



ANNALS OF THE VILLAGE

AND OF

THE PRESBYTERIAN CHURCH

OF

NEW VERNON, N. J.

AN ADDRESS

DELIVERED BY THE PASTOR.

REV. E. R. MURGATROYD,

JUNE 26th, 1893.

---

MORRISTOWN, N. J. :  
PRINTED AT "THE JERSEYMAN" OFFICE.  
1893.





ANNALS OF THE VILLAGE  
AND OF  
THE PRESBYTERIAN CHURCH  
OF  
NEW VERNON, N. J.  
AN ADDRESS  
DELIVERED BY THE PASTOR,  
REV. E. R. MURGATROYD,  
JUNE 26th, 1893.

---

MORRISTOWN, N. J. :  
PRINTED AT "THE JERSEYMAN" OFFICE.  
1893.



## PREFACE.

---

The following pages we offer as a humble contribution to the local histories of Morris County. The matter was delivered as an address on the occasion of the sixtieth anniversary of the Presbyterian Church of New Vernon, and is put in permanent form at the request of the people.

In the preparation of the discourse we received invaluable aid from members of the Church and community, also from HON. EDMUND D. HALSEY, of Rockaway, who interested himself in the matter from the very start.

It is inevitable that some errors will creep into a work of this kind, yet we have honestly endeavored to give only such facts as were reliable.

It may not be out of place here to refer to the success of the anniversary exercises. Though the day was decidedly stormy, a goodly number gathered at the church and apparently enjoyed the story which told of battles fought and victories won for God in the sixty years of the Church's history.

One feature of the occasion was the rendering of "*The Year of Jubilee is Come*" and "*Auld Lang Syne*" by the "Old Choir," among them being Mr. Benjamin Goble, Mrs. Mary Bedell, Miss Amanda Lindsley and Mrs. Albert Lindsley, all of whom were interested in the organization of the Church. The church was very tastefully decorated for the occasion. Back of the pulpit was the passage from Scripture: "Of Zion it shall be said, this and that man was born in her, and the Highest Himself shall establish her." On either side of this, in letters of gold on a back ground of arbor vitæ were the words *Ebenezer* and *Jehovah Jireh*, and the dates 1833-1893.

One of the ladies of the Church had secured photographs of the eight ministers who have served the Church from the time of its organization. These were framed and occupied a prominent place on the platform. Before the pulpit was the original subscription paper, circulated to secure the support of the first minister.

At the manse, where a reception was held from five to ten P. M., not far from two hundred guests gathered. Here autographs of the ministers were displayed, photographs of the church and old parsonage and a decorated shingle from the mother-church at Morristown—the old First. In addition to these was the light of glass taken from the Lee house, referred to in the address.

The day was one long to be remembered. The past gave evidence of God's presence and blessing. It was the prayer of all that the future might be crowned with tokens of God's favor, even as the sixty years that had just been numbered.



## ADDRESS.

---

“Sayings of old: Which we have heard and known, and our fathers have told us. We will not hide them from their children, shewing to the generation to come the praises of the Lord, and his strength, and the wonderful works that He hath done.”—Ps. lxxviii : 2, 3, 4.

“And when they were come, and had gathered the church together, they rehearsed all that God had done with them.”—Acts xiv : 27.

To write a history of the Presbyterian Church of New Vernon was all that we at first contemplated, and with that object in view we began to gather our material ; but there was, almost from the beginning, an ever-growing conviction that a history of the Church involved a history of the place. Realizing the difficulties attending such a work and feeling that we were overshadowed by larger and more historic places than our own, which had largely swallowed up our data, we shrank from the task. As we progressed, however, we discovered that New Vernon has had a long history and a distinct history, worthy of preservation, and some of it we now bring before you.

As with other places, so our earliest annals are somewhat enshrouded in mystery. This much, however, we know. The whole county, including this part of it, was an unbroken wilderness at the beginning of the last century. It was in 1700 that the county probably first saw white inhabitants. The honor of first settling it goes to the Dutch, who in 1695 bought of the Indians a large tract of land lying between the Passaic on the south and the Pompton on the north, and between the mountains on the east and west, and who actually settled the north-eastern portion of it at Pompton Plains about five years later.\* In 1710 Hanover was settled and shortly afterwards Morristown—both by New England People. New Vernon then was doubtless a desolate wilderness, covered by primeval forests and inhabited by Indians and wild beasts. That Indians lived here we may well believe from their having occupied all this region. They were all around us. It is not likely that they would avoid just this place. But we are not left to inference merely, as traces of old Indian villages may still be seen in several places. On the rise of ground just a little back of Mr. Daniel W. Tunis' house the plow has been turning up, during all these years, arrow heads of flint, jasper and chalcedony ; and not infrequently a stone ax, lance, knife or

---

\* See History of Morris County by Hon. Edmund D. Halsey.

hammer will be found on the place. Here too may be discovered great quantities of stone chips knocked off in the preparation and finishing of these Indian implements. Evidently this was more than a temporary camp. It was plainly a place where the flint was brought in the rough in great abundance and worked into the desired shape, some implements for peace and some for war. Doubtless a fine spring of water which is in the hollow close by, and still has a strong attraction for the thirsty, was what led to this selection of a camp. Though the Indians in these parts made their lances, tomahawks (hatchets) and arrows, it was not so much for war upon man as upon beast. They could use them in battle, but they were even more essential in securing food for their households, from forest and stream. The Indian knew where to fish and how, but he was quite as likely to take his bow as a rod and line and perhaps be just as successful with one as with the other.\* It is possible, indeed, that the innumerable arrow heads scattered over these hills and valleys never drank human blood and were never intended to, for the Indians (called Lenni Lenapes) who occupied this State in the early days, and roamed through its forests, were not warlike in character; and after they had been subdued by the Iroquois and reduced from the position of warrior to that of "women," they were not permitted to fight. So when our fathers first came to these parts they found the aborigines quite ready to confer with them, trade or barter with them, guide them through the trackless forests, and sometimes ready to eat with them. The popular conception of the Indians does them gross injustice. They have not always been that blood-thirsty, fierce, relentless people as we have been wont to suppose—certainly not here. The early settlers generally felt as safe in the presence of the red men as when surrounded by those of their own race. A visit from an Indian to the door of the settler's cabin, and of the white man to the Indian's wigwam, was scarcely considered an event. Children of Indians and white men frequently played together, roamed the woods and bathed in the same rivers and brooks. If trouble ever arose its origin could generally be traced to the intrigues of some unscrupulous white men. It was the glory of your fathers, and the blessed heritage of their children, that the Indians in this State and this section were honorably dealt with. The land on which we now dwell, its fair hills and dales which we hold in peaceful possession, are ours by right of purchase, not by might of conquest. When in 1832, the year before our Church was organized, the remaining Delaware Indians, 40 in number, the last survivors of a once proud race, put in a claim of \$2,000 for compensation for hunting and fishing rights which they felt had not been transferred in the treaty made at Easton, that claim was allowed by the Legislature and the money paid over. It is a matter upon which we may congratulate ourselves to-day that Wilted Grass, the Delaware Indian who pre-

\* In the Journal of — Reading, in the possession of the New Jersey Historical Society, the following entry appears:—

"May 30. Explored down the Muskonetkong \* \* \* We found an Indian called Nopuck and his son a fishing: they had two fish ready roasted, one they gave us and told us if we would stay till his sons caught more (who went out with their bows and arrows to shoot the same) he would give us some."

sented the claim of himself and others, could say to Jerseymen : " Not a drop of our blood have you spilled in battle ; not an acre of our land have you taken but by our consent. These facts speak for themselves and need no comment. They place the character of New Jersey in bold relief and bright example to those States within whose territorial limits our brethren still remain. Nothing save benisons can fall upon her from the lips of a Lenni Lenape. There may be some who dispise an Indian benediction, but when I return to my people and make known to them the result of my mission, the ear of the Great Sovereign of the Universe, which is still open to our cry, will be penetrated with our invocation of blessings upon the generous sons of New Jersey." We may share in that blessing to-day, and rejoice that one hundred and two hundred years ago, and ever since, the rights of the Indians have been always recognized and never violated by our State.

The Indian left these parts with his game. When the woodman's ax rang in the forest, and clearings were made for the homestead, and the old wooden plow turned over the sod, game upon which the Indian depended for his support was less abundant and the streams and mountain brooks were not alive as once with fish. It was a process of crowding out on the part of the settler to which the Indian yielded, and generally without much complaint. He seemed to recognize the superiority of the white man, and though he might grieve over leaving the hunting grounds which he loved from long association, he simply yielded to the inevitable and turned his face and footsteps toward the setting sun. We are not to understand by any means that the wild beasts of the forest had entirely disappeared as the red man began to move westward. They were still too common for the comfort and safety of even the sturdy pioneer, used as he was, to hardship and danger ; and bears and panthers, wolves and wild cats, would often cross his path through the forest or glare at him from the trees in the darkness of the night. The yeoman in his long trips to Elizabeth or New York with his produce would carry his gun, and the young gallant on his errand of love to a neighbor's home would stand his flint lock on the porch or in some corner of the fair maiden's home until the hour for his return along the trail or bridle path he had taken to her door. It is hard for us to realize now, as we gaze over the fields about us, that only speak of peace and safety, that once they were the haunts of the wild beast sometimes fierce from hunger, and as ready to dine off human flesh as anything else that nature might throw in his way. Familiarity with danger, however, disarmed it of its terrors, and the early pioneers feared more for their sheep-folds and cattle-yards than for themselves. The depredations upon the flocks were so frequent and great that the authorities finally offered a bounty of " 20 schillings for wolves, 5 for their whelps, and 5 schillings for panthers." In 1750 the bounty on wolves was increased to 60 shillings. Despite the heroic measures which were adopted to rid the country of this early pest, they still annoyed or terrified the inhabitants until well on into this century. The grandmother of John and Daniel Tunis, in returning from a visit to a home in Pleasantville, was followed by a panther for some distance.

Fortunately she was mounted on a good horse and escaped him. Mr. Benjamin Goble, who is still with us, tells of a bear captured in the door yard of Miss Polly Eddy, then living near the Blue Mill. It shows that absence of fear that marked even womankind in earlier days in that she disputed with the hunters, who shot his lordship, over his possession. Instead of fearing for her life she contended for her rights. Mr. Goble ate some of the bear meat and recollects that it was quite palatable. Not many traditions have come down to us, for such events were too common to be considered worthy of recital. What one man might mention would be more than matched in the tales told by another, and so but little was said of dangers from such sources: but there are more or less certain traditions that wild animals were har- bored by the heavy timber of the Great Swamp until a late day.

New Vernon, we have already suggested, was settled shortly after Morristown—indeed New Vernon was part of Morristown. It was almost as much Morristown as Morristown itself. There were only two hundred and fifty inhabitants in the village of Morristown at the time of the Revolution. Then travelers from the south were really in Morristown when they reached New Vernon and could be about as well entertained at the Conger Tavern, on the present James place, as if they had pushed on all the way to the Arnold. New Vernon, with Morristown, was at first part of Hanover, and when Morristown broke away from Hanover, New Vernon went with it. Both places were surveyed at the same time—Morristown for John Kay and New Vernon for John Alford and James Bullen. John Alford of Midford in Middlesex Co., in the Province of New England, had a proprietary title to most of the lands on which our village and your farms are lo- cated.

The time had come when this part of the State was no longer *ter- ra incognita*. These hills, which the Dutch settlers on the Delaware and the English settlers on the east had considered undesirable—“covered with stones and wood,”—had suddenly become attractive. Prospectors were roaming the hills and mines being located; forges were being built along every respectable stream of water and yeomen had begun to till the land staked out by the surveyor. The surveyor's work was entirely new. He had no old monuments to search for or old claims to avoid, except, perhaps, in some odd places, and so the work was done very quickly. Great tracts of land were divided up in an incredibly short time. It would seem as if they had only time suf- ficient to get their bearings and pace off the chains and links when the surveying party would be in another part of the country.\*

\* Vid. "Early Days and Early Surveys of East New Jersey." Wm. Roome, pa. 45:—

"We have already referred to the loose manner of doing the work when surveying was actually done. The following will show the way of doing it:

"The Deputy Surveyor, when on a land expedition, would sally out on horseback, his compass duly boxed and his chain in his saddle-bags behind him. Arriving at the point where the land lay which was to be surveyed, and where by previous appointment his as- sistants were to be found, the first step was to cut a straight stick about four feet long and about an inch and a quarter in diameter for a Jacob's staff. The bottom of this was sharp- ened to fit tightly into a hollow iron socket so that it could be "jabbed" deeply enough in the ground to stand perpendicularly; the top was made to fit a socket containing a ball so as to level the compass, and on this the compass was placed. Nine sometimes, sometimes

Note on p. 4 line 27

There were two surveying parties both in charge of Mr. - Reading. He himself surveyed a lot in the Swamp for Gov. Penn on the 27<sup>th</sup> of April. It was probably the second party that surveyed New Vernon<sup>9</sup> and vicinity



In the New Jersey Historical Society's rooms in Newark is an old manuscript diary kept by a young man named Reading, who probably surveyed this village site and most of the surrounding farms. I quote from it as it plainly refers to this section with others, and gives us some idea of the territory covered in a short time by a party of surveyors. On April 17th, 1715, he makes this record: "John Budd James Bollen John Chapman Jonathan Lad and I set out from father's about three in the afternoon for Sol Davis' upon the South branch of the Rarington River where we arrived just a nine of the clock the 18th. We waited at Sol's the day next for the arrival of Richard Buell and other Proprietors who came about 9 o'clock in the morning, Edward Hemp and Benjamin Hay along with him. We departed from Sol's about 11 of the clock, all of us except Hemp, for Jacob Poats upon Pasiach River.

