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EXTRACTS FROM THE MINUTES.

NEWARK, N. J., May 18, 1893.

The Society met in St. John's Lodge rooms, at 11.50 A. M., Dr. S. H. PENNINGTON, presiding, in the absence of the President.

The minutes of the meeting held at Trenton, January 24, 1893, were read and approved.

The CORRESPONDING SECRETARY reported orally the correspondence since the last meeting.

He stated that the manuscript of the Rev. GARRET C. SCHENCK relating to the early settlers of Pompton, N. J., had been returned to the Society, the number of subscriptions not having been sufficient to insure its publication.

The TREASURER reported a balance on hand of \$513.92.

The LIBRARIAN read a list of donors of books and

REV. JACOB GREEN,

OF HANOVER. N. J..

AS AN AUTHOR, STATESMAN

AND PATRIOT

— BY —

REV. JOSEPH F. TUTTLE, D. D.

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REV. JACOB GREEN, OF HANOVER.

The Rev. Jacob Green was a citizen of Morris County, New Jersey, and pastor of the Presbyterian Church of Hanover, in that county, from November, 1746 to May, 1790, a period of forty-four years. In that time he won for himself a permanent place in the history of his adopted state and his country.

He was born in Malden, Massachusetts, January 22, 1722. He was a great-grandson of Thomas Green, the original settler from England "about 1635 or 6." When a child he lost his father. His mother marrying again removed to Killingly, Conn. and took him with her, where he lived until he was seventeen years old. Several ineffective attempts were made to indenture him as an apprentice to a trade. At the suggestion of his brother-in-law he resolved "to go to college," and in furtherance of this plan sold his patrimony, which was not large, and entered a Preparatory School. In the Fall of 1740 he entered as Freshman at Harvard College. He was then in his nineteenth year. He was a diligent student, devoting himself especially to the study of Greek and Hebrew, in both of which he had such success that through life he took pleasure in them.

In the Freshman year he met that great preacher, the Rev. Gilbert Tennent, of New Jersey, who was making a missionary tour through Long Island, Rhode Island and Massachusetts. Green, although studying for the ministry, was singularly backward in taking any public part in the exercise of his gifts. Contact with Mr. Tennent produced what he calls "the shock," which he hoped in

time "might help qualify him to preach." Later he referred to "the shock" as having changed the current of his entire life. He said of it—"I met with my great change in the first year of my college life."

In his Junior year Mr. Green was led by a suggestion in the *Spectator* to commence a personal diary which he continued over forty years. A part of his first attempt in this direction is worth quoting as affording a contrast between the college life of a century and a half ago and that of our own day.

Mr. Green writes in his diary: "I will here give a small specimen of the manner of spending my time in college. In my third year—Junior—as a college student and in the winter season, my chamber-mate was reading a book—I think it was the *Spectator*—which proposed to persons to keep an exact account of one week. I began on Thursday and continued it a week except on the Sabbath. It is as follows:

"Thursday—Waked a little after six o'clock, dressed me, called Moody the College servant, read two chapters and eight Psalms till 7 o'clock. Attended Prayers in the College Hall, prayed in secret, and read part of a chapter in Hebrew till 8 o'clock. Finished the chapter and breakfasted till nine. Then read Ray's consequences of the Deluge till ten. Read the same in Ray from ten to eleven. Bought a load of wood and read *Spectator* till twelve and from twelve to one. Prayed and read the Bible from one to two. Read a chapter in Hebrew, borrowed an arithmetic and studied till three. Studied arithmetic from three to five. Attended Prayers in the Hall. Studied arithmetic from five to seven. Attended a religious society meeting from seven to nine. From nine to ten supped and smoked a pipe. After ten prayed in secret and went to bed a little before eleven." (*Christian Advocate*, ix, 635.)

And this was a day's work for a Junior in Harvard College, first term 1743. We do not fail to notice the fact

that Mr. Green mentions only breakfast and supper, the last fortified, however, with "a pipe."

MR. GREEN'S LIFE WORK.

After no little struggle and self denial, Mr. Green was graduated by Harvard College in July, 1744, in a class of thirty. One of them became a Governor, another a Chief Justice, and another a Bishop of Massachusetts: although one was honored with the degree of L.L. D., and two with that of S. T. D., I venture the opinion that not one of the thirty won a surer or more honorable place in American history than Jacob Green.

After his graduation he taught school in Sutton, Massachusetts, for a year. Dr. Sprague says that not long after Green entered College he "heard Whitefield with wonder and delight." Two years after this occurred his meeting with the Rev. Gilbert Tennent, as already stated. After he had completed his engagement at Sutton, he again in 1745 met Whitefield who invited him to accompany him to Georgia and take charge of the "Orphan House." He was to meet his patron at New York. The failure of Mr. Whitefield's plan in reference to the Georgia institution led to a change in Mr. Green's plan and in September, 1745, he was licensed to preach. In November, 1746, after a year's trial, he was ordained and installed pastor of the Church of Hanover, Morris County, New Jersey. In 1747 he was married to Anna Strong, of Brookhaven, L. I. She died in November, 1756, leaving four children, and in 1757 he was married to Elizabeth Pierson, daughter of the Rev. John Pierson, thirty-six years pastor of the Woodbridge, N. J., Church, and then ten years of the Mendham Church. Rev. Ashbel Green, D. D., for ten years President of the College of New Jersey, was a son of the second wife. (Sprague's Annals, iii, 136-7.)

Mr. Green is described as a "stern looking man, very fixed in his plans and sometimes meeting opposition. He

was also a devout man who did much to enstamp on the community a high moral and religious character." (Green's Green Family, 28.)

HIS NUMEROUS AVOCATIONS.

Mr. Green was a laborious pastor, filling his pulpit with ability forty-four years, carrying out faithfully elaborate plans for the religious education of children and young people, shaping the moral sentiment of the community on human slavery at considerable hazard, and giving tone also to public sentiment on the question of Independence and subordinate questions connected with it. The wonder grows how he could so well accomplish so many things.

This wonder is enhanced when we glance at his worldly avocations. During thirty years he had an extensive medical practice in which he won distinction. He did this at the urgent request of his parishioners, "because his salary was too small for the support of his family, the Parish voted that Mr. Green practice Physick if he can *bair* it." He also engaged in several other forms of business.

The Minutes of the Council of Safety, November 26, 1777, has the record of an order to pay "Dr. Green £1.10.6 for administering physic to Wm. Mayhowder, who was sent by the Board as a witness, and boarding said witness and keeping his horse £3.16."

In one place he mentions the fact, with almost comical wonder, that during the thirty years, his duties as a doctor never once interfered with his duties as a minister, not even on Sunday!

AS AN EDUCATOR

In 1774, Mr. Green built a school-house and set up a Latin School with eight scholars, of whom one was his

son Ashbel. Samuel Reach, who was graduated with Ashbel at Princeton, 1783, was a pupil. Ebenezer Bradford, who afterwards married Elizabeth, daughter of Rev. Jacob Green and his second wife, Elizabeth Pierson, taught in this school. Their descendents are numerous and noted.

In addition to these businesses as a minister, physician and teacher, he sometimes drafted wills and settled up estates, carried on farming, a grist mill and distillery. He was a busy man, and referring to his numerous avocations, he says that "when he entered upon worldly schemes, he found them in general a plague, a vexation and a snare. If he somewhat increased his worldly estate, he also increased sorrow and incurred blame in all things except the practice of Physick." (Wicke's His. Med. N. J., 266-7.)

It is said that with all his multifarious employments he managed to keep fresh some of the studies he pursued in College, especially the languages in which the Holy Scriptures were written. (Green's Green Family, 28.)

HIS CONNECTION WITH PRINCETON COLLEGE.

Governor Belcher signed the charter of the College of New Jersey September 13, 1748. Among the Trustees named in that instrument was Jacob Green. He retained the office sixteen years, resigning it in 1764. This fact, honorable in itself, might not have claimed special notice but for the further fact of his having officiated during eight months as Vice-President *pro tem* of the College.

The illustrious President, Jonathan Edwards, after two months in office, died March 22, 1758. On the 16th of August, 1758, "the Rev. Samuel Davies, of Virginia, was duly elected his successor" and the steps taken to secure his acceptance. The record of the Board, November 22, 1758, considered Dr. Davies' answer to be "final in the

negative." The next day "the Board elected the Rev. Jacob Green a member of the Board, Vice-President of the College, to serve until a President should be chosen ; and it was ordered that his salary be at the rate of two hundred pounds per annum, for the time he shall serve in the above character. It was also ordered that he should have the care and general government of the grammar school. Mr. Green accepted the appointment, was qualified as the Charter directed." (McLean's Col. of N. J., i, 196-7.)

The Board, May 9, 1759, again elected the Rev. Samuel Davies President, this time successfully, and took measures to secure his removal from Virginia to New Jersey. At this meeting the following Minute was entered on the Records : " The Reverend Mr. Green having fulfilled the term of his former election of Vice-President of the College, he is hereby appointed to continue in his said office until a fixed President can attend for the service of that office "

President Davies reached Princeton July 26, 1759, and took the oath required by the Charter the 26th of September. (McLean's His. Col. N. J., 198.)

