On the 13th of December, he was installed pastor; and a Mr. Fish preached from Gal. 1:15,16. Not long before this, he married Mary Dayton, daughter of Daniel Dayton of Elizabethtown. This union was one of the happiest, and continued for twenty-six years, when in February, 1820, Mrs. Condit died. In 1822, Mr. Condit married Sarah Conkling of Morristown.

In the year following Mr. Condit's settlement, the church met to

consider whether it should be conducted in a Congregational, or Presbyterian manner, and whether additional Elders should be chosen. There was a general agreement that it was expedient to change the form of Government, with this provision, "that on some special occasions, when considered expedient, the whole church should be called together." Four Elders were added to the Session at a subsequent meeting, Phineas Kitchell, David Young, Henry W. Wade and Farrand Kitchell, making in all nine members; and the first meeting of session under the change of government was held on March 5th, 1798. The following year in May, Jacob Osborn was elected to the office of ruling Elder; and Samuel Ball, although an Elder, was chosen deacon. There is but one recorded meeting of session after this for about sixteen years. The "special occasions" kept bringing the church together, sometimes three and four times a year. During this long season however, elders and deacons continued to be chosen. On September 23, 1805, Cornelius Voorhees, Uzal Kitchell, and Jonathan Wade were elected elders; and on January 1st, 1806, David Bedford was chosen elder, and David Little deacon. On January 11th, 1810, Elias Tompkins, Jacob Ward, Stephen Baldwin and Ambrose Kitchell were elected elders; and Jonathan Wade deacon. In December of this same year, Jacob Ward was elected deacon, and Jephthah Morehouse deacon and elder. In the year 1814 the church resolved to abandon the Congregational form of government, and adopt the Presbyterian. At the same time it voted that the session consist of ten members, exclusive of the minister. The church then proceeded to an election, as if there were no elders. Jonathan Wade, Jephthah Morehouse, Jacob Ward and Hugh McDougall were elected elders and deacons; and David Bedford, Elias Tompkins, Ambrose Kitchell, Henry Hopping, Stephen Baldwin and David W. Halsted were elected elders. In the latter part of July they were set apart by prayer to their respective offices. Up to this point in the history, although deacons and elders had been elected, there is no record of their ordination. The session met four times a year, in March, June, September and December; and every member not in attendance was required to give a reason for his absence. Members of other churches of the same denomination, moving into the bounds of the congregation, were allowed by the session to sit at the Lord's table with the church for the space of a year, when they were required to produce certificates, or to refrain from participation. In February, or March 1816, Ezra Morris, William Mulford, John Morehouse, Jr., and John Young, Jr., were elected ruling elders, and Stephen Baldwin was chosen deacon.

During the early summer of 1818, the stated seasons for the administration of the Lord's supper were changed so as to fall on the first Sabbath of February, May, August and November. The number of the elders being but eight in 1824, a meeting was held for the purpose of choosing two or three additional ones. The record says, that "at a meeting of the male members of this church, on the 22d of June," [Sunday], Jared Kitchell, Ezra Beach, George S. Pierson were elected elders. At the same time Ezra Morris and Henry Hopping were chosen deacons; and they were ordained June 29th, 1824. Toward the close of 1825, William Muchmore and Nathaniel Beers were elected elders. During Mr. Condit's ministry cases of discipline were numerous. Slander, profanity, card playing, drunkenness, and dancing, as well as unbelief in certain articles of faith, produced abundance of business. Of one hundred and fifty-seven meetings of church and session during a period of thirty-five years, one hundred and thirty-five were chiefly occupied with cases of discipline.

Mr. Condit's salary, although only \$300, was not easily collected, yet in 1805 the parish added \$75, and five years later \$125 more, making it \$500. In 1815 Mr. Condit bought the old parsonage for \$1,250. Twelve years later, or in 1827, he had succeeded in paying nearly half this sum, leaving him still \$672 in debt to the parish. It was found however, at the parish meeting of this year, that the church was in debt to Mr. Condit on salary \$752. The parish voted to cancel the bond and mortgage in their hands, provided that Mr. Condit would turn his debt to the parish against their debt to him. To this Mr. Condit agreed, and the parish paid him \$80, the excess of their debt. Before this, or in 1821, Mr. Condit gave up \$50 of his salary; and in 1824 a committee was sent to him asking a reduction of his salary from \$500, which he had received since 1810, or for fourteen years, to \$400 a year. Mr. Condit consented to this for one year; and the year following he permitted a reduction of \$70. In 1826, his salary was again restored to \$500, but it does not appear that he ever received more than \$430, after this. When Mr. Condit bought the parsonage and lot in 1815, the trustees voted to give him \$70 yearly, as an equivalent for the rental of the place, but in 1827, though still entitled to it, he was requested by the parish to relinquish all further claim to this sum, which he did. In 1829, his salary was reduced to \$400 with his own consent, as the church desired to procure an assistant. The following year the parish proposed, that as he was in feeble health and had been unable to preach for several months, he resign his charge upon condition that the parish pay him an

annuity. This was named \$300 by the parish, together with twelve cords of wood, also the use of the meadow and pasture. All of these were to be continued to him during his life. To this Mr. Condit agreed, but one year's trial sufficiently satisfied the people, that they could not pay so large an annuity; and a committee was sent to Mr. Condit requesting him to accept \$200. Mr. Condit replied that he would do so, provided the parish, through the trustees, would immediately bind itself to pay him \$200 per year during life. The parish so bound itself, and directed the trustees to give Mr. Condit a bond to this effect; but in 1833, after an experiment of two years and a half, it was found impossible to pay the bond, and, by a unanimous vote, the annuity was discontinued. The matter was finally settled, by paying Mr. Condit \$1,000 which was about the amount of the annuity, with interest, due him from the time it was pledged until discontinued.

Mr. Condit was thirty-one years of age when he entered upon his ministry in this church, and he was sixty-five when he resigned. A ministry of so long continuance in one field indicates no ordinary man. He was distinguished for good sense, kindness, profound piety and clear understanding of the great doctrines of the gospel. Others might be more brilliant in the pulpit, and more learned, but few could bring home the gospel of Christ with such power by word and life. Others might shine more brightly in society, but few could speak the comforts of the gospel with such meaning in the hour of sorrow, point the inquiring more clearly to the Lamb of God, or build up believers more steadily on their most holy faith. Like Enoch he walked with God, and his presence was light and salt in the community. In his ministry God granted him no small measure of success. Nine or ten revivals occurred during his pastorate, and two of them were remarkable. "At least two hundred and sixty persons made a public profession of Christ's name on these two occasions." As the result of the revival of 1808, one hundred and thirty were added to the church. He received into the communion of the church five hundred and thirty-seven persons on profession of faith, and ninety by certificate; and what is remarkable is that of these, "eleven became preachers of the gospel and eleven more the wives of preachers." He baptized seven hundred and sixty-five infants, and one hundred and seventy adults. He administered the Lord's Supper one hundred and seventy-three times, preached about ten thousand sermons and lectures, and performed five hundred and fifty-seven marriages. He reared a noble family of five sons and one daughter. These he educated. Four of his sons entered the ministry, and all

became eminent in the church. His daughter married the Rev. Wm. Barton of Woodbridge, and was a woman of great piety and usefulness. Although dismissed from his pastoral relation on October 6th, 1831, he continued to live in Hanover until April 18th, 1839, when he removed to Morristown, where he died in April 1852, twenty-one years after he ceased to be pastor, and in the 86th year of his age.