We went upon the North branch of Rarington as high as Andrew Denikes and struck from thence for said river and fell upon the branches of the dead river a little above the forks of the same. We continued our course about North East till we came to a great swamp and went down the same to P—— river and along the same to the said Jacob Poats where we arrived about 8 o'clock."

On the 19th they went about as far as where Chatham now stands. (There was no Chatham then). On the 20th, with a guide, they went out to look for land and wandered round the Rockaway and Whippany rivers. On the 22d they surveyed, and on the 23d they tried it again. On the following day they went down to the Falls of the Passaic. On the 25th they surveyed land on the Whippany and lodged near the Passaic. On the 27th and 28th he makes this entry in his diary: "Surveying was done but the weather was rainy."

This diary has a general interest to us because its author, one hundred and seventy-eight years ago, traveled over places so familiar to us to-day; but it has a special interest for us because the young man who kept it probably surveyed the land on which our village stands during the trip that he describes. According to the two oldest deeds that I have discovered—one a deed from John Alford to John Lindley,

---

ten small sticks were cut to put down at the ends of the chain in measuring, and a pole about the size of a large fishing pole was cut for a flag staff. All things being now ready, the compass was placed at the beginning point, and the bearing decided on, taken and the flagman sent ahead and placed in position. The compass was then removed to the flagman's point, but no back sight left at the point it was removed from. The bearing was here again taken at the same degree as before (by the needle's point) and the flagman again sent forward, and this was continued until the survey was completed—the chain-bearers following directly after the surveyor as nearly on the line as practicable. The necessary result of this mode of surveying without back sights, was, that, owing to the local attractions the needle at almost every station where bearings were taken would be deflected to the right, or the left, and a zigzag line would be run. But the above describes the more accurate manner of making the early surveys. Often no flag was used at all. The surveyor would set up his compass, and with the remark that a certain tree, rock, or some other object ahead was on the line, or within a rod or a half of it, perhaps, on either side, as the case might be, he would direct his chain-bearers to go for it and they would all start for the place designated. On arriving at the point the surveyor would set up his compass again at about the supposed spot, and taking his bearing, the course again going to, or near, some other object; and perhaps about this time his chain-bearers would come up after having made innumerable crooks in the chain in passing through brush or swamps, or around rocky ledges or other natural obstructions, even if they had not gotten some rods off the true line. When it was conceded that the chain had been carried 'too crooked' an allowance would be made by guess 'to make the distance about right.' And this mode would be continued until the lot was completed."

and the other a deed from John Alford to Stephen Tuttle—both pieces of property just a little north of the village, and part of a larger tract of 1,250 acres,\* which included the present site of the village: the survey was made on the 27th of April, 1715.

The attorney for John Alford was John Reading. He was also surveyor. That we learn from other sources. There seems to be no doubt that the John Reading of the deed was the father referred to in the *diary* and that the record made in the diary on the 27th, when *surveying was done, though the day was rainy*, was a record of surveying done on this place, and in this neighborhood. One of the party on this surveying trip was named *James Bollen*, very possibly the same who, according to the records at Burlington, located 1,250 acres joining John Alford's, just west of us, on Lee's hill, and running round the hill to the south and taking in a part of the Great Swamp.

There were various attractions, real or imaginary, that drew the early settlers to this wilderness, and those who came laid claim to everything in sight and out of sight. A deed of those early days is certainly a curiosity. Here is a description in one now in the possession of Miss Amanda Lindsley, which mentions the following as included in the conveyance: "Mines. Minerals Woods, Underwoods, Timber Trees. Pastures ffeeding Ways Waters Water courses Springs Swamps. Marsh Land. Meadow Ground, fowling, fishings Huntings Hawkings and all other Royalties franchises Powers Emoluments Commodities Hereditaments and appurtenances." It is apparent that if there was anything good in the 250 acres conveyed, John Alford was going to give it and John Lindley was sure to get it. This old deed, written on sheepskin and good for several hundred years to come, like other deeds made then is very specific in some things but indefinite in others. "One of said Tracts," the Indenture reads, "begins at a Bush marked for a corner, standing by a run of water which emptieth itself into a branch of the Pessiack River Thence," &c. I am afraid the surveyor would have some trouble to-day in locating the property if he had no more than this old deed to guide him. But that is plain compared with some of the old deeds that Wm. Roome mentions in his *Early Days and Early Surveys of East New Jersey*, in one of which the survey, a hundred years old, begins "at an old stump now rotten." Sometimes, as if even the above objects were too permanent and too easily found, a local piece of history was made the starting point as a survey recorded in West Jersey: "Beginning at the place where Bill Smith 'licked' Ed. Brown'; or another of about the same character in East Jersey beginning at a Black oak 'with a knife in it.'" It is said that when the survey was made one of the party drove the blade of his knife in the tree and broke it off, hence the record.

But we are, more fortunate with this survey than others, for while we do not know just where the "bush" is that forms the point of beginning, we do know where the farm is—the present Benbrook place. The old well across the road from the house is where the humble dwelling stood that sheltered the forefathers of many who now bear the

---

\* There were two tracts of land, each 1,250 acres, adjoining each other.

name of Lindsley. It is pleasant to know that it was an honored name in that early day. John Lindsley, Jr., was the oldest son of John Lindsley of Newark, the third male child born there, and the grandson of Francis Lindsley, who, with forty other families under pastor Robinson, founded Newark in 1664. Francis Lindsley had been an officer in Cromwell's army. It was the grandson of such a distinguished grandsire who, so far as we can learn, was the first to settle in this neighborhood. Sixty years from the time that John Lindley, Jr., settled in the neighborhood the place might have been called Lindleyville, for large tracts of land were bought up by the family and the children settled upon these, until almost every other farm has at some time or other been owned or occupied by a Lindley, or Lindsley as the name soon began to be spelled.

Adjoining the Lindley farm on the north was one occupied by Stephen Tuttle, bought on 4th of Oct., 1727, the day following the date of John Lindley's purchase. John Lindley's name appears as witness on Stephen Tuttle's deed and Stephen Tuttle as a witness on John Lindley's. It would seem from that as if they were friends and so bought together. This Stephen Tuttle was probably\* the third son of Stephen Tuttle and Ruth Fitz Randolph, who settled at Woodbridge in 1695, coming from Connecticut. Stephen Tuttle, Jr., did not remain in New Vernon long, but returned to Connecticut, where was the ancestral home. There he married a Sarah Stanley in 1735, and six months later was killed by lightning.

There were other Tutttles of the same family though not the same branch who moved in later. Among these was Joseph Tuttle, grandfather of Dr. Joseph F. Tuttle (until recently the President of Wabash College), a man as you are aware with a national reputation and worthy of it. Joseph Tuttle, the grandfather who lived here, was a blacksmith and left a record "though humble yet honorable." "By hard work he earned a house and lot, but unfortunately elected to office, the duties of which conflicting with his kind disposition as a neighbor, led him into embarrassments and finally resulted in his being sold out by the Sheriff. In the latter part of his life he was crippled in one of his feet, and most men under similar disability would have considered it an ample excuse for ceasing hard labor. Yet he continued to work at his trade, and, seated on a revolving bench between his anvil and his fire, he hammered out an honest living for his family." While he lived here Dr. Tuttle's father was born (in 1786).

Associated with the names of John Lindley and Stephen Tuttle is that of Daniel Goble. It is possible judging from this fact and the number of families here bearing that name in a very early day, that Daniel Goble located about the same time. The Gobles were chiefly Baptists, and in the Baptist Church which was organized in 1752, on the Mountain Road where the Brick School House† now stands, there were four Gobles out of eleven members.

---

\* This was the opinion of Jos. F. Tuttle, D.D., LL.D.

† There was a grave yard near this church and interments made there as late as 1830.

Another name, familiar to us still, is that of Tomkins. Rev. Ichabod Tomkins, progenitor of the families in our community bearing the name, was pastor of the Baptist Church from 1759 to 1761, when his career of usefulness only just begun was cut short by the small pox, then much dreaded and very treacherous. Mr. Tomkins lived in the small part of the house now owned and occupied by Mrs. Tomkins, widow of Aug. Tomkins.

Another family here in an early day was the Fairchilds. Caleb Fairchild's name first appears in 1730 as a witness on a quit claim deed from Jotham Clark to John Lindley. The property was in Newark, though John Lindley then lived here. That might indicate Caleb Fairchild's residence here also. He certainly lived in this neighborhood shortly afterwards, as is evident from deeds and church records. There is some uncertainty in my mind but he appears to have been the father of Joseph Fairchild, who owned the place where Mr. Theo. Smith now lives, and so the great-great-grandfather of the Fairchild family still living with us.\*

David Muir, the father of Jesse Muir, bought land of John Alford in 1731, only four years after John Lindley came here. We are interested in knowing that one of his descendants, who lived on the present Conley place, was a partner of A. T. Stewart.

The James farm, where Mr. Gillam now lives, was in the Conger† family for upwards of a century. Here at least as early as 1743, they seem to have located—on the south side of John Lindley's tract—and soon built the house which still stands a monument to the past, and which was long known as the Conger Tavern. A tavern or stopping place for travelers seemed to be a necessity in the days prior to the advent of railroads, and we can picture the scene of activity about this hostelry, as teamsters on their way to and from the seaboard put up here for the night, and perhaps catch the echo of many a joke or wiert tale with which they beguiled the evening hours as they gathered about the open fire place, on which blazed huge logs of oak or hickory in the cool autumn days.

Over on the hills, to the south, the Mills made their home. Timothy the first name mentioned. Evidently he was a man of influence honored in his day as his children were afterwards. The property is in the family still, but the once familiar names and faces are missed. The name appears in the First Church Minutes as early as 1742. It is possible they were in this neighborhood then.

In 1754 Samuel Oliver purchased the tract of land now owned by John Oliver. It has been in the possession of the Olivers from that

\* Headley, of Morristown, states that the Fairchilds came over from England in the first ship following the Mayflower.

† In the *Bicentennial of Newark*, on page 142, there is this reference to the Congers:—"John, of Woodbridge (settled there in 1670), had sons, Benjamin, Job, Joseph, John, Matthew and Gershom."

\* Benjamin of Morris County—*will*, in 1762, names his wife Experience; children, Daniel, Enoch, Elizabeth and Lydia; grandchildren Jonas, Benjamin, Zipporah and Abigail (children of Daniel), Sarah and Martha (children of Simeon and Abigail Goble, Lydia (child of Benjamin and Elizabeth Goble)."

John of Hanover—*will*, 1768, names children Joseph, John, Stephen, Zenas, Thomas, David, James, Sarah and Phebe; wife Hannah. Joseph, oldest child, was probably proprietor of Conger Tavern.

day to this, almost one hundred and forty years, a record of which any family might be proud.

Near to the Oliver farm were the homes of Samuel Bayley and Benjamin Bailey—very probably the same family whose descendants are now with us. In this neighborhood lived Jonathan Conkling, not unlikely connected with the family that gave this Church an honored and useful pastor for many years. It was here the Munsons lived—indeed the Oliver property was purchased of Solomon Munson, who had bought of the proprietor John Alford. There are none of that name here now.

So with the Canfields, who once owned property just about where our village stands. Abraham Canfield came from Newark and settled in New Vernon perhaps a year later than the Olivers. Axtell, in his history of Passaic Township, states that he came in 1740. That, however, is hardly probable as he was born in 1732 and would then have been only eight years old. He came as a young man and married shortly before or after his arrival. The house in which he lived, and which he probably built, was the one afterwards owned by Ephraim Lindsley and his descendants. The site and ruins are directly opposite the old sweep well close to the manse.