I find no other reference to this part of Mr. Green's life. The fact, however, remains that he was "elected Vice President of the College," and having "accepted the appointment, was qualified as the Charter directed." A Minute of the Board also records the fact that "the Reverend Mr. Green had fulfilled the term of his former election," and was appointed to continue his office until the election of a President, so that he had discharged the duties of Vice-President from November 23, 1758 to July 26, 1759, a period of eight consecutive months. It is not to be wondered at that his son Dr. Ashbel Green, Dr. Sprague, Mr. Webster and others should mention the fact as highly honorable in Mr. Green's history. And it seems sufficiently worthy to have given him a place in the Princeton Triennial as Vice-President !

This portion of his career shows how greatly he must have been esteemed when we recall the distinguished men with whom he was associated as a Trustee and temporary Executive of the famous College, Presidents Dickinson, Burr, Edwards, Davies and Finley; and such Presbyters as the Reverends John Pierson, Ebenezer Pemberton, Gilbert and William Tennent, Samuel Blair, and John Brainerd, Richard Stockton, Esq., and others equally famous.

MR. GREEN, THE STATESMAN.

From whatever standpoint we look at the Hanover pastor, we are sure to find an extraordinary man. Few pastors of his generation exceeded him in devotion to the duties of his sacred calling. Yet he found time as a statesman to make his mark on that important period which *par excellence* we call the American Revolution.

The Constitution of New Jersey both as a colony and a state, has elicited the interest of historians and statesmen. Originally it was given by Charles II to the Duke of York, who bestowed it on Berkley and Carteret, two favorites, with all the powers conferred on him in as full measure as he himself possessed them, including the right of government. These men now sole proprietors in 1664 signed a Constitution under the title of "The Concessions and Agreements of the Lord Proprietors of New Jersey, to and with all and every of the adventurers and all such as shall settle and plant there." This paper was regarded by the people as "the great Charter of their liberties, sacred and irrevocable." (Whitehead's East Jersey, 36-37). This was true even in the collisions which so often occurred between the Proprietaries and the Royal Governors, until April 15, 1702, the former "yielding to the force of circumstances, surrendered the powers of government to the crown of England." In all these changes "it was considered that the privileges of

the people as confirmed to them by 'the Concessions of the Proprietaries' were to remain unimpaired." (Whitehead's *East Jersey*, 221). Whitehead further says of "the Concessions" that the document containing them "must ever possess great interest in the estimation of the citizens of New Jersey, containing, as it does, the germ of those republican principles for which the state has ever been distinguished, and of many of the institutions which exist to the present time. (*East Jersey*, 47).

The surrender of the government of New Jersey to the British Crown by the Proprietors in 1702, resulted in the placing of the Colony in the hands of Lord Cornbury whom Bancroft calls "the profligate, needy, and narrow-minded adventurer." Barber and Howe's *New Jersey* states that "the commission and the instructions which Cornbury received, formed the Constitution and government of the province until its declaration of independence. The new government was composed of the governor and twelve councillors, nominated by the crown and an assembly of twenty-four members, to be elected by the people, for an indefinite term, whose sessions were to be holden alternately at Perth-Amboy and Burlington. Among the numerous instructions given to the governor was one directing him to permit liberty of conscience to all persons (except Papists), so they may be contented with a quiet and peaceful enjoyment of the same, not giving offence or scandal to the government." To this the instructions made one notable exception—"the liberty of printing in our said province any book, or pamphlet or other matters whatsoever, without your especial leave and license first obtained."

These instructions as may be inferred from Bancroft's words, somewhat narrowed the broad and noble 'Concessions' made to the people by the proprietaries. In matters of legislation, the administration of justice, the elective franchise, the appointment of officers, the veto power and other parts of government, the influence of

crown was enlarged and that of the people diminished. The encroachments on the rights of the people were serious in kind and extent.

In these changes the crown fortunately was held in check by the unabridged rights of the assembly "to fix the amount of its grants to the governor," so that the colonial deliberations as to revenue and appropriations were respected and also further guarded by "insisting on an auditor of its own." (Bancroft's U. S. His., iii, 48-49.

These hints of oppressive changes in the liberties of the people of New Jersey are pertinent to the discussion of a remarkable part of Mr. Green's career. Governor William Franklin, next to Cornbury, was the most aggressive and dangerous enemy of popular rights in New Jersey. The assembly had conducted the war against him with skill and courage, until in 1776 he was arrested and confined within limits in Connecticut.

On the 10th of June, 1776, the Provincial Congress of New Jersey met in Burlington. Five members had been elected by the voters of Morris County. The Rev. Jacob Green was one of them. There were twenty-nine candidates, and the election was held in different parts of the county four days, the electoral board adjourning from one place to another to suit the convenience of the voters. The voting was *viva voce*. Jacob Drake received 491 votes, Silas Condit 487, Ellis Cook 485, William Woodhull 343, and Jacob Green 291. (M. S. copy of Poll Book, Morris Co. Elec., May, 1776.)

MR. GREEN'S ELECTION ACCOUNTED FOR.

The election of Mr. Green as a member of this Provincial Congress, a revolutionary body, is a singular fact. There were several prominent laymen in Morris County that might have filled the place. In fact, twenty-nine citizens of the county were nominated and were willing to serve if elected. But the choice fell on only five.

Why was a county clergyman elected? The reason which probably determined the selection was the fact that Mr. Green had recently published a political tract which had commanded wide attention, especially in New Jersey. He was already somewhat famous as a Harvard graduate, as having acted as Vice-President of the New Jersey College for nearly a year and as a controversial writer of no mean ability. The tract which won him a high place at that time and led to his election to the Revolutionary Provincial Congress of June, 1776, was one whose title and contents may be summarized and stated with considerable fullness.

Its title page is as follows, viz :

OBSERVATIONS
ON THE
RECONCILIATION
OF
GREAT BRITAIN
AND THE
COLONIES.

In which are exhibited arguments for and against that Measure. By a Friend of American Liberty.

Salus Populi duprema lex esto.

Let the Good of the People be the Foundation of all Law and Civil Government.

PHILADELPHIA ;
Printed by Robert Bell in Third Street.
MDCCLXXVI.

In his autobiography, Dr. Ashbel Green names his father as the author of this pamphlet. (Life of Ashbel

Green, p. 46.) Its date, by comparing some references in it with the history of the period, is determined as about January, 1776, or possibly a month or two earlier. He refers to the death of Dr. Warren, in the Battle of Bunker Hill, June, 1775, and also to a measure carried in the Continental Congress, May, 1775, to send "an humble and dutiful petition to his Majesty." Mr. Green asserts that "we cannot now make the same offer we did eight months ago."

This fixes the date of the "Observations" as about the beginning of 1776. The crisis of independence was close at hand. Many able men were discussing the theme, among whom "Parson Green," of Hanover, as he was familiarly called, bore a conspicuous part. Not the equal of Alexander Hamilton, Thomas Paine and some others in brilliancy, Mr. Green wrote this and other pamphlets and letters that were weighty with the good sense of an earnest patriotism.

He announces "the grand inquiry to be concerning the issue of the war ; in what way it must be attempted, or how shall we settle matters with Britain? Shall we be reconciled to Britain, or shall we be independent? Have we a right to be independent?"

He discusses the theories of the origin of civil government and asserts that "the whole design of civil government is the good of the people. A magistrate has no right or authority but from the people and for the people." In emphatic terms he describes the oppressive measures of Britain towards America. She has called us rebels and treated us as such! "She has proposed to bring the people into subjection and to set the heads of some of the chiefs upon Temple Bar."

The fact of the prevalence of plans for reconciliation, at that crisis is evident from Bancroft. (His. U. S., vii, 79: viii, 324). Some like Joseph Reed cherished "the most passionate desire for a reconciliation with the mother country." John Dickinson, "the illustrious

farmer," advocated "reconciliation." He believed more in petitions to King George than he did in gun powder. There were many sincere patriots who advocated such measures as should "delay an irrevocable decision" to fight. Jacob Green was resisting no chimera when he contended so stoutly against any plan of reconciliation short of independence.

"May 25, 1775, the timid party prevailed in congress and carried the measure for the promotion of this most desirable reconciliation an humble and dutiful petition to his Majesty." (Bancroft's U. S., vii, 379-80.)

And in November, 1775, a petition was presented to the Provincial Congress of New Jersey from thirty-two Freeholders of the County of Burlington, praying the House to enter into such resolves as may discourage an Independence of Great Britain and that they will support the Civil Government as heretofore." (Minutes of the Provincial Congress, 1775, 1776, pp. 292-300.)

And yet granted that "Britain has forfeited her right to govern this country, and that in equity we are at liberty to be independent, it is a query whether it is prudent? Whether it is best for us to assume our right? I come therefore to view the arguments for and against Reconciliation."

He then names and refutes five arguments which were urged in favor of Reconciliation as against Independence.

In the first place it will involve us in a long and bloody war and will end in our utter ruin.