We group just here, several items of interest during Mr. Condit's ministry. The duties of the sexton were to sweep and sand the meeting house, shut doors, windows and gates. The lowest bidder received the appointment; and six or seven dollars were considered a sufficient remuneration. Many stories are told of the old footstoves, of which every family had one and sometimes two, in which cobs were burned before starting for church in cold weather, so that the stove might have glowing coals on arrival. It is said that, notwithstanding this insufficient means of keeping warm, the attendance was good. Wood stoves are first mentioned in the parish book in 1824, but it appears that they were in use some time before this. One seat in the church was reserved for "indigent widows"; and "the second seat in the East end with the post in it," was reserved for the use of the poor. It was resolved that "the fore singing seats be sold to the Corristers for fore dollars." The wagon employed for all the work of the farm was the carriage on Sabbaths. Chairs were placed in it for seats. Within the memory of some now living, many of the men and women who walked to church went barefoot, carrying their shoes and stockings under their arms, until they arrived near the building, when they put them on. The most respectable farmers, in warm summer weather, attended church in their shirt sleeves. Looms were in almost every house. One kind of cloth was manufactured for men and another for women. The ladies of that day wore a plain neat dress of home-made flannel on public occasions. The ordinary dress was likewise flannel, the difference between the home and the party dress being, that the latter had been fulled at the mill, while the former was just as it had come from the loom. The materials now in use, were seldom seen; and many remember when calico was so dear, that people of ordinary means could not afford to buy. A quarter of a hundred of wheat flour would last an ordinary family a year, the food being largely of mush and rye flour. The parish owned not only the old parsonage and lot, but the farm now occupied by Mrs. James Ely, and the lot now in the possession of Benjamin Cook, between the property of Jos. Kitchell, Jr., and Stiles Arnold. Across the Passaic, it owned about thirty acres of woodland lying back

of the farm of Haines Smith. Among the disciples in that time noted for faith and good works was Mrs. Jemima Fairchild, who, as early as 1816, founded a Sabbath School at the old school-house in this neighborhood. One, yet living, remembers her earnestness in this matter; and how she brought a roll of rag carpet to spread upon the school-house floor. Her remarkable faith reminds one of the famous saints, mentioned in the eleventh chapter of Hebrews. Before her son was converted she sent him to Princeton College to be educated for the ministry, fully believing that God would renew his heart; and her faith was not disappointed. She struggled in every way to meet his expenses, going herself over the mountains to sell the produce of her farm. The blessed fruit of her faith and prayers is still seen. Her son educated a young man named Loyal Young, for the ministry; and Mr. Young in turn educated another young man named Graham, who is now pastor of the Olivet Presbyterian church in Philadelphia, a church of four hundred and fifteen members.

Real self-denial is so rare, that we cannot refrain from mentioning a notable instance which occurred in our own parish. Mrs. Bedford, a daughter of Mrs. Fairchild, distinguished for a piety kindred to that of her godly mother, was a woman in humble circumstances. She was very desirous of providing a cheese for her family; but having only one cow, she could spare no more than a pint of milk a day for this purpose. A neighbor who manufactured cheese agreed to accept the pint a day, and when Mrs. Bedford had brought a quantity of milk equivalent to that required, she would give her a cheese. The much longed for article was at length brought home; but, about this time, Mrs. Bedford had heard of a poor family in the parish without a Bible. She was so greatly distressed at this, that she determined to sell the cheese, for which she had waited so long, and buy one. Her mother, Mrs. Fairchild, took it to market, and bought a copy of the Scriptures which Mrs. Bedford had the pleasure of presenting to the poor family.

One year before Mr. Condit's resignation, or October 5th, 1830, the parish engaged Rev. William Tobey as an assistant for seven months. At the expiration of that time, the engagement was renewed for one year, at \$400 salary and three cords of wood. In 1832, he was hired again at \$450. On May 5th, 1833, after preaching from 1 John 3:3, he said farewell to the congregation. During the first year of Mr. Tobey's ministry, four days of preaching were appointed. The services were held morning, afternoon and evening. Seven clergymen besides Mr. Tobey participated, Dr. Hillyer, Baker Johnson, John Ford, Bar-

nabas King, Aaron Condit, Mr. Frasee and Mr. Woodberry. On the last day, between the services, the old academy was filled with inquirers, with whom one of the ministers present conversed. At the communion following, twenty-two persons made a profession of faith in Christ. The whole number received on profession during Mr. Tobey's ministry was forty-one. Five united by certificate. It was found necessary, in 1832, to fill vacancies in the session; and, at a meeting of the church held November 8th, N. P. Thomas, James H. Woodruff and John Muchmore were elected elders, and Jared Kitchell deacon, and on the last Sabbath of this month they were ordained. Just before Mr. Tobey's departure, or May 1st, 1833, the Whippany people withdrew from the Hanover congregation. Forty or more members were dismissed, and were organized by Presbytery, as the First Presbyterian church of Whippany village.

The parish in July 1833, resolved to employ John J. Slocum as minister for a year, at \$500 salary; but finding that he demanded \$600, the parish resolved unanimously, that if he could not be obtained for \$500, the committee on supply be authorized to enlarge the sum to \$550, or even to \$600, rather than fail of engaging him. As the matter turned out, Mr. Slocum was engaged at \$600. Mr. James H. Woodruff was sent in the Fall to the synod at Newton as a delegate, and at the same time, to meet the Presbytery during the intervals of Synod, as a commissioner from the church, to ask for Mr. Slocum's ordination. It appears from the record of the trustees that on the third Tuesday of November Mr. Slocum applied himself the third time to the Presbytery for his ordination. The Presbytery met in Hanover on November 19, to examine him with a view to his ordination. Rev. John Ford was then noted for his sharpness in conducting the examination in theology, and accordingly this part was assigned to him. Some who were present remember the effort he made at puzzling the candidate. In a measure he succeeded, but on the whole Mr. Slocum maintained himself with much credit in the statement of his own peculiar views. At the conclusion of the examination the Presbytery voted not to ordain him. In the diary of Mr. Calvin Green, we find this given as the reason, that "he denied the doctrine of original sin and said we must do something to convert ourselves without the help of God, and for want of more learning." But we are informed, by one who was himself a chief actor on the part of the church at the time, that the main reason assigned by the Presbytery was, that it would not ordain without at the same time installing; and if the church would give him a call, it would ordain and install.

The church subsequently met and gave Mr. Slocum a call, and notified Presbytery of the fact. The Presbytery convened a second time in Hanover. The discussion became animated, and the majority of the Presbytery seemed determined that Mr. Slocum should not be ordained and installed in any case ; and when the vote was taken the question of his ordination was decided in the negative. The congregation generally liked Mr. Slocum ; and so bitter was its feeling against the Presbytery, that it would have severed its connection with that body and joined the Congregationalists, had it not been for the influence of Elder James Woodruff and others. Upon this decision of the Presbytery Mr. Slocum felt compelled to withdraw ; and on the eighth of December, at the close of a service held in the old academy, he made a farewell address. A few did not consider him a good man, while others were most warmly attached to him, and regarded him as a man of deepest piety. His engagement with the congregation closed with the month of December. His friends pressed him to stay and preach again, which he did, on the first Sabbath of January. Some however were so convinced that he was not a good man, that they refused to attend the service.

Mr. Slocum was a man who cared little for the old conventional forms and methods. He did not believe in ecclesiastical ruts, and his reverence for usage was so small, that he was soon at ears with the conservative members of the congregation. His sermons were often severely denunciatory ; and he attacked sin in every form with the greatest violence. He was especially severe against intemperance, and the apathy of christians. He insisted that the church could never prosper unless christians made a public confession of their sins, and he accordingly called upon christians, on one occasion, to rise and make such confession. Some complied, and with tears acknowledged their shortcomings ; while others who did not approve of his methods refused. He was very abrupt and rugged in public speech at times. One who was present informs us, that, at the close of a service held in the old school-house at Columbia, after preaching on the text "Without hope and without God in the world," he said to the congregation, "All you who want God in the world remain, and you who don't want God in the world go out." His ministry here was blessed in the conversion of some, who, in the language of the community, were known as "hard cases." His incisive words cut through their callousness, brought them to conviction, and led them to seek the Lord. That the opposition to his methods was great, may be illustrated by stating that a conservative clergyman, visiting in the congregation, preached on Ps. 80: 13, "The bear out of the

wood doth waste it and the wild beast of the field doth devour it," comparing Mr. Slocum to a wild animal destroying the church in this place.

Mr. Sumner Mandeville was the eighth minister. He was born February, 15th, 1800, in Masonville, Delaware county, N. Y., "then an almost unbroken wilderness." His father's name was Benoni Mandeville, and his mother's Dolly Waite. His father followed no steady occupation. For several years he was a teacher; then a farmer for some time; afterwards for some years a doctor; and finally kept a grocery store for a considerable time. When Sumner was six years old, he was taken to Granby, Mass., from whence his parents first came. At eleven years of age, he was left without a mother. Sometime after this, his father settled in Bradford county, Pa. At twenty years, Sumner united with the church in Wysox of the same county, and soon entered upon a preparation for the ministry. He began his classical studies in a school at Northumberland, taught by the Rev. Mr. Kirkpatrick. Before he was fully prepared for college, his course of study was interrupted by a long and severe illness. Friends and physicians advised him to relinquish all hope of further study, but, after the lapse of one year, he again entered upon his preparation. Concluding not to pursue a regular college course, he went to what was then the "Southern and Western Theological Seminary," located at Maryville, Tennessee. From here he graduated in the fall of 1828. Having been licensed in the April previous to graduation, he was ordained an Evangelist, the 9th of October, 1828. His first labor was in connection with the Bible Society. As its agent, he traversed the whole State of Tennessee and portions of the surrounding States. In the spring of 1831, he came to New York, and continued there most of the time for three years, as assistant in the Secretary's office. It was here that the committee of supply from this church found him. Having heard him preach for one Sabbath, and having listened to several lectures from him during the week, the congregation was so well pleased, that at a parish meeting held April 17th, 1834, it was unanimously resolved to employ him as supply for one year, paying him \$500 and his fire-wood. This was accepted by Mr. Mandeville; and, having arrived in the parish, he occupied the back room, in the main part of the house, now the home of Elder A. Stiles Hopping.