Abraham Canfield kept a country store, a blacksmith's shop and a cider mill. B. O. Canfield, a merchant of Morristown, and a grandson of Abraham Canfield, stated before his death that his grandfather \* "traded in iron and iron ore, hammering out bar iron, blooms and octagon iron. He brought in the iron ore from Dover, carrying it in raw hides on pack horses, and that the ore was made into iron by the forges of the neighborhood."

In an old file of papers he left there were records of invoices of iron, forged at New Vernon and sent to ancestors of Seth Low, the former distinguished Mayor of Brooklyn and now President of Columbia College. Like most of the other families who settled New Vernon Abraham Canfield came from Newark. Prior to their coming to Newark the Canfields had been New England people, the great-grandfather of Abraham having been born in Milford, Conn., in 1654. The few facts which have come down to us through the Canfield family, although meagre, are thoroughly appreciated as they give us some idea of the activities of the village a hundred and thirty or forty years ago. A village store and a blacksmith shop or small forge, with other forges in the neighborhood, iron ore brought in from the mountains near Dover and the finished product marketed in New York.

Abraham Canfield has been absent from his forge for more than a hundred years now, but once

"He was a mighty man in the village and honored of all men,  
For since the birth of time, throughout all ages and nations  
Has the craft of the smith been held in repute by the people."

The energy and business ability of Abraham Canfield were inherited by his sons; and Israel, who was born in New Vernon in 1759,

---

\* Fact furnished by J. D. Canfield, Esq.

was a prominent figure in business circles in Morristown, whither he went while yet a young man. He was a very heavy dealer in real estate, buying and selling extensively. He, with Jacob Losey, erected the third slitting mill in the County, and with two others, was incorporator of the Morris Turnpike Co., the first in the County, chartered March 9th, 1801, its object being the "erecting and maintaining of a good and sufficient turnpike road from Elizabeth Town in the county of Essex through Morristown in the county of Morris and from thence into the county of Sussex." He was also interested in building a turnpike from Morristown to Phillipsburg.

In our researches through old papers and records we have come across other names familiar to us still, but about whom we have not been able to learn anything. The name of Thomas Miller\* appears as early as 1749. His descendants are still with us.

John Johnson, Jr., lived somewhere near in 1751, Jonathan Stiles as early as 1769. The families now bearing these names and living in the neighborhood are probably of this old stock, though the connection is lost. So the Pruddens were largely in this section, and in a very early day. They assisted in the organization of the First Church in 1738, and ours in 1833. Dan'l Beagle is still another name that we meet with in old deeds. (Beagle being one way of spelling Bedell.) Joseph Wood was here at least as early as 1748, and Jacob Bockoven was in the neighborhood in 1764. The Wilsons came about the beginning of this century. Shortly afterwards, or a little before, we find the names of Allen, Guerin, Riggs, Ogden, Armstrong, Pierson, Potts, Hand, Hayden, Halliday, Whitenack. Lee (who gave name to the hill south-west of the village), Cross and Handville.

It certainly is a pleasure to people these regions again in imagination with the ancestors of those who are still with us. Sturdy and true they were, simple in their ways and in their wants, yet happy withal. Longfellow's words are not without meaning here:—

"God had sifted three kingdoms to find the wheat for this planting,  
Then had sifted the wheat as the living seed of a nation."

They were stalwart men, strong in faith and good works, the very men to pioneer—to prepare the way for those who were to follow, and make this land as the garden of the Lord.

I have made a great many inquiries and done considerable searching to discover, if possible, when our village first received the name of New Vernon, and why it was so called. Just *when* and *why*, however, seem to have been buried with other facts which would greatly interest us now could we recover them. It is possible the place was called Passaic at first, as the Rev. John Gano, who preached in the First Baptist Church about two years after its organization, speaks of having appointments to preach at Morristown, Basking Ridge, Mendham and Passaic. It is a hypothesis merely and not capable now of proof. We

---

\* "Mr. Thomas Miller married May Wallace and had children, James, John, Thomas and Isaac. Isaac married Joanna Halsey." It is interesting to learn that the first wife of Dr. Edwin F. Hatfield, Moderator of the General Assembly in 1883, was a descendant of Isaac Miller and Joanna Halsey.

simply know there were enough people in the neighborhood to form a respectable congregation. No other place in the neighborhood ever claimed the name, and so there is a chance, at least, that this was the place referred to. If it ever did receive the name of Passaic, it was afterwards dropped and entirely lost sight of; and property located here was located in *Morristown*, and people living here lived in *Morristown*. No distinction seemed to be made in bills or deeds or records; and yet, for the sake of convenience, if nothing else, this part of Morristown must have had some peculiar designation of its own just as a city or town will be divided up into localities to-day.

The name it now bears may have been given to it shortly after the Revolution. If there were an academy here as early as Abraham Canfield's time (1789, date of his death), and a store, and a tavern, and one or two blacksmith shops, it is most likely the name was applied then. It is not a nickname, but one plainly chosen by the people. What more natural than to suppose it was given in honor of the home of Washington. That was Mt. Vernon, this *New Vernon*. Washington often visited these homes when the army was encamped here. He loved the people of this section of the State, and that love was reciprocated by the people. I do not claim the honor of the suggestion, but I am convinced in my own mind that it meets the possibilities of the case.

The first reference to *New Vernon* that I have met with is in the *Palladium of Liberty*, printed by Jacob Mann of Morristown, on the Green. The reference was in a death notice in the issue of Thursday, April 7th, 1803, and reads "At New Vernon, on Wednesday the 6th ultimo, Mrs. Mary Sturgis. Aet, 41 years." There is an interval of four years and *New Vernon* is mentioned again, on Thursday, April 2, 1812: "On Friday last, by the Rev. Samuel Fisher, Mr. Ebenezer Lindsley of New Vernon to Miss Phebe Byram near this town." Then it begins to appear in documents in the possession of people living here as, in 1815, in an inventory of the effects of Abner Fairchild; 1816, in the diary of Uzal Tomkins, &c. And soon afterward it became the usual designation.

Gordon in his *Gazetteer* in 1834, says: "New Vernon, post town of Morris Township, Morris Co. 4 miles S. W. from Morristown, 217 N. E. from W. C. and 51 from Trenton; contains a store, an academy, and 4 dwellings." That is somewhat incorrect, as they omit the church; and those living here then and earlier mention as many as 14 houses.

While New Vernon was not known as such at first, yet its voice has been heard and its influence felt in all matters affecting this section of the State. The First Church of Morristown has brought honor upon that town. It would seem from the records that New Vernon had no small share in making the First Church what it was. John Lindley, with others, was instrumental in its organization. From his clearing on the hill, where the Benbrook farm now lies, he had traveled all the way to Hanover to church. The population, about this time, had so increased that numbers living in Morristown and this side of it felt constrained to establish the ordinances of religion nearer their homes.

In the 104 members appearing on the roll of the First Church when Pastor Johnes came to Morristown, these names appear in the order given: "John Lindley and Elizabeth Lindley, his wife; John Lindley Jr. and Sarah Lindley, his wife; Caleb Fairchild and Ann, his wife; Solomon Munson and Tamar Munson, his wife; Benjamin Bailey and Letitia Bailey, his wife; Timothy Mills; Experience, wife of Benjamin Conger; wife of Johnathan Conklin; Abraham Campfield's wife (Sarah); Abigail, wife of Stephen Conkling." Here are fifteen names right from this neighborhood; besides five others (among them several Pruddens) who probably lived here, and some others, who may have lived here, but of whom all traces are lost. New Vernon, too, was well represented from the very organization of the church in the session. John Lindley's name appears in the first list of Elders. Soon after his the name of Solomon Munson, then Timothy Mills, John Lindsley, Jr., Philip Lindsley, David Lindsley and Jonathan Oliver, the last mentioned being elected to the office during the pastorate of Albert Barnes. In the Board of Trustees were Benjamin Bayley, Jonathan Stiles, Timothy Mills, Deacon Allen and others.

There was a time in the earliest history of Princeton College, owing to the inadequacy of the interest on the vested capital to meet the annual expenses of the College, that the Trustees appealed to loyal Presbyterians throughout the State for help in increasing the endowment. On the 5th of Jan., 1769, the First Church Session "agreed to open a subscription to exert ourselves on that head," and "notwithstanding the public expense now lying on them, do both encourage it themselves and recommend it to others." In the list of subscribers, which we may well call a roll of honor, we find the names of Cap. Tim Mills 6£, Elder John Lindsley 3£, Joseph Wood 6£, Several Prudens 2£s each, Jonathan Stiles 1£ 15 s. This was for a Presbyterian institution; but these early Presbyterians, while true to their own Church, were by no means bigoted or sectarian, for, when the Baptist church was built near the Brick School House, we find familiar names of Presbyterians as subscribers to the building fund.

The more I learn about these early pioneers the more I honor them. The difficulties they had to meet were sufficient to daunt weaker souls, but they never wavered. They took the evil with the good without much complaining. They cut their way through the primeval forests that once covered all this region; hewed them out homes and built, where there was little need of planting shade trees; tilled the fields with rude, sometimes with wooden ploughs and carried the product of the field to market, 30 miles away, on pack horses, because there were few wagons to use and no roads or poor roads for them to run on. One or two turnpikes were built moderately early, but the difficulty was in reaching them. Less than a-hundred years ago people living on what we now call the Swamp road, in order to get to Morristown would start from Mr. Benjamin Goble's through the fields to the Gautier place and from there to the Mountain road and so to the town. The road between New Vernon and McAlpin's corner was little more than a bridle path as late as the

Revolution. It turned around Mr. Charles Wilson's house, went back of Mr. Davis' house through the cemetery, out on the present road, and at last swung to the rear of Mr. Clarence Prudden's house; and the road to Pleasantville, starting from New Vernon, turned to the left at the Daniel Tunis place, ran back of Mr. Joseph Heyer's and to the north of Albert Lindsley's house. The roads were poor, seldom if ever worked, and yet in keeping with the cumbrous wagons (quite heavy enough without a load) that at last came into use; and the two-wheeled "chairs" that the "well to do" could afford. Despite the difficulties of the way, the early settlers did not hesitate to make long trips to meet with friends, and long visits when they saw them. There was less need then than now for trunks for few were burdened with extensive wardrobes; and they were not worried very much by the laws of etiquette. The humble homes (in most cases cabins) were usually neat though small; and there was always a readiness to make room at the table where a dozen children were accustomed to sit, and to find a place for another cot at night in some one of the few rooms. There was always wholesome food although it was simple, and durable clothing although it was homespun.

Long journeys were sometimes taken to the post offices. In 1752, just two years before the Olivers came to New Vernon, there were but three post offices in the State—one at Amboy, one at Trenton and one at Burlington—and at these offices mail was received once a week in summer and twice a month in winter.

The plain surroundings of the early settlers did not destroy all ambition for something better, and in the homes or away at school, the rudiments of knowledge were acquired; in not a few instances the higher branches were pursued. Almost from the beginnings of Basking Ridge a classical school was established there (Rev. Samuel Kennedy, the pastor of the church, taking charge of it), a school that was famed for its work throughout the State. This offered unusual facilities for the ambitious youth of our neighborhood.

As early as 1800 the needs of New Vernon were met by the building of an Academy.\* The house was afterwards removed and is now owned and occupied by Mrs. Phebe Peterson. The same shingles protect it from the weather to-day as were first put on. The old rooster weather vane that now perches on the liberty pole, once marked the direction of the wind from the top of the old Academy, and before that had been an attractive feature of the steeple of the old church of Morristown, the one which was torn down in 1791. It was given to New Vernon a little after the time the Academy was built.† All, however, could not have embraced the opportunities for it was the day of small things, and to learn a trade, or earn a livelihood, seemed as important as getting an

\* Axtell says Abraham Canfield assisted in building it. If so, it was built before 1759—the year of his death.

† Possibly very few of the people who as children were called from their work or play by the ringing of the old Academy bell, which still does service for the village school, know how old the bell is. In a recent trip made to the belfry, piloted by Mr. Beers, we discovered the date, 1749, and the inscription, SIT NOMENT DOMINI BENEDICTUM IOYET.

education. It was very common for parents to "bind out" their sons. Some of the earlier indentures bound apprentices "for four years and eight months, for which they paid \$100, entitling them to board, lodging, clothing and such tuition as could be obtained through observation and experience." The apprentices during this period were "forbidden to contract matrimony, haunt ale houses, taverns and play houses."

