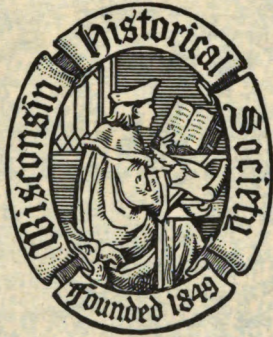


The Church on the Green

1794 A.D. BLOOMFIELD A.D. 1896

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REV. CHARLES EUGENE KNOX, D. D.

ORIGIN AND ANNALS
OF THE
"Old Church on the Green;"
THE
First Presbyterian Church of Bloomfield;
BEING
A HISTORICAL SERMON
PREPARED
BY THE LATE CHARLES E. KNOX, D. D.,
COVERING COMPREHENSIVELY THE PERIOD
1668-1896,
WITH
EXPLANATORY AND REMINISCENT NOTES.

BLOOMFIELD :
S. MORRIS HULIN, PUBLISHER,
29 BROAD STREET,
1901,

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PUBLISHER'S PREFACE.

“Old Bloomfield” had an enthusiastic historian in her patriot-pastor, the late DR. CHARLES E. KNOX, one of whose laborious tasks is reproduced in the historical sermon now published. It was the fond expectation of the devoted author to write and put forth a “History of Bloomfield,” of which this small volume is but a fragmentary part. Unfortunately other more imperative duties, and at the last enfeebled health, for some time before the delivery of the Centenary sermon in the Old Church in November, 1896, compelled him from that date to relinquish entirely the work undertaken. Anticipating that something might be done to carry out in some measure the intention of Dr. Knox, the manuscripts as found unfinished among his papers were recently committed to friends in Bloomfield to make use of as might be deemed best. The result is this publication, with some facts and reminiscences of early times in Bloomfield, suggested by the sermon, given as notes in the appendix.

REV. CHARLES EUGENE KNOX, D. D., was born at Knoxboro, N. Y., December 27, 1833. He was graduated from Hamilton College in 1856, and from Hamilton Theological Seminary in 1859. He was ordained and installed Pastor of the First Church, Bloomfield, in 1864. After an eminently successful ministry of nearly ten years, he asked to be dismissed, that he might devote himself to the education of young men for the ministry. As President of the German Seminary from 1873 to the close of his life, he consecrated his time, talents and strength to the building up of that in-

stitution, moulding and directing the lives and characters of its young men—sustaining a heavy burden through many years, but with the optimism, heroism and faith that remove mountains.

Should this little volume, covering briefly the annals of an early church-town and later town-church, prove of sufficient interest and value to warrant it, a later volume may be issued historical of Bloomfield, and Glen Ridge as well, free from the limitations imposed upon the writing of simply a church history.

HISTORICAL SERMON.

But chose the Mount Zion which he loved. And he built his sanctuary like high palaces, like the earth which he hath established for ever.

PSALM LXXVIII : 68-69.

This shall be written for the generation to come ; and the people which shall be created shall praise the Lord.

PSALM CII : 18.

We walk to-day about Zion with something of the saintly Hebrews' holy pride. We tell the towers, from the square split timber tabernacle* with its "lenter" on yonder Passaic, to this renovated temple with its completed spire and melodious chime. We mark her bulwarks, from the same barrack meeting-house, with stone and plaster filled in "up to the girts"² (1675) against a possible Indian attack, to these nobler defences of liberty and order against all the Satanic arts of modern misrule. We consider her palaces, the multiplied throne-rooms and reception-rooms and dwelling-rooms of the King, where the royal children have been under royal instruction—from the primitive catechetical home and school-house, in which the glory of God did shine, to the sanctuaries and apartments elaborate and decorated, filled with young life, vocal with holy song, instinct with divine principles, and in which the social sympathies of his people move under the heavenly truth and the holy illumination of the Anointed One. We tell the old story over, that the Lord hath chosen *this* Mount Zion which he loved—in order that the story may go again to the generations

* See Note 1, in the Appendix, to which small figures in the sermon refer.

following. We say for the two hundred and thirty years of the Newark Colony and for the rounded century of this church, God hath been building his sanctuary like high palaces, establishing it like the earth—as society has grown through all these undulating slopes and valleys and plains and mountain-crests, so that it stands as the expressive life of an inward Spirit come down from heaven.

And we say : We will write it large, in loftier spire, in more musical chime, in memorial illuminations, in richer harmonies of organ and of anthem, in decoration and device, in better unfolding of our group of architecture, in loving facilities for our pastor's comfort and labor—in *symbols* written for the generations to come, that people on people *to be* created shall render praises to God.

The hour appropriated to this historic recital suggests that I make my outline simple and concise, and do not suffer myself to follow the too tempting detail of incident and story. That I may not be too repetitious to those who have heard the story before, and to not a few who have heard it twice from my own lips, I will endeavor to set it in a somewhat fresh grouping, and will let the history fall into the following form :

I. Some few words in respect to the Religious Colony from which this church-life sprung.

II. The Community and the Society which took the name of Bloomfield in 1796.

III. The Period of Change in Ecclesiastical Relations under the First Pastor, Rev. Abel Jackson.

IV. The Period intimately associated with the Educa-

tional Institution of the Academy, especially under the next two Pastors, Rev. Cyrus Gildersleeve and Dr. Gideon N. Judd.

V. The Period which culminated in the colony at West Bloomfield and in the growth of the Young Ladies' Seminary and ended in the decline of Seminary and Academy under Rev. Ebenezer Seymour and Dr. George Duffield.

VI. The Period of the two short pastorates under which the church edifice was enlarged and the congregation attained a new growth under Dr. James M. Sherwood and Dr. Ellis J. Newlin.

VII. The Period of Recent Expansion under the three living pastors.

It will be quite appropriate to dismiss the living pastors. They may find their historian at the sesqui-centennial; and thus save for ourselves a third of our time, and for the future historian a third of the century.

And I shall give fuller attention to the earlier portion and more brief attention to the latter.

I.

The Original Colony.

The life of this church cannot be understood without some conception of the colony of which it was a part. That deeply religious body of men from Milford and Branford and Guilford in 1666 and 1667, near the landing place on the Passaic, set up their "Civil and Town Affairs according to God and a Godly Government." By long-settled convictions springing from long controversies, they made their settle-

ment a *Church-town*, in which none but members of the church should vote.

Their "town on the Passaic" was not simply the little settlement on the house lots at the River. They *took possession at once* of the whole plantation from the Passaic to the crest of Watchung Mountain, from the Elizabeth colony to Acquackonck line. A goodly number of the men who were prominent in the town meetings there among the house lots were also themselves or their sons the pioneer settlers upon the lands in this northern half of the colony tract. Within from nine to thirteen years, in 1675 and 1679, at least thirty-six persons had taken titles from the mouth of Second River, all along the stream on Watsessing Plain, on Watsessing Hill, in the fork of the branches of Second River, on the branches of Second River, at the foot of the mountain and to the top of the mountain near Eagle Rock and northwards, so that we may say the exploration and settlement of this northern half of the colonial tract began with the very beginning at the landing place. Ten years or more later, they had crossed this plain between the Second and Third Rivers, and in 1695 to 1698 thirty-five land owners—half of them the same persons—had patents or surveys *up* the course and *down* the course of Third River, to Stone House Plains and to the Acquackonck line in both the northern corners of the town. So that in one generation after the settlers first set foot on the bank of the Passaic, these lands in the northern half of the colonial tract to the very end corners were taken up. Thomas Davis in 1695 has liberty to set up a sawmill;³ and the wood-chopper's cabin and split-log house began to give way to houses of sawn

lumber; and highways crossed the three fords of the Second River to these remotest clearings. Here were at least sixty land owners to start with, perhaps sixty to a hundred resolute Puritans making their way in the first decade of a new century to the one rude meeting house under their Pastor, Rev. Jabez Wakeman. Stories are being then told to grandchildren about the first Pastor, Rev. Abraham Pierson, who was able to preach in the Pequot language to the Connecticut Indians; of Captain Robert Treat, first leader of the colony, who had gone to be Governor of Connecticut; of Rev. Abraham Pierson, Jr., who had gone not long since to Killingworth, Conn., to be the first Rector or President of the college founded by Elihu Yale.

The new century has now no more than opened (1704) before the whole colony is in sympathy over the death of Pastor Wakeman's little son (1709), and nine days later over the death of Pastor Wakeman himself.

Stone houses began to appear as the new century went on—first probably of field stone and then of stone from the quarry. If chiseled dates can be relied on, the first of which we can be certain are the Van Gieson house, towards Stone House Plains, in 1711; the Anthony Oliff house, below Eagle Rock in 1712; the Abraham Van Gieson house on the east branch of Third River, near Canoe Swamp, and the Dodd, now Gilbert, house in 1719; the Morris gristmill, in 1719, and the Franklin school house in 1758. The Moses Farrand house below Watsessing Hill, the Abraham H. Cadmus house on Montgomery Street, part of the Joseph Davis house, opposite the Baptist Church, the Thomas Cad-

mus mansion with its slave quarters on the south and big Dutch oven on the west, the Wakeley house on Belleville Avenue and the Crane house in Cranetown represent no doubt a large number built during that third or half of the century. The names Stone House Plain and Stone House Brook were in titles in 1695. Possibly there was a solitary stone house there, although the tradition is that the stone house was a shelving rock with a spring.

We will leave them in their stone houses for a half century, by their blazing hearths and tallow dips in winter, in summer while making their roads and bridges and clearings, to discuss the sermons of Rev. Nathaniel Bruen, (1710); to talk for the thirty years of the new *stone* church of '1714-'16, which it took thirty years to finish; of the first regular ordination of a pastor by the Presbytery, Rev. Joseph Webb, in 1719, when Daniel Dodd was building his house; of Josiah Ogden's Sunday wheat harvesting and the new prelatric church;⁴ and the new church *bell* in 1755.

The grandchildren of the Cranetown slope families are beginning to tell over to their children of the striving of the Mountain Society and its first framed meeting-house, and of the first pastor, Rev. Daniel Taylor, and his successor, Rev. Caleb Smith. The Dutch families have ceased to talk of Leyden and Bergen, and talk of the beginning of their church at Second River in 1725, of the Heidelberg Catechism, and Domine Carus and Domine von Santvoord and Houghwout—of Acquackonck and Totowa and Hackensack. The land pioneers are excited by the violence and riots attending the long Indian title controversy over lands in Horseneck. The stories are repeated again and again of

the great revivals under the spirited and eloquent Aaron Burr ⁵ (1736-37) and again of his later oration as President of the new college, his marriage to Miss Esther Edwards, the daughter of Jonathan Edwards, and the departure of pastor and wife when the college went to Princeton—of the great revivals under Whitefield and under the Tennants—and the great schism in the Synod between Old Side and New Side.

Their piety had been enriched—rude though their outward life was—by the piety of pastors, eminent in spirituality and ability—by thorough catechetical instruction. And they were greatly moved.

During the last part of the century two strong men were their pastors in the two churches, the one a representative Scotchman of Ulster ancestry, Dr. Alexander MacWhorter (1759-1807); the other a typical New Englander, Rev. Jedediah Chapman (1768-1800.) They both continued pastors until after this church was organized. Dr. MacWhorter was not the finished scholar and orator, like President Burr, but he was a strong theologian and a powerful speaker, an assiduous and affectionate pastor, a strong debater in ecclesiastical assemblies, a peacemaker.

Mr. Chapman did not escape criticism in respect to his oratorical qualities, but he was acceptable to the people, earnest, animated, the tones of his voice and his pounding of the desk sometimes echoing each other, his spirit ardent and his people in Orange Dale and Watsessing and Horse-neck ⁶ unfailing.

Both were ardent patriots during the Revolution—Dr. MacWhorter with Washington opposite Trenton, when the council of war decided to cross the Delaware, and Chap

lain of Gen. Knox's brigade at White Plains, where Washington was his frequent hearer. Both were obliged to flee before the enemy, with a sentinel to "stand guard" or a trusty friend to give them points when at home. Both were on the committee to give instruction to our legislators in emergent hours. Both led the people to a just perception of their rights and to maintain them, and gave practical advice or guidance to the Militia, in those days when Moses Dodd guided LaFayette's detachment along these roads on its way southwards from the Highlands of the Hudson, or when the British were encompassed in the Orange burial ground. Both kept the confidence of their people when there was bitter alienation of families and kindred, and both gathered them back in unity when the joy of triumph succeeded the miseries of war. Both were greatly interested in education; in the college; in the Newark and Orange Academies. Both were Moderators of the Synod; both ardent missionaries, performing long journeys in preaching services; both arousing and quickening in revivals.

It was on this foundation that this church was built. The standard of the Puritans was a double standard—a high standard of conscience and a high standard of liberty. If conscience became narrow, liberty demanded her rights of freedom. If liberty tended to laxity and license, conscience demanded the enforcement of her restraints. The original churchtown became modified by successive steps, till this sturdy Puritan colony, like the great Thirteen colonies, accepted the total separation of Church and State in the Constitution of 1783. The succession of strong and godly min-

isters continued the succession of godly members. The succession of pious members would have none but able and pious ministers. Able pastors and a strong people united in the development of education. Together they brought out of the Divine Word the personal rights of freedom, the doctrine of responsibility to God, and more than all the great plan of Redemption by an atoning Redeemer. Despite their faults, despite their declensions, despite alienations and hatreds in times of civil contention, despite narrowness and prejudice and lapses and discipline, religion, education and patriotic love of country were ripening and creating a great legacy to us of the succeeding century. The love of God was on his Zion. He built his sanctuary like high palaces. The people wrote it large, that we who have *since* been created, should praise the Lord.

II.

We come now to the period which terminated with the naming of the town and the building of the church.

It can hardly be doubted the Rev. Jedediah Chapman appeared in his cocked hat (one of the last of the clergy to wear that badge of the ministry)—in Cranetown to catechise the children or to preach at the school-house. If the school-house, as tradition has it, was in existence in 1740 it went back to the days of Rev. David Taylor and Rev. Caleb Smith and had their visits. And Dr. MacWhorter, zealous like Mr. Chapman in *distant* missionary journeys, would not neglect his own parish, and must have preached and catechised in the Watsessing Hill school-house, built

in 1758, at the end of President Burr's pastorate and enlarged in 1782 and known after the Revolution as the Franklin Hill school-house. Both of them would naturally be with their people here in the little school-house in the corner of the Stone House Plain and New Town roads, the date of whose deed is 1782—now the Public School playground behind the church; for Captain Isaac Dodd, nearby, was Deacon in the Second Presbyterian Church of Newark, then recently known as the church at Orange Dale, and Ephraim Morris⁷ in 1794 had been chosen Deacon in the original church, then for years known as the First Presbyterian Church of Newark.