The important event of Mr. Mandeville's ministry was the erection of the present church edifice. The old building was in a very bad condition; and a parish meeting was called to assemble February, 12th, 1835, for the purpose of considering the propriety of repairing the old church, or building a new one. At this meeting the president of the

trustees, Cyrus Richards, stated that there were about \$2,000 subscribed and pledged, for erecting a new house. This declaration immediately called forth the resolution to proceed at once, on this amount as a basis, to build a new house; and the resolution was carried, the building to be forty feet by sixty. Messrs. Cyrus Richards, Isaac Halsey and James H. Ball were appointed a building committee. Elijah Hopping was appointed master builder. At a succeeding parish meeting held in April, John Muchmore was placed on the building committee as Isaac Halsey, Jun., declined to serve. The farewell service in the old meeting-house was held on April 12th. Mr. Condit preached from Ps. 77: 10, 11. On the 14th of April, 1835, the carpenters began to tear down the old building. It had stood for eighty years; and, during this period, eight hundred and eighty persons had professed Christ within its walls, and one hundred and twenty had been received by letter. About seven thousand sermons had been delivered from its pulpit, and one hundred and eighty different ministers had officiated there. Within it some of the most impressive scenes had been witnessed. Wayward members had often stood up with tears of penitence to confess their sins in public and to re-dedicate themselves to God. At one time, nearly an entire isle was filled with converts, who appeared to make a profession of faith in Christ.

In the construction of the new edifice some of the timber of the old was used, and what new timber was needed for framing came from the parsonage property, on which grew some of the finest oaks in Morris county. The corner stone of the new house was laid on April 22d, and on the 30th of May the people assembled and raised the frame. The building was finished early in December, and on the 10th of the month it was dedicated. Mr. Mandeville preached in the morning from Haggai 2: 9, and a collection was taken which amounted to about \$50. Mr. Slocum preached in the evening from Ps. 85: 8. According to the diary of Mr. Calvin Green, the house was eight months and four days in building; had about one thousand two hundred days of carpenter work expended on it; and cost about \$5,000. From the report to the parish of the special committee appointed to examine the accounts of the building committee, it appears that the amount of the bills presented reached the sum of \$3,802.66.

During the erection of the new church part of the side, or roof, of the former building was raised against the old school house; and, under this shelter, the congregation assembled for worship. A bell was purchased for the new edifice, but, at first, it did not give satisfaction. After cer-

tain "alterations and repairs," as the "sound was much improved," we find the resolution recorded, "that we keep the bell and pay for it." James Woodruff and Cyrus Richards became personally responsible. The paying for it, however, and the resolution to do so, were different matters; and, after nearly three years of patience, the house of which the bell was purchased, was obliged to engage the services of the sheriff. The property of Messrs. Woodruff and Richards was attached, but the congregation soon provided \$219.48, the amount due.

The first celebration of the Lord's Supper in the new house took place on December 13th, 1835, which was the first sabbath the congregation assembled in the building. Mr. Calvin Green records, that it was a very solemn day. On this occasion, the church renewed its covenant. Before the celebration of the ordinance, all the members were asked to stand in the isles, while they listened to a reading of the covenant. They did so, and again publicly dedicated themselves to serve the Lord truly.

In the winter of 1836-7, revival meetings were held, beginning in the latter part of November. A Mr. Wm. Clark preached several times; but beginning with the first evening in December, he preached for two weeks every evening. His manner was so violent, as to be at times quite unpleasant to the audience. He struck the pulpit such heavy blows with his fist that he finally split the top; and it was thought by many, that if he had remained a little longer than he did, he would have destroyed the pulpit Bible. At the close of the two weeks, he was completely exhausted; and, having been attacked with a slight hemorrhage of the lungs, he left the place for his home. There followed him immediately a Mr. Woodberry, who preached some twenty sermons, in different parts of the congregation. His manner was quite the opposite of Mr. Clark's, but none the less earnest. Mr. Clark had presented the loosest views of regeneration, declaring that "it is not a great work" and that "any school-boy understands it." He went so far as to say to the impenitent, as one who heard him has recorded, that "*they* could give their hearts to God; that if they did not that night, they would be damned and go to hell." Mr. Woodberry, however, very carefully made the distinction which the Scripture indicates, between repentance and regeneration. At the communion season on February 5th, thirty-three were added to the church as the result of these meetings. It does not appear that Mr. Mandeville shared in the preaching service during this revival, that being performed entirely by Mr. Clark and Mr. Woodberry. From the church record it appears that, during Mr. Mande-

ville's ministry of four years, forty-two persons were received on examination, but, from the records of the session, the number is fifty-one, thirty-three of these coming in during the revival under Messrs. Clark and Woodberry.

Mr. Mandeville was stated supply during his entire ministry here. On Sabbath afternoon, April 29th, 1838, he preached his farewell sermon from Numbers 27: 15, 16, 17; and on May 1st, he moved from Hanover to take charge of the church at Freedom Plains, Dutchess county, N. Y. He is at present, although in his seventy-seventh year, stated supply of the church at Masonville, N. Y., his native village.

There was one month interval after the departure of Mr. Mandeville, before Mr. Charles Mills, who was the next stated supply, first appeared in the pulpit. He preached for the first three Sabbaths in June, and not again until the 23d of September. On October 2d the congregation resolved to engage him for six months and pay him \$300 for such service, and on the 30th of October he was ordained. Mr. Mills lived in Morristown, and drove down on Saturday evening, or Sabbath morning. On the 24th of March, 1839, after a sermon on Proverbs 3: 5, he gave a farewell address to the congregation. On the 7th of January of this year, a church meeting elected Wm. M. Smith, Joseph O. Hedges, John Kitchell, Joseph Kitchell and Moses D. Ward to the office of ruling Elder. For various reasons, which although hinted at in the minutes of session, are not named, their ordination was deferred until the 3d day of March, when they were set apart by the Rev. Aaron Condit.

Shortly after Mr. Mills had ceased to supply the pulpit, Mr. Thos. S. Ward preached for the congregation for two Sabbaths, April 21st and 28th, 1839; and on the Monday following the second Sabbath, he was engaged to supply the pulpit for three months for \$100. During this time, he was thinking seriously, whether it was not his duty to enter some foreign field as a missionary; and at the close of his three months engagement, he went away to see what opening there was in this direction. He returned, however, after a month's absence. On the 26th of August, the parish convened at the church, with Rev. Joseph M. Ogden in the chair, and Moses D. Ward clerk, for the purpose of making out a call. The vote to call him as pastor was unanimous, the people agreeing to pay \$500 per year and his firewood. John Kitchell, Henry Hopping and Jas. H. Woodruff were appointed a committee to prosecute the call before the Presbytery. A curious resolution appears in this connection on the trustee's book, "that whereas Mr. Ward expressed

a wish in his communication to the parish on the subject of inviting clergymen to officiate in his pulpit, we unanimously agree that he shall have the same privilege to act in this matter that other ministers have."

On the 29th of October, Mr. Ward was ordained and installed. The Rev. John Ford preached the sermon from Deut. 26: 17, 18. Mr. Condit proposed the questions and gave the charge to the pastor; Mr. Cleveland gave the charge to the people; and Mr. King of Rockaway made the ordination prayer. Mr. Ward was much beloved as a pastor, but there arose an opposition to him on the part of a few; and, on this account, he deemed it best to resign, which he did, May 30th, 1841, after a pastorate of one year and seven months. On this day he preached his farewell sermon in the afternoon, from John 14: 2, 7. The congregation was affected to tears during the entire service. An old record says, "It was a weeping day with us. There was more weeping in our church, than there has been for many years." During Mr. Ward's ministry, twenty-two were added to the church on profession of faith, and eleven by letter.

It was, I apprehend, on account of this opposition to Mr. Ward, on the part of a few, that at the parish meeting, in July, 1841, the following resolution was passed, "that we will not settle any minister without six months, or a year trial." A Mr. Bebee preached for the four Sabbaths immediately following Mr. Ward's dismissal, but as he declined to preach more than two or three months on trial, preparatory to settlement, it was unanimously resolved at this parish meeting, to "dispense with his services for the future."