The early settlers were busy people, and the occupations more varied then than now. There was a saw mill, we understand, on the site of the one now owned by Mr. Heyer. Just below Daniel W. Tunis' house the water was dammed back and an artificial pond formed. The fall of water obtained in this way was employed for running a turning mill, located just this side of Mr. Heyer's house. There was a cabinet-making shop on the present Conley place, and several cooper shops scattered round, one owned by Mr. Goble's father. In connection with this was a weaving establishment. (Mrs. Mary Allen and her sister Mrs. Ogden followed that business in their early days.) On the Daniel Tunis place, opposite the house, was a shoe shop and tannery. A tannery was also located down at the spring on the manse property. The vats were still there in the early part of this century. Mr. Benjamin Goble remembers them well, and with other boys often played round them at the recess hour. There were blacksmith shops and forges, one at the head of Silver Lake, near the poor house. A dam was run across the stream a little above the present bridge and the water backed up the stream as far as the Tomkins house, sometimes crossing the road at that point after heavy rains. There were the usual cider mills or distilleries, one on the swamp road and one opposite the manse, with perhaps others scattered round. There was the Conger tavern and one on the Cobb farm, where Mr. Gus. Oliver now lives. With all our appreciation for the ways and the worth of our forefathers, we are sorry to record this. It has entailed a hardship upon some of their posterity. It spoiled much of their own good work. They did not measure the evil or realize the danger until the awful consequences began to appear in their children. So widespread had become the curse that a 'squire and jury who had met in the Hedges tavern to try a case, were all drunk—'squire and jury. The *twelve gallon still* that Henry Kemball had imported from England, had done its deadly work and "Jersey lightning" was striking near home. Large numbers would gather at the ale house or tavern here, and when they had imbibed freely of the product of the mill or the still would race their horses, not infrequently, I understand, on the Sabbath day. Starting from the Davis place they would run their horses down the road past Mr. Wilson's, up the grade near Mrs. Potts' place, flying past the tavern (which stood where Mr. Smith's store is located now) and not stopping until they had reached the hill just beyond Mr. Chas. Bailey's. Horse racing and Sabbath breaking went with tippling. It is strange to us now that the Churches once thought the still a blessing and that so good a man as Pastor Johnes of the First Church should have owned an interest in one. As Dr. Johnes thus engaged in the

business, so we find that the son of the second pastor of the Baptist Church, who lived in this neighborhood, owned a still. He also kept a diary which is now in the possession of his grandson, Mr. Benjamin Goble, and among other things recorded is this: "Then I carre my old still to New York and it weight 134 pounds to Isaac Stevens and sold it to him." Times have changed. Thank God for the change. It came late, but God sent it.

Here in New Vernon the ladies took hold of the matter and some how or other, in woman's own way, they closed the Hedges tavern and we have never had a saloon or tavern from that day to this. It was simply another evidence of how, when man's power fails, woman's will avails.

One thing has interested me very much since coming among you. It is the number of old homesteads, old wells and old foundation ruins that connect this century with the past. There are houses still standing that sheltered the loved ones of a hundred years ago. The house now occupied by Daniel Tunis has just rounded out a full century, having been built in 1793, about one hundred yards south of where it now stands, and removed in part to its present site some years later. The small part of Albert Lindsley's house was built in 1786, shortly after the Revolution; and there are other houses which either facts or tradition place prior to that. Rev. Ichabod Tomkins, who died in 1761, lived in the small part of the Tomkins house. In the recent improvements made by Mr. Howard Drinkwater on his house he found the old corner stone bearing the date 1764. The Silas Tunis house in the village bears every appearance of its antiquity. The Conover house near the saw mill goes back of tradition. The Lee house southwest of us was built in 1776. It was owned by Mr. Robertson. The farm was called Belmont, a combination of Belle (Mrs. Robertson's name) and mont, from the hill near which the house stood. The old manse was, unquestionably, Revolutionary. So, we understand, is the Mills house. Mr. Amos Oliver places the date of his house back 125 years. Tradition says Washington has been in the Fairchild house (small part) and also assures us that he dined more than once at the Conger tavern, —east room. Of this tradition, coming to the Fairchilds through a great aunt, who as a child saw him in her own home and at the tavern there can be no doubt, for Washington was accustomed to ride all through these parts where the soldiers were billeted, and make personal inspection of the condition of the troops. Counting up the old houses *that were old sixty and seventy years ago*, as Mr. Benjamin Goble and Mr. Albert Lindsley remember them, there were about fifty houses within a radius of a mile and a half from the village store—almost as many as we have now.

In almost all of these houses soldiers were provided for in the days of the Revolution, when the army was encamped at Loantica in 1776-7, and on the hill back of Glen McAlpin in 1779-80. Rev. Samuel L. Tuttle, a former pastor of the Presbyterian Church at Madison, in writing on "Bottle Hill During the Revolution," says:—"Every house throughout this entire region was filled to its utmost capacity

with either officers or soldiers. Persons appointed by the commander in chief passed through the towns and examined the houses; and, without much consultation with the owners, decided how many and who should be quartered in each. Often without even going into the houses those persons would ride up to the door and write 'Colonel Ogden's Headquarters,' 'Major Eaton's Head-quarters,' 'Twelve privates to be billeted here,' 'six officers to be quartered here,' etc.; and generally without much regard to the convenience or wishes of the occupants, the arrangements of these Commissioners were carried out. In many cases the best rooms were placed at the disposal of the troops while the families owning them retired in their kitchens and garrets. Boards were set up on the floor across the end of the room opposite to the hearth, just far enough from the wall to permit of a person lying down at full length. This space was then filled with good wholesome straw, and there, all the soldiers billeted in a house, numbering, sometimes six, sometimes twelve, and sometimes even twenty, crowded in together and covering themselves each with a single blanket, while the fires were kept burning, defended themselves as best they could from those stern winter nights." This description referred to the country this side of Lowantica as well as the other. And it was more especially true when the army encamped on Kimball Mountain, only two miles away. Our proximity to the encampment then would make it incumbent upon the people living in this neighborhood to throw open their homes to all, both officers and men.

And yet after this was done and every home throughout New Vernon and vicinity was filled to its utmost capacity, thousands of brave men suffered and many perished with the cold. From the journal of Dr. Thatcher, who, with others, passed through those trying times, we may get some idea of the severity of the winter and the sufferings of the men, which made the camp on Kimball Hill a veritable Valley Forge.

"The snow on the ground," he wrote, "is about two feet deep and the weather extremely cold; the soldiers are destitute of both tents and blankets, and some of them are actually barefooted and almost naked. Our only defence against the weather consists of brush wood thrown together. Our lodging the last night was on the frozen ground. \* \* \* Having removed the snow we wrapped ourselves in great coats, spread our blankets on the ground and lay down by the side of each other, five or six together, with large fires at our feet, leaving orders with the waiters to keep it well supplied with fuel during the night." The baggage arrived at last, but they found it almost impossible to pitch their tents, and afterward on the 3rd of January, when a severe storm occurred, many tents were blown down and officers and men buried in the snow. According to Dr. Thatcher the storm had increased in violence and the snow was then from "four to six feet deep," and the roads so blocked that all supplies were cut off. The distress was so great that the officers were forced to release the men from duty and "permit them to go in great numbers together to get provisions where they could find them. The inhabitants of this

part of the country discovered a noble spirit in feeding the soldiers, and, to the honor of the soldiers, they received what they got with thankfulness and did little or no damage." This reference by Dr. Thatcher to the considerate treatment of the soldiers by your forefathers must be pleasant reading now. But Morris County alone was not equal to the demand, and so with all the help so freely given, soldiers were "frequently for six or eight days entirely destitute of meat and then as long without bread." They were "times that tried men's souls."

The Revolution will always have in it a decided interest for those living in Morris County, and the neighboring hills just west of here a strong attraction for us. On those hills still you find traces of the encampment during that terrible winter. Remains of hut chimneys in large quantities are scattered around the hill, among the chestnut sprouts across the road from the now famous Wick House. Mr. Laile, the present occupant of the Wick House, pointed out to me in a recent visit to the place a large number of chimneys within just a little distance of the spring, near which the old Commissariat and Butcher's Huts were located. Dr. Joseph F. Tuttle, than whom, perhaps, no one is more thoroughly familiar with the events on Kimball Hill during that memorable winter, speaks of having counted something like four hundred of these chimneys.\* The Wick House is now old yet well preserved, and as we gaze upon it surrounded as it still is with some traces of the historic past—on one side the site of the old encampment, on another the locust grove where many of the Maryland troops were buried, and not far away the tree where Capt. Billings was shot by the mutinous Pennsylvania troops, and the phenomenally large cedar tree, that stood then as now, close by the house—there is a mingling of sad and joyous feelings. The dead past lingers in the lap of the living present.

There is another historic house in the neighborhood of New Vernon, that claims some attention—the old Lee house just over the hill from New Vernon, and about three-quarters of a mile from the manse. The house is now occupied by Mr. Lanse. It was built in 1776, the date having been cut into the chimney. Any house that helped to shelter the defenders of our country in those early days of strife calls forth a patriotic interest,—this house more particularly, because tradition says, that for a longer or shorter period, it sheltered one of the truest friends this country ever had—the Marquis de Lafayette. We remember that tradition is not always reliable, and doubtless some may question this, especially as history is silent as to Lafayette's ever having passed through this section after the Revolution until 1824, and this tradition that has been handed down places his visit shortly after the Virginia campaign and the victorious battle of Yorktown. We have not sufficient data to express a positive opinion. Perhaps it would be impossible to obtain any now at this late day, so we simply state the facts on which the tradition is based and leave you to draw your own conclusions. There is in the possession of Mrs. Sarah Stiles

---

\* "Washington in Morristown." *The Historical Magazine* for June, 1871.

who was born in the Lee house and lived there many years, a light of glass taken from one of the windows and still treasured as a precious relic. It bears this inscription, "Cornwallis surrenders, 19th October, 1781, Vivent les Congress." This can be traced as far back as 1815, the year when Mr. John Lee (the grandfather of Mrs. Sarah Cross, until recently with us), bought the place. Lafayette's name is not appended to it, but it was evidently written by a Frenchman, one who owned a diamond and was quite expert with it. It is not at all *impossible* that Lafayette should have stopped at the house on his return from the battle of Yorktown, or in 1784 on his return from France, on both of which occasions he crossed the State. It would have been somewhat off his course from Trenton to New York, but this section, Morristown and vicinity, according to Lafayette's own statement, was endeared to him. In 1824 he visited Morristown, saying, in response to the invitation tendered him, that it had been "his wish and intention to visit a place endeared to him by so many recollections of the Revolution."\* He might have turned aside to see it then, on one of the occasions referred to. In the absence of more certain information we must naturally hold our judgment in abeyance. Mr. Edmund D. Halsey, of well-known antiquarian tastes, gives it as his opinion that the light of glass is plainly a Revolutionary relic, and the inscription on it the work of some French officer who served our country during those days of strife. But whoever wrote it, (Lafayette or a brother officer,) because of its history and association with the struggles for Independence in this vicinity, it is of growing interest and value to us, and may be considered a rare treasure.

Almost all historians refer to the fact that Morris County espoused the cause of Independence with a great deal of enthusiasm. No State made greater sacrifices for the principles at stake in 1776 than did New Jersey; and perhaps no section of the State more than this. In some cases the father and all the boys were enlisted in the regular army or enrolled as minute-men. Mothers, wives and daughters sometimes worked the farms with the rude tools of the last century, and so made provision for the wants of the household while the male members of the family were at the front. Perhaps this would shock those delicately brought up at the present day, but it was done in loyalty to the cause of freedom. It would be impossible to tell who served in the army going out from these early homes, but we know of John Lindsley and Timothy Mills as having been officers with the title of Captain.