Again, unprotected by Britain, we would become an easy prey to France, Spain or some other enemy.

Again, if we are reconciled to Britain, our war expenses and damages will be made good.

Again, "our Independence would ruin Britain and surely we cannot be so cruel toward our Parent, altho' she has dealt somewhat harshly with us!"

The fifth argument for Reconciliation as against Independence, is the fact that the Continental Congress has

lately applied to Great Britain and proposed a Reconciliation, and therefore, if Britain complies with our proposal, we cannot refuse to treat with her." (Bancroft's U. S., vii, 187-193.)

In answer, Mr. Green says: "But there has been no sign of Reconciliation, nothing but the same process of Fire and Blood that we have been treated with." "Now, this is our case with Britain. We are, therefore, in no way bound by the petition we sent last July (1775)." (Bancroft U. S., viii, 35-9.)

Mr. Green then presents five arguments in favor of Independency: (1.) "In this way we shall avoid oppression. (2.) We shall be less exposed to foreign wars. (3.) Our public taxes will be inconsiderable as compared with what they must be under Regal Government. (4.) It will be much easier to settle the present difficulties by declaring Independency than by a Reconciliation. (5.) "If matters are settled by our being Independent, the Colonial Congress will be acquitted with honor; otherwise suspected of bribery and loaded with blame and reproach. If matters are not settled to the satisfaction of the people in general, the manufacturers of that matter will be the object of much public odium. Some part of the Colony has suffered so much, is so irritated by cruel treatments, and there is now such a prospect of settling things well by Independence, that it will be impossible to make people think well of the men that shall again subject us to the British Government."

Sixth argument: "If we are independent, we should be less liable to internal tumults and rebellions. Our people have now such a sense of liberty, and have so well succeeded in our present contests with Britain, that it will be very difficult to prevent something similar in time to come."

Seventh argument, "If we are independent, this land of liberty will be glorious on many accounts. Population will abundantly increase, agriculture will be promoted,

trade will flourish, religion, unrestrained by human laws, will have free course to run and prevail and America be an asylum for all noble spirits and sons of liberty from all parts of the world. Hither they may retire from every land of oppression—here they may expand and exult—here they may enjoy all the blessings which this terraqueous globe can offer to fallen man.”

Mr. Green concluded his “observations” by asserting that “persons of public spirit and capacity should at this time exert themselves, and set the people’s interests properly before them, avoiding heats and factions, but showing people the weight and importance of the case and giving a just view of the State of America.”

In a *note* Mr. Green pleads most positively for *universal religious freedom*.

In a *second* note he adds some sentences which nobly harmonize with his expressed hatred for slavery. He says: “I wish that I could add that the guilt of slavery would be banished from us, and I cannot but hope that in time it may. What a dreadful absurdity! What a shocking consideration that people who are so strenuously contending for liberty should at the same time encourage and promote slavery!”

The tract was timely. Bunker Hill had been fought eight months before. Washington had been elected Commander-in-Chief of the Continental Army and had been pushing the siege of Boston six months. The colonies were in a ferment of indignation and resistance. Public sentiment, whilst running strongly against the tyranny of Great Britain, was not unanimous. The strength of the mother country, as contrasted with the weakness of the colonies, excited fears in the hearts of many who looked about anxiously for some method of reconciliation. In its wealth, social position and love for the oppressor, this party in the colonies was by no means to be despised. And the wonder is that it did not succeed in its unwise purpose.

No one would claim that Mr. Green's pamphlet is the equal of the famous "Common Sense" and "The Crisis" of Thomas Paine in its genius. But it was a noble plea against a pusillanimous reconciliation with the enemy. No such famous sentence can be quoted from "The Observations" as that which flashes out in the first sentence of "The Crisis:" "These are the times that try men's souls." Yet these calm, positive and patriotic words of the Morris County parson did a great work for the cause of American Independence at that crisis.

This able plea for independence was widely circulated in the Middle States, especially in New Jersey. And there is little doubt that it was a chief cause which led to the election of Mr. Green as a member of the Provincial Congress which fixed the political statutes of New Jersey and defined its constitutional rights for three-quarters of a century. And further, this pamphlet was the cause of placing its author at the head of the committee for drafting a constitution, the principal business of that famous Congress.

There were able men in the same committee who undoubtedly contributed their part to the completed constitution, but it is safe to assume that the Chairman was the leading spirit in its construction.

Let us here arrest the narration to relate the method of electing the representatives to this Provincial Congress, We have copies of the Poll Books used in Morris County, which are probably similar to those then used throughout New Jersey.

THE ELECTION AND ITS METHODS.

Whilst pastor of the Presbyterian Church of Rockaway, in Morris County, nearly forty years ago, it was my good fortune to have the assistance in my historical inquiries of the two brothers, Samuel Southard Halsey and Edmund Drake Halsey. The memory of their distinguished

father, Samuel Beach Halsey, is to me undimmed by the years that have elapsed since his decease. In 1854, Samuel was a Sophomore at Princeton. In his natural gifts of mind and heart he was an able and a delightful man. He displayed his devotion at least to one of his friends, by the generous help whilst a member of college, in securing copies of certain documents pertaining to transactions with which this paper is dealing. They were in the possession of the late Hon. James Sproat Green, of Princeton, son of Rev. Ashbel Green, D.D., and grandson of the Rev. Jacob Green, of Hanover. Among them was one containing the polls held in the five townships of Morris County, Monday, Tuesday, Wednesday and Thursday, May 27, 28, 29 and 30, 1776. The election was held to choose five men to represent Morris County in the Provincial Congress, which was to meet in Burlington, June 10, 1776.

"The only persons entitled to vote * * * for the delegates to the Provincial Congress were freeholders." This was the original rule and was changed to one more liberal which directed that "every person of full age, who had resided one whole year in any county immediately proceeding the election and was worth at least fifty pounds in real or personal estate, should be admitted to vote." Subsequently the requirement was added that "all officeholders and voters must sign the prescribed articles of association." (Collections of N. J. His. Soc., Elmer vii, 25.)

There were no nominating conventions so far as now known. The voting was *viva voce*, each voter naming the five men whom he desired to represent the county in the Provincial Congress. The election began at Morristown Monday morning at ten o'clock, May 27th, and continued there two days. During those two days twenty-one different candidates were voted for, and one hundred and twenty votes were cast.

The third day the polls were held at the house of

Brant Jacobus in Pequannock Township, on Wednesday, the 29th of May. The names of six new candidates were added and seventy-three votes cast.

The fourth day, Thursday, May 30th, the polls were held at the house of Cusler Salmon, in Roxbury Township. The names of two new candidates were added and one hundred and eighteen votes cast.

The names of the five successful candidates—Ellis Cook, Silas Condict, Jacob Drake, Jacob Green and Wm. Woodhull—were prominent and received votes at each of the three voting places in Morris, Pequannock and Roxbury. These were the only three places named. The total vote polled was 525, of which Jacob Drake received 491, Silas Condict 487, Ellis Cook 485, Wm. Woodhull 343 and Jacob Green 291. These, according to the provisions of the act of the Provincial Congress, were declared elected, being the five highest on the list. It is worth while to state that the sixth on the list was Moses Tuttle, of Mendham Township. With few exceptions the candidates themselves declined to vote. Not one of the five successful candidates voted as appears in the record.

Of the elected delegates, two were from Hanover Township—Cook and Green ; one from Morris—Condict ; one from Roxbury—Drake ; and one from Mendham—Woodhull. Pequannock did not have a citizen fortunate enough to be elected. It is worth while here also to note the

RELATIVE STRENGTH OF THE FIVE TOWNSHIPS.

In 1766, Morris County was divided into five townships, viz : Morris, Mendham, Hanover, Pequannock and Roxbury. The poll book of May, 1776, furnishes some proximate views of the strength of the county as shown in its townships. The value is somewhat modified by the fact that a voter might vote anywhere in the county at any one of its *three* voting places—Morristown, Pequannock

nock and Roxbury. However, when he voted, he must name the township in which he resided. According to this, we find the following facts. At that election

Morris Township had votes,	-	-	-	120
Mendham	"	"	-	28
Hanover	"	"	-	186
Pequannock	"	"	-	73
Roxbury	"	"	-	118
Total	-	-	-	525

These men were elected by the 30th of May, and on the 10th of June, they were to be at Burlington to commence work of the highest importance. How well Morris County bore her part, we may have reason to note subsequently. But it may be here stated that so far as their recorded votes indicate, these delegates did their duty well. An examination of the votes on points vital in the great issues before the country they were a unit or nearly so. And further, the views of these men harmonized with those of Jacob Green, as announced in the political pamphlet already quoted.

THE PROVINCIAL CONGRESS, N. J., JUNE 10, 1776.

For one reason, if for no more, this Congress was one of the most important and interesting of all the Provincial Congresses of New Jersey. Let us briefly trace its origin and work. Fortunately, we have the materials for the search in the volume published by the Legislature of New Jersey in 1879—"The Minutes of the Provincial Congress and Council of Safety of the State of New Jersey 1775, 1776."