The next minister was John M. Johnson. He was born at Morristown, N. J., July 27th, 1815. He graduated at Princeton College in 1835, and at Union Theological Seminary in 1841. He was licensed to preach April 30th, 1841, by the Associate Reformed Presbytery of the city of New York, otherwise known as the Second Presbytery, (N. S.), of New York. It was known by the session that Mr. Johnson had recently completed his theological studies; and it was decided to invite him to preach. Mr. James Woodruff was appointed to engage his services, for a Sabbath or more, as circumstances might direct; but upon arriving in Morristown, he found that Mr. Johnson was absent. The errand was made known to the young clergyman's father, when he abruptly said, "So your people are inclined to hear our John? Well, you will find him with a man's head on a boy's shoulders." This did not prove to be merely the opinion of a fond parent, as his ministry in this place subsequently showed. A clergyman who knew him well for

many years, said to me, "There was never any nonsense about John M. Johnson."

On August 1st of this year he became stated supply for six months, at the rate of \$500 per year, and his firewood delivered. On October 11th he was married to Mary A. St. John, and on the 19th of the same month he was ordained in the Murray street Presbyterian church, by the same Presbytery which licensed him. He was not, however, installed pastor of the church until nearly four years after he began to supply the pulpit. At a meeting of session held July 26th, 1845, it was thought that the congregation was prepared to elect a pastor; and it was ordered that a notice be given from the pulpit for two Sabbaths, calling a parish meeting for this purpose, to be held on Saturday, August 9th. The meeting, by unanimous vote, called Mr. Johnson to become pastor; and he was accordingly installed on September 3d, 1845, by the Presbytery of Rockaway, after preaching for the congregation for four years and one month. In this relation he continued until April 25th, 1849, when the pastoral relation was dissolved. Weakness of his eyes was the cause of his retirement. For the six months following, he acted as an agent for the American Tract Society, and in October of this same year, 1849, he moved to a farm, near Morristown, where he continued to live until October of the year 1855. During this interval of farm life, he was supplying most of the time vacant pulpits in the neighborhood.

One important action of the session, during Mr. Johnson's first pastorate, was a paper against Sabbath-breaking by members of the church and congregation, in applying for letters at the post office on the Lord's day. This paper is of too great length to be produced entire at the present time. The principle points made in it against such opening of the post office and application at it for mail by professing Christians, were, First, its "tendency to evil," "for although on the part of each individual the act appears insignificant and harmless and no wrong-doing is intended, yet the necessity is thereby imposed on some one of attending to the business of the office; and though the attendance required does not amount to much labor, yet the principle is the same as that which is involved in carrying the mail and in opening the offices of our cities on the Sabbath, and thus making the day to hundreds equally laborious with any of the other six." Secondly, the reason for applying at the post office "would justify stopping a moment at the store, or shop to buy, or sell, or to make engagements for the business of the coming week." Thirdly, "the practice is inconsistent with the spirit and design

of the Sabbath." And fourthly, it gives occasion to the ungodly to reproach religion ; diminishes the sacredness of the day in the minds of the young ; and "is inconsistent with the precept which enjoins upon every christian to abstain from the very appearance of evil." In recommending this document, the members of Session admitted that their own practice had sanctioned this sin more or less ; and they sincerely begged pardon of God and their fellow christians. This paper was read before the church on a Sabbath morning, in the early part of February, 1842.

The causes for which contributions were solicited at this time were Foreign Missions, Bible Society, Home Missions, and The Tract Society. In the order already mentioned, they were assigned to the four quarters of the year, and a collection was taken at some time during the quarter to which the object was assigned. An effort was made to diffuse intelligence among the people on missionary matters ; and the session endeavored to secure contributions, so as to distribute sixty copies of the *DAV-SPRING* and *AMERICAN MESSENGER*. Two more causes were added to the list of beneficence in 1848, the Foreign Evangelical Society, and the Sunday School.

Mr. Johnson resigned in the spring of '49 ; and the pastoral relation was dissolved by the Presbytery of Rockaway at its meeting in Boonton Falls. The congregation united with Mr. Johnson in his request, but with reluctance, as he had become much endeared to all, and was a most acceptable minister and pastor. It is the testimony of one, formerly a resident of this place, that he was "an earnest, devoted pastor, who labored to build up the church and lead souls to Christ." More than any other minister before him, it is said, he gave his attention to the village of Hanover. Others had spent much extra labor in the neighborhoods, so much so, that Hanover itself had been to some extent neglected. When Mr. Johnson came, he gave it an equal share in the means of grace. During the seven and a half years of Mr. Johnson's pastorate, seventy-four united with the church by letter, and thirty five by certificate.

The present parsonage was built for Mr. Johnson. The land on which the buildings stand was, at the time of its purchase by the parish, divided into two lots, one owned by Newton Woodruff, and the other by Mary G. Young, (now Mrs. James Woodruff) ; and both together were known as the Academy lot. Joseph Kitchell, William Harrison and M. D. Ward were the committee to solicit subscriptions ; determine the site of the house, with its plan ; and attend to all the details. This was in the spring of 1842.

A short time after the dismissal of Mr. Johnson, a committee consisting of Joseph Kitchell and James H. Woodruff was sent to New York to look for a minister. On their way they stopped at the house of Rev. Jonathan B. Condit, then a pastor in Newark, to see, if he could direct them to any one. Hardly had they made known their errand, when he said, "A minister has just gone from here, who, I think will suit you." Mr. Condit was himself going to New York that morning, and they all hastened to the steamer, where they found the minister, of whom Mr. Condit had spoken, and were introduced to him. The minister was the Rev. George I. King of the Presbytery of Utica, N. Y. He was at once invited to preach in Hanover. Not long after, the congregation extended to him a unanimous call to become pastor, which he accepted. Mr. Johnson was Moderator of the meeting which gave the call.

Mr. King was born at Adams, N. Y., June 1st, 1815, and was the second son of Major Henry and Betsey Allen King. His father was a builder, and being much away from home many cares fell upon his sons, making them self-reliant and developing in them business tact. His mother was a devoted woman, and early instructed her children in the truths of God's word. This, together with the teaching of a godly grandmother, who was famed for her Biblical knowledge, made him from a child well versed in the Scriptures. Very early in life, he had a desire to become a preacher; and at the age of fifteen, with the approval of his father, he began his preparation for college at Lowville Academy, attending school in summer and teaching in winter. In 1834, he entered the Junior class in Union College and graduated in 1836. The two years following, he taught in the city of Hudson, and studied theology under the direction of the Rev. Dr. Waterbury. In 1840 he graduated from Auburn Theological Seminary, N. Y., and was licensed to preach. For nearly three years after this, he took charge of the Union Academy at Belleville, N. Y., as its principal. In the autumn of 1843, he was ordained by the Presbytery of Utica, and installed pastor of the church at Westernville. Here he was much blessed in his ministerial work, and many were added to the church. Owing to excessive labor at this time, he was afflicted with a throat difficulty, from which he never fully recovered. For two years, he was laid aside from public speaking almost entirely. He spent the winters of these years traveling through the Southern States on horse-back. By this means he greatly improved his health. Not deeming it prudent to venture again the rigor of a Northern winter, he began to seek a pulpit in a milder climate.

It was at this time that the committee of Hanover church met him ; and he was installed on the 28th of October, 1849, as pastor. While here, the church enjoyed one revival season, which added forty-six members. Under his ministry there were sixty-nine received on examination, and thirty-five by letter. During his pastorate "the Church Psalmist" was adopted as the hymn book in place of "Church Psalmody." In 1855 he was dismissed by the Presbytery of Rockaway to take charge of the First Presbyterian church in Quincy, Ill., where he remained as pastor for about thirteen years. In 1868, he was installed over the First Presbyterian Church in Jerseyville, Ill.; and was pastor of this church at the time of his death in New Orleans, March 12th, 1873. Both of these churches are important ones. He received the degree of Doctor of Divinity from Union College in 1865. Dr. King was a man of independent character, an earnest and able minister, a fluent speaker, possessed of great versatility, and one who, through a ministry of thirty-one years, enjoyed a more than ordinary success. His wife, Mrs. Emily B. King, still survives him.