Among the multitude of children at Franklin Hill was little Stephen Dodd, then nine years of age, who sixty-years later wrote of the school-house here: "There in 1785 or 6 and in 1800 I saw and heard and remember God's mighty works of grace." That mighty impulse made young Stephen Dodd at the time of Rev. Mr. Jackson's installation in 1800 the first of our long line of candidates for the ministry, a supply of destitute churches, and then to a good old age, a minister of the gospel.

It was not easy then to go to church either at Newark town site or at Orange. For Deacon Morris and his full wagon loads it was a six-mile journey from the Morris Plantation to their place of worship. First, a mile to the little stone school house, corner of New Town road. Then on, past the Davis and Dodd houses, across the ford or bridge of Second River, over Watsessing Hill, making the detour of Silver Lake,⁸ up the long hill overlooking the Passaic, and thence down and on, by the "town lots" that lined the

"Broad Street" to the stone meeting house in the midst of the settlement. For Israel Dodd to take his household by the roundabout western road to Orange, and for others to find their way by wagon-track and cross-field paths, through Ward and Cadmus fields and Doddtown woods, sometimes shoes in hand. It was cheerfully done once a day when a sparse population made it necessary and pleasant skies permitted, but when the necessity was past, better appointments were demanded. Perhaps one-fourth of the people were then attending at the First Church and three-fourths at the nearer Second Church at Orange Dale.

The whole broad community was feeling the stir of improvement. The village which had suffered so great reversal during the war⁹ was now a growing young town, full of vigorous and prosperous life. Church building had been a conspicuous part of the impulse. The First Church of Newark had been in course of construction from 1787 to 1791, Moses Farrand and Joseph Davis being on the building committee, the latter also on the committee "to hold the vendue and sell the seats." The debts on the building were not all paid in 1795. Whatever the families here contributed all along these years to that church, it did not deter them from a new enterprise. The church at Elizabeth, begun nine years before, and entered as "a mere shell," had been completed with a spire and bell in 1789. A new church in Springfield rose in place of the edifice burned by the British after Parson Caldwell had fired Watts at the enemy. Timber framed for a church in Horseneck had rotted on the ground during the Revolution, but under their first pastor,

Rev. Stephen Grover, a new building was enclosed in 1794, and singers from Bloomfield in April, 1796, went up to the dedication.

Deacon Morris, as the Moderator of a meeting early in 1794, appears in the Presbytery of New York, requesting the organization of a society here. The Presbytery appoints Rev. Dr. John Rodgers and Rev. Jacob V. VanArsdalen of Springfield, the Stated Clerk, to meet representatives of the Newark and Orange Church, "at the house of Joseph Davis in Wardesson on the third Wednesday of June. Mrs. Anna Davis (Anna Crane) writes to her sister at Swedesborough on June 10th: "We have had preaching at our house six Sabbaths this spring. We expect Dr. Rodgers will preach here on Monday next. We are about forming a church here and Dr. Rodgers¹⁰ and Mr. — (illegible name) were appointed to meet a committee here for the above-mentioned purpose."

The committee reported to the Presbytery in July that they had met on *Monday*, the 16th, instead of Wednesday, with two delegates from Newark and three from Orange and from the people of Wardesson, John Dodd, Esq., Mr. Ephraim Morris, Mr. Nathaniel Crane and Mr. Isaac Dodd, representing, as you notice, the southern, northern, western parts of the town, and not the eastern at Second River, (Belleville) which had been for sixty years already supplied by the Dutch. After Dr. Rodgers' sermon "the committee from Wardesson represented the situation (of the people in that vicinity) that many by reason of their distance from any public place of worship and other difficulties were

unable to attend stately upon the administration of the Word—that they had it in contemplation for some time to petition the Presbytery to erect them into a distinct society and expressed their desires that matters might be prepared for that purpose as soon as possible.” The Newark and Orange committees were heard and “in a very Christian manner expressed their concurrence in the matter.” July 22d another meeting was held and Ephraim Morris with Joseph Davis,¹⁰ John Dodd and Stephen Fordham were the next day, the 23d, in Presbytery with the following petition:

“We, the subscribers, inhabitants of Wardsession, Crantown, New Town, Stone House Plains and the vicinities thereof, do ardently desire the Reverend Presbytery of New York to direct that we constitute a distinct congregation, to be known by the name of the Third Presbyterian Church of Newark. Done at a meeting of the inhabitants of said place this twenty-second of July, 1794.” Signed by Ephraim Morris, Moderator, and by ninety-eight persons styling themselves heads of families. The record then says: “The Presbytery took the same petition into serious consideration and after mature deliberation agreed to grant the prayer thereof, and hereby “do erect the people of Wardsession into a distinct congregation of the Presbyterian Church by the name of the Third Presbyterian Congregation in the Township of Newark ; and the Presbytery recommend to them, as soon as convenient, to take steps to organize themselves agreeably to our constitution.”

The *congregation* was thus organized in 1794. The *church* was not organized till 1798, as we shall see presently. And

halfway between the two, the *society* was legally organized in 1796—the preaching, meanwhile, proceeding in Joseph Davis's house, probably, from 1794 to 1799.¹¹

But it was on the *congregation* as a basis that the *society* took the name of BLOOMFIELD. The society meant the community, for the community was virtually the religious society. Although the time of the church-town when only communicants could vote was long past, yet religious ideas and church ideas absorbed the stalwart leaders and dominated all affairs. The *town* did not come into existence for sixteen years.

The notices therefore “set up in three of the most public places,” quite likely at the three school houses, were notices for a meeting of the *congregation*. And at the meeting they proceeded to choose a name which should unify and identify the whole northern end of Newark, from the Great Boiling Spring to the Acquackanonck line. In making their choice they passed by Watsessing, a euphonious Indian name, signifying probably mountain of stone, which in surveys and patents seems at first confined to the Franklin Hill and the plain below, and had been extending itself westward. They did not consider Cranetown, which had come into local use, probably, before the Revolution, as that of the proper settlement of *one* among the several strong families. They thought Newtown, as the little settlement on the road to Second River was called, lacking in qualities. They could not for the Morrises call it Morristown, for that name was preoccupied. They rejected the young men's suggestion of Hopewell. Crab Orchard, colloquial for the locality just above the school house, was too small and too

sour. And so they remanded them all to final obscurity, and raised into prominence the name of a popular and public man, rising himself into wide prominence in the State. We can hear the advocacy of Isaac Watts Crane as he set forth the civil and military and patriotic virtues of General Bloomfield, and see his satisfied look when *Bloomfield* had a large majority of the votes.

This was on October 13th. On the 26th the persons selected for Trustees, in order to effect the incorporation, met and assumed to themselves "the name and title of the Trustees of the Presbyterian Society of Bloomfield." The next day they began a subscription for the church edifice.¹²

Joseph Bloomfield, for whom the society and sixteen years afterwards the town was named, was from a Woodbridge family that goes back to 1675, the time of our first land records here. His father, Dr. Moses Bloomfield, was in 1776 an efficient member of the medical society, a trustee in the Presbyterian Society there, an influential member of the Provincial Congress and a Surgeon in the Continental Army.

When a third battalion was called for in January, 1776, Joseph Bloomfield appears as the Captain of the Seventh Company, with young Dr. Ebenezer Elmer, of Bridgeton, where the two were friends at school, as Ensign. The Battalion sailed to Albany, assigned to Canada, but were ordered up the Mohawk Valley to Johnstown and other posts. Captain Bloomfield returned to Albany with Lady Johnson as his prisoner in charge. When he went back from Albany to Fort Schuyler, Dr. Elmer says: "Captain Bloomfield has come back with a bag full of news," which news was the

Declaration of Independence on July 4th. Rev. James Caldwell was the Chaplain of the expedition. Captain Bloomfield was soon Major Bloomfield. He became Clerk of the Provincial Assembly in 1778, Attorney-General in 1783 and 1788, Presidential Elector for Washington and Adams in 1792, and just then, in 1794, as General of the State Militia, had "taken command of a brigade called into service to quell the Whiskey Insurrection in Pennsylvania." His residence was in Burlington, where he became connected with St. Mary's Church, but his interest in us here showed that he did not forget his Presbyterian extraction.

He became Mayor of his city and he is described, when he afterwards became Governor, in 1800, as possessing "great courtesy of manners," and as "living in the style of a gentleman of fortune." He was not a Presidential Elector in 1796, perhaps because he was not favorable to John Adams, the Federalist candidate. He became afterwards a Jeffersonian Republican, as the Democrats were designated in those days.

And now that the arts of peace were in full exercise and political discussions filled the minds of the new State, it was proposed to give his name to the town. The name of Governor Lewis Morris¹³ had been given to Morris County and Morristown; the name of Governor Paterson, who signed the charter given to the manufacturing settlement at Passaic Falls; and that of Rev. James Caldwell had been recently given to Horseneck; and that of Governor Livingston was taken by a portion of Springfield and Caldwell.

General Bloomfield had also relatives and friends near us. He occasionally paid a visit to cousins in this vicinity—Mrs.

Aaron Dodd, (Sarah Nutman,) at Watsesson and Mrs. Matthias Pierson, wife of the good physician of that part of the town. In this way there was a sort of acquaintance between him and the people ; and as the General was a politician he probably did not decline the people's friendship.

In November, 1796, after the adoption of his name by the congregation and trustees, he was made Major General by State appointment, and in December a meeting was held at *Cranelown* (Isaac Watts Crane, Secretary) to ratify his nomination for Congress. He was afterwards Governor of New Jersey, from 1803 to 1812. He was not a man of brilliant or profound abilities, but was distinguished for industry and probity, with popular qualities which gave general satisfaction. He was at Sackett's Harbor in the War of 1812, resided in Burlington later, was member of Congress in 1820 and re-elected, and died in 1825.¹⁴

The subscription of the new house of worship made progress in 1796. The agreement states that "the ground and the material house shall be under the control of the regular and constant *supporters* of the gospel," and "that the minister shall be chosen by the *church members*," which shows the recognized separation into the temporal and spiritual interests of the church. The total subscription made payable to the five Trustees was £1615 4s, or at York currency \$4040. The subscription was a noble one, ranging from £100 down to £1 each. When some proposed to build a *temporary* wooden house until the people were able to erect a more substantial edifice, and carpenters had gone to Springfield and returned to advise putting up a house like that in Springfield, and window frames had been actually made, the

more influential changed the plans, insisting upon a larger and more enduring structure. One who opposed building with wood said with as much sagacity as wit: "It would be a *permanent* temporary house till it rotted down." And so they finally chose a more commanding site,¹⁵ and projected an edifice of stone, of wider dimensions and nobler proportions.

In the next year came the visit of General and Mrs. Bloomfield, his gift of \$140, Mrs. Bloomfield's gift of a Bible and hymn book, and soon after the laying of a platform from top to top on the risen walls, the tables spread on the platform and the march of men, women and children up the gang-plank to their happy and thankful collation. I must refrain from the interesting details.¹⁶

The prayer and addresses at General Bloomfield's visit were made in a large bower in the orchard west of the Common. It is important here to say that the Common or "parade ground," did not precede the church, but the church preceded the Common, and hence a criticism some years ago by one who was not a frequenter of church services, that "the church ought not to have been *on* the Common." It was never on the Common. The deed for the church lot is dated October 27, 1796, the same date as that of the subscription. The date of the deed for the Common is Nov. 27, 1797—a full year later, when the walls were rising. The same spirit, in those stirring times after the Revolution, which made the captain and the civil justice the deacon in the church, laid the Common in front of the church door—and bade the church and the pulpit keep guard of civil morals and civil liberty. It should be remembered that it

was the deacon also in whose house the church was organized who either *gave* all these acres or parted with them in promise of a consideration which he took little pains to collect, and that the men who as private persons received it in trust were all (original) members of the church. It is not amiss to recall that an ex-pastor and an elder and a teacher connected with the congregation planted many of the trees on the Common and along the street, and that more recently the civil engineer who directed its formation into an attractive park, was your pastor at the time. But it was simply a field at the time of General Bloomfield's visit and the post and rail fence enclosed it long after the entrance into the new church edifice.¹⁷

III.

Now follows the Period of the Spiritual Organization and of a Change in the Ecclesiastical Relation under the First Pastor, Rev. Abel Jackson.

No sooner was the corner stone laid¹⁸ on May 8, 1797, and a Cranetown subscription of £21 18s. (dated April 15, 1797) set to its purpose of "hiring a minister to preach the gospel for six months," and the walls fairly rising, than Deacon Morris appears in Presbytery, in October, 1797, and asks the Presbytery to set apart persons to the offices of elders and deacons and grant their permission to employ Rev. Mr. Calvin White as a stated supply for six months. "The Presbytery appointed Mr. Jedediah Chapman of Orange to attend at Bloomfield agreeably to said request," and Mr. White, who had been for four years pastor of the

united churches of Parsippany and Hanover, was appointed supply till April, 1798.¹⁹ It was discovered, however, that he was preparing to take orders in the Episcopal Church, and the fulfillment of the engagement with him no doubt postponed the organization of the church. Mr. Chapman gave reasons to the Presbytery in April why elders and deacons had not been set apart. The reasons seem apparent in the October record of the Presbytery, that "the Presbytery having satisfactory evidence that Mr. Calvin White had in the course of the last summer withdrawn from this body without having given previous notice to the Presbytery of his design so to do, Resolved, That he be no longer considered a member of this judicature."*

After Mr. White's departure the church was soon organized. The people had decided whom they desired for church officers. About thirty persons from the Newark and Orange churches were "led to covenant," as the Church Records of 1810 state, and Simeon Baldwin, Ephraim Morris, Isaac Dodd and Joseph Crane were set apart by Mr. Chapman as elders and deacons. To these thirty, the original members, others were added until there were ninety in all, sixty of whom were from Mr. Chapman's own church, twenty-three from Dr. MacWhorter's. So the membership stands in 1800, as the first record in our church books.²⁰

The acts are numerous which signify that the church was organized as a Presbyterian church. Mr. White's appointment as a supply, Mr. Chapman's appointment to ordain elders and deacons, the delay in ordaining them, were all

* Somewhere about 1816 he announced his conversion to Romanism.

severally approved by the Presbytery. The members were "led to covenant" by Mr. Chapman as a representative of the Presbytery, and he ordained elders and deacons at the organization and reported to Presbytery for approval. Two of the four officers were already deacons in Presbyterian churches, but which of the four were elders and which were deacons in the new church is not known.