Not the least interesting part of this volume is that which gives the history in documentary form of the Provincial Congress of New Jersey in the months of May,

June, August and October, 1775, and also the Provincial Congress of January, February and March, 1776; and still further, the Provincial Congress of June 10, 1776, until July 18, 1776, when "the Style and Title of the Provincial Congress of New Jersey" was changed to that of "the Convention of New Jersey." (Minutes Prov. Congress, etc., 1775-1776, p. 511.)

William Franklin, the natural son of Benjamin Franklin, was the last Royal Governor of New Jersey, holding the office from 1762 to 1776. He was an able, but dangerous man. The Congress of '76 had him arrested and sent from the State to Connecticut where he was confined within limits. As early as February, 1764, the state of things required a man or a body of men to look after the interests of New Jersey. The necessities of the case led the House of the Assembly—the popular branch of the Legislature—to appoint "a Committee of Correspondence to obtain early and authentic intelligence as to all acts and resolutions of the British Parliament affecting the interests of the American Colonies;" also "to maintain a correspondence with our sister colonies respecting these important considerations." This committee was "occasionally to lay its proceedings before the House." Its work was of the greatest importance as a link to unite the county committees of safety and finally was named The Committee of Safety of New Jersey, its first meeting occurring at Princeton, August 30, 1775." (Minutes of Prov. Cong. and Com. of Safety, p. 195.)

The name of the Provincial Congress of New Jersey was used as early as May 5, 1775, but I do not find the record of it. (Prov. Cong. N. J., 1775, 103.) On that date the General Committee of Association of Essex County gave certain instructions to "the Deputies elected to represent said town in Provincial Congress." The first record of that body's meeting bears this inscription: "Congress of New Jersey to New York Congress. In

Provincial Congress, New Jersey, Trenton, May 26, 1775." (Prov. Cong., 149.)

The famous name was adopted about that time and it continued in use until Thursday, July 18, 1776, at Trenton, when it was "Resolved, That this House from henceforth, instead of the style and title of the Provincial Congress of New Jersey, do adopt and assume the style and title of the Convention of the State of New Jersey." (Minutes Prov. Cong., 511.)

The Original Congress elected in May, 1775, with few changes served until "the new choice of deputies could be made in May, 1776." (Minutes, 379, 169.) This Ordinance directed that five deputies be elected by each of the thirteen counties to constitute the Provincial Congress of New Jersey that was to act so conspicuous a part in the revolutionary and constitutional history of New Jersey. It successfully conducted a revolution and formed a constitution that was in force until superseded by a new one.

And so well did it do its work that Judge Elmer says "the universal public opinion of the people sanctioned its provisions, which, with but little change continued in force until altered by the constitution of 1844, and the fifteenth amendment of the constitution of the United States." (Collections N. J. His. Soc., vii, 48.)

THE PROVINCIAL CONGRESS OF 1776.

In the History of New Jersey this Congress must hold a conspicuous place. The thirteen counties of the state were represented by five delegates from each county. Among these sixty-five men were several able lawyers and two Presbyterian ministers. Several had a national reputation. Stephen Crane, Silas Condict, John Cleves Symmes, Frederick Frelinghuysen, John Witherspoon, Moses Bloomfield, Jonathan D. Sargeant, Samuel Tucker

and Philemon Dickinson, were men known beyond the limits of New Jersey.

Dr. Witherspoon was famous in Scotland and in all the American Colonies. And Judge Elmer in his fine paper on "the first Constitution of New Jersey," read before the Historical Society of New Jersey, May 10, 1870, especially mentions "two eminent lawyers—Jonathan Dickinson Sargeant and John Cleves Symmes as members of the Committee for drafting the new Constitution." (Collections New Jersey His. Soc., vii, 28.)

Samuel Tucker was elected President and William Patterson, Secretary of the Congress. The Rev. Dr. Witherspoon opened the Congress with prayer.

The formation of a committee to draft a constitution was considered on the 24th of June and a committee of ten was appointed. Congress appointed Jacob Green its Chairman.

The following partial summary of the doings of Congress and Committee will be of interest.

The Provincial Congress on the 24th of June appointed the committee of ten "to prepare the draught of a constitution." On the 26th of June, the committee reported a draught of the constitution "which was read and ordered to a second reading." On the 27th of June "the Congress resolved itself into a Committee of the Whole" and "took under consideration the draught of a Constitution." The Committee of the Whole reported to the Congress and "prayed leave to set again." The same day the Committee of the Whole "assumed the consideration of the draught of the Constitution." The next day, June 28th, the Committee of the Whole reported that they had not yet come to any resolution and desired leave to sit again. A second meeting of the Committee the same day made a similar report. On the 29th the Congress resolved itself into a Committee of the Whole and reported this resolution, viz :

"That the Congress will receive the report of the Committee of the Whole on Tuesday next, July 2d, at which time every member is enjoined to be punctual in his attendance." July 2d, on the question whether the draught of the Constitution formed on the report of the Committee of the Whole be now confirmed, or be deferred for further consideration? It was carried for confirming now by a vote of 26 to 9.

The name of Mr. Green is recorded in the affirmative, and so far as I can discover does not appear again. The statehood of New Jersey was confirmed by its own Congress and a constitution adopted. His son, Ashbel Green, says that Mr. Green "left the Congress as soon as the main business—the formation of a constitution for the State was completed, refused to return, although pressed to do so, and declined unequivocally to be again a candidate for the membership in any legislative body. He acted thus, not because he regretted what he had already done, but because he held that only on some very extraordinary occasion, such as that to which he had yielded, was it lawful for a minister of the gospel, who had a parochial charge, to leave his flock and the full discharge of his spiritual duties, for any civil and secular station or employment whatsoever." (Dr. Ashbel Green's Autobiography, p. 60.)

It may occur to some that this apology of Dr. Green for his father's precipitate abandonment of his duty as a member of the Provincial Congress at that crisis, was hardly consistent with his extensive practice as a physician and his somewhat numerous avocations of a purely secular character. In his own autobiography he says that except medicine, these callings brought him a great deal of trouble. The old Latin adage is his best apology—" *Necessitas nescit leges, necessity is ignorant of fixed laws.*"

THE AUTHOR OF THE CONSTITUTION OF '76.

It is worthy of remark that the ability and standing of some of the men who composed the Provincial Congress of New Jersey, 1776, add not a little to Mr. Green's reputation. He was associated with Stephen Crane and Abraham Clark of Essex, John Cleves Symmes of Sussex, Frederick Frelinghuysen of Somerset, John Covenhoven, Philemon Dickerson, Samuel Tucker and Charles Read of Burlington, and others noted for intelligence and patriotism. The selection of him as the Chairman of the Committee to draft the Constitution was highly complimentary, and as proved by the result, well deserved.

The authorship of this remarkable instrument which continued to be the Constitution of New Jersey for nearly three-quarters of a century, is a matter of conjecture. Judge Elmer in his article on "the first Constitution of New Jersey," read before the Historical Society of New Jersey, May 10, 1870, says, "who was the author of the draft does not appear. It has always been understood that Rev. Dr. John Witherspoon, President of Princeton College, took an active part in preparing it. Two eminent lawyers, Jonathan Dickinson Sergeant and John Cleves Symmes, were on the Committee; but the instrument bears quite as prominent marks of a clerical as of a legal origin." (Collections N. J. His. Soc. Vol. VII, 28.)

It will be remembered that the Provincial Congress began its sessions June 10th and on the 21st the resolution was passed "that a government be formed for regulating the internal police for this Colony," and that the next day, June 22d, the Congress elected "five delegates to represent this Colony in Continental Congress" of whom Dr. Witherspoon was the last. Two days after this, June 24th, the Provincial Congress appointed its committee of ten to draft the constitution. Mr. Green was its chairman. I have met with no record or known

fact which seems to me to justify what Judge Elmer says as to its having always been understood that Dr. Wither-
spoon took an active part in preparing that draft of the Constitution that was presented July 2d.

On the other hand, the fact that Mr. Green was made Chairman, is a strong presumptive proof that he had by his writings and other discussions shown a profound knowledge of the needs of New Jersey at that crisis, when she was contending with an able but unscrupulous Governor, an enraged Parliament and a strong and disloyal party at home, acting in harmony with the English government. Mr. Green was a man of distinguished parts and attainments, a strong thinker and writer, and profoundly earnest in his convictions that the Colonies must be independent. He had shown this in his widely circulated "Observations on the present Controversy between Great Britain and her American Colonies," published a few months before the Congress met. Subsequently he gave other proofs of a mind trained in lines of investigation worthy of a statesman. His discussions of taxation and currency are of this class.

It is not unlikely that those able lawyers named by Judge Elmer—Serjeant and Symmes—and others scarcely less able, Frederick Frelinghuysen, Abraham Clarke, Philemon Dickerson, Samuel Tucker and Charles Read, had an important part in shaping the document as finally adopted. There can be no doubt of it, but in the absence of positive evidence to the contrary, my belief is that the original draft was from the pen of the Rev. Jacob Green. The lines of thinking are quite like his, and he was so wonted to engross with his pen the result of his thinking, that I feel it to be very likely that he had taken to Burlington the draft of a constitution such as he thought adapted to the times. This view is corroborated by the fact that in his famous tract on "Reconciliation with Great Britain," Mr. Green, while resisting the scheme of reconciliation, prepared a plan in case the reconciliation is

carried—"The Plan of an American Compact with Great Britain, etc." I feel sure Mr. Green carried to Burlington a draft of a constitution which was the basis of that which was adopted. It was like him.