The dismissal of Dr. King took effect on July 1st, 1855, and on July 7th, the parish convened, with Rev. Samuel L. Tuttle moderator, and gave a unanimous call to their old pastor, Rev. John M. Johnson. The call having been presented to Mr. Johnson, he accepted it, and began to supply the pulpit August 5th. On November 7th, he was installed by the Presbytery of Rockaway. This second pastorate continued for thirteen years, the relation being dissolved November 17th, 1868. A precious revival occurred in 1858 which stirred the congregation deeply. At the communion season following, thirty-six united on profession, and in three months after, seventeen more. The realized fruit of this pastorate was eighty-eight souls, or an average of six and six-tenths yearly. Fifty-five were received by certificate. Mr. Johnson's entire ministry in Hanover covered twenty years and a half, in which time he received into the communion of the church one hundred and sixty-two persons on profession of faith, or an average of seven and nine-tenths yearly, and ninety by certificate. At one time in this pastorate, there were eighteen communion seasons in succession, with the exception of one, (when only one person was received), at which none were added to the church on profession of faith. This was not due to any unfaithfulness on the part of Mr. Johnson; and it pained him so greatly, that he earnestly requested his Presbytery to pray for this church.

Upon leaving Hanover, Mr. Johnson became stated supply at Vandalia, Ill., where he continued for four years. In January, 1873, he took

charge of the church at Neoga, Ill., over which he was installed April 27th, and of which he still continues pastor. At this place, Mrs. Johnson died August 7th, 1873. In this last pastorate God has been blessing his labors richly.

Your present pastor first appeared before you on the second Sabbath of February, 1869, and on the 23d of the same month you gave him a unanimous call to become your pastor. I continued to supply the pulpit from that time; and was ordained and installed on the 18th of May following. It is seven years and about five months since we first met. The history of these years is too recent and too familiar to dwell upon. Suffice it to say that during this time fifty-one persons have been added to the church on profession of faith—a yearly average of six and eight-tenths. Thirty-six have been received by letter. The largest number received at any one time was twelve. No year has passed without additions on examination. I have baptised fifty-eight persons, twenty-six of whom have been adults. I have solemnized twenty-eight marriages; and I have followed sixty-eight of our neighbors and friends to the sepulchre. A Ladies' Foreign Missionary Society has been in successful operation for four years, and contributes \$150 a year for the support of a Bible reader in Canton, China. The beneficent work of the church has largely increased, and during these seven years your contributions in this direction have reached the sum of \$5,084, being a yearly average of \$726. The church has been re-carpeted, an alcove added with new pulpit and furniture, the galleries seated with eighty arm chairs, an organ-purchased, new stoves provided, and a fence built around the burying yard. We have enjoyed two revival seasons, which, although not adding very largely to our numbers, were yet the means of strengthening many believers. The Session numbered five members at my settlement among you. Four of these had served for thirty years, and one for thirty-seven years. It seemed necessary that an addition should be made. Accordingly on April 22d, 1873, the church elected Stephen M. Peck, Joseph Kitchell, Jr., T. A. Hopping, A. S. Hopping and John R. Williams; and on April 28th they were ordained. The Session at present consists of nine members besides the pastor.

I have thus endeavored to give a brief sketch of the century and a half which has passed away, since a few pious men laid the foundations of this church in the early wilderness. Beginning fifty-eight years before the Declaration of Independence, and existing under circumstances not altogether favorable to rapid growth, she has had no mean history. So far as I can determine from her imperfect records she has received into

her membership between seventeen and eighteen hundred souls. She is the mother of the churches at Morristown, Madison, Parsippany and Whippany. She has given twelve of her sons to the ministry of the Word, all of whom have been successful, and two of whom became distinguished educators—I mean Dr. Ashbel Green, for ten years President of Princeton College, and Dr. Jonathan B. Condit, for twenty-three years Professor of Sacred Rhetoric and Pastoral Theology in Lane and Auburn Seminaries. Ten of her daughters she has given to be the wives of ministers. Besides her own pastors, some of the most eloquent ministers of our church have spoken the gospel from her pulpit. She has witnessed many pentecostal seasons; and welcomed many a returning prodigal. Thirty thousand sermons have been preached within her congregation since her beginning. The place whereon we stand to-day is holy ground. She takes us back to our Revolutionary struggle, and reminds us of the patriot soldiers who lie buried in her church-yard. Her sons laid down their lives to win our national independence; and again they went to the field to preserve our nation from dismemberment. And now while her founders and the heroes of seventy-six are all of them in their graves, she lives, old yet young, in this centennial year of our nation's life, and more than a century and a half of her own. God planted her like an acorn in the primeval forest; and, from that little seed, has sprung a sturdy tree, which, under the blessing of our covenant God, is likely to stand for centuries more. We thank God to-day for her history, for her devoted and successful ministry; for the multitude of souls she has welcomed into the Kingdom; and we pray that she may yet do nobler work for future generations than for those she has followed to the sepulchre.

APPENDIX.

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APPENDIX A.

MINISTERS OF HANOVER CHURCH.

NAMES.	BEGAN MINISTRY.	INSTALLED.	DISMISSED.	REMOVED.	DATE OF DEATH
Nathaniel Hubbel.....	1727.....	.....	About 1730.....	.....	Unknown.
John Nutman.....	1730.....	.....	1745.....	.....	1751.
Jacob Green.....	Sept. or Oct., 1746.	Nov., 1846.....	.....	.....	May 24, 1790.
Calvin White.....	July 4th, 1790.....	June 25, 1791.....	Nov. 17, 1795.....	.....	.....
Aaron Condit.....	July 1, 1796.....	Dec. 13, 1796.....	.....	.....	April, 1852.
William Tobey.....	Oct. 5, 1830.....	.....	.....	Oct. 5, 1830.....	.....
John J. Slocum.....	July, 1833.....	.....	.....	Dec. 8, 1833.....	.....
Sumner Mandeville.....	April, 1834.....	.....	.....	April 29, 1838.....	.....
Charles Mills.....	Oct, 1838.....	.....	.....	March 24, 1839.....	.....
Thomas S. Ward.....	May, 1839.....	Oct. 29, 1839.....	May, 1841.....	.....	.....
John M. Johnson.....	Aug. 1, 1841.....	Sept. 3, 1845.....	April 25, 1849.....	.....	.....
George I. King.....	.....	Oct. 28, 1849.....	July 1, 1855.....	.....	March 12, 1873
John M. Johnson.....	Aug. 5, 1855.....	Nov. 7, 1855.....	Nov. 17, 1868.....	.....	.....
James A. Ferguson.....	Feb., 1869.....	May 18, 1869.....	.....	.....	.....

RULING ELDERS.

NAMES.	WHEN CHOSEN.	REMARKS.
John Ball.....	June 5, 1747.....	.....
Joseph Tuttle.....	".....	.....
Ephraim Price.....	".....	Died some years before 1764
Joseph Kitchell.....	".....	.....
Peter Beach.....	".....	Died some years before 1764
Benjamin Green.....	November, 1764.....	.....
Stephen Munson.....	".....	.....
Ephraim Price.....	".....	.....
Joseph Tuttle, Jr.....	" 1777.....	.....
David Bates.....	".....	.....
Phineas Kitchell.....	December 14, 1797.....	The church at this time returned to the Presbyterian form of government.
David Young.....	" ".....	.....
Henry W. Wade.....	" ".....	.....
Farrand Kitchell.....	" ".....	.....
Samuel Ball.....	Unascertained.....	.....
David Little.....	".....	.....
Jacob Osborn.....	May 8 1799.....	.....
Cornelius Voorhees.....	Sept. 23, 1805.....	Chosen in place of Joseph Tuttle, deceased.
Uzal Kitchell.....	".....	.....
Jonathan Wade.....	".....	.....
David Bedford.....	Jan. 1, 1806.....	.....

RULING ELDERS.—(Continued.)

NAMES.	WHEN CHOSEN.	REMARKS.
Elias Tompkins.....	Jan. 11, 1810.....	
Jacob Ward.....	"	
Stephen Baldwin.....	"	Of Cheapside.
Ambrose Kitchel.....	"	
Jephthah Morehous.....	Dec. 7, 1810.....	

When the church adopted the Presbyterian form of government in 1814, there was a new election of Elders, as if there had been none.