It will be remembered that the congregation here in 1794 was organized as the "Third Presbyterian Congregation in the Township of Newark," that trustees were incorporated under "the name and title of the Trustees of the Presbyterian Society of Bloomfield," and that the church was enrolled in the Presbytery of New York.

Meanwhile another Presbytery of a more liberal type has come into existence. This is the Morris County Presbytery, under the leadership of the Rev. Jacob Green, for some years pastor at Hanover. This Presbytery had been formed in 1779, by members who had withdrawn from the Presbytery of New York. They were Rev. Jacob Green; Rev. Amzi Lewis, of Warwick and Florida, N. Y., whose son was teacher here in school house and Academy; Rev. Joseph Grover, of Parsippany, and Rev. Ebenezer Bradford of South Hanover (Madison), son-in-law of Rev. Jacob Green. They did not differ greatly in substantial doctrine from the brethren from whom they withdrew. They objected to the 'authoritative, enacting style' in the Synod—that the Synod *appointed* and *required* and *ordered* and *enjoined*, rather than recommended and desired. They objected to too strict control of candidates for the ministry. They required a

proper education for the ministry, but they wished a greater freedom in the degree and character of education. Mr. Green is said to have disliked the Congregationalism of New England as much as the Scotch type of Presbyterianism.

Rev. Abel Jackson was a licentiate of this Presbytery—a man of native force and gifts of speech. He was ordained and installed by this Presbytery as Pastor at New Paltz and Marlborough, above and below Kingston. He was the grandson of James Jackson, who lived in Orange County, N. Y., early in the Eighteenth Century. His father was Alexander Jackson. Both father and son were signers of the Revolutionary pledge at Goshen in 1775—a patriotic agreement to stand for their liberties, sent out from New York to all the Counties of the State. Mr. Jackson himself, Rev. Stephen Grover, and “Richard Andrews, candidate,” are three of the five ministers present at the meeting of the Presbytery on June 6, 1797. At the next meeting, October 31, at Parsippany, Mr. Jackson is Moderator. He informs Presbytery that he has spent four and a half weeks “on the branches of the Delaware and parts adjacent” and gave agreeable accounts of the “desire of the people in those parts of the country for preaching.” The Presbytery recommended the Society “to compensate Mr. Jackson thirty-three dollars and seventy-five cents for his services.” This reference to the *Society* opens to us an agreeable vista in benevolent and mission work. The Presbytery had formed themselves into a “Society for the Promotion of Learning and Religion,” and in order to create and hold a fund for this object, had, in 1787, obtained a charter of incorporation.

The Society was a Board of Home Missions and a Board of Education in one. It collected a fund; it assisted young men in education and paid the expenses of pastors and candidates sent on preaching tours. It is still in existence. For one hundred and nine years its pure rill of water has run to give a refreshing draught to students in pastors' families, in Academy, in College, and now in our German Seminary, and in those earlier times to missionary itinerants. It is delightful to think that from the beginning it has always been connected with this people—eight of the eleven pastors, including Mr. Chapman, having been in its Board—Rev. Ebenezer Seymour having been President for forty-two years and myself for seventeen years.

It is easy to see how through Mr. Grover and Mr. Chapman Mr. Jackson came into acquaintance with our people here. His first pastorate at New Paltz and Marlborough, probably over both churches, was for about seven years. He came here on the first day of December, 1799. The satisfaction and confidence with which he was received was indicated in the fact that on that day, the child whose name is first recorded in our list of infant baptisms received the name of Abel Jackson, a grandson of Deacon Isaac Dodd, and infant son of Hiram Dodd, afterwards an elder.

Stephen Dodd, a student in Union College, had been reading sermons in the summer, in the unfinished building, before the windows were in or a tight floor laid, and there had been preaching part of the time. The original windows, unilluminated, and the original plaster, unfrescoed, came with the new minister and the new century, but there was no pulpit till near the time of Mr. Jackson's installation.

He began his public service on the first Sabbath of 1800, on a salary of \$450 and firewood, increased to \$500 the second year, and the Trustees provided him with the house and lot of Widow Lloyd, the Simeon Baldwin house, under the large elm on Broad Street.²¹ He also had presented to him the use of the burial ground, of which he was the only occupant.

In February the Congregational usage in admitting candidates to the church was adopted—the candidate being introduced, not at a meeting of the session, but at a regular meeting of the whole church. There are no recorded minutes of meetings of church officers, but Mr. Jackson kept the minutes of the assembled church. At the communion in March or April eleven persons were received by confession of faith and six by letter. A written covenant—by whom prepared it is not stated—is spoken of as “now in use.” In May Simeon Baldwin was appointed delegate to the meeting of the Presbytery at Hempstead, Rockland County, N. Y. There were twenty-five meetings of the Morris County Presbytery during the ten years, in sixteen of which delegates from this church appear, only eleven of which are recorded as elected by the church, and six of which meetings were held in Bloomfield. The Presbytery were invited to meet in Bloomfield to install the pastor. Ten of the leading men were appointed to give the right hand of fellowship and “to act as the mouth of the church at the installation.” Sixteen ministers and delegates constituted the Presbytery, the largest meeting of that body as yet held. The churches of New Paltz, Caldwell, Parsippany and Bloomfield were the only churches represented. No representatives from the

old churches of Newark and Orange were present. Rev. Amzi Lewis presided. Rev. Stephen Grover made the address to church and congregation. Rev. Silas Constant made the ordaining prayer. Mr. Richard Andrews was ordained for the ministry at the same date and Stephen Dodd was received as a candidate.

In 1801 Joseph Crane and Simeon Baldwin, who in 1798 had been ordained as church officers, were elected *deacons*,²² but not till after four years, in 1805, were they and four others, Ichabod Baldwin, Israel Crane, Oliver Crane and Joseph Davis, "set apart" as deacons. It was not till after seven of the ten years' pastorate that "a committee" of five deacons and one other member was formed. After eight years it was increased to eight, after nine months more increased to eleven, after still another year, in October, 1809, to twelve persons; and in April, 1810, when the aversion began to manifest itself, it was discontinued.

Elders were therefore made into deacons for ten years; a "standing committee" existed for at the most three years; church meetings took the place of session meetings for ten years. The church sent delegates to Presbytery for the ten years. The Presbytery ordained and installed pastors and dissolved pastoral relations. The Presbytery appointed their meetings from church to church. They directed Stephen Dodd to study and sermonize under Mr. Jackson. Also they gave him "permission" to present his parts of trial before the Westchester Presbytery and receive ordination from them. They exercised discipline and threatened to depose from the ministry an offending pastor. On the other hand they disapproved of the word "licensed," but "recom-

mended" their candidates to churches, were careful to avoid the authoritative *order* to churches or ministers. Their polity was not Congregationalism. It was not strict Presbyterianism. It was liberal Presbyterianism with Congregational usages—well expressed by the hybrid word *Presbygationism*, a kind of plan of union between the two polities, well designated by their later title, "The Morris County *Associated Presbytery*."

Mr. Jackson was very warm in his attachment to and advocacy of the Morris County Presbytery. It was his mother; he had grown to be a leader in it. The people here, naturally averse to leaving the strong association of the Newark Colony and its eminent men, yet, to the credit of their judgment and piety, coincided with his preference, and they went by delegate to Presbytery at Hempstead and Middletown and Caldwell and Blooming Grove and Parsippany and Chester and Southfield, and entered no doubt cordially into the Presbytery's missionary itineraries instead of into the larger home missionary plans of their old Synod. The *Society*, however, never voted to adopt the change—simply in 1796 changed from Third Presbyterian Congregation of Newark to the Trustees of the Presbyterian Society of Bloomfield, and continued so to be. When Mr. Jackson was dismissed the Morris County Presbytery went into council with members of the Presbytery of Jersey, but it was the Morris County Presbytery and *not* the council which approved the dismissal, at a separate session of their own. And on the very day of his dismissal the church applied to their old Presbytery for supplies. Immediately after the installation of their second pastor, the church elected six

new elders and the deacons who had not been ordained elders were ordained elders with the six newly elected.

The first of a series of blessed ingatherings took place in the first year of Mr. Jackson's ministry. He wrote a year or more later a full account of it to Mr. Cornelius Davis, which was published in 1802 in the New York Missionary Magazine. Happily we have quite a full account of this first revival from Mr. Jackson's own pen. "At the opening of spring," he writes, "experimental and practical religion" was the conversation of all the members on every occasion. An unusual fervency of prayer and expectation of revival appeared. From the middle of June throughout the summer and fall the interest continued. It became a common thing for fifty and sometimes for a hundred persons to gather at the pastor's house without any public appointment for "religious exercises or instruction." The church was crowded. There was profound solemnity. Many would remain after the congregation was dismissed to hear more. Prayer meetings sprang up spontaneously. The first effect was upon and among the members. The second was that those who "entertained some secret hopes were enabled to confess Christ before men." The third was the solemnity and anxiety of the unconverted. Mr. Jackson reports that up to 1802 about one hundred had been received, of whom only fourteen or fifteen had been members before. Truly this was a blessed occasion and a rich reward for the labors and faith of the young church.

On the very day of his dismission we find in Mr. Jackson's own hand the record of one hundred and ninety-six mem-

bers added since 1800, leaving, after subtracting the deaths and removals, two hundred and twenty-four living members—a church nearly three times its size when he came—a record on which we cannot doubt he looked with humble satisfaction and with profound thanks to God.

Meanwhile came a “tenacious debt”—arrears on the building \$800 in 1801, the minister’s salary raised to \$500 in 1803, and the minister’s salary in arrears \$230. But that did not prevent the enterprising people in 1802 from purchasing for a parsonage ten and three quarter acres of land “from the heirs of Ralph Tucker, deceased.” For this every person in the parish was to be called upon to *give his note* for his proportion of the purchase-money. As might have been expected, the result was the parsonage went elsewhere. Mr. Jackson built the house in which Mrs. Maria Swift so long lived. The Church Sloop Commerce brought to the Bloomfield dock on the Passaic an annual profit of from fifty to one hundred dollars from its carrying trade for two or three years. A plan to rent and finish the meeting-house was discussed in 1804. The supply of candles, in case of preaching in the evening, had been considered in 1803. Doors for the pews were discussed in 1807.

The stairways to the gallery were inside the audience room, the steps having a square turn and passing through the gallery floor at the south end. The woodwork was unpainted. The ceiling was a square slope from each side up to a flat parallelogram. The pews were the old high boxes, facing on one side away from the pulpit, the pulpit itself a goblet-shaped box, mounted on a single pedestal, with a

crimson curtain behind and a flaring sounding-board overhead. There is no steeple and no bell to summon the people. But the people knew church-time even without a watch or a clock. The full wagon loads drive up. This family and that find their way to their accustomed places. A middle-aged man, square and heavy, cane in hand, with broad-brimmed, straight-crowned Puritan hat, comes walking with conscious dignity up the parading-ground. He enters, proceeds with dignified leisure down the middle aisle, lays his hat and cane on the table and takes his seat in the family pew by yonder illuminated window. That is Joseph Davis. Israel Crane, tall, spare and stooping, with his strong and sober face, has left his open wagon to speak a moment outside the door with General John Dodd, smaller in physique than himself, both of whom find their way to square pews at the right of the pulpit. Captain John Baldwin, yonder large man (he will be in straw hat and shirt sleeves when the summer comes), just making his way to the gallery—he is always at church—will be ready after meeting, skillful controversialist as he is, to defend fervently the orthodox faith against Hopkinsonism. Deacon Isaac Dodd has come over from his house opposite, with its well of water, on Sunday noons especially like the well at Bethlehem. Deacons Joseph and Oliver Crane and Major Nathaniel Crane have come in from Cranetown and Oliver Crane and his neighbors from Caldwell. The singers have found their way up the inside stairway. Possibly the player on instruments is tuning his viol, if they have attained such a luxury. The matrons are placing their foot-stoves in position. And now, as the Morrises pass his door, Pastor Jackson comes

from the Widow Lloyd's house. They enter together the church. He moves down the aisle, ascends the high winding pulpit stair and takes his seat—and the congregation is ready for their simple and impressive service.

We must say a word in respect to the personal characteristics of Pastor Jackson and pass on. The fact that he occupied this pulpit for a full ten years shows that he was a preacher of no little force. Mr. Jackson is described as a man of tall and large form, with a manly and pleasing face, active in movement, looking in upon the schools and speaking to the children on the road, attentive to the sick and charitable to the poor. His voice was bold, his manner impressive, and he had some natural eloquence. Had he had the advantages of a thorough education he would have ranked as a man of unusual power. He was persistent in purpose and strong in feeling. As we look over the ten years in which he served the young church and remember how small was the population and how few the facilities—the Newark and Pompton turnpike but just completed as he closed his pastorate—we are impressed with the importance and success of his ministry. We can dismiss from our minds the strong aversion arising among some of the people from detachment from the old churches and their noble ministers, the disagreement between pastor and the projectors of the new Academy as to the mode and policy of that institution, and the conflicts of personal feeling.

After the dismissal the division of opinion and of feeling was more marked, and although Deacon Oliver Crane and nine others withdrew to Caldwell and to the Morris County

Presbytery these massive walls, like the massive good sense of the people, and the more massive power of God, held the people together as a strong and compact body.²³

In 1813 Mr. Jackson removed from Bloomfield to Middletown, N. Y., where he was installed as pastor in June, 1814. For the *third* time he was the *first* pastor of a church. Under his ministry there occurred what is known in the traditions of the Middletown Church as the "great revival," where one hundred and twenty were added to the church. In October, 1818, he was designated to be a missionary in the State of Ohio and in the western parts of Virginia for six or eight months from the early spring of 1819. Whether he fulfilled this mission I have not been able to ascertain, or whether it involved his separation from the Middletown pastorate. He also preached for some time in Carmel, N. Y. His son, Dr. Joseph Bloomfield Jackson, a physician, resided long years in Newark, in high respect as a citizen and in his profession, and as an elder in the Second Presbyterian Church.

IV.