It is to be added as a curious fact in the records of that famous Provincial Congress of New Jersey that its resolutions and papers are almost entirely *anonymous*. The names of movers and seconds are not given, and in place of these we have "*Congress* went into the consideration of the propriety of forming a government * * * Resolved, etc.;" "The *Committee* reported, etc.;" "The *Congress* resumed the consideration of the report on the *Committee of Whole* and carried for confirming it."

The reason is obvious. This Congress had arrested and expatriated a Royal Governor, and, as looked at from the British view-point, was indulging in the dangerous business of treason. The result was not yet revealed, and it was a natural policy to keep the *individual* out of sight, and the "*Congress*" and "the *Committee*" at the front.

Before dismissing this part of the discussion, let me add that it was a common impression at the time that the Hanover Pastor drafted the Constitution of 1776. His son, Rev. Dr. Ashbel Green, says in his notes to the autobiography of his father published in the *Christian Advocate*, "he—Jacob Green—was elected, although it was contrary to his wishes and remonstrances as a member of the Provincial Congress of New Jersey, which set aside the royal government of that province and formed the present Constitution of that State, and he was Chairman of the Committee that drafted the Constitution. As soon, however, as it was ratified by the Congress, he left that body and returned after about a month's absence to the duties of his pastoral charge."

REV. JACOB GREEN AND REVOLUTIONARY WAR.

Two great American wars occurred in the period of

Mr. Green's pastorate. The first was "the old French War, 1744-59," and the other the Revolutionary War. I have found no reference to any act or word of his associated with the first war. New Jersey sent several regiments. It is well known, however, that some men belonging to his congregation were enlisted in regiments that served in that war.

In the ferment of opinion which preceeded the Revolutionary War, the people of Morris County participated. Patriotic leagues and Committees of Safety were formed to look after the interests of the colony and country. The Tories were dealt with in some cases severely, and New Jersey from the beginning was loyal. As the questions of right and duty came up for discussion, they were met by no one more earnestly than by the Rev. Jacob Green. The year preceding the Declaration of Independence, as already stated, he printed his "Observations on the Present Controversy" in which he argued not merely the righteousness of declaring independence but the prudence of it. He planted himself so firmly on that side that he was regarded as a leader. He was naturally selected as a member of the Provincial Congress that met in Burlington, June, 1776, to declare the Colony separate from Great Britain and prepare a constitution adapted to that radical change. How well he and his colleagues did their work has been discussed elsewhere. Not merely in that public way did he act the part of a patriot, but in his large congregation in all ways consistent with his high calling he wrought for the country in the terrible struggle which lasted eight years. His courage was equal to the crisis of that year which included the disasters to the American army in Westchester and the terrible retreat from the Hudson to the Delaware in the early winter of '76-7 finding safety in crossing the Delaware. The condition of our cause was regarded hopeless by many until the two actions at Trenton, December 26, 1776 and January 2, 1777, and that at Princeton January 3d, inspired

the country with hope. After the last battle the American army was led by Washington to Morristown. It was an ill-clad, ill-fed and in all respects except its high courage and patriotism, ill-conditioned body of troops. To shelter, feed and provide for their necessities, laid a heavy burden especially on Morristown and the regions about it. Thousands were billeted on the farmers and others. The Rev. Samuel L. Tuttle, pastor of the Madison Presbyterian Church, has described the process in his "Bottle Hill During the Revolution," delivered July 4, 1855. (Dawson's Historical Mag., 2d Series, Vol. IX, 205.) The reference here made is to show how heavy was the burden borne by the people that winter, "Every home throughout this entire region was filled either with officers or soldiers." But my purpose is also to present the Hanover Pastor as he appeared that winter. He had said and done brave things in the Provincial Congress at Burlington the summer previous. How will he speak and act here with patriots, hungry and badly clad, in every house in his parish, his own house being no exception? In a note to his father's autobiography, Dr. Ashbel Green refers to his father's family after in January, 1777, its quota had been billeted. He says: "The family of Rev. Jacob Green consisted of nine individuals; and fourteen officers and soldiers were quartered in the same dwelling." (*Christian Advocate*, ix, 522.)

It requires no imagination to know what inconveniences would result. Yet in the conversations with some of his parishioners, in the traditions of the time, and in letters and diaries, I have never heard of an impatient word from this man. He knew and appreciated the fact that the soldiers had the worst of the inconveniences. Indeed that was the general fact with the hosts who entertained the heroes of "the Mud Rounds" of Trenton and Princeton.

The fact has been noted that Mr. Green studied and practised medicine in Hanover. Other ministers of New

Jersey did this. Rev. Jonathan Dickinson, the able pastor of Elizabethtown and first President of the College of New Jersey, the Rev. Samuel Kennedy of Basking Ridge, the Rev. John Derby of Parsippany and others united the practise of medicine with their duties as pastors of important churches. (Wicke's Medical History of New Jersey, 234, etc.)

It is in point here to refer to the necessity which compelled Washington to inoculate the army after it went into winter quarters in January, 1777. Before enforcing so critical a measure he consulted Mr. Green and other men of influence, convincing them of the beneficence of the plan as well as its necessity. He further convinced them that all "could be carried through the small-pox with very little danger." He insisted that not to inoculate in all probability would result in the disaster of the natural small-pox in its worst form, spreading through the whole population. (Dr. A. Green's Life, 83.)

The Rev. Samuel L. Tuttle, says that both in Hanover and Morristown there were several private hospitals used for the purpose of inoculation as a means of arresting the disease. (Bottle Hill in the Revolution, Dawson's His. Mag., 2d Series, ix, 211.)

It is said that Dr. Johnes of Morristown and Parson Green of Hanover organized private hospitals in their parishes and with ministerial authority more common in that day than this, urged their families to be inoculated. The results were remarkable as pointed out by Dr. Green that those inoculated had the disease in its mildest form, while those who had it in "the natural way" had it in its worst form attended with extraordinary fatality. The Hanover Church "for a short time was made a hospital for the reception of those on whom the natural small-pox had appeared before they could be inoculated; and more frightful and pitiable human beings I have never seen. The most of these died." (*Christian Advocate*, ix, 522. Life of A. Green, 91.)

In this connection let me state a fact derived from "the Morristown Bill of Mortality." It is to illustrate the authority which Dr. Johnes and Parson Green exercised over their congregations at a very trying crisis. During the year 1777, which included the time of inoculating the American army, 205 died in Morristown, not including deaths in the army. Sixty-eight of these died of small-pox.

Probably never in its existence has Morristown suffered so severely from this filthy and dreaded disease. Of the sixty-eight victims eleven belonged to Presbyterian families and with few exceptions the remainder belonged to the Baptist congregation and non-professing families over whom the pastor Rev. Dr. Timothy Johnes had little control. The statement is remarkable, and I have no doubt if we had the record of Hanover that terrible year, the results would not greatly differ from those of Morristown. It has been stated that Mr. Green unfolded a thorough plan for the inoculation of all belonging to his congregation and urged—even commanded—they to comply with it. The consequences were remarkable. Few of them died.

The same I feel sure was true of Dr. Johnes' congregation. "The Bill" shows that very few of his people died of small-pox which was fatal in forty-nine cases outside the church. In both cases the treatment was "heroic" but beneficent. Few of the army who were inoculated died. The same was true of the great parishes of which Dr. Johnes and Parson Green were the firm but loving directors. I think it likely the same was true of Madison and Basking Ridge.

These scenes in which Mr. Green was an active participant, as truly illustrate the purity and power of his patriotism as if he had shouldered a musket and fought for his country as a soldier.

I may here add that two Presbyterian ministers, Azariah Horton of Bottle Hill and Thomas Lewis of

Mendham, died in the summer of 1777 of small-pox. Indeed, then in Morris County was heard the voice of lamentation and great mourning. (Annals of Morris County, J. F. Tuttle, 52.)

ENEMY WANTED TO CAPTURE HIM.

During the war Mr. Green was so widely known as an active and influential patriot, that his friends and himself felt some fear lest the enemy might try to capture him by a sudden incursion. It is asserted that the Tories and British once actually attempted his capture but fortunately without success.

SLAVERY IN THE COLONIES.

I have been considering the positive relations of Mr. Green to the Revolutionary War. He acted out the noble sentiments of his "Observations." Nor can we do justice to this part of his career without reference to the Slavery which was practised in the American Colonies. In spite of their remonstrances these colonies were cursed with negro slaves brought by English traders. Slaves were owned in most of the colonies. Massachusetts abolished slavery only in 1780, and Vermont three years earlier. In 1780, Pennsylvania passed an act for the gradual emancipation of slaves, and New Jersey did the same in 1804. Her slaves in 1790 numbered 11,423. An Abolition Society was organized in Pennsylvania in 1775. The two illustrious men, Benjamin Franklin and Benjamin Rush, were its President and Secretary. In 1788 New Jersey gave a charter to the Abolition Society at Burlington. (Old Sermon's Historical, J. F. Tuttle Collection, Vols. 38.)