NAMES.	WHEN CHOSEN.	REMARKS.
Jonathan Wade (re-elected)	July 9, 1814.....	Elder and deacon.
Jephthah Morehouse (re-elected)	"	"
Jacob Ward (re-elected)	July 9, 1814.....	"
David Bedford	"	
Ambrose Kitchell	"	
Stephen Baldwin	"	
Elias Tompkins	"	
Hugh McDougall.....	"	Elder and deacon.
Henry Hopping.....	"	
David W. Halsted.....	"	Suspended from communion
Ezra Morris.....	March, 1816.....	on account of falsehood
William Mulford.....	"	and fraud, Mar. 19, 1818.
John Morehous, Jr.....	"	Restored to good standing
John Young, Jr.....	"	Oct., 1832, on confession
Jared Kitchell.....	June 22, 1824.....	of his sin.
Ezra Beach.....	"	
George S. Pierson.....	"	
William Muchmore.....	December, 1825.....	
Nathaniel Beers.....	"	
N. P. Thomas.....	Nov. 8, 1832.....	
James H. Woodruff.....	"	
John Muchmore.....	"	
William M. Smith.....	Jan. 7, 1839.....	
John Kitchell.....	"	
Joseph Kitchell.....	"	
Joseph O. Hedges.....	"	
Moses D. Ward.....	"	
Stephen M. Peck.....	April 22, 1873.....	
Joseph Kitchell, Jr.....	"	
Theodore A. Hopping.....	"	
Stiles A. Hopping.....	"	
John R. Williams.....	"	

DEACONS.

NAMES.	WHEN CHOSEN.	REMARKS.
John Ball.....	Unknown.....	} Only officers in the church when Mr Green became [pastor.
Joseph Tuttle.....	".....	
Benjamin Green.....	Nov. 10, 1775.....	
Stephen Munson.....	".....	
Stephen Morehous.....	Dec. 28, 1786.....	Deposed by the church May
Phineas Kitchell.....	May 27, 1795.....	27, 1795. Excommunicated
Samuel Ball.....	May 8, 1779.....	Also an Elder. [Oct. 11, 1811
David Little.....	Jan. 1, 1806.....	" "
Jonathan Wade.....	Jan. 11, 1810.....	" "
Jacob Ward.....	Dec. 7, 1810.....	" "
Jephthah Morehous.....	".....	Chosen Deacon and Elder

When the church adopted the Presbyterian form of government in 1814, there was a new election of deacons, as if there had been none.

NAMES.	WHEN CHOSEN.	REMARKS.
Jonathan Wade (re-elected)	July 9, 1814.....	
Jephthah Morehous (re-el'd)	".....	
Jacob Ward.....	".....	
Hugh McDougall.....	".....	
Stephen Baldwin.....	March, 1816.....	
Ezra Morris.....	June 22, 1824.....	Also an Elder.
Henry Hopping.....	".....	"
Jared Kitchell.....	Nov. 8, 1832.....	"

APPENDIX B.

In 1779, as money was scarce, Mr. Green proposed to take "produce" instead, at certain rates for each article. In Parish meeting assembled December 3d, 1779, it was "Voted 2. That Mr. Green's proposal shall stand which is as follows: He will take

	L.	S.	D.
Wheat, pr. bushel, at.....	o	12	o
Rye, " ".....	o	8	o
Indian Corn, " ".....	o	6	o
Buckwheat " ".....	o	5	o
Good butter, Pr. lb.....	o	1	o
Tallow.....	o	1	2
Flax.....	o	1	2
Wool.....	o	2	8
Pork.....	o	o	5
Beef.....	o	o	3½
Cheese.....	o	o	10
Beeswax.....	o	2	2
Honey.....	o	o	10

'Taylors, Weavers, Shoemakers and other Tradesmen, two Pence in a shilling more than Seven Years ago.

Continental Dollars @ 4d Each.

	L.	S.	D.
Good merchantable chestnut Rails pr. Hundred, brought to his House.....	1	15	0
Black ash rails, delivered at his House.....	1	5	0
White oak Do. Do.	0	18	0
Red oak or Black oak.....	0	14	0
Pin oak and maple poles.....	0	12	0
Good white oak Posts, 5 holes each Post....	0	0	7"

APPENDIX C.

Rules for the discipline of the children of church members, (adopted March 15th, 1771):

1. When a subject of discipline is guilty of Adultery, Fornication, Gross Drunkenness, or any gross sin that requires public satisfaction, the first step shall be for the minister, or as may be agreed, one of the elders, to go to said person and endeavor to convince of the sin and the necessity of making public satisfaction. If the person complies 'tis well.
2. If he denies the charge, or vindicates his conduct, or refuses to make satisfaction, he shall then be cited to appear before the elders.
3. If after all the most kind and gentle endeavors of the elders to lead him to make proper satisfaction, he shall still refuse, he shall be left two or three weeks to have opportunity to consider, and have advice of Friends in private, before he is publicly dealt with.
4. After two or three weeks he shall be applied to by the minister, or an elder, to see if he will consent to make satisfaction; but if he still refuse, he shall then be told that his Name and offence shall be mentioned in publick.
5. In this case the Minister shall seek for an Opportunity, when the Offender is at publick worship in order to perform the discipline when he is present.
6. At a proper time in public Assembly the Minister shall mention the persons Name, and the sin he has been guilty of; and that all rational and persuasive methods have been used to bring him to make satisfaction, but that he has refused; therefore to free the chh from reproach and Blame on account of sd. persons scandalous offence, he is now to be considered as cut off from the chh.—So that his sinning must not be

considered as done by one who is in the Bosom of the chh. and indulged by them. Upon which Occasion the Minister shall give a solemn admonition to the person if he is present, and a word of warning to all whether the offender be present or not.

7. As all offences are not equally hainous and scandalous, some will be passed over with only a rebuke in private, if the rebuke is properly received. Others may be passed over with a confession and admonition before the Elders in private.

8. If persons will not submit to the lesser and more private satisfaction, or deny the jurisdiction of the chh, and continue to give offence, they must be publickly cut off as before mentioned, that Religion and the Chh. may not suffer reproach.

9. If a person, who has been guilty of such sin as requires satisfaction, should for some reason refuse to make a publick confession, but yet will consent to appear in publick to receive a rebuke and admonition that may be properly be given him, and shall choose after this not to be cut off from the chh., but continue under their watch and care; this may be allowed. But yet if this person should hereafter desire to come into full communion, he shall then make a publick confession of his offence, altho. he had before submitted to a publick admonition.

10. If a subject of discipline guilty of scandal shall, before making satisfaction, remove into a neighboring congregation, the Minister, or one of the Elders of this chh. shall give notice of Sd scandal to the Minister, or one of the Elders of the congregation where sd. offender is removed.

11. No person beside baptized children of parents, one of which is in full communion, shall be considered as subjects of discipline, unless the parents, who without being in full communion, having obtained baptism for their children, shall apply to the minister or elders and desire their children shall be under the care and discipline of the chh., or else that the child or children shall desire it themselves.

12. A record of chh. discipline shall be kept, that it may appear who have given satisfaction, and who must yet give satisfaction before they can be admitted to chh. privileges; and to answer such other valuable purposes as publick records may and do answer.

These agreements, or regulations, are not to be considered as Laws or new Institutions for the chh. of Christ. We would keep at the greatest distance from any attempt to make Laws or cannons for the chh. What we propose is only to put the Laws of Christ in execution. But 'tis well known, that whenever persons proceed in any affair, they

must proceed in some way and Method. And 'tis useful for young persons, and others less acquainted with chh. affairs, to know the rules and Methods of proceeding. Therefore the foregoing regulations are only to show the way and Method, which we at present conceive the Scripture and reason direct for the discipline of chh. Members, so that persons may know what to expect.

APPENDIX D.

CATECHUMENS [JULY 3D, 1783].

It has been common in the purest ages of the church to have candidates for chh. communion, or catechumens, as they were anciently called; by which were understood persons that were fitting for communion in the chh. They were persons that attended preparatory exercises appointed for that purpose; were catechised, examined and instructed in religion, especially in the nature, design and qualifications for sacraments. They conscientiously attended the seasons of instruction and examination, all the time hoping that they might be found fit for full communion in the chh., and when to their own satisfaction, and in the opinion of the chh., they were tho't qualified, they were admitted. Yet they sometimes continued candidates for many years, and even all their life time, without being satisfied in their own minds, or the chh. thinking proper to receive them.

All persons that appeared attentive to religion and would engage to attend were admitted into the number of candidates, and were under the watch and discipline of the chh.

We in this chh. have considered the children of communicants as such candidates, after they come to years of understanding, so as to be capable of being instructed in the nature of the sacraments, or those truths that are preparatory to sacraments; which we suppose may be at about twelve or fourteen years of age. And have accordingly for near two years past been thus treating the children of the chh. As it is proper to consider and treat the children of the chh. as such candidates, so it is tho't proper and is proposed that any and all persons that choose it, old or young, married or unmarried, baptized or unbaptized, may upon conditions join and be received into this number of candidates for chh. communion, and attend those exercises. And for this purpose it is thought proper that they should sign their names, or have them entered with their consent, to something that may show that they have

voluntarily entered into this number. What they shall sign or agree to, shall be to the following purpose, viz. :

We are willing and desirous to attend the exercises, the instructions and examinations appointed by the chh., or the minister, for the purpose of instructing and fitting candidates for church communion. And as it is proposed that there should be an instruction and examination in each district of the congregation, once in two or three months for this purpose, we will attend those instructions and examinations, extraordinary excepted; and, when necessarily absent, will be willing, in proper time, to give the reason for our absence. We will also endeavor to attend sacramental lectures as a means for that purpose. And we will cheerfully submit to the care and discipline of the church, thinking it a privilege to be watched over in that manner. And if we shall be scandalous and not make satisfaction for our offense, and if we neglect to attend the means which we have promised to attend, and which the other candidates do attend, we think it right for us to be cut off from the number of the candidates in a manner that may be a warning to others. Thus the candidates shall agree.