There are but few reminders now of those trying times. They are mostly in tales told round the fireside; or in some unexpected find that is made, such as the cannon ball discovered in the field opposite the manse, some three years ago, and now in the possession of Mr. Geo. W. Beers. The tales told are fewer now, but perhaps for that reason more precious. Back from the road that leads to Myersville, between the old Mills place and that of the late Wm. Bedell, stood a house occupied by Enoch Goble and wife, the grand-

---

\* Mr. J. C. Pumpelly in *Elizabeth Daily Journal*, Centennial Number.

parents of Mr. Benjamin Goble; and when the alarm gun (called the Old Sow) sounded at Short Hills, or the beacon fires were started, warning the inhabitants of the approach of the British, to this house the neighbors, for a mile or more round, would hasten with their silver or valuables, and secret whatever they brought beneath the floor. Partly because of the age of those living in the house and partly because of a peculiar construction of the floor, it was supposed that here they would not be disturbed. But this little incident is almost forgotten now. So, too, that of the soldiers from Kimball Hill, who, foraging around and discovering as they supposed, a jug of molasses in Deacon Allen's cellar, spirited it away, and found it be tar, and left it in one of his fields; On the Henry Lindsley farm, several times since the Revolution, extensive diggings have been made in the hope of finding treasures supposed to have been buried there then in the excitement of the times. It is pleasanter, I am sure, to talk over these things now than it was to go through the experiences in those bloody days, for, from the time that Washington led his victorious army, after the Battle of Princeton, through Pluckamin, Basking Ridge, New Vernon and Green Village to the Lowantica camp ground in 1777, until the end of the war, New Vernon knew from experience what hardships war brought with it. What though drums were beating and flags were flying, as the victorious army passed through our village, yet many hearts must have trembled as they thought of the possibilities of the future. Despite all fears, however, hearts were loyal still, and doubtless New Vernon muskets, carried by New Vernon men, flashed fire in the rout the militia and yeomen of Morris County gave to Gen. Knyphausen at Springfield, in his attempt to "reach Morristown, where the American Army had its principal depot of ammunition and provisions." Neither soldiers nor citizens seemed to lose heart or permit difficulties to interfere with their plans. As New Vernon homes furnished food and shelter for the troops in the two encampments near by, so they were ready to furnish encouragement to any plans devised to check the approach of the enemy, or make a "raid" upon them. We are told that "on the fourteenth of January, 1780, while the Army was lying at Kimball Hill, Lord Stirling, with a detachment of troops, left the encampment on hastily constructed sleds with several field-pieces of light artillery, in order to surprise the British troops which were quartered at that time on Staten Island." "Coming down, probably through New Vernon and Green Village, they passed through this place (Madison) late in the afternoon; crossed over from Elizabeth point to the island, during the night; and before the enemy was aware of his danger, they were upon them. The consequence was that he broke up and fled to the east side of the island, while our troops, having secured several prisoners, some valuable horses, a number of tents and other valuable effects, re-crossed to the Point and retraced their steps to their quarters on the mountain, bearing their trophies with them to the no small gratification of the Army and the surrounding community."\* If no New Vernon men were

---

\* Dr. Samuel L. Tuttle, "History of Bottle Hill."

detailed for that expedition certainly all hearts here went with the gallant leader and his band of true men as they marched through our village and welcomed them on their return. So also when the New Jersey Brigade, in which were their friends, marched through New Vernon on their way to Virginia and all the glory that awaited them there.

But time rolled on and the war passed with it. 1812 came, and with the new era a chance for a new generation of men to show their patriotism, as their fathers had done. Some from New Vernon went to the front. But the war clouds lifted and the men returned to the plow and the bench. Then for many years they played war. "Training day" came once a year—a red-letter day it must have been all through the State. The old swords and sabres were burnished, the dust brushed off the muskets or fowling pieces, and if there were not enough of these to go round then bean poles or broom sticks would serve the purpose, as the men engaged in militia practice, and admiring crowds looked on. Mr. Samuel Johnson, a former elder in this Church, was one of the Captains of militia, and the training ground was the present site of our Church. Training days served a useful purpose in their time, but that time has gone. It was a practical idea of our forefathers, and doubtless had much to do in shaping the present militia movement in the various States.

Our fathers were certainly practical men, and much given to detail and oftentimes to economy. Of this I have been reminded frequently in reading old wills and deeds. In one old will the testator, after commending his soul to God and his body to the ground, gives a bed, the bedding, the bedstead, and *the cord under the bed*, to one of the heirs. Beds and bedding then were evidently highly prized and occupied prominent places in the wills. In another will, that is still preserved, a house is given to one child, and then "a feather bed each to my three daughters, Susan, Phebe and Sally—a good feather bed and bedding sufficient and comfortable for any season of the year."

The same attention to detail and the same unaccountable placing of values is seen in the inventories of household and personal effects made after a man's decease. In one case they mention "three outside coats," valued at \$1.25, "two vests \$1.00, one great coat \$1.25, two pair Britches \$1.50 one pair old bones 12c one small basket 18c." &c.

We must not, however, tarry in these paths of patriotism or of eccentricity, but turn to the hallowed scenes connected with this sanctuary. Some may weary of the annals of the place; none who have ever loved this dear old Church could tire of any reference to its record in bygone days.

Before the organization of the Church, in 1833, the people had their church home in other places; some in Basking Ridge, but the larger part in Morristown. Dr. Rufus S. Green has told us in one place in his History of Morristown that "Sunday (then) was the great day of the week," and "Good Pastor Johnes, of the First Presbyterian Church, could see his congregation coming through the forest from the neighboring farms, not riding in wagons, but (if the distance was too

great to walk) on horseback, the wife behind her husband on the pillion, while the children managed to cling on them as best they could." I never read the description without placing the scene of it on this side of Morristown. To other parts it may belong; it undoubtedly does here also—perhaps pre-eminently.

From our study of the First Church Records, and our knowledge of the early families in this neighborhood, we believe that the First Church of Morristown owes no little of its early success to the support furnished by its members living in New Vernon, who attended its services often under great difficulties, and who never wavered in their devotion or fidelity. There are those living among us still, who distinctly remember going to church behind ox teams and in farm wagons, the more feeble seated on kitchen chairs and the rest on boards stretched across the body of the wagon; and this was luxury, for many had to walk.

That was the kind of material that went into the organization of this Church. We do not wonder that, from the very start, God's blessing attended its plans and followed it in its work. The Church was organized on the 26th of June, 1833, with thirty-three members, and the sowing then begun, the harvest of which we are reaping to-day.

It becomes us, however, to consider the steps of Providence which led up to it. The Morristown Church was growing strong and could get along without the accustomed support from this section. Then after the building of the academy, somewhere between the close of the Revolution and 1800, occasional week-night meetings were held at which the pastor of the First Church would probably be present. When Albert Barnes came he considered the place of sufficient importance to make a regular appointment here; and in the upper room of the academy building, the people on hard benches, the young preacher (even then becoming famous) read to his audience from the Book and expounded its precious doctrines. I have sometimes wondered at the pronounced ability and marked qualifications of all the ministers of this Church—my predecessors—and I have usually come to the conclusion that those who were brought under the influence of Albert Barnes were competent to judge in the selection of a minister, and that, among such a people, a strong and good minister would be pleased to settle, and to such an audience delight to preach. The Hon. S. B. Axtell, in his "History of Passaic Township," says: "With good academies at New Providence, Basking Ridge, New Vernon and Morristown, it is not surprising that the people of this township should be exceptionally intelligent," and, speaking of the academy at New Vernon, adds, "where was long kept up one of the best schools in this section of the State." Doubtless this has been in part due to good schools, but in a large measure, I am sure, we must ascribe the "intelligence of the people" to the character of the men who have ministered to its people from this pulpit. It was while Albert Barnes was at Morristown that a Tract Society in connection with the First Church was established.

The Rev. Mr. Hoover, who followed Mr. Barnes, gave this part of his parish due attention, and encouraged a young man, an

agent for Home Missions, and fresh from the West, in his efforts to establish a Church. That young man was *Rev. Ulric Maynard*. The people at first doubted the wisdom of starting a Church "so near to Morristown." They were evidently taken somewhat by surprise in the proposition and were not ready, but God was ready and his will prevailed and soon the people were ready and entered into the project with a hearty good will. Mr. Maynard went among the people and saw them in their homes and on their farms. Finally a meeting was called to discuss the matter and it was decided to ask Presbytery to organize them into a Church. God doubtless chose Mr. Maynard for this work. He was a man of indomitable energy and strong convictions, and, where others might have failed, he brought the matter to a successful issue. You could not find the word *fail* in his vocabulary. We can get some idea of the character of the man from a dozen words which have come down to us from that now famous meeting, words which he addressed to the people: "The deliberations and decisions of this evening may and probably will fix the destiny of many souls." That thought ruled his mind, and he was determined, God helping him, to carry out his plans, which he believed to be God's purposes.

A subscription paper was circulated to see what support could be expected in the event that a minister should be settled. We have that subscription paper still and one of the members with her usual thoughtfulness has had it framed. Here it is:—

"We the subscribers, being desirous and feeling the necessity that all classes of People should have the opportunity of assembling themselves together for public worship, that the aged and youth may be the more fully convinced of the necessity of repentance before that awful day shall come to the impenitent, do unitedly implore the Blessing of our Heavenly Father that we may have our hearts opened liberally to subscribe for the support of Preaching of the Gospel at New Vernon every Sabbath for one year. Thereby having a minister of the gospel settled in that vicinity would have a tendency of christianizing and instructing the growing generation as well as ourselves in that straight and narrow path to a full enjoyment in Eternity with our dear Redeemer who died to save impenitent sinners, and hoping hereafter that we may have a regular Church built up and sustain a true Christian Character in Heaven as well as on earth and for the furtherance of this all important object we severally promise to pay to the Rev. Ulric Maynard (or any other clergyman a majority of the people may employ) or bearer for his services as Minister of the Gospel for one year the amount annexed to our respective names half yearly."

It is most fortunate that some of the old papers have been providentially preserved. No one supposed they were in existence, when after half a century of hiding they were found among the papers of Elder Wm. Cross. Here is one in the familiar handwriting of Mr. Maynard which shows how that first year's salary was raised. It would seem to indicate, too, that the money was paid by the subscribers directly into the hands of Mr. Maynard.

“Account with the parish of New Vernon from May 3rd 1833, to May 3rd 1834, or what has been paid on salary for that year.

Cash paid by the trustees as credited to them	\$106
By transfer of subscription from house to salary	20
My donation to painting house inside	5
Donation for transfer	5

---

\$136

From sundry individuals on salary credited to their respective names, although sometimes paid by the hands of trustees.

Agur Lindsley	\$20 00	Ephraim Fairchild	\$15 00
Wm. S. Denman	10 00	John Tunis	15 00
Jonathan Miller	9 54	David Wood	2 00
Simeon Lindsley	15 00	J. J. Oliver	15 00
Charles Layten	5 00	E. P. Oliver	20 00
George Mitchel	5 00	Amos Pruden	5 00
Ira Pruden	5 00	Daniel Pruden	3 00
David Lindsley	10 00	Henry Bedell	4 00
Abbey Lindsley	5 00	Stephen Breese	1 00
Timothy H. Pruden	3 00	Jonathan Pierson	2 00
James Van Wagner	5 00	Henry Couplin	2 00
Matilda Pruden	5 00	Allan Couplin	2 00
E. C. Lindsley	20 00	Ann & Louisa Couplin	1 50
Ann Halladay	3 00	Eunice Lindsley	3 00
Mr. Lee	10 00	Rachel Truax	3 50
Jedediah Mills	10 00	Lewis Armstrong	4 00
Alfred Mills	4 00	Wm. Tuttle	5 00
Jonas Lindsley	3 50	Squier Tomkins	3 25
Aram B. Guerin	5 00	Jonas Lindsley (again)	5 50
Sylvester Guerin	10 00		
Samuel Johnson	50		
Mrs. Wilson	4 00		
Sally Mills	4 00		
Daniel Tunis	10 00		

It was a magnificent showing for that early day, while as yet there was no church, when the returns indicated subscriptions to the amount of \$500 (with a little help from Morristown).

Things were done “decently and in order” then and some representative men of the place who doubtless were thoroughly interested in the establishment of the vital principles of godliness in the community, assumed the responsibility of collecting and paying over that amount to Rev. Ulric Maynard, who was chosen to supply them. These names have been preserved to us in an order upon them to pay a sum of money to Aram B. Guerin. The order reads:

“To Messrs. Elijah P. Oliver, Ebenezer C. Lindsley, David Lindsley, Daniel Tunis, Agar Lindsley, Simeon Lindsley, J. J. Oliver, Jonathan Miller, Ephraim Fairchild, Jonas Lindsley, Silvester R. Guerin, Ira Pruden, James Van Wagner, Alfred Mills, John Hand and Charles Layten:—

"Please to pay to Aram B. Guerin, or order, the sum of eighteen dollars and seventy-two cents, and the same shall be passed to your credit as those who pledged me the payment of five hundred dollars for salary for the year beginning May 3rd, 1833, and ending May 3rd, 1834, and you will greatly oblige,

Yours,

ULRIC MAYNARD."

What made this amount all the more significant was the fact that right on top of it plans were formulated for the building of a church. Chatham Village had a new church just about completed, quite an elaborate church for those days, and New Vernon people drove down to Chatham, approved of the plans, and determined to arise and build after the same pattern. It would cost about \$3,000.00 to build the church contemplated and money was not so free then as now, but what of that? They had decided to build a house to the Lord, a house that He might own and occupy and bless, and nothing was too good for God.