The Period of the Academy now follows—from 1810 to 1834, with the services of Dr. Armstrong, Mr. Gildersleeve and Dr. Judd.

The three passions of Religion, Patriotism and Education were intimately blended all down the history of the early colony. They were intimately blended here. The Newark Academy, burned by the British in the Revolution, was rebuilt. The Orange Academy seems to have been first

opened in May, 1796. Our school houses naturally grew into an educational institution of commanding influence. During its best days it represented a high literary and theological training, and its life was intimately united with that of the church during the pastorates of Mr. Gildersleeve and Dr. Judd. It is quite likely that the Morris County Presbytery at first looked to it with some hope that it might prove one of the two institutions which Jacob Grover is said to have designed to establish in New Jersey and in Connecticut.

There was as yet no institution for the education of young men for the ministry. The Reformed Dutch Church had elected Rev. Dr. Livingston of New York Professor of Theology and Rev. Hermanus Meyer, minister at Pompton and Totowa, Professor of Languages in 1784, but the Seminary did not take form at New Brunswick till 1810, and Princeton Seminary did not appear till 1812.

The Academy was the enterprise of this church. Amzi Lewis, teacher in the school houses, son of Rev. Amzi Lewis, was the only person among the projectors who could have been associated with the Morris County Presbytery, and that only through his father; and Mr. Jackson's name does not appear. It was a very noble project. The church edifice was not completed before the courage of the people took hold of this kindred institution.

On June 17, 1807, six trustees, three of whom were deacons in the church, all prominent men, met and "made a survey" of an acre of land purchased of Joseph Davis on which to build the Academy and fixed upon the exact loca-

tion and dimensions of the building. In April of the next year a plan was formed for a Society for the Promotion of Literature in Bloomfield and for building an Academy, and for obtaining an act of incorporation. Eighteen men signed an agreement to take twenty-five dollar shares in the joint stock benevolence. Forthwith on the 25th of the same month at the house of Jacob Ward, the subscription for shares opened for the purchase of the acre opposite.²⁴

Now that ten years had passed the same energy which characterized the erection of the church pushed on this new plan for a broad, liberal and Christian education. The same wisdom made its foundations broad and its walls strong—and as for the zeal which drove the enterprise straight to its consummation, it is indicated by the spirit of that man who, rather than have a delay, hauled down from Crantown his loads of new fence rails and with them fired the kiln to bake the brick. The corner stone was laid with addresses by Mr. Jackson and Rev. William Woodbridge, then or later Principal of the Newark Academy. The building was not completed in detail until 1816, but it was substantially completed in 1810, and received students that year. The building has since been modernized, but like the church, it was at the first made massive and solid that it might take a polish. ²⁵ It was a red brick building with north and south gables, a cupola, and I presume a bell. Students were attracted to it from far beyond these boundaries for long years, and many home missionaries and some foreign missionaries went forth from its instruction. I must not venture to recite the inspiring list. Amzi Lewis was the first principal, al-

ready a teacher in the schools on Franklin Hill and in the rear of the church, son of Rev. Amzi Lewis, a prominent member of the Morris County Presbytery, an alumnus of Yale and a man of marked abilities and marked piety. The succeeding principals were Rev. Humphrey M. Perrine, Rev. John Ford, Rev. Dr. Amzi Armstrong, Mr. Albert Pierson and Rev. Edwin Hall, since Dr. Hall, for years pastor at Norwich, Conn., and Professor of Theology in the Auburn Seminary.

The year 1810 to 1811 was a year of some anxiety in guiding and allaying feeling which had been excited on Mr. Jackson's dismissal and arresting faction; but wisdom and sincerity of disposition on either side prevailed and guided the transition in safety. Both the church and the Academy were in strong hands and strong advisers in the Presbytery of Jersey were *at hand*. Before a year had rounded, Rev. Cyrus Gildersleeve, quite likely at the suggestion of the Presbytery or of his friends in Orange, was engaged to supply the pulpit for six months, at a compensation for the period of two hundred and seventy dollars. Only four months, however, had expired when he was called to be pastor—February 6th, 1812. The pastor's salary was to be six hundred dollars.

The Gildersleeves were of Holland extraction and from Holland settled on Long Island as early as 1700. Ezra Gildersleeve, the father, came from Long Island to Orange. Cyrus was one of five children, four sons and one daughter. He was graduated at Queens College, New Brunswick, in 1789, at twenty-one years of age. His theological studies

were prosecuted under the direction of pastors, and in 1791 he was licensed to preach by the Presbytery of New York. On the recommendation of Dr. John Mason of New York he responded to a request that had come to Dr. Mason for a minister for the Midway Church in Liberty County, Georgia—a prominent and influential church. He was installed as its pastor in 1792, where he continued for eighteen years. This church in Liberty County was organized by a colony of New England Puritans, educated and decided in religious conviction, slaveholders and caring for the religious training of their slaves—the slaves worshipping with them and sitting with them at the Lord's table. Mr. Gildersleeve's pastorate was unusually pleasant and fruitful of good, but malaria was in the rice swamps and his growing children needed education. He returned to the North in 1810, and very naturally preached here, where, as a licentiate, he had preached in the Joseph Davis house in 1795 or '96.

In November after his installation the deacons previously elected and six new elders were ordained. The session consisted of eleven persons. During almost every year of his pastorate there were accessions to the church, nineteen on confession of faith in 1813, thirty-four in 1814, three in 1825, eight in 1816 and fifty-two in 1817.

Mr. Gildersleeve brought his slaves with him from the South, but he was not the only person who held slaves. Caleb Davis, the father of Joseph, had bought for thirty pounds "one negro boy named Cæsar" from John Vanderpool in 1756. Rev. David Taylor of Orange made provision for his slaves in his will. The south end of the Thomas Cadmus house was the slaves' quarters. Deacon Simeon

Baldwin owned slaves, and "Will" and "Harry," "servants of Moses Farrand," are recorded as buried by Mr. Jackson, and were no doubt slaves. But the owning of slaves and distilleries was gradually coming into disrepute, and perhaps no one was a more pronounced anti-slavery man than William Camp Gildersleeve, clerk in Israel Crane's store, so pleasantly remembered by many of the older people, and son of the pastor, whose daughter it is a great pleasure to have with us to-day.

Mr. Gildersleeve purchased the house afterwards occupied by Madame Cook's School and resided there for some years after his resignation.

Another vista opens in the midst of his pastorate, down which we cast a glance as we pass by. The Sunday School began under him. One aged lady remembers the first Sunday School in the school house behind the church. A venerable elder remembered it in the Academy in 1815. Others remember that Matthias Smith went home to West Bloomfield from an address on Robert Raikes and started a school there, on the site of the Montclair church. The early leaders were Philip C. Hay and Charles E. Hyde at the Center school house, Jared E. Meade at West Bloomfield, Enos A. Osborne and Cyrus Gildersleeve, Jr., a graduate of Princeton, at the Academy, Philip C. Hay, of a Colored school in General Dodd's kitchen. There was no doubt a common and general impulse in which the Academy students were prominent as teachers and zealous organizers, the sweep of a broad wave then flowing through the land.

Mr. Gildersleeve's pastorate came to a close six years and

three months after he came and after he had received one hundred converts and one hundred and thirty persons in all into the church. While residing here after his pastorate he assisted as a supply in the early years of the South Orange Church. His last charge was in Wilkesbarre and Kingston, Pa., his work largely missionary work in the surrounding country. It is said that there were few families of that region which he did not enter with the message of Christ. He resided in Elizabeth at the time of his death, and clergymen as pall-bearers brought his body for burial in our own resting place for the dead.

During a two years' interval Dr. Armstrong presided at the meetings of the session and it may be presumed that he supplied the pulpit in whole or in part. The session and trustees from 1810 had met at the Academy and sometimes at the West Bloomfield school house. Several persons were received into the church, among whom were Caleb Baldwin and Matthias Smith afterwards, who had maintained a prayer meeting for six years—William Camp Gildersleeve associated with them—without thinking themselves fit to unite with the church. Dr. Armstrong's Bible Class in the Academy was largely attended.

In 1819 the church building was finished with a new floor, new seats, a new pulpit, the steeple at last completed and at last—the gift of Major Nathaniel Crane a *bell*—whose pure vibrations for fifty years gave glad invitation to these hills and valleys and their people.

At the parish meeting on the thirty-first of January, 1820, a call was given to a minister whose benign influence the

church, the town and the surrounding churches were long to feel—the Rev. Gideon N. Judd, who had been preaching in Montrose, Pa. He was born in Danbury, Conn. He was graduated from Union College in 1814 and from Princeton Seminary in 1817. He came in May—at thirty-two years of age—to begin his labors, and on the ninth day of August he was installed. It is sufficient to say of Dr. Judd that for fourteen years he was the honored servant of God among you, and that he left an impression of uncommon firmness and power on all this region. His leading characteristics were abiding seriousness of purpose, firmness in decision, order and dispatch in execution, with great kindness of heart and deep desire for the good of others. A trifle below the ordinary stature, his form slender, his oval face refined and grave, his neck folded in white without a collar, his eye piercing and hazel, his voice peculiar, high in key, and pungent especially in appeals, his disposition cheerful, his life an open letter of fidelity to duty, clear in perception, sound in judgment, ready and measured in speech, he soon won the profoundest respect and reverence of man, woman and child. To young people his steady seriousness was somewhat repellant, but there was a warm heart beneath, full of genial sunshine to those who knew him well. His work during the fourteen years of his ministry was full of permanent results. He gathered up the good elements in existence before, unified and solidified the church. He systematized and set in motion all her activities. He brought home at once to the heart of the people the awaking enterprises of the church at large. Revivals made great impression. His sermons were carefully written but when he laid his

manuscript aside for the practical appeal, and the full, tender pungency of his love for the soul poured itself forth, his appeals seemed irresistible. The house began to be too straight for the congregation, and in 1822 the seats in the gallery began to be let.

Dr. Armstrong, of the Academy, in the first part of Dr. Judd's ministry and Dr. Hall in the last part were his cordial assistants. They aided in the meetings at the Academy and at the pastor's house (for the lecture room was not yet). The students for the ministry were trained by the pastor and by the principals to conduct and assist at the meetings at West Bloomfield, at Montgomery, at the Franklin school house and at the Academy.

The three most marked revivals in Dr. Judd's pastorate were those of 1820, 1830 and 1833. That of 1820, immediately after Mr. Judd came, was the longest, and was universal. Its characteristic was not so much the regenerating influence of God's spirit as his moving power in many that had before hoped they were Christians, but who hesitated to stand forth publicly as Christ's servants in His visible church. The thirty or thirty-five converts were comparatively lost sight of in the delightful tenderness, consecrating obedience and assured comfort of the church in God's service. Daily prayer meetings at sunrise or before the dawn of day were held in different neighborhoods throughout the winter. The use which Dr. Judd was able to make of the Academy, its principals and the pious young men in it, was no doubt one source of his great success. Dr. Amzi Armstrong, Dr. William T. Armstrong and Dr. Edward Hall were strong helpers. On the other hand the serious illness

of Dr. Judd was a great trial and impediment. Three hundred and sixty-one persons united with the church during Dr. Judd's pastorate. Unsparing labors and domestic affliction wore away his health. He completed his work by initiating his successor into the parish and resigned his pastorate April 13th, 1834, to accept the Associate Secretaryship of the American Home Missionary Society. At the same meeting of Presbytery at which the pastoral relation was dissolved, a call was put into the hands of his successor.

After six years in the offices of Secretary of Home Missions Dr. Judd for ten years was pastor of the Presbyterian Church of Catskill, N. Y., and ten years pastor of the church at Montgomery, N. Y., where he died, venerable and beloved, as he desired to die, in the midst of his work, March 3d, 1860. His resting place is with us and his memory is dear to the whole wide church. The lot in which he sleeps in our cemetery and its enclosure was the gift of this church and the monument the gift of his people in Montgomery.

The high period of Academy life ended in 1832 or 1834. The smallpox broke out in the school and was the occasion which led to a change in its relations, through which transition it passed into a less influential but still useful career.

V.

We enter now the Period of the Young Ladies' Seminary, of a culmination of power in the colony at West Bloomfield and of renewed strength under Rev. Ebenezer Seymour and Dr. George Duffield.

The Bloomfield Female Seminary was organized by an association of gentlemen in 1836 at a cost of \$6,000. Familiarly called "Madame Cooke's School," it obtained wide celebrity, and many were the young ladies from distant places as well as from these homes who not only *began* a Christian life, but formed a very *high purpose* for that life. A very unusual religious force, it gave vigor to the life of the church as the Academy had done and was still doing, and prepared missionaries, as the Academy had prepared ministers. The woman who was at the head was almost as much of a power as the two pastors of her time.

Mrs. Harriet B. Cooke had taught in Vergennes, Middlebury and Woodstock, Vt., and in Augusta, Ga. before commencing her work here. For eighteen years her Seminary in Bloomfield was the center of a powerful intellectual and religious influence. She was a woman of powerful and penetrating mind. With great decision of character, her quick insight, profound sympathy and deep piety swayed teachers, scholars and families in the town. The celebrity of her school became established. Her rooms were filled with incomers and her day-desks with the girls and young ladies of the vicinity.

The *religious* life was the ruling object with Mrs. Cooke, but the instruction in all respects commanded high esteem. She wrote late in life a book entitled "Memories of My Life Work." The religious idea and the self-abnegating idea so dominate her book that you must search diligently to obtain the outline of her life. Her son, Robert L. Cooke, became associated with her and continued the school after his mother had withdrawn. She died at her son's residence,

adjacent to the seminary building in 1861. She enumerated eighteen hundred and fifty pupils, sixteen teachers and students who became foreign missionaries and many others who became teachers and home missionaries during her life as a teacher.

Rev. Ebenezer Seymour, whose call to be pastor was put into his hands by Presbytery on the day Dr. Judd's resignation was accepted, was born in Stillwater, Saratoga County, N. Y., September 5th, 1801, the seventh of eight children of William and Sarah Patrick Seymour. He commenced the study of Latin under his pastor, Rev. Mark Tucker, entered Lenox Academy in 1818, was graduated from Union College in 1824, was for a year a teacher and was graduated from the Auburn Theological Seminary in 1826. He was pastor of the Presbyterian Church in Albia, near Troy, for six months, when a severe illness caused his resignation. He preached in Bloomfield in November, 1833, and was immediately invited to be a supply and assistant to Dr. Judd, who was in feeble health. Five months afterwards he received the call, and at his installation on May 13th Rev. Dr. Mark Tucker preached the sermon.