The chh. further observe that their children when come to age will not be under the immediate control of parents. It is therefore tho't proper that as children of chh. members come to be of age, they shall voluntarily continue themselves candidates by signing their names, or having them entered by consent, unless they have come into full communion. And if any children of the chh. who have been treated as candidates shall, upon their coming to be of age, refuse to enter themselves as candidates, and shall neglect to attend the means of instruction, they shall be cut off from the number of candidates.

APPENDIX E.

RULES ADOPTED FOR THE REGULATION OF FAMILIES, (SEPT. 26TH, 1782.)

We who think proper to write our names to what follows, are sensible it is our duty and a privilege to live to God ourselves, and to bring up and order our families according to the direction of God's Word; and that we ought to join together in christian affection to help and assist one another in our spiritual interests, and especially, in regulating our families. We are sensible of the importance of the rising generation; and that we ought to do more than we have done in instructing, encouraging and regulating our children, whom we have devoted to God in a solemn Covenant, sealed by baptism. We think it will considerably

assist the government of our families, to be uniform in our method, so that all our children may depend upon the like treatment ; and therefore we agree together, as herein mentioned.

Though some needful and useful restraints may be proper to be laid upon young people, yet we by no means propose to deprive them of proper opportunities of being in company, visiting and conversing with one another. Human nature is formed for society ; and there is propriety in persons being sometimes in company with those of their own age and circumstances, and sometimes also with other persons. But the right which young people have to society does by no means prove, that they have a boundless liberty to go into what company they please, or to go out at unseasonable hours. It is evident by Scripture and reason, that young people need guiding and directing, regulating and restraining. We would by all means treat our children as rational creatures ; influencing their rational powers. We would allure and draw them. We will therefore endeavor to convince them that good order, and decent regular behavior is reputable and tends to their good, and that the contrary is disgraceful and ruinous, which is too evident by many unhappy examples.

With liberty, and a purpose to alter as circumstances may require, we think proper, at present, to agree in the following particulars :

1. Extraordinaries excepted, our children shall obtain leave when they go abroad into company, and we will know where they are going. And when it appears necessary we will afterwards inquire where and what company they have been in.

2. Unless in some special cases, we will not let our children be out in the evening after bed-time, or so as to be absent from family worship in the evening.

3. If disorderly persons, or those that have not necessary business, come to our houses in the evening, we will take prudent measures to discharge them by bed-time.

4. When courtships are carried on, we will take care that they be with decency and good order, and that young ones shall not, under a pretense of courtship, take a liberty to go where they please.

5. If our children are occasionally, or accidentally at frolicks, or out on other publick occasions, we will prudently enquire, and endeavor to know what sort of persons they were with, and how matters were transacted.

6. We will in a friendly manner inform each other of the misconduct of our children, and take it well, and be glad to be thus informed.

7. Our children who are of age, and also hired persons, shall not be harboured in our houses, extraordinaries excepted, if they will not submit to good order and family government.

8. When a man is desirous of conversing with a young woman, as the beginning of a courtship, he shall signify it to the parents or such as have the care of the young woman by some friend that he may employ, or by a line which he may write, unless he choose to mention it himself.

9. Courtship among our children shall not be allowed to be carried on after bed-time, but our youth shall have all proper liberties for that purpose in the day-time, and in the evening before bed-time.

10. We will endeavor that our baptized children above twelve or fourteen years old, shall attend sacramental lectures; and desire that our pastor will suit part of his discourse at these times, to instruct, excite and bring forward our youth for the Lord's Table, and also to convince and reprove those that neglect coming to the Communion.

11. We will, for ourselves and our children, endeavor to avoid extravagancies in fashions and dress, and for the purpose will speak friendly to, reason with, and, if need be, reprove those in our number who shall by us in general, be thought to offend in this matter.

12. We will encourage and support our pastor in his endeavors to take some opportunities to instruct and converse with the church by themselves.

13. As we suppose all human creatures have a natural right to freedom, so when they have done nothing that forfeits their liberty, and when they do not voluntarily submit to bondage, we cannot but look upon their being held in slavery, as an unnatural evil and one of the greatest injuries to mankind. Therefore we will not use this slavery ourselves and will prudently endeavor to prevent it in others.

14. We will endeavor to bring our male youth to agree to meet together and worship God, in Societies by themselves, at suitable times.

15. As we have heretofore agreed to meet often, in order to promote religion, so we now agree to meet ordinarily, once in a month, or oftener, in one or other of the divisions of the congregation, and will make a point of having as many of our children as can with any convenience, who are above twelve or fourteen years old, to attend those meetings.

16. At those meetings we propose, ordinarily, to spend about half the time in praying, singing, reading, preaching, or the like; and the other half of the time, in conversing upon the methods of regulating our families, inquiring into our compliance, or non-compliance with our

agreements, and such other things as the interest of religion and our circumstances require.

17. We will have a catalogue of our names who agree, and also of all our children that are above twelve and fourteen years old, and in a single state, and under our care, and authority.

18. The several divisions of the church shall, extraordinaries excepted, meet together at the meeting-house once in two months from the first of May to the first of November; and at these meetings besides other exercises we will revise our articles, both in pages 17-21, and those now made, to see if they may not be altered for the better, and also to see how far they have been complied with.

19. With proper liberty to think for ourselves, and to differ in some things, we do for substance agree in the foregoing articles, and think proper to show our agreement by signing our names hereunto; and agree that none shall be urged to sign, and that those that do it shall do it of their own offer and choice.

Memorand: The 9th article was by general consent cast out. It is therefore crossed as not belonging to the number.

We whose names are here underwritten agree to the articles.

Parents' Names.

JACOB GREEN.
STEPHEN MUNSON.
TIMOTHY C. WARD.
EPHRAIM CAMP.
WILLIAM ELY.
SAMUEL HINMAN.
JOHN TAPPAN.
RALPH SMITH.
CORNELIUS VOORHEES.
NATHANIEL WADE.
DAVID BATES.
SAMUEL BALL.

Children's Names.

KETURAH GREEN.
CALVIN GREEN.
JOHN W. GREEN.
DOSIA MUNSON.
CALVIN MULFORD.
LYDIA WARD.
JOSEPH CAMP.
JEMIMA CAMP.
WILLIAM CAMP.
DANIEL CAMP.
JONAH HINMAN.
PHILEMON BATES.
WILLIAM BATES.
CORNELIUS BALL.
PHEBE PLUM.
DAVID PLUM.

APPENDIX F.

[ACTION OF HANOVER CHURCH AFTER MR. GREEN'S WITHDRAWAL FROM
N. Y. PRESBYTERY.]

JANUARY 22d, 1783.—At a parish meeting regularly warned on the

Neck in Hanover, in Mr. Green's congregation, it was moved that we should return an answer to the question which the N-York Presbytery some time ago asked us, viz. : whether we withdrew from them or still belonged to them.

Voted, that we have not withdrawn from the N-York Presbytery, but consider ourselves as belonging to them and under their Christian care, and desire they would conduct toward us accordingly

2d. On motion made, voted, that we do not consider Mr. Green's withdrawing from the N-York Presbytery to be, or imply a dissolution of the Pastoral Relation between him and us, but still consider ourselves as under his Pastoral care.

3d. On motion made, Voted that whereas Mr. Green says he is willing to meet with the N-York Presbytery, to take his part in supplying Neighboring Vacancies, is willing to go with an Elder, or delegate from this church, and meet with that Presbytery in endeavoring to compose differences, and in Neighboring Congregations is willing occasionally to preach for Ministers of that Presbytery, and is desirous that they should come and preach in this Congregation, we concur with Mr. Green in these things, and desire that he may be allowed this fellowship with them, altho. he does not join with them in all the Rules and measures of that Presbytery.

Voted that Messrs. Elijah Jones, David Tuttle and Stephen Munson be a committee to convey these votes to the New York Presbytery, and desire them to send such a reply as they think proper.