There were earnest anti-slavery men in New Jersey when the Revolutionary war broke out, but there was not

merely a general toleration of the system, but a warm advocacy of it. This was true when the Provincial Congress of '76 did its important work for the Revolution and the political changes affected by it. This fact is mentioned to add to our estimate of the wisdom and philanthropy of the Hanover Pastor. It also involved courage to denounce slavery at the time Mr. Green "lifted up his voice like a trumpet." Multitudes in New Jersey were staunch advocates of slavery, both before and after the Declaration of Independence was adopted. Some of the best people not merely of New Jersey, but of Morris County, held slaves. Of this I will now speak.

SLAVERY IN MORRIS COUNTY.

'The examination of "the Morristown Bill of Mortality, A. D. 1768 to A. D. 1806" discloses some facts as to the extent to which slavery were held in the county of which the Rev. Jacob Green was a citizen and a minister so many years.

The purpose of this paper, as already intimated, is to present so much of the political, civil and social conditions of New Jersey and especially Morris County, as to illustrate the character and public life of Mr. Green. If the intelligent reader will examine the volumes of Bancroft so far as they describe the Negro Slavery of New Jersey, he will find that its origin was peculiarly bad. In 1702, "Queen Anne directed the Governor of New York and New Jersey to give due encouragement in particular to the Royal African Company of England," also that the Duke of York, President of that Company, had become the patron of the slave trade; and that the Proprietaries, more true to the Prince than to humanity, "offered a bounty of seventy-five acres for the importation of each able slave." (His. U. S., ii, 316.) The Company was to see to it "that the province may have a constant and suf-

ficient supply of merchantable negroes at moderate rates." (Howe's New Jersey, 39.)

In 1750, George II, in a royal edict concerning "this horrid traffic of selling negroes," spoke of it as "very advantageous to Great Britain." (Bancroft, iii, 414.) Bancroft speaking of the legislation of England previous to 1776 declares that "before America legislated for herself the interdict of the slave trade was impossible." (Ib. 411.)

There were not wanting men in those days like Dr. Samuel Hopkins and the Quakers to speak against the system. No nobler remonstrance can be named than some spoken by statesmen and philanthropists of Virginia.

From this national view the negro slavery let us come down to the county of Morris among the mountains of Northern New Jersey. We still have the definite purpose of describing the surroundings of the pastor of the Hanover Church.

In 1806, as elsewhere stated, there was printed in Morristown, New Jersey, a very unpretending volume of less than sixty pages—"A Bill of Mortality; being a register of all the deaths which have occurred in the Presbyterian and Baptist Congregations of Morristown, New Jersey, for thirty-eight years past."

Not many copies of this "Morristown Bill of Mortality," as it is usually called, are now to be found. It has subserved many useful purposes, such as illustrating the condition of things in Morristown the two winters the American army under Washington spent there. It also inferentially throws light on the nature and extent of negro slavery in that county. The records of mortality during the first twenty-two years, until 1790, were made by the Rev. Dr. Timothy Johnes, the revered pastor of the First Presbyterian Church almost fifty-two years. The fact that the *slave* is invariably called in this Bill of Mortality the servant of his master, and the further fact

that the names of these deceased slaves are as respectfully recorded as those of their masters, indicate the mild form of the servitude. Thus, we have "Sarah, servant of Joseph Lewis, Esq.," "Peter, servant of Dr. Jabez Canfield," "Daphne, servant of Rev. Timothy Johnes," "Cato, servant of Silas Conduct." In this Bill of Mortality are mentioned sixty-three deceased slaves, and thirty-eight different slave holders. In this list are the names of the best men in the region, some of them of national reputation. Evidently the system was in its mildest form. But the solitary entry, "Cæsar, a free black man," commands an unusual interest! It has a good flavor.

What was true of Morristown, was undoubtedly true of Madison, Mendham, Rockaway, Hanover and other localities in Morris County. And it was especially true of Pompton Plains and the iron manufacturing districts of Morris, Bergen and Sussex counties. The conjecture is not a rash one that in Morris County there were several hundred slave holders and several thousand slaves. And perhaps in the adjoining counties of Essex, Bergen and Sussex a greater number.

It was in such conditions that Mr. Green published his opinions on the system of slave holding, preached his views at least in his own pulpit, and organized his large church into an anti-slavery body. He and his church officially and in all ways declared "We will not use this slavery ourselves, and will prudently endeavor to prevent it in others." His son, the Rev. Ashbel Green, D. D., says that his father "was more than half a century in advance of the public sentiment on the subject of African slavery. He spoke against it, preached against it, and acted against it, while there were comparatively few who did not regard it as compatible with the rights of human nature and the spirit of the Gospel." (*Christian Advocate*, x, 194-9.)

SLAVERY IN HANOVER.

In the Records of Hanover Church in Mr. Green's handwriting, occur some rules and doctrines concerning slavery. Negro slavery was at the time in full force and was not abolished until 1820, at which time there were in New Jersey 11,423 slaves. The slave-holders belonged chiefly to the wealthy classes. The position of Mr. Green as to slavery is one of the noblest parts of his life. The entire records on this subject are worthy of preservation. They are the acts of the Hanover congregation and its pastor.

The first record is the tenth of "the articles of agreement laid before the Church and adopted from some time between November, 1781 and January 10, 1782."

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

At the same meeting that adopted the resolution on slavery, Mr. Green offered for consideration ten questions pertaining to family and social life, the third of which presented a peculiar phase of slavery.

"3. If a woman should belong to the Church whose husband does not, and who has a slave, shall not the woman declare that it is a grief to her; and that she will do all she can in meekness, humility and prudence to have the family free from such an evil?"

Mr. Green says "these articles and queries caused no little speculation, conversation and debate, not only in our Church meetings but through the congregation."

At a meeting of the Church, April 4, 1782, the article

on slavery "was discussed and referred for further consideration."

Church meetings were held July 25th, August 15th, September 12th and September 26, 1782, devoted largely to "preparing something respecting family government to be laid before the Church." Mr. Green informed the Church that he had drawn up such a plan. "Those present approved it, but the matter was postponed for a fuller meeting of the Church." At the last date named above, the Church met and Mr. Green's plan "for regulating our families was considered at length and after proper amendments, the Church concurred and voted them." It includes a general introduction setting forth the duty of the Church to look after "the spiritual interests and especially regulating our families." It also and chiefly includes nineteen articles which with considerable detail "attempt to show how to guide, direct, regulate and restrain our young people in their social relations "in several respects," late hours, in the evening after bedtime, courtships, harboring in our houses children of age, and also hired persons if they will not submit to good order and family government."

It is a racy and extraordinary document quite in harmony with the fabulous "blue laws of Connecticut." And utterly out of logical relations with the other parts of the plan occurs this statement concerning slavery, viz.

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

This document is signed by nineteen men and women headed by "Jacob Green," and the names of seventeen children, the first three being children of Jacob Green."

(Vol I., M. S. Doc. His. Morris Co., 14, 15, 21, 27, 29,
J. F. Tuttle)

MR. GREEN'S FAST DAY SERMON.

It would be unjust to the fame of Mr. Green as a patriot and philanthropist in this connection to omit his Fast Day Sermon. I give the title page entire :

"A SERMON

DELIVERED AT HANOVER (IN NEW JERSEY),

APRIL 22, 1778, BEING THE

DAY OF PUBLIC FASTING AND PRAYER

THROUGHOUT THE UNITED STATES OF AMERICA.

By JACOB GREEN, A. M.

N. B.—The scarcity of paper has prevented the printing
of this sermon till this time ; but 'tis thought it
may not be unseasonable.

CHATHAM :

Printed by Shepard Kollock at his office,

1779."*

* SHEPARD KOLLOCK.—Several of Mr. Green's letters, sermons and other productions were printed by Shepard Kollock. For this reason the two names are closely associated together. The best account of Mr. Kollock is found in the history of Elizabethtown, New Jersey, by the late Rev. Edwin F. Hatfield, D. D. He states that Mr. Kollock, was born at Lewes, Delaware, in September, 1750. He served his apprenticeship under the eye of William Goddard in Philadelphia. When he was twenty he was forced by ill health to go to the

RESUMÉ OF FAST DAY SERMON.

Text: Jer. xxxii; Isa. lviii, 6.

The Continental Congress appointed the "Fast Day" at a time of unusual gloom. The sufferings of Valley Forge were in full force. The country seemed to have reached the profoundest depths of despair. The Hanover Pastor on that day preached a discourse which in some respects probably had no superior among the many preached that day in American pulpits. He says in the preface that his "aim has been to speak plainly without fear, partiality or ill will to any. He will not be disappointed if some things in the sermon should offend a number."