In the summer following Mr. Seymour began what proved to be one of the principal influences of his long pastorate. He organized a Bible Class. Held frequently on Sunday evenings, sometimes on a week day, the meetings, at first in the school-room of the Academy, continued for thirteen years, with occasional interruptions. It was often semi-theological in character, based on the Westminster Catechism or on Coggeshall's Theological Class Book. Sometimes fifteen or twenty short essays were handed him on the topic.

The room was crowded, the interest unflagging. The Biblical community under its previous Pulpit and Academy training had attained an active habit and delight in religious study—one of the marked and valuable features of Mr. Seymour's pastorate.

The continuance of large revivals under Mr. Jackson and Dr. Judd was a characteristic of Mr. Seymour's pastorate. One hundred converts were added in 1837 and eighty in 1840. Two hundred and seventy-five members were added to the church on confession of faith in the thirteen years.

The lecture room was erected in 1840 for \$2,500. It was designed not only for the devotional meetings, but also to continue the intellectual influence which the church had cultivated and also for "The Young Men's Lyceum," whose discussions and literary exercises were to be held there. It was also to be the place for the town meeting, and continued so to be in my day, after the Library building was erected. The devotional and Bible class associations had been so largely connected with the Academy that that portion of the Academy lot lying south of Liberty Street as far as Dr. Ward's lot, was at first purchased in 1836 for a lecture room, but afterwards exchanged for the present site, that the lecture room might be nearer the church. Its walls as they now stand symbolize the devotional, the literary, the civil and patriotic elements, and now with elements of taste and historical associations, should long be preserved.

The church parsonage between Park Avenue and the Methodist Church, was built in 1842 at a cost of \$3,500, and was in the style of the best houses of the time. The parish had rented the Captain Church house for a parsonage for

Dr. Judd and for Mr. Seymour and many blessed meetings were held there.

When the Education Society declined, under whose care the Academy had come, it was again purchased by an association of gentlemen and was by them put into the hands of Trustees.

Much was done by Mr. Seymour for the cultivation of music in the church and in the village, Thomas Hastings, Doctor of Music, coming from the city to give instruction in congregational song.

His horticultural taste and public spirit found expression in the planting of trees on the parsonage grounds, on the common and along the streets, and afterwards upon the grounds where he established his school on Belleville Avenue. Lines of turned posts, painted white, defined the church and public ground, which became such a permanent feature that the town authorities at a later day renewed the whole line as the posts began to decay.

The Rev. George Duffield, the fourth in the line of Georges, became the pastor in August, 1847. He came of good blood, physically and spiritually, his ancestry going back to Scotland and thence to the Norman French. He was himself the sixth in regular succession in the ministry. He was born in Carlisle, Pa., confessed Christ at thirteen years of age, was graduated at Yale in 1837, the youngest in a class of one hundred and four members. He studied theology in one of the early classes of Union Theological Seminary, graduating in 1840. He had preached in Brooklyn till 1847. A Highlander in stature, like his son of the Westminster Church, and a Scotchman in the vigor of his

opinions, he was a Frenchman or an Italian in the warm outflow of his emotional life. Like his Georgian line, he stood for freedom in interpreting the Word of God and in a generous administration of church government. He was therefore a ready advocate of the New School side of the controversy that had come into its critical stage under his predecessor. He appreciated, with a historic instinct, the noble qualities of this Puritan colony and the sensible modifications which freedom had wrought in it.

VI.

The Sixth Period may be stated to be the Period of the Two Short Pastorates after the Decline of the Seminary and Academy, and when public and private schools had taken their place—a time, however, of new growth—under Dr. James M. Sherwood and Dr. Ellis J. Newlin.

The Rev. James M. Sherwood was called early in 1852 to be your pastor, from the Second Congregational Church of Milford, Conn., following the early Puritan settlers to this plain between the Second and the Third Rivers. But Bloomfield had undergone transition. It had become a township when Mr. Gildersleeve came (1812). Belleville had been taken from it, a generous third of its territory, and had been erected into a separate township during Mr. Seymour's pastorate in 1839. West Bloomfield was fast developing around its new center and preparing to become Montclair, and take another third of its territory, a little later, in my own pastorate, in 1868. The quickening thoroughfare of the Newark and Pompton Turnpike, opened in 1810, was outsped by the Newark and Bloomfield Railroad

in 1855, whose depot-bell notified the people that the train was coming. The Methodists, from the days of Dr. Judd, had made progress, and erected their church in 1853. There had been long years before a lone Baptist in the town, but others had come to dissipate his loneliness, a church had been formed in a private house in 1851, and the new church was recognized by an ecclesiastical council in 1852 at a meeting in the lecture room of this church. Their public preaching began in the old Franklin School House refitted, and their increase of high moral and spiritual power began in this community.

Nevertheless the church went from strength to strength. Dr. Sherwood's mind was compact and cogent, his method logical, his purpose defined. His preaching proceeded with a strong movement and an incisive, nervous force, and his appeals were addressed to the personal convictions.

The other short pastorate was that of Dr. Ellis J. Newlin, who was called to this church on December 27th, 1858, was installed on February 16th, 1859, and was pastor of the church four years and seven months.

He was born in Wilmington, Del., in 1821. The family came in with William Penn and were Friends. The father married "out of meeting" a Presbyterian wife, and was "turned out of meeting." The sudden death of his father when he was but two years old and the death of his mother five years later, separated the members of the family. He was educated by his aunt, Mrs. Margaret Dunlap, took his college course at Delaware and Amherst Colleges and was graduated from Amherst in 1841. He studied theology under Rev. F. W. Gilbert, President of Delaware College,

and in 1844 was installed pastor of the Third Presbyterian Church of Carlisle, Pa., of which church Dr. George Duffield, father of our George Duffield, was pastor, and where he was settled till 1848. He was pastor of the Second Presbyterian Church of Lynchburgh, Va., from 1848 to 1852, of the Second Presbyterian Church of Alexandria, Va., from 1853 to 1857, after which he was the President of Delaware College for one year.

Dr. Newlin was the pastor of the church in Hazleton, Pa., from 1865 to 1871, and received the title of the Doctorate from LaFayette College. He became again a member of our Presbytery of Newark, but with greatly impaired health and resided two years again in Bloomfield, and afterwards resided in Newark and Jennersville, Chester Co., Pa., and died at Perth Amboy in 1885 at the age of sixty-four years.

In the winter of 1863 and '64 the Rev. Dr. Mark Tucker supplied the pulpit for several months and a religious interest followed among the young people of the congregation. The tender spiritual feeling under the preaching and personal influence of this venerable man did much to modify a distraction which had arisen in respect to the election of church officers ; and the first happy event of my own pastorate, in administering the sacrament for the first time, was to receive thirty-two young people, and at the next communion service eighteen additional, the divine fruits in which our good and venerable father was largely the husbandman.

VII.

The happy story of recent expansion under the living pastors, under my own pastorate from the spring of 1864 to the end of 1873, of Dr. Ballantine, from 1874 to 1894, and of our present pastor, may well be told by another. There have been spirited quickenings and revivals. There have been ascent and enlargement of Sunday School instruction. There has been unification after distraction rising to high harmony. There has been a large expansion of benevolence. There has been a blessed development of activity rising to healthy and varied, a natural and enjoyable life among the young people. There has been the progress from the purchase of the Sunday School lot and the exchange with the Public School land, to the building of the Sunday School edifice, the renovation of the ancient Lecture Room, the christening of the Parish House, the sale of the Old Parsonage, the completion of the New Parsonage, and the double renovation of this Church Edifice.

There has been the harmonious organization of a loving and harmonious church. You have helped to make a Westminster Abbey, and you have helped to add St. Paul to it ; and the great Church of England has not accomplished that.

Grandchildren have appeared in young and buoyant spirits in the Glen Ridge Congregational Church and in the Trinity and Grace churches of Montclair.

There has been the establishment of a Missionary Theological School. There has been a revision of the theological formula of admission to the church. The melodeon has

given way to the large organ, and the worn voice of the ancient instrument to the fresh harmonies of the new. The organ recess has solved that long-perplexing problem, how to dispose of the great breadth of flatness behind the pulpit. The green and the common have become the Park. The encircling pavement before the church door and ample walks have come, and the posts around Church and Common are gone. Slate has taken the place of shingles, gas the place of kerosene, and now electricity the place of gas. There has been a response to the preaching for these thirty-two years and a response to the projected plans. I do not know that one substantial plan during the whole time has finally failed.

This is a day to admire Zion. This is the time to believe that God loves His church, as He loves a nursery, a home, a hospital, with all their sicknesses and their faults—loved it to cure its faults and diseases and to remedy defects. This is not the day to write the Jacob chapter, but the Israel chapter. Sometimes I wish I might write a book on the hard-fisted saints of God, to encourage the hard-fisted to unclench: but this is not the hour for that authorship. The tough and gnarly have been softened and straightened here for a hundred years. The tender and gracious influence of spiritual education has ripened souls as the revolving seasons have ripened fruit. You have brought your gifts, you have laid your silver service for the sacred emblems on this table. You have erected your illuminations, bidding the Sabbath sun give loving memorial to dear ones made saintly by the redeeming love of God. You have by com.

mon inspiration joined to make this Centenary Festival a symbol, these concrete walls a symbol to the dense population which will surround it in coming time, as great London surrounds St. Paul's or greater New York encloses old Trinity or the Collegiate Church. I believe this church will have new inspiration and new vigor from these Centenary Services; and that the Puritan vitality in Biblical doctrine and spiritual administration will descend to the uncreated.

With the vibrations of the bell which have now floated for a full generation out into the hemisphere above us and upon the paths of life and the homes below, have vibrated these happy, holy words printed in its very metal: "Unto you, O men, I call and My voice is to the sons of men." "Make a joyful noise unto the Lord." "And His sound shall be heard when they go unto the holy place." And now let "Faith" and "Hope" and "Charity" chime on with this sweet message far into another century. Let men say God can make something of *sinners*. He does it, century on century by the Redeeming One. His earthward plans are heavenly. He builds His sanctuary like high palaces, like the earth, to *abide* for the redeeming of a race. As His people look back to the small beginnings and see now the large results and look by prophecy upon the future accumulations, they see that it is *He* who has written it large for ages to come, that peoples to be created may praise the Lord.



1896

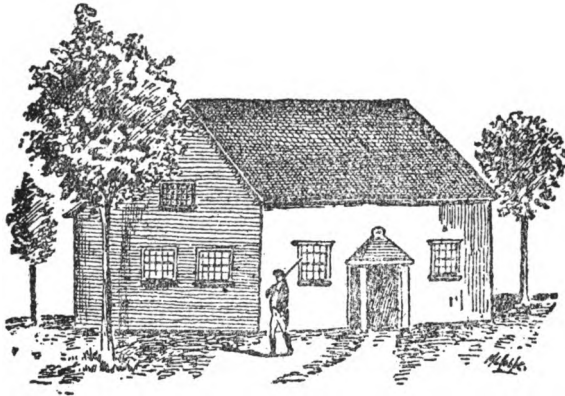
“HE has written it large, for ages to come, that peoples to be created may praise the Lord.”

—PAGE 54.

APPENDIX.

Note 1, Page 5. This reference to the "split-timber tabernacle with its lenter" (lean-to) goes back to the time of Charles II., whose restoration to the throne of England was a political event that led directly to this new Puritan-Republican settlement on the Passaic. This church-town project, under the guidance of Rev. Abraham Pierson and Captain Robert Treat, was in effect a peaceful assertion of the principles of a people's government antedating more than a hundred years the Declaration of Independence. There was an abundance of good land for settlement in Connecticut, but in this reactionary period there appeared to be the opening up of a better soil for *liberty* on this side of the Hudson. People from New Haven and Milford, therefore, came hither in the spring of 1666, to make new homes for themselves in a new State, securing title to the land by deed from the Indians as well as from the Proprietors of the Province. Elizabethtown settlement had already been made, and the "fundamental agreement" of the settlers at Newark was signed before they had landed, whereby they covenanted for "the carrying on of spiritual concernments, as also *civil* and *town affairs* according to God and a Godly government." On May 21st, 1666, they landed and thus the "Greater Newark" of two hundred and thirty-five years ago was founded. The Branford people joined the colony the year following. The town thus established extended from the Elizabethtown boundary on the south to the Acquackanonck line on

the north and from the crest of the Watchung Mountains on the west to the Passaic River on the east. The center and the seat of town government was the six-acre church and burying-ground lot, now built up in the Clothiers' Row of Newark and the immediate vicinity of Broad and Market Streets. As soon as each man had drawn his lot and started his home, all agreed to pay the minister "eighty pounds for the first year, which is to be laid out in building his house at moderate prices for their labor," and to "pay him



THE FIRST MEETING HOUSE.

Yearly a pound of Butter for every milk's Cow in the Town in part of his pay." Also, under date of Sept. 10th, 1668, "It is ordered and agreed to build a Meeting House as soon as may be, of Four and Six and Twenty Foot wide and Thirty four Foot Long, and Ten Foot Between Joints." Then follow the names of men selected to oversee the work, who were to call upon others for help "upon any seasonable

warning, according to Proportions." This plan of semi-voluntary building did not seem to work, as afterwards we find that, the dimensions having been amended to "twenty-six Feet wide and a lenter to it, and thirty-six Feet long and 13 foot between joints," it was further agreed: "That the Town hath Bargained with Deacon Ward, Sarg. Richard Harrison and Sarg. Edwd Rigs, for the sum of seventeen Pounds, to build the same Meeting House according to the Dimensions agreed upon with a Lenter to it all the length, which will make it Thirty Six Foot Square, with the doors and windows and Fine boards at the gable ends: only the Town is to Hew and Bring all the rest of the Timber upon the place." That was the plan, specification and contract, and there was to be "some abatement in the price if they can afford it." This First Church was placed some distance from the street, about opposite Mechanic Street, Newark.

Note 2, Page 5. This refers to a Town Meeting held in 1675, when King Philip's War was raging, which excited the settlers in Newark thus to protect themselves.

