

**"THE MOUNTAIN SOCIETY:" A
HISTORY OF THE FIRST
PRESBYTERIAN CHURCH, ORANGE,
N. J., WITH AN ACCOUNT OF THE
EARLIEST SETTLEMENTS IN NEWARK**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649744220

"The Mountain Society:" A History of the First Presbyterian Church, Orange, N. J., with an Account of the Earliest Settlements in Newark by James Hoyt

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Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

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JAMES HOYT

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N. J., WITH AN ACCOUNT OF THE
EARLIEST SETTLEMENTS IN NEWARK**



THE OLD PARSONAGE.

"THE MOUNTAIN SOCIETY:"

A HISTORY OF THE FIRST PRESBYTERIAN CHURCH, ORANGE, N. J.

ORGANIZED ABOUT THE YEAR 1710 AS AN INDEPENDENT SOCIETY, AND LONG KNOWN
AS THE "CHURCH AT NEWARK MOUNTAINS;" PRESBYTERIAN SINCE 1748; INCOR-
PORATED IN 1783 AS THE SECOND PRESBYTERIAN CHURCH IN NEWARK;
AND KNOWN BY ITS PRESENT TITLE SINCE 1811: WITH AN ACCOUNT
OF THE EARLIEST SETTLEMENTS IN NEWARK AND ITS VICINITY, THE
NAMES AND LOCALITIES OF THE FIRST SEEDERS NEAR THE
MOUNTAIN, THE CONTROVERSIES AND MOES RELATIVE TO
PROPRIETARY AND INDIAN LAND TITLES, INCIDENTS OF
THE REVOLUTION, THE FORMATION OF OTHER
CHURCHES, &c., &c.; COMPRISING THE
MOST INTERESTING PARTICULARS IN THE
CIVIL AND RELIGIOUS HISTORY OF
ORANGE.

BY JAMES HOYT,

PASTOR OF THE CHURCH.

NEW YORK:

PUBLISHED BY C. M. SAXTON, BARKER & CO.,

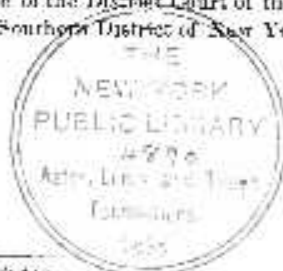
No. 25 PARK ROW.

1860.
M. J.

Entered according to Act of Congress, in the year 1860, by

C. M. S A X T O N,

In the Clerk's Office of the District Court of the United States for
the Southern District of New York.



EDWARD O. JENKINS, Printer,

26 Frankfort St., N. Y.

THIS volume—the fruit of laborious and careful research, yet somewhat hastily written—is respectfully presented to the Session of the First Church, under whose advice it was undertaken; to the Congregation whose indulgence has been shown to the writer in its preparation; to his many fellow-townsmen who have encouraged him in it; to the gentlemen who have aided in the collection of its materials; and to all who shall further patronize it as a worthy endeavor to preserve what is memorable in our past and passing local history.



PREFACE.

THE historical materials here presented have been collected, during the last two years, in the midst of professional engagements which only a pastor can fully appreciate. The task of arrangement has been executed during the latter half of that period. Had all the difficulties of such a work been understood by the writer in advance, it is not at all likely he would ever have undertaken it. Yet he has felt in a degree compensated by the success of his researches. This is the only compensation expected, aside from the satisfaction of doing a service which may prove acceptable to the community among whom his lot is cast. A local history of this sort can have no general circulation through the book markets. Its value, however, is not entirely local, nor limited in time. (The Christian public at large, and the Church of the future, have an interest in the preservation from oblivion of the names and deeds of those who founded our civil and sacred institutions.

He who planted His Church, and with it a purer civilization, in Canaan, "made His wonderful works to be remembered." This was done for a time by historical monuments, as by the twelve stones taken out of Jordan, the Ebenezer set up by Samuel, the manna laid up in the ark, &c.,—memorials that served to perpetuate a *traditional* history. But these memorials were perishable, and traditions could not long be relied on. Hence the pens of historians were also employed.

The early Puritan Churches of America have abundance of unwritten memorials. In every piece of our grand frame-work of institutions are seen the Ebezers which successive generations have reared. The First Church of Orange may point to its "pile of stones," containing the very material of a more ancient sanctuary—"our holy and our beautiful house, where our fathers praised," more than a hundred years ago. It has preserved, too, its ancient faith and polity. But no written history of it has ever before been attempted. The men of the past knew little of their own importance to the religious future of the country; and if they had known it better, they were so engrossed with the struggles and necessities of the hour as to have little leisure for the historian's work. If we have as little in these no less stirring times, we