The preceeding votes passed at a Parish meeting in my congregation, I have seen and approve

J. GREEN

To the New York Presbytery.

[ANSWER OF PRESBYTERY OF NEW YORK TO HANOVER CHURCH.]

(Extract from the minutes of the Presbytery of New York.)

A Paper was delivered into the Presbytery by Commissioners appointed for that purpose, containing the votes of the congregation of Hanover Neck, and after mature deliberation the Presbytery do cheerfully agree to continue said congregation under their care, and are willing to do everything they can do with Propriety, to promote their spiritual edification, and that of their children, and do also approve of their continuing the Rev. Mr. Green as their Pastor, and it is our sincere Prayer that God would so inform Mr. Green's mind, that he might have clearness to withdraw his declinature and return again and walk with us as formerly in the order of the Gospel when we took sweet

counsel together. And the Presbtery does not object against any of their members preaching for Mr. Green when he may see proper to invite them, or against his preaching for them when they may invite Him.

(A true copy) ALEXANDER MILLER.

APPENDIX G.

ARTICLES OF FAITH AND PRACTICE ADOPTED BETWEEN NOV. 1781 AND APR. 1782.

1. As we believe the Scriptures of the Old & New Testaments to be the word of God and a sure guide, so we believe and hold that system of truths that are called Calvinistic, or in other words, we highly approve the doctrines contained in the Shorter catechism of the Assembly of divines at Westminster; we have very little or no exception to anything in that system.

2. As we are united together to perform the duties incumbent on true christians, or living spiritual members of Jesus Christ, we cannot properly join with, or take any into our body, but such as we can have cordial christian affection for, and can commune with, as those who, we hope, are living members of Jesus Christ.

3. When we are thus united in church fellowship, we will cultivate love and charity and avoid all hard thoughts and jealousies of one another, unless true love and the rules of Christ allows us to have hard thoughts of any one. In which case, we will make known our difficulty to the person, and the church, according to the directions of our Savior, in the 18th chapter of Matthew's gospel.

4. We cannot take any into our body or fellowship, but such as will for substance agree with us in educating, disciplining and regulating the children of the church, and in other church matters, otherways we should bring confusion, jars and discord into our church.

5. The children of regular church members we view and consider as being holy and belonging to the Kingdom of heaven, according to scripture language; and are such as God claims for his peculiar property; and they are to be watched over and treated as church members in full, as much as their parents, according to their capacity; and must attend all Christian duties, according to their knowledge and ability; and therefore, as soon as they have knowledge to discern the Lord's body, or the nature of Sacraments, they are, with the other church members, to eat the Lord's Supper, previous to which, they are to recognize, or take upon themselves their baptism, and with all their hearts publicly acknowledge their covenant relation to God. And those

that are come to years of understanding, and a proper age, and are not thus qualified, and cannot, or will not thus renew covenant in sincerity, and come to the Lord's Table, are to be dropped out of the number of church members.

6. But as we have the most tender and compassionate regard for our children that have been dedicated to God, we will not suddenly cut them off from the church. But unless they are vicious, and really disorderly, we will wait for their renewing covenant, until they appear to have a tenderness of conscience, and an earnest desire to be waited upon, and will attend proper means.

7. As the rising generation is of the utmost importance to the church of Christ, we agree to educate and govern our children according to the directions of the word, by schooling, or instructing them, catechising, restraining and regulating them ; and especially that we will early instil into them and inculcate upon them, that they are, and must be different from the rest of the world ; and that 'tis a great privilege and credit for them to be so, and therefore that they must avoid the evil customs of a wicked world.

8. And that there may be no essential failure in the Christian education of our children, we agree and desire that when any of us that are parents shall die and leave children, the church will take care, look into the matter, and endeavor that they are brought up in a christian manner ; and if they be put out as orphan children often are, that the church will take care that they be put to christian people, who will engage for their proper education. And we think it would be proper for parents, when they die to have something in their will to this purpose.

9. We will with Christian freedom receive persons from other churches to occasional communion, and when any person comes from another church to be a stated member of this, it must be by the consent of the church, and if thought proper, not without examining the person, as to his or her personal religion, doctrinal principles and sentiments of church government.

10. As we look upon the slavery of human creatures, who are naturally free, to be an unnatural evil, and one of the greatest injuries that can be done to human nature, we cannot admit into our church any that hold persons in slavery, as slaves during life, unless in some particular cases, where the church shall judge it agreeable to humanity and christianity—as when aged slaves ought to be taken care of and supported during life, or some similar cases.

11. We agree that we will watch over one another in christian affection and over each others families, or children, and take care that the instruction and government which is according to Scripture be afforded to all ; and that no disorderly conduct be allowed. And for this and other religious purposes, we will often meet together, at which time, we will, as may be needful, inquire into each others behavior, and the behavior of our families, and will agree upon methods of proceeding in church matters, and will stir up one another to our duty.

12. We agree to walk together as members of the same church, and, if any of us shall hereafter so differ in judgment, that we can do it no longer, we will after making known our difficulty and endeavoring in a Christian manner to convince those we differ from, quietly withdraw, without endeavoring to break the peace of the society. And when any one does thus withdraw, he shall not be censured, unless he is scandalous in other respects.

APPENDIX H.

FORMULA FOR THE RECEPTION OF MEMBERS, [USED IN 1782.]

For those Baptised in Infancy, who Have not Been Under the Watch and Discipline of the Church.

You do now freely acknowledge that you have been a sinful straying creature, have dishonored God by many sins, and not improved church privileges ; particularly have neglected to realize and improve a covenant relation to God marked out by infant baptism ; but you now seriously declare your renunciation of your sins ; and that you turn to God thro. Jesus Christ ; and now solemnly avouch the Lord Jehovah to be your God ; and give up yourself to him and all that you have to his service and glory ; and take the Lord Jesus Christ for your Savior, and the Holy Spirit to be your Sanctifier, Guide and Comforter ; and that you will make the word of God the rule of your conduct ; and truly promise to submit to the watch, care, and discipline of the church ; and that you will walk with this church in the observance of all Gospel ordinances, while God in his providence continues you with us and gives you opportunity, and while the church walks agreeable to the Word of God. And you now take your infant baptism upon yourself, devoting yourself to God in covenant as much as if you were now to receive the Sacrament of baptism.

FOR THOSE NOT BAPTIZED.

You freely acknowledge you have been a sinful lost creature, have dishonored God by many sins and justly deserve his wrath and curse :

but you now solemnly declare your renunciation of your sins, and turning to God thro. Jesus Christ, you avouch the Lord Jehovah to be your God, &c., &c.

FOR THOSE BAPTIZED AND HAVING BEEN UNDER CHURCH CARE.

You gratefully acknowledge God's goodness to you in sealing you as one of his covenant people by infant baptism, and now make your baptism your own act by a voluntary public dedication of yourself to God. Therefore you now avouch the Lord Jehovah to be your God and renewedly give up yourself to him, &c., &c.

APPENDIX I.

INSCRIPTION ON THE TOMBSTONE OF REV. JACOB GREEN.

Under this Stone are deposited the
remains of the REVd

JACOB GREEN, A. M.

First Pastor of this church ; who
died May 24th, 1790, Aged 68 Years,
of which 44 were Spent in the
Gospel Ministry in this Place.
He was a man

Of temper, even, firm and resolute ;
Of affections, temperate, steady
and benevolent ;

Of genius, solid, inquisitive,
and penetrating ;

Of industry, active and unwearied ;
Of learning, various and accurate ;
Of manners, simple and reserved ;
Of piety, humble, enlightened,
fervent, eminent.

As a preacher he was
Instructive, plain, searching,
Practical :

As a pastor, watchful,
Laborious, Ever intent
On some plan for the
Glory of God and the
Salvation of his flock,
And by the divine blessing,
Happily and Eminently
Successful.

APPENDIX J.

MR. WHITE'S LETTER ACCEPTING THE CALL TO HANOVER CHURCH.

To the first Church in Hanover :

BRETHHEREN—I do cordially accept the call you have given me to be ordained over you in the word of the Gospel Ministry. Our agreement is mutual that it may be lasting. May Grace, Mercy and Peace be multiplied unto us thro. Jesus Christ our Lord, the Head and Foundation of the Chh.

With every Sentiment of gratitude,
I am your much Obliged

Servant,

CALVIN WHITE.

(January, 1791.)

ERRATA :

Page 33, line 29, for six and six-tenths, read six and seven-tenths.

“ 35, “ 8, for ten of her daughters, read eleven of her daughters.

“ 36, for William Tobey removed Oct 5th, 1830, read removed
May 5th, 1833.