Those who have been interested in the work done and the liberal contributions of recent years may not find the subscription paper of 1833 uninteresting reading.

"AMOUNT OF SUBSCRIPTION.

Agar Lindsley	\$100 00	E. C. Lindsley	\$100 00
E. P. Oliver	100	John Tunis	100
Daniel Tunis	100	S. R. Guerin	100
David Lindsley	100	Ephraim Fairchild	50
J. J. Oliver	100	Jonathan Miller	25
Wm. S. Denman	50	Thomas Guerin	50
Stephen Badgley (in work)	10	John Little	5
John Cuplin	" 20	John O. Fairchild	5
Ezekial Frost	" 25	John B. Miller	2
D. F. Cochran	25	H. P. Green	3
A. B. Guerin (in work)	10	Abm. Brittan	5
George Mitchel	" 20	M. L. Burnet	2
Stephen Hathaway	" 10		1
Edward Lindsley	10	Jediah Mills	75
Jackson	5	Calvin Robertson	5
John Johnson (in Swamp)	2	N. B. Luce	5
Tunis Lindsley	10	Z. W. Conklin	5
Sharlot B. Ardon	5	David Wood	10
Amos Pruden	10	Matilda Pruden	5
Jonth. Thompson	10	Samuel A. Johnson	5
David Day	5	S. H. Pruden	25
S. D. Hunting	5	Ira Pruden	50
D. O. Pruden	25	Elizabeth Kemble	1
Cash	4	Catharine Kemble	1
George Stewart	5 25	Sally Pruden	10
Jacob Tompkins	50	Stephen Guerin	5
Daniel Sanders	2	Charles Layton	10
Abby Lindsley	50	Aaron Miller	10

Ann Halliday	\$25	S. D. Math	\$ 5
Hannah Willson	25	Simeon Lindsley	100
Deborah Baily	25	Aaron Bonnell	3
William Baily	25	David M. Force	5
Mills Baily	25	David Runyon	5
Henry Baily	25	Francis Child, Jun. (100	
Alfred Mills	25	lbs. cut nails)	6
J. S. Frost	25	James Scofield	5
James H. Samis	10	W. N. Wood	5
James Van Wagner	25	J. F. Pierson	5
Elijah Ward	5	Amada Bazaubin(in lumb'r)	10
Geo. P. McCulloch	10	John Lindsley	25
George H. Ludlow	5	Mary Lindsley	25
William E. Goble	5	William Tuttle	30
W. Adamson	5	Cash	1
Samuel Roberts	25	Joseph Lewis (in teaming)	3
Loammi More (100 lbs. cut		S. B. Emmell	2
nails)	6	C. Hoover	10
Abm. Bockoven	25	James Cook	25
Abm. Bockoven, Jun.	5	John R. Evers	5
Stephen J. Lewis	1 25	J. F. Voorhees	5
Henry Bedell	15	Margarett Bragnard	5
Jonas Lindsley	20	Archible M. Guerin	5
Ulyr Maynard	25	Wm. B. Johnson	2
James Wood	50	W. M. Lindsley	5
A. W. Stiles	20	R. K. Tuttle	2
Moses Hatfield	3	P. A. Johnson	25
Henry A. Halsey	2	Ezra Fairchild	10
Cash	1 50	Elisha Beach	10
J. R. Wooly (in tin)	2	Elizabeth Dazel	2
J. W. Cortelyou	5	John J. Balentine	5
Esther Cockran (?)	3	Phebe Lindsley	10
S. C. Bonnell (?)	2	Joseph B. Cooper	2
S. D. Doty	10	Philip Bisely	1
John C. Vandavort	10	Stephen Tompson	10
Isaac Conklin	5	David Cooper	2
Sam'l Leonard	10	Luther Conklin	10
Gabril H. Ford	15	James Balentine	5
John B. Jones	10	Misses Mary Nisbet	5
Stephen A. Pruden	5	Isaac Leonard	2
Silas Condict	10	Thomas H. Homan	5
Mahlon Pierson	10	Amzi Vance	2
Daniel H. Johnson	10	Aaron Thompson (lime)	2
		Cash	1

Total amount

\$2,516 00"

We must remember that all this was preliminary. The Church was not yet organized. A comparatively young man had come into the neighborhood. He thought the time was ripe for the organization

of a Church out of the abundant, though scattered, material of the place. The people laughed at the project. It was "too near to Morristown." "A minister could not get support." "The Church would always be feeble." But the young man had been in western work. He had started similar enterprises there. He was a man of large faith in God and the people. The fire in his heart spread to others—it was a western prairie fire and carried everything before it. The people at first smiled at his plans but the tinder was dryer than they had supposed and soon they were all carried away with the enthusiasm of Mr. Maynard. They saw that he was right and God was with him, and without waiting for Presbytery's endorsement of the plan they began the work which has been growing from that day to this.

Presbytery, however, was soon apprized of the fact and at the invitation of the people met in the village and soon after we find this minute in the Records of Presbytery :—

"The Presbytery of Elizabeth met in New Vernon June 12th 1833, present 13 ministers 10 elders. Mr. Hunting, moderator.

The meeting was called by the Moderator for the purpose of organizing, and to give leave to Church if organized to call Mr. Ulric Maynard of the Presbytery of Oxford. The Rev. Ulric Maynard, Mr. David Lindsley and Mr. Ebenezer C. Lindsley appeared as commissioners on part of the people at New Vernon and presented a written communication containing a request to the Presbytery to organize a Presbyterian Church at New Vernon ; and giving their reasons for the request. Communications were received from the adjoining congregations approving of the desire of the people of New Vernon.

The roll was called to give the members an opportunity of expressing their views after which the Presbytery resolved to grant the request.

Resolved that Messrs. Hoover, Arms and Vandervort be a committee to organize a church at New Vernon on Wednesday the 26th inst. at 10 A. M.

Resolved that the people of New Vernon have leave to invite the Rev. Ulric Maynard as their stated supply for the ensuing year."

The Church was duly organized, and the Committee appointed for that work gave a contribution, each, to the building of the Church, probably to express their approval of the project.

The following persons went into the organization and constituted "the roll of honor ;"

Jonathan J. Oliver,  
Ebenezer C. Lindsley,  
David Lindsley,  
Ira Pruden,  
Ann Halladay,  
Martha Lindsley,  
Matilda Pruden,  
Hannah Wilson,  
Ruth Miller,  
Isabella Couplin,  
Mary Tomkins,

John Tunis,  
Cleopatra Pruden,  
Samuel A. Johnson,  
Mary Lindsley,  
Joanna Johnson,  
Martha Lindsley,  
Hugh Huston,  
Mary Lindsley,  
Martha Huston,  
Timothy H. Pruden,  
Elijah P. Oliver,

Hannah Goble,  
Eunice Lindsley,  
Sophia Cameron,

Gitty Fairchild,  
Martha H. Guerin,  
Abigail Lindsley,

Susan Lindsley.

All these came from the First Church of Morristown. "And from the Church at Basking Ridge *Mrs. Phebe Mills*, and also from the First Presbyterian Church at Orange *William S. Denman* and *Phebe Munn*.

David Lindsley and Jonathan J. Oliver were unanimously chosen to be ruling Elders—they having previously been Elders in the Church at Morristown—were asked the constitutional questions and then declared to be the Session of the Church."

Then began the blessed and, may I not say great work, in which God's hand at times was plainly manifest, the gracious results of which we enjoy to-day.

As already mentioned, the Rev. Ulric Maynard was the first minister to serve this Church. Prior to his coming to New Vernon he had done some effective work in the West, first as a Sunday School Missionary, and then after eight months of this he gave five years to Home Mission work, still in the West. While engaged in this work he organized the Presbyterian Church of Liberty, Ind., on the 29th of January, 1829, and served it for a period of three years and nine months. That Church is a strong and prosperous one to-day. His work evidently was so satisfactory in the West, and his abilities such, that he received appointment to act as financial agent for the American Home Missionary Society. It was while he was acting in that capacity that he found New Vernon, fell in love with the place and people, saw the possibilities before the village, gave up his work as financial agent and threw his whole soul into the new plans that he had for establishing the cause of Christ in this place. The results are apparent to all. It was a busy year and more that he spent at New Vernon. He refers to it somewhat facetiously in his old age, in a letter addressed to one of our members, dated Aug. 4th, 1887. He says: "I was greatly engrossed in raising some \$300\* toward the church edifice and in making due preparation for the pulpit. For the fact is I had not, until I came there, written out in full but just two sermons. While I labored as a Sunday School agent eight months, then four years as a Home Missionary in Indiana, I always preached extempore. The people in the West would not hear written discourses." Evidently his extempore sermons were effective ones for he preached one in the old Morristown Church over sixty years ago and they gave him about \$250 for Home Mission work. Then he adds: "So you see that when I came to stay in New Vernon I was as just beginning to write and awkward work I made of it."

In addition to raising money in the parish and out of it, and writing sermons because the people wanted strong meat in those days, he worked on the church building itself while it was in process of erection. On the Daniel Morris Farm they used to point out the stump of the

---

\*Probably without our bounds.

tree felled by Mr. Maynard, the first that went into the construction of the church. It is probably standing still, but we have lost track of it in recent years.

During his stay in New Vernon, Mr. Maynard lived in the house now owned by the Misses Fairchild. Mrs. Covert's grand parents lived in a part of the house, Mr. Maynard in the other. It was in this house I presume that Mrs. Hunting, the wife of the President of Alma College, Michigan, was born. Mr. Joseph Tuttle had lived there in a former day. That was Mr. Maynard's castle, that his throne. There he determined what was to be done and then sallied forth to do it. Sometimes he decided what others ought to do, or ought not to do, and went out to tell them of it. People generally knew where he stood on all important matters. If they did not, he did not leave them long in ignorance. He considered it his duty to "reprove, rebuke, exhort with all long suffering." Sometimes, it may be, his quick decided ways led him into error, as when he rebuked one good lady for having cider in the house and then discovered that it was simple vinegar and molasses. His objection to liquor was so great that fermentation was offensive to him, in any form, and one night while stopping at the home of a parishioner and struggling to bear up patiently against the odor from bread in the process of leavening (or in the form of sponge) in an adjoining room, he arose about midnight, aroused the host and asked if it might not be removed. Of course that was done. So decided was his opposition to cider that he declared on one occasion that he would rather every apple tree in the parish were cut down than that one glass of cider should be made from the fruit.

Good work was surely done for the cause of temperance in those days. Albert Barnes had closed up nineteen distilleries, some of them in this neighborhood. When William Cross was married over at the Lee house, about this time, it was decided, after some deliberation, to omit wine from the table in the marriage festivities. That was a break with the custom of the day, for many were not quite ready for it. It was a blessed thing to have a Mr. Maynard in the pulpit at such time as this. From his lips there issued no uncertain sound.

One marked feature of Mr. Maynard's work here was his gathering about him a strong body of elders. The Church was organized with two elders—David Lindsley and Jonathan J. Oliver. Within two months this number was increased to five by the addition of Nehemiah Scofield, Ira Pruden and Hugh Huston.

David Lindsley was an elder in the First Church of Morristown for 27 years and of the New Vernon Church 15 years, covering a period of 42 years. He met with session for the last time May 28th, 1848, and died Nov., 1850, at the advanced age of 90 years.

Mr. Jonathan J. Oliver, after five years and six months in the session of the First Church at Morristown, served this Church for a period of 25 years, a quarter of a century, when he died in 1858, greatly missed and mourned by all.

Mr. Nehemiah Scofield was elected to office three different times. All recognized in him a man of God and a man of prayer. Mr. Hugh

Huston served the Church but a brief time when he moved without the bounds of the parish. Mr. Pruden remained in the session two years.

During Mr. Maynard's stay here I find this minute on the Records of Session: "June 21st, 1834, Sarah Amanda Lindsley, Esther Hinds and Mary Halladay (Mrs. Mary Bedell) were examined on experimental religion and received to be propounded for admission into the communion of the Church on the 1st Sabbath of July. They were accordingly admitted." Miss Lindsley and Mrs. Bedell are with us to-day. Fifty-nine years of service for Christ in one Church—in our Church! What a blessing that has been to us. May God crown their increasing years with honor and the comfort of his own abiding presence. Just about this time the church was dedicated. The people had been worshipping in the basement,—from January until late in June, when they were ready to dedicate the church to God. In the *Morris County Whig* of June, 1834, this notice appears:—

"The new Presbyterian Church in New Vernon, Morris County, is to be dedicated to the service of Almighty God on Wednesday, 2nd of July, at 10 o'clock, A. M., at which time a collection will be taken for the benefit of said Church. New Vernon, June 16th, 1834."