Note 3, Page 6. The earliest sawmill set up in this locality was probably on the site of the old mill at the railroad crossing of Bloomfield Avenue in Montclair. In 1695 Captain John Morris had a deed from the Proprietors, for various tracts of land, the largest of which was on the east side of Third River, where he established the "Morris Plantation." With other land the whole plantation comprised two hundred acres in 1737, as stated in a deed of gift from John to Stephen Morris. The ruined mill, two views of which are shown, stood near what is now the southwest cor-

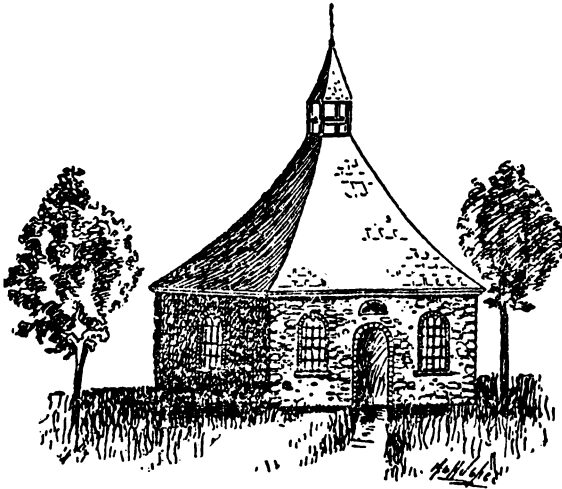
ner of Bay Avenue and Morris Place. This spot, a long time ago, was a center of considerable importance. Various mechanical industries were carried in connection with the mill, which dates from 1721. Its corner-stone, with an "M" cut upon it, has that date. Much of the primitive old-time machinery, with its ponderous wooden-toothed wheels and oaken shafts, revolving upon iron gudgeons, was in place up to the time of the Civil War and later. Now not a vestige remains to show where the building stood.

Note 4, Page 10. Col. Josiah Ogden, a leading and influential member of the Old Church in Newark, was made the subject of discipline for violating the sanctity of the Sabbath in 1733. He was a farmer and his field of wheat was in danger of being spoiled by rain. This he averted by harvesting the wheat on Sunday. The incident caused grave dissension in the church. Out of it sprang the Trinity Episcopal Church of Newark.

Note 5, Page 11. Aaron Burr, born in Fairfield, Conn., in 1716, was ordained and installed pastor of the church at Newark at the age of twenty-four. He founded Princeton College and became its president in 1748. Aaron Burr, Revolutionary soldier and noted politician, son of the first named, was born in Newark in 1756.

The quaint building in which "the eloquent Aaron Burr" preached, was erected in 1716, south of the first meeting-house of the original settlers. It was of stone, forty-four feet square, and the Newarkers of that time, the Wards, Cranes, Davises, Morrises, Dodds, Balls and Baldwins of this section of the town, worshiped and voted in it until 1791,

when the third and present First Church edifice, built on the opposite side of Broad Street, took its place. Then the old Meeting House was converted into the Court House, and occupied as such for many years afterward.



THE SECOND MEETING HOUSE.

Note 6, Page 11. Orange Dale, Watsessing, Horseneck, Cranetown. These are the old-time names of localities. Orange Dale has divided up into the modern Orange municipalities. Watsessing persists, somewhat as the survival of the fit, outliving the misspellings of "Wardsesson" and "Watesson," and still later the going back to plain "Second River." Horseneck was probably plain English for some old Indian name of the locality between the Mountain and the Passaic River above the Falls.

Notes 7, 9, Page 14. Joseph Davis, Ephraim Morris and Moses Farrand were closely connected with the building of both the Newark and Bloomfield churches. They subscribed from £30 to £50 each to the building fund, notwithstanding the heavy losses every farmer had sustained by the War, immediately after which these churches were built. The British from New York made frequent raids upon the farms, mills and stores, which occasioned a great deal of hardship among the people.

Note 8, Page 14. "Silver Lake" is shown on the oldest maps of Bloomfield, also a mill site at the crossing of the Old Road to Newark, a mile southeast of Franklin Hill. After "Black's Mill" became "Brady's" the Silver Lake remained and was used by the Newark Ice Company. It was fed from the Great Boiling Spring, that still supplies pure water to the people of this section, or did until the larger supply was brought from the Pequannock region. Until the straight turnpike from Newark to Bloomfield was built by Israel Crane, it was necessary to make the "detour of Silver Lake" in order to reach Newark.

Note 10, Page 16. Dr. John Rodgers was pastor of the First Presbyterian Church of New York City. To reach the Davis House then from New York two routes were open. One was by sailing vessel all the way to Watsessing Dock, near the mouth of Second River, and then three miles by way of Montgomery Street. The other route was by row-boat ferry to Paulus Hook, then by stage-coach to Newark, and then by the way of Black's Mill and Franklin Hill to "Wardsession," as the settlement was then called. In those days Deacon Morris ran a stage-coach to Paulus Hook, and

his son Stephen was the driver. The old coach disappeared about fifty years ago.

Note 12, Page 19. The original parchment subscription for the building of the church has been preserved, but it is beginning to lose its legibility. Following is a copy of this most valuable historical relic :

WHEREAS, It is thought necessary for the interest and promotion of religion, the basis of public as well as private happiness, that a house of worship should be built in the bounds of the Presbyterian Society of Bloomfield near the house of Isaac Dodd, Esquire, on the east side of the road leading to Newark, which shall be forever appropriated to the use of the said Presbyterian Society of Bloomfield to be built and governed in the following manner :

Article 1. Everything which relates to the purchase of ground, materials, building and repairing said house shall at all times be decided by a majority of the subscribers or those becoming regular and constant supporters of the gospel.

Article 2. The Minister who shall at any time be settled to preach the gospel in said house and all other officers of the church shall at all times be chosen by a majority of the church members in said congregation.

Article 3. (Crossed out. Relates to selling the seats.)

Article 4. The subscription shall be drawn upon parchment and kept among the archives of the church.

Now, we, the subscribers, approving of the articles above mentioned, and willing to promote the building of a church in the place above mentioned, do hereby promise to pay the sums affixed to our respective names into the hands of the following persons or to their successors in office, who have been elected Trustees of the Society aforesaid, viz.: Isaac Dodd, Ephraim Morris, Joseph Crane, Samuel Ward and Oliver Crane, or into the hands of either of them, the respective sums to be paid in three yearly installments, the first payment of one-third part to be made on the first day of March, one thousand, seven hundred and ninety-eight, and the payment of the remaining third part to be made on the first day of March one thousand seven hundred and ninety-nine, for the which payment of the respective sums we do each for ourselves and not for the other, bind ourselves, our heirs, executors and administrators.

In witness whereof we have hereunto set our hands this twenty-seventh day of October in the year of our Lord one thousand seven hundred and ninety-six:

	£	s.	d.		£	s.	d.
Samuel Baldwin.....	100			Daniel —	10		
John Collins.....	8			James McGinnis.....	24		
Joseph Davis	100			Jacob Ward.....	30		
Moses Dodd.....	30			Caleb Lindsley	15		
David Taylor.....	20			Joseph —	20		
Nehemiah S. Baldwin ..	20			Matthias —	10		
— —	20			Abijah Dodd.....	30		
Lewis Baldwin.....	1	10		Oliver Crane.....	25		
Enos Lyon.....	6			William Cox.....	22		
David Baldwin	28			Stephen Fordham	40		
Daniel Ball	15			Daniel Ougheltree.....	2		
Joseph Ball.....	15			Aaron Crane.....	30		
Taylor Baldwin.....	12			—	12		
Silas Baldwin.....	15			Joseph Baldwin.....	7		
Simeon Riggs.....	5			Enos Farrand.....	10		
Silas Baldwin.....	30			Stephen Pierson	3		
Ichabod Baldwin.....	50			Jesse Baldwin.....	60		
Ephraim Morris, Jr.....	4			Peter A. Garabrant.....	40		
Francis Outwater	2			Peter H. Garretson.....	2		
David Morris.....	50			William Jenkins.....	2		
John D. Morris.....	5			John Cockefair	2		
Nehemiah Baldwin.....	15			Ephraim Cockefair	5		
Isaac Dodd.....	10			Ephraim Morris.....	100		
David R —	3			Nathaniel Crane.....	100		
Eleazer Crane.....	40			Samuel L. Ward.....	100		
Joseph Crane	50			Israel Crane.....	80		
Joseph Woodruff.....	30						

Note 10, Page 17. Rev. Stephen Dodd, in his MS history written in 1345, speaks of these meetings and expresses his preference for *Watsessing* as the proper name for this town: "Were I a resident of Bloomfield I would use my influence to have the old Indian name revived—Watsessing Hill, School House, Etc." Happily the name is now permanently retained in the beautiful Watsessing School House of 1900.

Note 13, Page 20. Col. Lewis Morris, who settled in Monmouth County in 1673, came from Barbadoes, originally from Monmouthshire, England. He had been an officer in Cromwell's Army. He came to America as the guardian of the person and fortune of his nephew, of the same name, who became the first Governor of New Jersey under the Crown, and was the father of Richard, a signer of the Declaration of Independence, also father of Gouverneur Morris. These illustrious men were not of the Morris family that came to Newark from Connecticut.

Note 14, Page 23. Mr. Dodd, speaking of the name that was chosen, says: "I will add from memory, in which I may be incorrect, that Isaac Watts Crane, being acquainted with General Bloomfield of Burlington, a man of wealth, and having no children, thought it might be policy to take his name and engage his generosity towards this child of adoption. And as it will appear in the sequel, the plan produced some good fruit. It was carried out by giving General Bloomfield suitable notice of what had been done respecting the adoption of his name, accompanied with a present of a barrel of fine cider, the produce of Bloomfield. This plan also drew from him the promise of a visit, as will appear presently."

Note 16, Page 22. Dr. Knox has condensed a whole chapter of most interesting history in these seven lines. Rev. Mr. Dodd's account of the progress made in getting the church started, amid trying financial difficulties, when there was little wealth and few people, should be given a place here. As an eye-witness, Mr. Dodd relates under what

trying and yet happy circumstances the foundations were started, the corner stone simply laid, the building at length made ready for use, and finally the pulpit dressed for its initial service.

Rev. Stephen Dodd's Reminiscences.

Respecting the date, 1796, I remark: That it was in contemplation to erect a plain wooden house, and which was called a temporary building, till they became able to erect a more durable house. For this purpose the joiners went to Springfield and examined the Meeting House in that place, and returned with the conclusion to advise the Society to build one somewhat similar to it. And accordingly the trench was opened for the foundation, about three or four rods from the southwest corner of the present house. And my uncle, Jairus Dodd, went to work in the making of the sashes for the windows—a pile of these I saw in my grandfather's old barn. But Simeon Baldwin and a few others remonstrated against this plan, saying this would be a permanent temporary house until it rotted down. Mr. Baldwin, especially, said, I shall do nothing for this house; for, as I have no children, I want to place my property in a more durable house, which may do good to future generations. And hence they came to the harmonious and wise conclusion to erect the present stone temple. These matters occurred in the year 1796; and from these circumstances originated (I conjecture) the date on the marble slab, 1796.

In the spring of 1797, the work was commenced in earnest. Materials were collected, the trench was dug for the foundation and the dimensions of the wall given out. But when the work began, the masons were directed, privately, to crowd the foundation to the outside of the trench, which was large, and thus some addition was gained to the size of the building as first contemplated; for with some the cry was, The house will be too large—we shall never be able to fill it—we can never finish it, nor pay for it. Were these predictions verified?

Well, according to modern fashion, (of Free Mason origin,) a corner-stone must be laid with religious ceremonies, by one of the pastors of that congregation. This was Dr. McWhorter, (a Free Mason, too; though, I suppose, none of the people thought of that, for I believe there was not a Free Mason in all the congregation.) This transaction took place on Monday, May 8th, 1797. I happen to have some old papers in my trunk that are my guide. The first

Commencement of Union College took place the first Wednesday in May, being the 3d day of the month, '97. On Thursday I paid money on account, the receipt of which is dated May 4; I took ship at Albany next day, and arriving on the Monday following at home, about midday, found the family preparing to go to the laying of the corner stone. Being fatigued with my journey, I did not go. I have also found in a memorandum-book of a dear friend now deceased, this entry for the year 1797, viz: "May 8th: Monday, pleasant—wind westerly. I went to Bloomfield, to the laying of the corner stone of the new Meeting House." With whom and family, that same evening, I had conversation on the transactions of the day.

The work was regularly commenced a few days after this ceremony, as appears from a notice in the *Sentinel* of June 14, 1797, as follows:

"COMMUNICATION FROM BLOOMFIELD.—The head workmen, mechanics and laborers, employed at Bloomfield Meeting House, take this public way of expressing their acknowledgments to Deacon Morris and Mrs. Morris, for their polite and agreeable repast of cake and cider which they gratuitously afforded to them (who were 40 in number) at the laying of the *corner stone* of the said building, and cannot refrain from expressing a hope that this new method of laying *cornor stones* may be adopted on all similar occasions. The building goes on rapidly."

I do not know, or recollect, to what particular transaction this refers. I suppose it refers to the laying of the first course of *ashlars*. But I remember that when they were ready to lay the *water table*, Boss King got the first stone ready on the southwest corner. In the meantime they had dispatched a messenger to Col. Cadmus, requesting his presence and aid in laying this first corner stone of the water table. He was animated,—walked off with speed, and was there presently. The stone was placed in due order; a hammer was placed in his hand, and he performed the service, and laid down on it a silver dollar. I saw the dollar, and heard it ring—it was *grog-money*. Returning to college a few days after, I saw no more of the building till October of that year; when, the main rafters having been raised, they were filling up the spaces and preparing to put on the shingles; and having put on the roof, the work was suspended.

It may not be useless to remark that, in order to raise the heavy timbers of the roof with safety, and have a proper stage for the plastering of the arch, a complete floor was laid all over the building, level with the top of the side walls; and when the raising was over, tables were spread thereon, and men, women and children marched up the gangway and took dinner on the top of the walls of the house.

The Trustees of this year, 1797, were Samuel Ward, Ephraim Morris, Oliver Crane and Joseph Davis. The Managers of the building were Simeon Baldwin, Nathaniel Crane and Joseph Davis. The head workmen were Aury King, of the masons; Samuel Ward, architect. But David James, of Newark, having already a draught of the house, was soon employed who continued in superintendance till the house was finished.—Rev. Calvin White was employed about a year, as a supply; about which time it was discovered that he was preparing to take orders in the Prelatical Church, and was discharged. He sunk in the estimation of Christians, and of the community generally; for, at the very time he was employed at B., his name was on the New York Prelate's Register, as a candidate for his ordination.