After naming several passages of Scriptures as containing his theme, he impressively refers to the conflict then in progress with the mother country. "God permits the British to oppress us, and has excited our resentment: excites us to stand for our liberties, civil and religious. "We are contending for liberty. * * * Though our contention with Great Britain is so glorious, we have reason to be humble and mourn for the many sins and vices that prevail among us. * * * God corrects us

West Indies and at St. Christopher's worked at his trade. When the American Revolution broke out he returned home and enlisting, was commissioned a lieutenant of artillery. In 1778 he started the "*New Jersey Journal*," at Elizabethtown, in the service of the country. He was compelled for sake of safety to remove to Chatham, in Morris County, New Jersey, where he remained to the end of the war. He subsequently also published newspapers in New York and New Brunswick. Dr. Hatfield says that Mr. Kollock was a zealous patriot and a strong advocate of Republican principles. For several years he was Postmaster at Elizabethtown and for thirty-four years a Judge of the Court of Common Pleas for the County of Essex. He died in 1833, aged 88 years.

NOTE.—The Rev. S. L. Tuttle in his "Pres. Ch. Madison," page 31, states that the Printing Office of Mr. Kollock at Chatham had been used for a classical Academy at Madison and stood on the site of the present railroad depot whence for some reason it was removed to Chatham. It was famous as the place in which much good work for the country was done by means of the printing press.

by Britain and loudly calls upon us to repent." He then discusses as one topic "Infidelity, profane cursing and swearing, neglect and contempt of religion."

Under a second head he discusses "selfishness, avarice and extortion." He freely uses a stinging lash on the extortioners "demanding a most exorbitant price for the commodities of life. * * * We loudly complain of the conduct of Great Britain. * * * Yet at such a time as this when our religious and civil liberty is at stake * * * we even suck the blood and tear the bowels of our country by our mean extortion."

Mr. Green's third point is the chief one on which he expends his greatest energy. "Supporting and encouraging slavery is one of the great and crying evils among us. Can it be believed that a people contending for liberty should at the time be supporting slavery? * * * The encouraging and supporting negro slavery is a crying sin in our land. In our contest with Britian, how much has been said and published in favor of liberty? In what horrid colors has slavery been painted by us j * * * Is not the hard yoke of slavery felt by negroes as well as by white people? Are they not fond of liberty as well as others of the human race? Is not freedom the natural, inalienable right of all j What says Congress in their Declaration of Independency? * * * If liberty is one of the inalienable rights of all men * * * it needs no proof how unjust, how inhuman for Britons or Americans * * * to violate this right. * * * I cannot but think our practising Negro Slavery is the most crying sin in our land, and that on this account more than any other, God maintains a controversy with us.

"Though the emancipation of slaves ought to be managed by Legislatures, yet the masters of slaves need not wait for that. If they had a true spirit of freedom; if they abhorred the very nature of slavery they would soon free themselves from such a blot. * * *

"I would think as favorably as I can concerning the

guilty state of my country. * * * I would excuse and extenuate as far as possible the unnatural sin of holding fellow-creatures in perpetual bondage. * * *

"But still we may encourage ourselves in the goodness of God. * * * He deals with us as a people whom he means to save. Though the war is protracted and we are so long held under that rod yet all things shall be for the best in the end. Nothing less than what we have suffered would have done for us. Nothing less would have made sufficiently deep impression on us or our posterity. * * * I must believe that this great struggle for liberty will in the end be the means of putting an end to negro slavery in this land. * * * On the whole, my friends, there is the greatest reason to reform our lives, trust in God, and exert ourselves in our country's cause with full confidence of success. * * * "If God be for us we need not fear any that are or can be against us. What a happy land will this be if it is a land of true religion! It will then be the land of liberty, peace, and plenty. We shall then live in love and peace among ourselves, and many from other nations will flock to us as the most happy people on the face of the earth. Were ever people more kindly and compassionately called upon to repent and turn to God!"

The pamphlet which perpetuates this extraordinary discourse contains a "P. S." detailing a plan for the gradual extinction of slavery. In some of its essential features it is quite like the plan adopted by the Legislature of New Jersey in 1826. It leaves all slaves above sixty years of age in bondage "to be taken care of and provided for by their owners."

MR. GREEN'S LETTERS ON SLAVERY.

In a laborious and somewhat successful search through several Historical Libraries, I was so fortunate as to find

nearly complete copies of Mr. Green's letters and essays, originally printed in the New Jersey Journal and copied in the newspapers of the day. They are on various subjects and are able and sound to the core. He was a Christian Statesman as well as a Moralist. By the courtesy of the late Dr. Moore, the Secretary of the New York Historical Society, I was permitted to have copies taken of these valuable documents. In this work I must also acknowledge the assistance of Mr. Caleb T. Rowe, of the American Bible Society, and Mr. F. W. Ricord, the Librarian of the New Jersey Historical Society. I will here mention only three, two "on Liberty," and one "Negro Slavery;" those "On Liberty" in the issues of May 3d and 10th, 1780, and the third on "Negro Slavery" in that of January 31st, 1781, of the New Jersey Journal.

Let me take a few sentences from Thatcher's "Military Journal" as a fit setting for the opening words of Mr. Green's letters on Liberty. The army was still in the Kimball-Mountain camps near Morristown. On the first of January, 1780, the Journalist wrote: "The suffering of the poor soldiers can scarcely be described; * * * General Washington experiences the greatest solicitude for the sufferings of his army; * * * they are badly clad and some are destitute of shoes; * * * On the 3d instant we experienced the most tremendous snow-storm ever remembered; no man could endure its violence many minutes without danger of his life; * * * the soldiers so enfeebled from hunger and cold as to be almost unable to perform military duty." And William Tuttle, who was there, said the path from the Wicke Mansion to the Jersey camp south of it was marked with blood from the shoe-less feet of soldiers?

Mr. Green knew the terrible story of that unparalleled winter, and began his first letter on Liberty with these words: "We are now engaged in a cruel war; several years have passed since we have been led to view the awful scenes of * * * hardships too many to recount.

Why have we engaged in such scenes? Why do we continue still to struggle with so many difficulties? * * * It is for Liberty, * * *, that we may not be reduced to a state of mean and abject slavery. * * * If we properly view the importance of Liberty we shall not think that we risk too much for it: be our motto still what it was at first, 'Liberty or Death.' What a privilege is Freedom! * * * Well may we go on to contend for it though it should be at the expense of more blood and treasure."

And then ransacking history for examples to prove his eulogy of Liberty, he refers to France, "our illustrious ally, to show that we will go on to complete that freedom which we have begun to contend for." He urges "Americans not to let the wealth of a few destroy the freedom of elections, nor vice to corrupt the people. It would be wicked, it would be shameful for us to forget or give up our privileges. What less can we do in return for the benignity of God than to maintain the practice of virtue, use all proper means to preserve our freedom and cast an eye of pity on the negro slaves among us, who are groaning under a bondage which we think worse than death? (New Jersey Journal, May 3 and 10, 1780.)

Was there ever a nobler syllogism or a more triumphant conclusion!

The third letter of Mr. Green appears in the New Jersey Journal January 10, 1781, in a sharp criticism of some writer in the Journal who signs himself as Eliobo. What this anonymous writer had said I am not able to say, but evidently he had, perhaps, in irony, deduced some heartrending and bloody inferences from Mr. Green's scheme of emancipation! The substance of his reply is that "we must instruct these slaveholders and try if we cannot instill into them some principles of liberty. We must keep a watchful eye over them, use such means as will either bring them to be friendly to liberty, or reduce them to that state which they think more happy

than liberty, lest we should in a short time regret with deep remorse the calamity we have brought upon ourselves, our friends and country, by neglecting such internal enemies."

These are simply added examples of the plea of this Morris County pastor in behalf of the negro slaves not only of New Jersey but America. They are as noble now as they were then. Perhaps it will not be untrue to add, it must have required the courage of deep conviction to utter these words in the times of which I am speaking.

MR. GREEN PERSECUTED.

The careful readers of the Fast Day Sermon and the other sermons quoted, will not be surprised at the record which Dr. Ashbel Green makes concerning a disgraceful "domiciliary visit" which was made at the house of his father by a company of Morris County slaveholders. He says, "for a publication about this time against African Slavery he did suffer a personal insult—so far as language could insult him—in his own house by a company of slaveholders who paid him a domiciliary visit. He made them no irritating reply, but endeavored to reason with them mildly and requested them when about to leave his house to pledge him in a mug of cider, but they were too angry to consent."—(*Christian Advocate* X. 194-9.)

Rev. Richard Webster says of this disgraceful incident that the sermon "roused the Slave-holders of Morris County to come to Mr. Green's house with threats and insults."—(*His. Pres. Ch.* 528.)

But he was as firm as a rock, and never took back a word he had so well spoken.

MR. GREEN ON PAPER MONEY.