When the church was dedicated, Mr. Henry Couplin brought a load up from Madison to sing. Some of the young people of New Vernon sang with them. Mrs. Peterson and Miss Amanda Lindsley sang then as Miss Lindsley does again to-day.

The church, as a few remember still, was arranged somewhat differently then from what it is now. Mr. Maynard sat in a small, round, high pulpit, all enclosed, to which winding stairs led. On reaching the pulpit he closed the door and shut himself in. The pews, too, were high and straight-backed, with doors to admit or shut out. Perhaps one reason for this arrangement was to preserve all heat that might be generated by the body, and prevent drafts. Two wood stoves adorned the back of the church, and stove pipes ran the whole length of the building to the chimneys on either side of the pulpit. The floor was uncarpeted. A carpet was too great a luxury for those who were "enduring hardship as good soldiers." The heavy tones of a bass viol could be heard in the gallery assisting some voices after the hymn had been lined and the precentor was ready to begin..

Mr. Maynard remained with the Church until December of 1834, or until the early part of 1835. While here he was instrumental in God's hands of beginning a work which ever since has been "reaching out into the eternities." He left with the love and hearty appreciation of the people. And this was thoroughly reciprocated. It is refreshing to have this word from him when he was full ninety years old and still thinking of the old Church he had served here: "I loved that people, every one of them." Looking back over the years to the first meeting, held (in the old academy hall I believe) to consider the wisdom of organizing a Church, and believing that God guided them in their deliberations, he wrote from his Green Mountain home, "God has all ends in view and appoints the means to the end—the one as sure as the oth-

er and neither can He separate, our agency being as free as though there was no divine purpose in the matter." Mr. Maynard died full of years and good works.

It was only two or three months after his departure before the Church found his successor—Mr. Joseph Cory—a young man fresh from the schools, and unmarried. Believing, however, that "Whoso findeth a wife findeth a good thing and obtaineth favor of the Lord," not a year had passed before this minute appeared in the Records: "Mrs. Mary Cory applied to be received as a member of this Church on certificate from the 1st Presbyterian Church of Elizabeth Town." She was received. Mr. and Mrs. Cory lived for awhile in the house opposite the Church (now occupied by Miss Libbie Tunis), when the old manse was bought for about \$400, and they moved into that. How much of the good work that followed was due directly or indirectly to Mrs. Cory I do not know, but she had not been here more than three months when, under the blessing of God, a gracious work began in which twenty-two were received into the Church on confession and twelve by letter. It was the first large ingathering—a forerunner of what was to follow again and again in the history of the Church, and proved a great source of strength.

In 1843 another revival of great power swept over the whole community. Scarcely a house that did not feel its quickening influence or furnish one or more of its members for the service of the Lord. Fifty-six then gave their hearts and lives to God. What an inspiration it must have been to the Church to have that number sit down to the table of the Lord for the first time. Those who passed through those scenes never forgot them. How could they? It was fifty years ago and yet those who may come into the place as strangers now will hear of "The Great Revival." There are four who united with the Church at that time who are with us still—Mr. Benjamin Goble, Mr. Albert Lindsley, Mrs. Mary Baily and Miss Harriet Louisa Riggs. Four of the fifty-six afterwards became elders of the Church—Henry Baldwin, Samuel Oliver, Albert Lindsley and William Cross.

It was not all smooth sailing and all sunshine. Means and methods of work sometimes worried them. Occasionally there would be a shortage in the yearly income. Some could not give very much; perhaps some would not give anything. Heroic measures were adopted to secure this. Once it was ordered in a parish meeting that the names of all delinquents be read off. At another time it was decided to assess the members, and in one or two cases persuasion was to be employed, and if that failed, law. At one parish meeting a Committee was appointed "to see that Mr. Cory gets his wood and hay," but a year later it was considered impossible and the former action rescinded. This was not from lack of love, but, as they believed, in the interest of economy. There were many expenses. The Church began to be somewhat in need of repair, and so the manse. For some inexplicable reason the fence around the manse was mentioned at almost every parish meeting as in need of repairs. With all the rest, they endeavored to do some things that, in the nature of the case, could not be done, as

when it was decided, at a meeting held Sept. 17th, 1844, "to *take up* the parsonage well and deepen it."

Various expedients were tried in raising funds for the running expenses of the Church. Shortly after Mr. Cory had found a helpmeet, a missionary society was organized in the Church by the ladies. The preamble to their Constitution read: "According to appointment the Females of New Vernon met at the parsonage on Wednesday 16th March, 1836, and formed a society. it was opened by prayer and the following constitution adopted," &c. The society was called "The Female Union Missionary Society." Judging from the records left us most of the money raised went into improvements on the Church, or in it. On January 31st they met to decide what they should do with the funds on hand, and it was resolved that it "be appropriated in getting a carpet for the pulpit stairs." At the next business meeting, a year afterwards, it was decided to use the money in purchasing "four lamps for the body of the church."

In 1844 the Sewing Society was formed. Miss Amanda Lindsley was chairman. They began to take advantage of the large gatherings on "General Training Days," and at elections when Morristown people sometimes came down this way to vote. A dinner was prepared for the occasion and a moderate price set on a meal. At the first one given after the organization of the Society, they took in \$37.89½. You can get some conception of the character of the meal from these items:

"Paid out on the same day to Mr. Stephen Guerin \$2.62½ for meat. To Mrs. Jacob Tomkins for 2 pigs, \$3.00. To Samuel Johnson for one chicken, 12½c. Paid to Guerin & Halliday for goods, \$4.00."

It was in these ways that many a bill was paid and many improvements made.

Before Mr. Cory's work was finished here a little trouble arose which finally led to the building of the M. E. Church. Just what it was I do not altogether understand. All we need to know now is, that the bitterness of party feeling long since passed away, and we can pray for our sister church while we pray for our own.

During Mr. Cory's pastorate the following elders were elected to office: Ebenezer C. Lindsley, Samuel Johnson and Amos Pruden. Henry A. Baldwin, J. V. Stevens and Wm. F. Halliday. Of these Mr. Johnson and Mr. Halliday served the church the longest, Mr. Johnson continuing in the session until Feb. 28th, 1863, a period of 27 years, and Mr. Halliday 15 years. Almost twenty years of service Mr. Cory gave to this church—the best of his life. And the people loved him for his work. He was a saintly man, a man of God, and though he left us forty years ago many still "rise up and call him blessed." Mr. Cory left in October, 1852.

"Nov. 14th, 1852, the Rev. William Hunting commenced preaching for this church; Dec. 7th received a call, which he accepted Jan. 1st, 1853, and was installed Febr. 15th, 1853; Sermon by Rev. J. T.

English from Daniel 12:3; Charge to pastor by Rev. J. T. Petrie: to the congregation by Rev. J. C. Rankin."

Mr. Hunting's stay was brief, only covering a period of two years and a-half, but he left his impress upon the church, for he was very scholarly in his habits, (known, I am told, as the scholar of the Presbytery.) He was a man of prayer and one of the first things he did was to establish a monthly sessional prayer-meeting.

Mr. Albert Lindsley was elected to the Eldership during Mr. Hunting's pastorate and remained in the session for two years, when he was released from further service at his own request.

On August 30th, 1856, the Rev. Elias N. Crane met with the session for the first time. He remained with the church six years. He was a graduate of Princeton College (1852) and of Princeton Seminary (1855). This was his first charge. A young, unmarried man, he found a helpmeet\* in the daughter of one of the elders of the church, Mr. Ira Pruden. His was a quiet and effective work, blessed of God and honored by the people. There was no flourish of trumpets, but a marked spirituality in the man. This, together with consecrated time and patient effort, told for good upon the community. He sends us greetings to-day, for, though absent, his heart is with the old church still. Ten years ago at the semi-centennial of the church, all the old pastors of the church were living (except Mr. Van Doren); now, apart from Mr. Anderson who so recently served you, Mr. Crane is the only one left, and it comes as a benediction to have a message from him now, as he tarries yet awhile on earth awaiting his release.

Mr. Crane had a regular appointment at Myersville. An effort was made in 1859 to raise the salary to \$500.00 and relieve Mr. Crane of this appointment. No further reference is made to this, but probably it failed, as in 1862 the commissioners to the Spring meeting of Presbytery were instructed "to apply for \$100.00 from the Home Mission Society for our church, with the express understanding that our connection with the Myersville Church cease, and that we shall have the entire services of our pastor from April 1st, 1862, forward."

The necessity for this, doubtless, was trying to the one who was administering the affairs of the church, but often his heart must have rejoiced afterwards to know that his pastorate gave to the church an elder who proved a rich blessing in life and who left it a large legacy after death; and a member whose good works are still manifest and whose praise is in all the church. Mr. Wm. Cross was elected elder, so also Mr. Henry Bedell, both of whom served the church eighteen years.

Mr. Crane left April 25th, 1862. In the Summer of the same year the Rev. Luther Halsey Van Doren was settled over the church. He came from the Presbytery of New York City and had been pastor of the Spring Street Church. Previous to that he had served the *Tennent Church*, familiar to all Presbyterians. Mr. Van Doren was presumably a graduate of Princeton College and married Pres. Carna-

---

\* This was after he left New Vernon.

han's daughter. He was a busy man and kept things moving. Perhaps all of his plans did not work, though the failure could hardly be traced to lack of enthusiasm on his part.

His first step was to encourage and give system to the benevolences of the church. A well arranged plan was submitted to session and through them recommended to the church by which a contribution could be given to each of the Boards of the church, and sufficient money raised for home purposes.

A weekly prayer-meeting was inaugurated and meetings held at Logansville, Pleasantville, and in the church alternately. An effort was made to begin a temperance movement in the village. Whether it originated with him or the session I do not know. A monthly Bible Class was arranged for Sabbath evenings, and it was decided to catechise the children of the S. S. every three months.

He endeavored to cover a great deal of ground, for I find him making arrangements for regular services on Sabbath evenings at Logansville, Pleasantville, Green Village, Myersville, Brick School House and Van Doren's School House, in addition to those at New Vernon. Evidently there was some objection to this plan on the part of the people, and a month or two after its inception it was abandoned.

It was during Mr. Van Doren's pastorate in 1865 that the Week of Prayer was first observed. Two years later the church was blest with a revival and 27 united with the church, some of whom are still living in New Vernon and are among the most active supporters of the church. In 1864 the membership of the church stood at 117. This "refreshing from the presence of the Lord" greatly strengthened the church and 149 members were reported that year to the General Assembly. Mr. Van Doren's unbounded faith in the people, and love for the Lord's work, led him to urge upon the church the desirability of raising for the benevolences of the church "a certain amount per head." He recommended \$3.67 a member and this recommendation was endorsed by session. Surely that was no mean sum. That year also an effort was made to increase the salary of the pastor; with what success is not stated. During his eight years of service such men as Samuel Oliver, Levi Drinkwater and George Scofield were called to serve the church in the session, all of whom were greatly helpful in giving character and strength to the church.\*

Mr. Van Doren on leaving New Vernon went to Montville, in this County. That church furnished his successor here. The same teams that moved Mr. Van Doren to that place brought Mr. Conklin's household effects back.

The Rev. Nathaniel Conklin was the next pastor. It is so recently that Mr. Conklin was with you that more than a word is not necessary; but that word must recall the loving remembrance in which his name is held. His was no ordinary work, for God was with him. Many here regard him as the one who first turned their thoughts

---

\* Mr. Van Doren's influence was lessened somewhat by a tendency to discuss politics on the street—sometimes showing considerable bitterness.

toward the Eternal, and in their heart's affections have a large place for the sixth pastor of the church—a man of strong convictions, rugged piety and thorough consecration. This was Mr. Conklin's last charge, but the one he loved most and turned to again and again, while struggling with disease, with the tenderest emotion. It was still his church in an important sense, though another served its people. For twelve years\* Mr. Conklin ministered to this congregation, when he was followed by the Rev. James Anderson. Mr. Anderson would not have me comment upon his work here to praise it, but the work itself does that. Perhaps no higher compliment could be paid him than the fact, that if Mr. Anderson ever wants to return and the way is clear, the people will most gladly receive him.

Mr. Anderson remained five years and then impaired health making a change imperative, he accepted a call from the First Presbyterian Church, Bismarck, N. D. The people recognized, yet greatly regretted the necessity for his removal, but have since rejoiced over his renewed strength and the results with which God's blessing has crowned his labors in that distant field. Not only have these been seen in the spiritual up-building and material prosperity of the church in that capital city, but the State likewise has felt his influence, notably in the successful conflict waged with the lottery octopus, when it sought to fasten its deadly grasp on that growing commonwealth.