I now return a little back to notice another transaction of considerable importance, taken from the *Sentinel* of July 12, 1797.

"COMMUNICATION FROM BLOOMFIELD. —On Thursday, the 6th inst., Maj. Gen. Bloomfield and his lady made a visit to the Society of Bloomfield. They were escorted from Orange by Lieut. Baldwin's (Jesse?) division of cavalry, and other gentlemen, to the house of Joseph Davis, Esq., where they were received by a numerous concourse of people belonging to the Society. A procession was then formed in the following order :

"The farmers, headed by Col. Cadmus and Mr. Timothy Ward; the masons and laborers; the trustees and managers; the venerable clergy; General Bloomfield and suite; the battalion officers; Lieutenant Baldwin's division of horsemen; forty young ladies uniformly dressed in white, their heads neatly ornamented with turbans and *corona hederæ*, crowned with ivy, besides two hundred young children belonging to the schools of Bloomfield; and in the rear of the whole Captain Crane's elegant company of infantry, giving the procession a dignified appearance. The procession thus formed proceeded to the new stone church, and from thence to a large bower, prepared for the occasion, where a prayer was made by the Rev. Mr. White, adapted to the occasion, and an anthem sung by forty young ladies, uniformly dressed in white. General Bloomfield from an eminence addressed the assembly, recounting the virtues of patriotism and of political and Christian union. An answer was returned by Mr. Watts Crane in behalf of the Society, re-echoing the same sentiments. Before General Bloomfield left the place he presented the Society with the very liberal donation of \$140, for the purpose of assisting them in building their new church; and made provision for adding 100 volumes to the Bloomfield Library. Mrs. Bloomfield presented them with a very elegant gilt Bible."

In the summer of 1799 we held our meetings in the house before the windows were in or the floors were laid. Pride had not then forbidden our assembling in such a humble style. And as we had supplies for preaching only a part of the time, worship was conducted by the officers of the church, and I

read the sermons ; and we had precious seasons, for we had the presence of the Lord. The plastering was done that year, I think. The rubbish was cleared out, and the windows being put in, we could meet more comfortably, especially after the floors were laid.

Another incidental anecdote may be mentioned, for the purpose of showing the youth and children how some things were done in a small way with a little personal enterprise. In the fall of 1800 the pulpit was built ; and when nearly ready for use, David Pierson being at my father's in the evening, we all entered into conversation about it, and the question came up, "How shall the pulpit be dressed, and by what means?" I took pen in hand and wrote three subscriptions, to be circulated next day. The next morning I sent one to Stephen Fordham, the second to Nathaniel Bruen, and with the third I started myself—a snowy day—and went through the north section of the Society, as far as Ephraim Cockefair's, and then by Newtown home. That evening or the following Mr. Fordham called upon me to compare the results and to consult what further should be done. We had collected over \$30. I find, by a receipt he gave me, that I had collected \$15.46. It was then concluded that Mr. Fordham should go the next day to New York and purchase damask silk for the pulpit. He accordingly went to New York and searched the drygoods shops, but could not find the article. Finally he was informed that a certain ancient lady had a gown of that description, and she might probably be persuaded to sell it for that object. He was introduced, made a bargain, and paid \$30 for the gown, done up in the highest style of ancient days. Mr. Fordham mounted his horse with his prize and returned. In a few days the ladies sufficiently skilled in such work convened. The gown was carefully demolished, and was found to contain enough cloth for two dresses for the pulpit. My wife, being skilled in such work, took charge of it, and all assisting, the pulpit was handsomely dressed and the Bible and Psalm Book laid in order upon it.

The first school house was erected on the hill nearly a hundred years ago. It was enlarged at the east end while I went to school there. The school by the meeting-house was established about the same time. A house built by Daniel Dodd, I think, son of Thomas, which stood on the little hill east of the grist-mill on Bound Brook, was drawn up whole and fitted for a school house, and afterwards burnt. There a multitude of children were educated, and there, in 1785 or '6, and in 1800, I saw and heard and remember God's mighty works of grace.

East Haven, Ct., Feb. 9, 1846.

STEPHEN DODD.

Note 15, page 22. The site finally selected for the church, crowning the knoll and facing the Park, was fortunate. For beauty of situation it has always been praised. The wisdom of Deacon Baldwin and those who would not consent to a smaller church built upon the side of the road, but had in mind future generations, cannot be too highly commended.

Notes 16, 17, 18, 19, pages 23, 24. The interesting account by Rev. Mr. Dodd, herewith republished, leaves but little to be added concerning the corner-stone laying, the building, and first occupation of the church, covering the period from 1795 to 1801. The dedication seems to have been made without any particular form or ceremony, as they worshiped in the unfinished church from time to time, even before the rafters were placed, the windows in, the floor laid, or the pulpit erected.

The authentic facts that have been collected will have their fitting conclusion in the publication here of the church-ballad, closely adhering to the facts, written forty years later by Pastor George Duffield, entitled:

The Deacon and the Lime.

Not every man of courage bold
Fights on the bloody field ;
Faith gains a nobler vict'ry still
Than when ten thousand yield.

Of Deacon Davis will I sing,
A godly man was he,
And for this reason dearly loved
By all Christ's company.

To build a church they long had toiled
With all their might and main ;
A larger church by fewer men
Will ne'er be built again.

With their own hands they squared the stones
And brought them to the ground ;
With their own hands they felled the trees
And hewed the timbers sound.

But now they were in evil case,
Their walls much needed lime,
And keen and fast was coming on
The dreadful winter time:

When up and spake this Deacon good
Unto his friends so true,
"To morrow we must go to town
And see what we can do.

To lose the labor we have done
Would be a heavy blow ;
But then the shame ! if we begin
And finish not also."

Next morn they take their anxious way
Down to Watcesson lane,
And in the well-known boat embark—
God bring them safe again !

Only have they within their purse
For what their journey calls ;
All else has long ago been spent
To build the holy walls.

The coats upon their backs are old,
For to themselves they swear,
"Until God's house is all complete,
New clothes we will not wear."

Then down the river—up the bay—
 They reach Manhattan shore ;
 He who a prosperous voyage gives
 Can prosper them still more.

Another providence they see,
 They come all in good time ;
 Behold, in port—the only one—
 A Yankee sloop with lime !

But with the skipper for to deal
 Not much do they rejoice ;
 The gale his temper seemed to be,
 The surly waves his voice.

“Skipper, we want your lime,” said they ;
 “For this we came to town.”
 “The lime is yours or any man’s
 For fifty dollars down.”

No other bargain would he make
 Throughout the livelong day ;
 The Deacon’s friend went home again,
 The Deacon went to pray.

And all night long he kept his kness,
 As one might beg to live :
 (The good Lord taught him thus to pray
 For what he meant to give.)

“That lime is for the church,” said he.
 “I feel it in my soul ;
 No other lime will mortar make
 To keep the building whole.”

The skipper then, next morn, he tells
 At crowing of the cock:
 “Up the Passaic take your load
 And to Watcesson dock.”

But whence the money was to come
 The Deacon could not tell ;
 From empty purses he might ask
 Five hundred pounds as well.

Slowly and sick enough at heart
 He bent his weary way
 And when the load too heavy was
 He turned aside to pray.

* * * *

Now all you Christian people, see
 What in the end did come
 To this good man so sorely tried,
 When he arrived at home.

By chance, forsooth, as some would say
 (A chance ordained of grace)
 The Governor he that very day
 Was passing through the place.

He stopped and went into the church,
 He praised the people's skill ;
 His wife a Bible gave, and he
 A fifty-dollar bill !

The Deacon heard the story through,
 Looked up to heaven and smiled;
 Then laid him down and slept all night
 As sweetly as a child.

All honor to this worthy man.
 To those of kindred fame,
 And honor to the Governor good
 Who gave BLOOMFIELD its name !

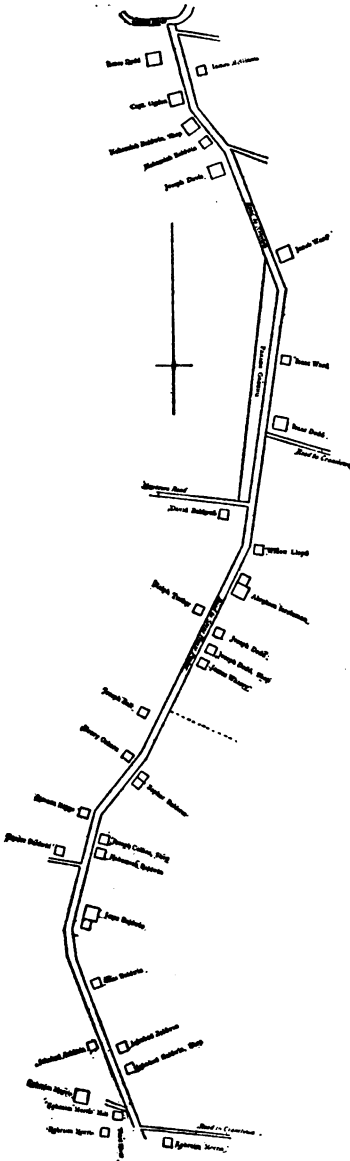
Note 20, page 24. The list of members from the Orange and Newark churches, who united in organizing the church in Bloomfield in 1795, is as follows:

FROM THE ORANGE CHURCH.

Joseph Crane	Moses Dodd	Joanna Baldwin
Stephen Fordham	James McGinnis	Rachel Dosson
Aaron Crane	Aaron Dodd	Sarah S. Baldwin
Caleb Martin	John Collins	Hannah Baldwin
Linus Baldwin	Hiram Dodd	Rebecca Baldwin
Israel Crane	Zophar Baldwin	Isabel Baldwin
Matthew Dodd	Benjamin Baldwin, Jr.	Sarah Baldwin
Nathaniel Crane	Enos Lyon	Anna Tompkins
Oliver Crane	Zadoc Crane	Mary Dodd
William Crane	Eunice Dodd	Lois Dodd
David Riker	Hannah J. Crane	Betsy Dodd
Isaac Dodd	Tabitha Crane	Margaret McGinnis
Simeon Baldwin	Hannah N. Crane	Sarah Baldwin, widow
John Dodd	Rhoda Baldwin	Sarah Dodd, widow
David Taylor	Abigail Martin	Elizabeth Pierson, Mrs. S.
Ichabod Baldwin	Elizabeth W. Crane	Jane Dodd
Silas Baldwin	Sarah Smith	Sarah Dodd
Jesse Baldwin	Jemima Dodd	Caty Ward
David Baldwin	Rachel Baldwin	Cornelia Taylor
Abijah Dodd	Abigail J. Dodd	Joanna Crane, Mrs. Zadoc

FROM THE NEWARK CHURCH.

Joseph Davis	Enos Farrand	Sarah Farrand, widow
Nehemiah S. Baldwin	Ephraim Morris,—Dea.	Phebe Baldwin, widow
John Ogden	Joanna Morris, Mrs. E.	Mary Ward, Mrs. Jacob
Joseph Woodruff	Eunice Crane	Margaret S. Ward
Jacob Ward, Sen'r.	Anna Davis	Eunice D. Baldwin
Samuel L. Ward	Esther Baldwin	Mary Collins, Mrs. John
David Baldwin, Sen'r	Rhoda Ogden	Phebe Farrand.
Stephen Ward	Betsy Woodruff	



Note 21, page 28. The Widow Lloyd house. She was of the Baldwin family, which occupied a large part of the lands immediately north of the church. Shortly before the church was built a map of Bloomfield was made, showing each home lot on the highway, now known as Franklin and Broad Streets. This map has been carefully preserved and handed down. It is now in the keeping of Mrs. Oscar Baldwin of Newark. Fortunately, I secured a tracing of this map about twenty years ago, from which a photo-engraving, much reduced in size, has now been made for this book, as herewith shown. The names of the old inhabitants on this map are those, with few exceptions, who subscribed for building the church. The Cranes and many of the Dodds are not shown, their houses and farms being at a distance from the "road leading to Newark." The farms comprised from five to fifty acres or more. A map of the Caleb Davis farm, made

forty years later, is in possession of a Bloomfield lady, which shows the Park and property immediately surrounding it, the church, school house and residences. It also shows the farm land bounded north by Belleville Avenue, east by the Morris Canal, south by Liberty Street and west by the Park. This large lot of unimproved land was then surveyed into building lots and streets, but remained substantially a part of the Davis farm for years afterwards.

Note 22, page 29. The church officers of 1800, both deacons and trustees, were lineal descendants of those who came to New Jersey from Connecticut and settled the town of Newark in 1666-7.

Joseph, Oliver and Israel Crane, all of them church officers and large contributors to the building of the church, were descendants of Jasper Crane, from England in 1637.

Deacon Simeon Baldwin and others of that family were descendants of John Baldwin, Jr., one of the original settlers of Newark from Branford. He is mentioned in the Town Records of Newark as "the weaver," and from this fact of his occupation, dating back to the oldest settlement, may be traced the growth of the cloth manufacturing industry in Bloomfield. Benjamin Baldwin, following as many did the same occupation as his father, was carrying on the manufacture in a small way on Third River soon after the Revolution gave Americans this "right to make cloth."

General John Dodd, Deacon Isaac Dodd, Moses Dodd, Zophar B. Dodd, and others of the name who have served as elders and trustees in the old church down to the present day were descendants of Daniel Dodd who came to Newark from Branford in 1667. His great-grandsons were Amos,

Joseph, Isaac and John, whose descendants are numerous and many of them prominent citizens of Newark, Orange, Bloomfield and elsewhere.

The grandfather of Deacon Ephraim Morris was Captain John Morris, who was one of the first children born in the Newark colony, in 1667. His grandfather was Thomas Morris of New Haven, a signer of the fundamental agreement. John Morris grew up with Newark, and was closely identified with the church-town and government. His home lot was on Broad Street, part of it until 1888 owned and occupied by his great-grandson, Staats S. Morris, a well-known lawyer and citizen of Newark. This six-acre home lot is now largely covered by the old and new department stores of Hahne & Co. The Morris plantation in Bloomfield, inherited by Deacon Ephraim Morris, has become the quiet residential section of Morris Place and Bay Avenue, with the Polish settlement of Mill Street and Myrtle Avenue stretching out and filling up the fields beyond.