Mr. Anderson was succeeded in 1889 by your present pastor, who trusts that God may bless his labors as He has the work of those who have preceded him.

For sixty years, yes, for more than one hundred and sixty, the people here have been making history—a history of which we have no reason to be ashamed. That this attempt at making a record of it does not adequately meet the case, or do justice to the theme, no one more keenly realizes than the one who has tried it. But whatever the shortcomings of the record, all must acknowledge that ours has been an honored history.

Perhaps it will occur to you as it has to others that many of those who served God here, in our individual church, have been called up to higher service—some with God, some with us, but one family still. You recall Paul's words, "The whole family in heaven and earth,"—"angels and believers, the saints militant and those with God, one holy family, joined under the one Father in Christ."

Seeing then that we "are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us." While preparing this discourse a message came to me from one of our members. It was only intended for my eyes, but as I believe it contains sentiments which fill other hearts in our church to-day and that there is in it an earnest of the success that is to crown the work

---

\* While settled at New Vernon Mr. Conklin married Miss Jennie Drinkwater, (his second wife,) the daughter of Capt. Levi Drinkwater, an elder in the church. Miss Drinkwater's fame as a writer of Sunday School books is co-extensive with the Sabbath Schools of our country. There are few libraries where her books are not found and few homes where they are not read.

of our church in the future, I take the liberty of inserting it here. Referring to the history of the Spring Street Church in New York and the pastor's remark that "No one can write the history of this church, it stretches into the eternities," the message reads, "I, too, have been impressed with the feeling that so much pertaining to the life of our church must remain unwritten, not chronicled by any human pen, yet recorded in the 'book of remembrance.'"

In taking this retrospective view, we are sure that during the by-gone years many a Christian heart has echoed the words of the Psalmist, "The Lord hath done great things for us whereof we are glad."

Prospectively, we may assuredly hope that we "shall see greater things than these," if the devotion to Christ and the church which prevailed then is found in our increased church membership. May this anniversary season be made the occasion of a loyal remembrance of the hallowed past, and of loyal consecration to loving service. It is said there are two ways in which individuals may grow old. "There's old furniture and there are growing trees." We will confidently hope and pray that our beloved church will never grow into decay, but that it will be "like a tree planted by the rivers of water, that bringeth forth fruit," that this vineyard which we believe "God's right hand hath planted will be perpetuated and enlarged by the addition and growth of living branches of the 'true vine' and bear 'much fruit' into the praise of God's glory."

We leave the matter here. Some may wish we had left it long ago, but surely not those who have given their lives to this church and whose thoughts often go back over the past years in loving remembrance. Lack of fulness and absence of detail would be their criticism. It was not in my heart to leave out more. The past demands this much. May the future be as worthy of record as we have learned to consider the past from constant intercourse with it for several months.

## ADDENDA.

---

Some, who were with us in spirit, on the glad occasion, though not present in body, sent us greetings. Among these was Rev. George F. Hunting, D.D., of Flint, Mich., (lately President of Alma College, Mich.) He married Miss Frances Maynard, who was born in New Vernon while her father was serving the church. Mr. Hunting sent the following poem :—

IN MEMORY OF  
REV. U. MAYNARD,  
WHO ORGANIZED THE FIRST PRESBYTERIAN CHURCH  
OF NEW VERNON, N. J.,  
JUNE 26th, 1833.

Of *great* deeds done, I trow,  
As *men* count here below,  
The world is sure to know  
The place and name.  
But simple duty done,  
Earth's laurels never won,  
It sets, with setting sun,  
Unknown to fame.

But tiny germs will grow,  
The rills to rivers flow,  
And sixty years ago  
Fell here a seed  
Which, fed by sun and shower,  
The channels of God's power,  
Grew, till this harvest hour,  
We reap the meed.

The humble man whose toil  
Prepared this fertile soil,  
And by his earnest moil  
Broke up the sod,  
Wrought on, mid joys and tears,  
And through long useful years,  
Glad with the grace that cheers  
He sowed for God.

You will not find his name  
 Upon the scroll of fame,  
 He held no right or claim  
     To gold or land.  
 But by heaven's sovereign grace,  
 He holds a royal place,  
 And looks in Jesus' face  
     From God's right hand.

He sought "not your's, but you,"  
 And 'mong the faithful few  
 Who dare be *wholly* true,  
     He toiled to save.  
 His children come to-day  
 To bring this simple spray  
 Of amaranth to lay  
     Upon his grave.

GEO. F. HUNTING.

Flint, Mich., June 19th, 1893.

A message of love came from Rev. Elias N. Crane of Elizabeth, N. J. He expressed his interest in the approaching church jubilee, regretting his inability to be present, and adds: "I shall hope to be with you in spirit and prayer that God's richest blessings may descend upon you all—pastor and people—with an abundant outpouring of the Holy Spirit, followed by a glorious ingathering of renewed souls."

Rev. James M. Anderson sent greetings from far-off Dakota. We give the letter in full:

BISMARCK, N. D.,  
 March 7, 1893.

*My Dear Brother Murgatroyd:*

I break away this afternoon from other matters claiming my attention in order to reply to your very kind letter of recent date, and which has lain all too long unanswered. I do so, however, with the feeling that I shall be unable to contribute anything of special import to the interesting anniversary which you propose to signalize. But I cannot well refuse a word or two touching my own pastorate of our church in New Vernon, covering some five years—just one-twelfth of the whole period to be brought under review. To me it was beyond compare the most pleasant of all my pastorates. Nothing occurred within my knowledge during the five years to mar in the slightest degree the perfect understanding of pastor and people. Unity, harmony, peace and good will reigned supreme. Indeed and in truth I cannot look back to it otherwise than as a little pastoral paradise. Of course, situated as the village is, no rapid enlargement, whether as to material or spiritual things, could be reasonably looked for. But I remember

there was a steady growth in the membership both of the church and congregation. The interior of the church building was renovated and greatly beautified at an expense of, I think, some five or six hundred dollars. A similar amount was expended, if I mistake not, in the purchase of the field adjoining the church. At the end of each church year, instead of there being a deficit in the church finances, there was always a handsome surplus in the treasury, the major part of which was invariably presented to the pastor—the only instance I ever knew of a church giving year by year a larger salary to their minister than they had promised to give him in their call. The salary was paid regularly and promptly each month, the treasurer frequently sending it over to the parsonage when infirm health disabled him from bringing it in person. The session supported and co-operated with the pastor with a unique loyalty and devotion. A capable superintendent and faithful teachers carried forward the interests of the Sunday School with efficiency and success. A notable improvement was effected in the musical service of the church by the patient and tireless efforts of the accomplished leader of the choir. The pastor's fair next door neighbor was as regular as a clock in presiding at the organ, and when necessarily absent, never failed to have a worthy substitute in her place. The mid-week meetings for conference and prayer were well attended. The Young People's and Missionary meetings were kept up with much spirit, and the Mite Society did a good work in promoting the social, intellectual and financial interests of the congregation. I have watched with much interest from this distant standpoint the more recent progress of the church, in the matter of building a handsome and comfortable dwelling for the minister and his family, and in the gracious revival with which the church has been visited and richly blessed. I think reverently and tenderly of the blessed and sainted dead of the church who, during and since my pastorate, were called from earth to join the fellowship of the church above. God grant that we may all be prepared to follow them thither when our time shall come!

The New Vernon Church by the grace of God has done a good work during the sixty years of its existence, a work that will tell for the eternal well-being of a multitude of immortal souls, and a work that fully justifies the faith and wisdom of those who founded it. May its history grow brighter and richer as the years roll on! Give my best love to my old people, and with my earnest prayers for the continuance and increase of the Divine blessing upon your labors among them, I am

Your affectionate brother in the Lord,

JAMES M. ANDERSON.

Rev. John W. Conklin, who joined the New Vernon Church on confession of faith during his father's pastorate, and who, in more recent years, did good service in the Mission fields of India, sent the following:—

All of our family have very tender associations in connection with the church. Several of us, myself among the number, first made our profession of faith in the Lord Jesus there and joined ourselves to that company of disciples, becoming thus members of the holy Catholic Church. We have had other links since then, but can never forget that union.

That church, comparatively small, has done no mean share of the Master's work in her sixty years of life. Her good influences have gone forth to the ends of the earth and her sheaves in the great harvest will not be all of one color.

Those of her pastors and members who have joined "the spirits of just men made perfect"—or being "progressively sanctified"—certainly do not forget their earthly church, even if there be none in heaven. In my father's declining years there was no place he so loved to visit as New Vernon. Wishing you a joyful celebration and "many happy returns," I am

Yours very heartily,  
JOHN W. CONKLIN.

Hon. Joseph Cross, of Elizabeth, N. J., who is also a child of this church, sent regrets and greetings. He referred to his interest in the old home church.

Letters of congratulation or regret were also sent by neighboring ministers.

## PASTORS.

---

REV. ULRIC MAYNARD.

Mr. Maynard came to New Vernon the latter part of 1832 or early in 1833, and remained about two years.

REV. JOSEPH CORY.

Ordained and installed May 5th, (according to Minutes of Pres'y.) 1835. Dismissed Oct. 21st, 1852.

REV. WILLIAM HUNTING.

Installed Feb. 15th, 1853. Dismissed Oct. 3rd, 1855.

REV. ELIAS N. CRANE.

Ordained and installed Aug. 19th, 1856. Dismissed Apr. 25th, 1862.

REV. LUTHER HALSEY VAN DOREN.

Installed in Summer of 1862. Dismissed April, 1870.

REV. NATHANIEL CONKLIN.

Installed November, 1870. Dismissed June, 1883.

REV. JAMES M. ANDERSON.

Installed May, 1884. Dismissed April, 1889.

REV. EDWIN R. MURGATROYD.

Installed February 5th, 1890. (Accepted call in Octo., 1889.)

# ELDERS.

---

ELDERS.	ELECTED TO OFFICE.	DIED OR RESIGNED.
David Lindsley,	June 26th, 1833.	May 28, 1848, D.
Jonathan J. Oliver,	“ “ “	Aug. 28, 1858, D.
Ira Pruden,	Aug. 23rd, “	Sept. 2, 1836, R.
Hugh Huston,	“ “ “	Nov. 1, 1833, R.
Nehemiah Scofield,	“ “ “	Mar. 1, 1834, R.
	{ June 5th, 1847,	Aug. 27, 1853, R.
	Oct. 3rd, 1858,	Dec. 5, 1879, D.
Ebenezer C. Lindsley,	July 24th, 1836,	Feb. 24, 1845, D.
Samuel A. Johnson,	“ “ “	Feb. 28, 1863, D.
Amos Pruden,	“ “ “	May 24, 1845, R.
Henry A. Baldwin,	May 31st, 1845,	July 21, 1851, R.
John L. Stephens,	“ “ 1851,	Mar. 31, 1854, R.
William F. Halliday,	“ “ “	Mar. 2, 1866, D.
Albert Lindsley,	Mar. 4th, 1854,	Oct. 2, 1856, R.
James F. Stansbury,	Oct. 15th, 1856,	Mar. 2, 1861, R.
Henry Bedell,	June 23d, 1861,	Mar. 31, 1879, D.
William Cross,	“ “ “	Nov. 22, 1879, D.
Levi Drinkwater,	May 30th, 1863,	Sep. 15, 1878, D.
Samuel Oliver,	“ “ “	Oct. 8, 1892, D.
George F. Scofield,	Aug. 5th, 1866,	Jan. 13, 1892, D.
John Oliver,	Mar. 23d, 1879,	— — —
Daniel L. Morris,	“ “ “	— — —
E. C. Pruden,	“ “ “	— — —
D. W. Tunis,	“ 21st, 1880,	— — —
Theodore Smith,	April 3d, 1892,	— — —
Lewis Boing,	Mar. 26th, 1893,	— — —

# CHURCH OFFICERS

IN 1893.

---

*Pastor.*

EDWIN ROBERT MURGATROYD.

---

*Elders.*

JOHN OLIVER,  
DANIEL L. MORRIS,  
EBENEZER C. PRUDEN,

DANIEL W. TUNIS,  
THEODORE SMITH,  
LEWIS BOING.

---

*Trustees.*

DANIEL L. MORRIS,  
JOHN OLIVER,

JOHN S. TUNIS,  
THEODORE SMITH,  
LEONARD W. HEYER.

---

*Sexton.*

WILLIAM E. BEDELL.