Quaint and curious are the inscriptions, some of them now almost illegible, found upon the monuments of the men who founded the Old Church. To preserve them in printed form as well to add interest and illustration to the historical sermon, these inscriptions are here placed:

MOSES DODD,

One of the Builders of the Lord's House in Bloomfield, was born Dec. 9, 1755
 He was chosen an Elder of the Presbyterian Church Nov 8, 1812
 and having served the Lord and his generation from
 his youth 67 years, he died Dec 6, 1839,
 and was gathered to his people.

The sweet remembrance of the just
 Shall flourish while they sleep in dust.

SIMEON BALDWIN.

Died Sept. 7, 1806, aged 58 years 6 months.
 If true love to God and benevolence to man had disarmed the King of Terrors
 he had not died.

As master, neighbor, husband kind,
 In church esteem'd, his graces shin'd.
 Plain, honest freeman, what was good
 His character unshaken stood.
 His office made the church his care ;
 Her interest was his daily prayer.
 Though low in dust his body lies,
 His soul lives high above the skies.

DEACON EPHRAIM MORRIS

Who died May 15, 1814, aged 67 years, 8 months, 8 days.

Let friends no more my sufferings mourn
 Nor view my relics with concern ;
 O cease to drop the pitying tear !
 I've passed beyond the reach of fear.
 Through tribulations sharp and long
 I'm brought to join the sinless throng ;
 Glory to God for every woe,
 And all the pain I've felt below.

JOSEPH DAVIS, Esq.

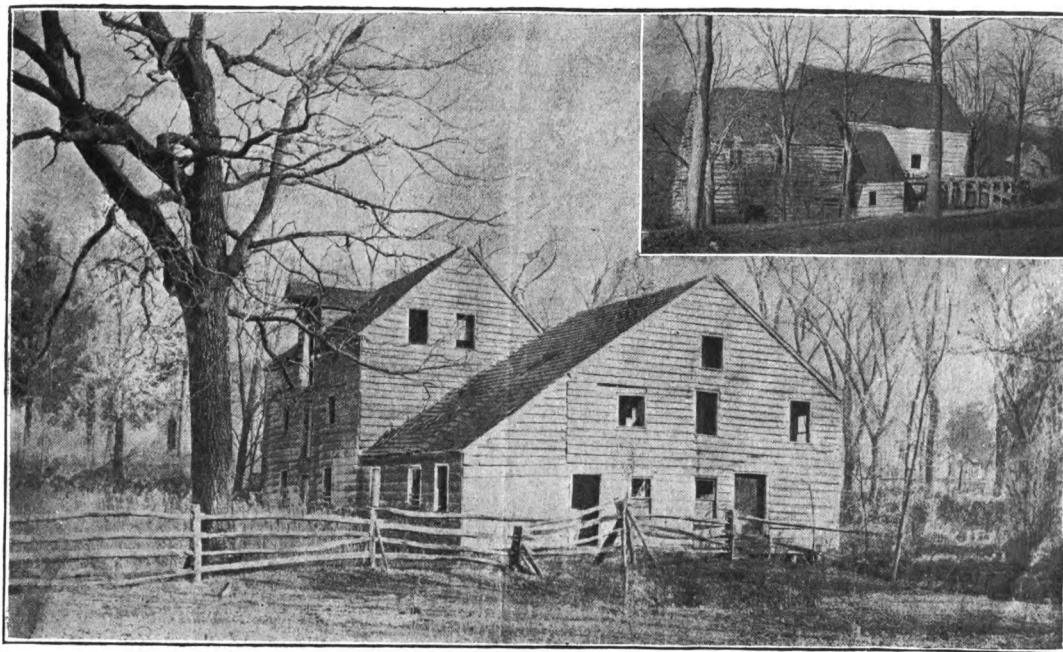
Died 1827, aged 73 years.

An honest and industrious man ; a patriotic and public spirited citizen ;
 a fearless and impartial magistrate ; a devout, liberal
 and affectionate husband and father
 and a faithful friend.

GENERAL JOHN DODD

was born Nov. 5, 1761. He died Sept. 5, 1826,
 in the 65th year of his age.

For many years he was a pious officer of the church. He was a faithful
 civil magistrate and a most beloved husband and parent.



1719—THE OLD MORRIS MILL.—1890

From the organization of the church in July, 1794, to its re-dedication in 1896, a full century, there seems to have been no year in which the descendants of these founders have not been represented as elders and trustees. At the beginning we have Deacon Simeon Baldwin, whose crumbling tombstone no doubt tells the exact truth :

"Plain, honest freeman, whose character unshaken stood."

His father was Benjamin Baldwin, who, at the age of 81, with eight sons and daughters, united in the organization. Part of the old Baldwin homestead remains to-day on Belleville Avenue, facing the Public School grounds. Ichabod Baldwin, brother of Simeon, became an elder in 1812. In 1822 Caleb and Eleazar Baldwin and Zophar Baldwin Dodd, grandson of Benjamin Baldwin, were chosen elders, the last-named to be retained in the office for forty years. In the eldership and trusteeship at the Centennial of 1896 the names of Dodd, Morris, Davis and Baldwin appear, the fourth and fifth in lineal succession of those who founded and builded so wisely and so well the Lord's house. Bringing our revered pastor's historical sermon down to the date of its delivery on November 15th, 1896, these were then the officers of the church :

THE SESSION.

Rev. James Beveridge Lee, Pastor.	
William W. Wyman, Clerk,	Joseph M. Mann,
Peter Carter,	Joseph K. Williams,
Joseph C. Morris,	William Colfax,
Henry A. Ventres,	James M. Speers,
William A. Baldwin,	Polhemus Lyon,
Herbert H. Biddulph,	Allison Dodd.

The First Presbyterian Church of Bloomfield, N. J.

will celebrate the completion of the

First Century of its History

In a series of meetings to
be held in the Old Church

from November 8th to 15th, 1896 : : :

The principal meetings and addresses of Evening Week are as follows:

Sabbath November 8th.

At 10:30. Commemorative Communion.
At 7:30. Sermon to young people by Rev. M. Wesley Bryson, D.D.,
L.L.D., President of Elizabeth College.

Monday

At 8 o'clock. Address by Rev. Amory B. Bradford, D.D., of Mass.,
chair, upon "Suburban Churches in Slavery and
Oppression."

Tuesday

At 8:30. Open Meeting with Narrative of the thirty-five Missions
sent out into work during the Century.
At 8 o'clock. Address by Rev. Arthur J. Brown, D.D., Secretary of
the Board of Foreign Missions, upon "Providential
America."

Wednesday

Evening, 8 to 11. Pastor's Exhortation at the Masons.

Thursday

At 7:30. Open Meeting, with Narrative of Elders who have served
during the Century.

At 8 o'clock. Address by Rev. David James Russell, D.D., Pastor of
the Collegiate Episcopal Church, New York, upon
"Duties in Relation to Rev. Henry Matthews."

Friday

At 8 o'clock.Greetings from the Mother Church, First Newark
and First Orange, and from the Daughter Churches,
First Montclair and Westminister, Bloomfield.

Sabbath

November 15th.
At 10:30 o'clock. Commemorative Service by Rev. Charles E. Kane, D.D.,
County Pastor, President of the German Theo-
logical School of Newark.

On Sabbath Evening, November 15th, Rev. William Walton Clark will
begin a series of Union Evangelistic Meetings, consisting principally of
Bible Addresses, to continue until November 30th. These meetings are pre-
liminary to those arranged for the coming year, to be held at the
Episcopal Church, Philadelphia, under the leadership of Rev. J. Wilbur Chapman, D.D., Pastor of
Bathury Church, Philadelphia. Friends of the Church are urged to pray
that God will crown the labors of the years with a rich spiritual blessing
upon the churches and the community at this time.

THE BOARD OF TRUSTEES.

Thomas McGowan,
Fred. M. Davis,
Lewis K. Dodd,

Edward S. Baldwin,
T. Howell Johnson,
Walter S. Spalding.

In reading this modern list of names and looking back complacently over the hundred years, we must admonish ourselves that a progressive institution cannot subsist wholly upon its past history. It needs new blood, and fresh ideas, as well as the old models and ideals to work by.

This old but vigorous church is fortunate in the large accessions it has welcomed and received from without—the earnest, energetic, self-sacrificing men and women who have been taken into the family, to share the responsibilities and the honors, to be made heirs in the inheritance.

These appended notes may well be closed, as the book opened, with the written words of Dr. Knox himself, (referring incidentally as they do to the publication of the sermon,) prefaced with a tribute to his memory by the Rev. Henry J. Weber, Ph. D., of the German Theological Seminary.

Though personally addressed to his intimate friend, Judge Dodd, these letters come to all of us as a most touching, yet happy and triumphant conclusion of the life-work of one whose memory will ever be treasured in the historical associations and recollections of Bloomfield.

S. MORRIS HULIN.

A Seminary Tribute to President Knox.

God's ways are "past tracing out." The Rev. Charles E. Knox, D. D., labored for more than twenty-five years with consuming energy for the upbuilding of the German Theological Seminary in our town. His indefatigable work had been greatly blessed ; more than one hundred preachers of the gospel of our beloved Master had been sent out through him from this missionary institution ; and Dr. Knox still hoped to do a greater work, when he was taken from us, unexpectedly early, to his heavenly reward, on the 30th of April, 1900.

The German Theological School of Bloomfield had become the life-work of our lamented President and he rejoiced that God had accorded him the honor and high privilege of training German ministers for this noble calling. We herewith rejoice to bear the testimony to Dr. Knox that he was a noble friend of our people, and that his love for the Alumni of Bloomfield was great. His constant aim was to advance the Kingdom of our Blessed Redeemer among our people, and thereby to evangelize our great country. His work will bear fruit many years to come, in Bloomfield as well as throughout our land. We know Dr. Knox sees the face of Him whom he loved and served on earth, and we are certain that his "Historical Sermon," will be read with great interest by his former parishioners and by his erstwhile students, now in pastorates throughout the United States.

The last written letters of Dr. Knox to his friends (the Hon. Amzi Dodd and family) of Bloomfield, unfold the innermost thoughts and aspirations of the deceased, and therefore these letters are added to the printed sermon.

H. J. W.

Bloomfield, N. J. June 6, 1901.

The Letters.

POINT PLEASANT, SUNDAY, FEB. 26, 1900.

MY DEAR JUDGE DODD :

It is a strange mystery of Divine Providence that I am so laid aside from my chosen work. I have loved the work of training the German young men for the ministry of our blessed Lord. In my Seminary days I purposed at one time to give myself to the foreign missionary work. After I left the Seminary I confidently expected to be a home missionary in the western States. Divine Providence changed my plans. For twenty-five years I have had both a foreign and home missionary work combined, in raising up young men to preach in a foreign tongue in our own country. I consider it in essence the same as if I were doing a missionary work in preparing young men to preach the Gospel in Syria or Japan and also in our American home missionary fields. On looking back I thank God for this high privilege and honor. I pray Him to spare my life to round out to its full completion, a work which I believe to be so much in the temper of our Lord's mind. But if He does not see fit to spare it, with all my heart I thank Him for this privilege and service.

The physicians give me encouragement for slow recovery, but that will be as our gracious Father directs. "I know in whom I have believed and that He is able to keep that which I have committed unto Him until the day of his appearing" The spiritual truths of the Bible, especially the Psalms of David and the words of our Lord, are unspeakably dear to me: they are strength in the time of feebleness. I cannot doubt the great verities in His life and work and death.

I believe the Apostles' Creed with all my heart. I accept it with all my understanding. My love for the Adorable Redeemer of men quickens and grows with every year of my life.

Agnosticism I reject with all my heart and mind. It is a delusion and a folly. The person of God is as plainly apparent in the fore of the universe as your intelligence and affection are apparent to me in your own face. Thought and feeling are there revealed. The same revelation is evident in the purpose and history of mankind, which reaches its culmination in Jesus Christ as the Redeemer of men. He has been doing in human history what no other has done nor could do. My whole soul goes out to Him in adoring affection. I do not doubt that your heart joins with mine in the same love and praise.

May God keep you and me in His holy keeping to round out, if it please Him, a full measure of life in so blessed a service.

During my illness I have had time to think over my happy work in the old Church of Bloomfield when our children were growing from infancy to youth, and where many were gathered into the communion of the saints. Since those days in the old Church my life had been necessarily absorbed in my students, I have had the crowning satisfaction of seeing both the students and a body of alumni pastors maturing more and more, year after year, as worthy ministers of Jesus Christ, devoted to his service: the sons now begin to take the place of their fathers in the Seminary.

I do hope I am on the road to recovery, and that I shall see Bloomfield again and shall see you and yours in personal interchange of Christian friendship.

The Centennial Sermon was prepared in full for publication. When it was just ready for the Committee I discovered that in some mysterious way a sheet was missing, which I was unable to find. In case my life is preserved, I can no doubt readily supply the connection, but otherwise it would have to be printed, stating that a sheet of manuscript had been unaccountably lost. My Alice will go up to Bloomfield soon, and I will direct her to get it from the Seminary, where I left it in a sermon box. I am happy to think I was one in the goodly line of those faithful pastors.

May God give to you and yours His rich and abiding blessing to the end of your days and afterwards to you all an abundant entrance into the heavenly kingdom which we on earth together have learned to love.

Very affectionately yours,

CHARLES E. KNOX,
By S. F. K.

POINT PLEASANT, N. J., MARCH 3, 1900.

MY DEAR JUDGE DODD :

Your kind letter of sympathy and Christian affection is cordial and tonic to my spirits. I try not to be depressed and yet it is difficult to withstand the effect of so long an illness. My heart goes out to you in this time of your physical suffering. My prayers go up to God that you may find speedy relief and comfort and strength until relief comes. I rejoice in the assurances of your Christian faith. I repeat over and over the Twenty-third Psalm and try to make its assurances of trust in God my own, and my dear wife reads the other great Psalms which express David's unshaken trust in God, and the more wonderful words of our dear Lord in the Gospel of St. John. I try to put my hand in the hand of Him who said : "Ye believe in God, believe also in me." "Let not your heart be troubled, neither let it be afraid." I thank God for your long friendship and I have firm faith that our Christian interchange of mind and heart will be continued in another life—in the Father's house of many mansions, whither our Saviour has gone to prepare a place even for us.

* * * * *

With cordial greetings to Mrs. Dodd as well as to yourself, I am

Most sincerely yours,

CHARLES E. KNOX.

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