In Mr. Wayne Parker's valuable paper on "Taxes and Money in New Jersey before the Revolution," (read be-

fore the N. J. His. Soc. Jan. 18, 1883), he shows the opposition of New Jersey and other colonies to the policy of the English Parliament prohibiting "the further issue of bills of credit." It resulted in such a bitter fight between the Legislature and Governor Morris that all supplies were refused by the Assembly for four years. * * * The real grievance was the sudden iron-bound reduction of the whole credit system of the Colony. In spite of taxes unsparingly imposed to the amount £15,000 a year, to sink the bills of credit the debt had been reduced to (only) about \$150,000." (Proceedings N. J. His. Soc. 2nd Series VII. 155.)

The Continental Congress and the Colonial Legislatures previous to the Revolution and afterward, frequently issued paper money. In some cases "legal tender acts of the most stringent character were adopted by Congress and the Colonies, and subsequently by the States." In 1780 \$186,000,000 were called for. In 1778 one silver dollar was worth \$1.75 in paper. In March, 1779, a silver dollar was worth \$10 in paper, and in February, 1780, it was worth \$40? In May, 1781, a silver dollar would buy from 200 to 500 paper dollars! Congress and the Colonies had issued \$450,000,000 in paper currency. (American Cyc. XI. 742.)

Mr. Green early predicted the results of this depreciating currency. "He became perfectly satisfied that it would become of little value." He saw and predicted the disastrous effects not only in the ordinary transactions of business, but especially in the purchase and sale of real estate, when the paper money was invested with the potency of being made a legal tender. (Life of Dr. Green. 73.)

Between November 6th, 1779, and December 21st, 1779, there were printed in the New Jersey Journal five letters on the Paper Currency, signed by "Eumenes." Jacob Green was their author, and in them he proved himself both a patriot and a statesman. I have not been able to

find the third letter. I regret this. In these he shows the fact and the causes of the depreciation. He then discusses the purpose of Congress as to the payment of these bills. Is it to redeem each paper dollar with a silver dollar? "This can be no less than the unavoidable ruin of Multitudes." Besides, as in the depreciation of the paper from a value of dollar for dollar in silver to a value of fifteen to one, it will be unjust to pay for fifteen paper dollars that cost one silver dollar, fifteen silver dollars.

Dr. Green states his father's plan which he thinks was substantially adopted by Congress. His plan and that of Congress "consisted in fixing a scale of depreciation corresponding to the several periods at which the deterioration of the paper currency had taken place—commencing with two for one in 1777, and terminating with forty for one in 1780."

He says that so great was the ignorant hostility to a measure so evidently just that but for his father's "character as a decided Whig and friend of his country, he might have been in danger of popular violence. As it was he did not escape a portion of vituperation in the newspapers of the day." (Dr. Green's Life-73.)

The New Jersey Journal of April 5th and 26th, 1780, contains two additional letters from Mr. Green "upon Public Debts and Taxes." In them "Eumenes" shows the same splendid common sense and love of country so conspicuous in the previous letters. In closing his second letter he says: "I know our taxes will and must be high. We must live as low as we can; live as much as may be within ourselves; be laborious, be frugal, above all be virtuous. If we abstain from some excesses and extravagances; if we shun vice in general and live in love and equity among ourselves; if we fear God and serve our generation according to His will we need not fear any difficulties; all things will be well with us."

Let these suffice as a sample of the high wisdom and patriotism of the man who had had so much to do with

the formation of a Constitution for New Jersey, doing it with his brothers in the great Provincial Congress of 1776 at the risk of life and property.

I must be allowed another example illustrative of the man whose name is so conspicuous in this paper.

MR. GREEN ON NON-PAYMENT OF TAXES.

In the New Jersey Journal June 19th, 1782, Mr. Green writes the last political letter I find from his pen. "He writes to his fellow-citizens, especially the inhabitants of New Jersey, both to alarm and encourage." "We want the war finished, and finished comfortably it cannot be without immediate exertion in paying our taxes. * * * We must continue the war vigorously to the end. * * * We are better able to carry on the war than we were seven years ago. We must expect to pay large taxes and to pay them punctually. * * * 'Tis hard that our soldiers should be kept out of their wages. * * * The proper payment of our quotas will shorten the war. * * * I do not mean to write on trivial occasions. * * * But the paying of our taxes at this time and to the end of the war I view as a matter of the utmost importance to our tranquility."

It is a wholesome and timely letter in a great public emergency. Like his other letters it was extensively copied in the newspapers, and thus exerted a wide influence. It is not too much to claim for him as a careful and vigorous writer on these vital themes a high rank among the political writers of New Jersey during the Revolutionary period of our history. He was a statesman who realized the dire necessities of his country and who gave wise counsel in the crises which came upon her.

There can be no doubt that he proved himself one of the wisest and most devoted of the Jerseymen who helped bring the country to a triumphant conclusion of the

Revolutionary War, with its vast expenditure of treasure and life.

MR. GREEN SUBSEQUENT TO THE WAR.

It is not my purpose in detail to record the incidents of Mr. Green's career after the War of Independence was over. During the summer of 1781 General Green had been dealing with Cornwallis at the South. General Morgan had routed Tarlton at Cowpens. Defeated at Guilford Court House, Green began that masterly retreat northward which proved him the greatest general in the American army except Washington. It was a march to Yorktown.

Washington, by a series of masterly movements, had concealed his purpose from the British at New York, and by forced marches had effected a junction with Green at Yorktown, where Cornwallis had entrenched his army, confidently expecting the English fleet would come to his rescue. This purpose was defeated by the arrival of the French fleet. The forces of Washington and Green on the land side and the French fleet on the ocean side completely hemmed Cornwallis in. On the 19th of October, 1781, he surrendered, and the "Revolutionary War" was practically ended. In general orders Washington invited his troops gratefully to recognize "such reiterated and astonishing interpositions of Providence." "Cornwallis is taken" was the word that electrified America. King George exclaimed with ungovernable excitement, "Oh, God! it is all over!" (Irving, Washington iv., 381.)

I have personally met soldiers who took part in the siege of Yorktown, and in the rejoicings over the victory. In these the people of Morris County engaged with peculiar joy. Owing to the fact that extensive preparations had been made at Chatham by order of Washington for spending the coming winter in the country—a move to cover up the march to Yorktown—the people felt as if

they had helped to carry on the siege and win the victory at Yorktown. (Doc. His. Morris Co. by J. F. Tuttle, vol. ii, p. 59, MS.) When the news came, like the rest of the country this old county was ablaze with bonfires, and shaken with booming cannon. It was the way of the people there among the Morris hills and mountains. They had sent many soldiers to the army. They had served the country bravely, and many had died in the service. And now peace was assured with the surrender of Cornwallis. I have not the proof, and yet I am sure "the Old Sow" on the Short Hills did duty in celebrating the good news as it had often proclaimed the news of invasion during the dreadful years which intervened between the victory at Trenton and that of Yorktown. I wish the shorthand sermons of Parson Green could be found and deciphered, for among them would be found a sermon which he must have preached in the Old Hanover Church after the glorious news from Yorktown had been received. I would be surety that he could not then hold his peace for his country's triumph.

But the country was only half saved even when our armies and their allies had forced the ablest commander of the enemy and his army to surrender. The country's finances and administration of law were in a deplorable condition. The Colonies were impoverished by the war, and were in imminent peril of anarchy.

In this condition, with a host of high minded patriots the Rev. Jacob Green appeared as the counsellor and guide of the people.

CONCLUSION.

Enough has been written to justify the claim that Mr. Green was an extraordinary man. Living during a great period his life rose out of the ordinary level into honorable prominence. The decision of character displayed at Cambridge as a student, and in New Jersey as a clergy-

man during a period of nearly half a century shows "the stuff" of which he was made. It had the qualities of conscience, persistence, and common sense.

He recognized his mission and did his best to fulfill it. No one can read without admiration the story he has told of his struggles in college, and his diversified life in Hanover as a minister of the gospel, a physician, a man of business and as a citizen.

As we read we involuntarily say, "Well done," — The old Hanover church, with its branches at Madison, Parcippany and Whippany, is the imperishable monument of his labors as a preacher of the gospel. In the closely associated calling of the physician, which he himself mentions with grateful pride, he attained eminence. As a man of business he died with "a good name." As a patriot he had a profound knowledge of the times in which he lived, and both wisdom and courage equal to every emergency. As a statesman he both recognized his country's crisis and boldly did his utmost to bring it to a safe issue. As the adviser of Washington he was trusted at a time involving great personal perils and hardship. Near enough to the enemy to have been reached by a sudden incursion he never "stole his nest," but once, boldly risking capture in the line of duty.

Attaining the summit of his public career in the Provincial Congress as the chairman of the committee for setting aside the old Constitution of the Proprietaries and presenting the new Constitution, of which he was probably the original author, he displayed great modesty and ability.

During nearly a year, the Vice-President and executive head of the College of New Jersey, he never boasted of the honor he so well deserved. During forty-four years a pastor and preacher in one field he was honored as ably dealing with great public themes as well as the higher ones of his sacred calling. He rarely indulged in levity,

as if the times of his life were too solemn for even the relief of mirth.

I find only a few occasions in which he spoke as with a "lurking smile"—once when some soldiers had taken the turkey of the morrow's feast, he comforted his wife by saying, "Men do not despise a thief if he steal to satisfy his soul when he is hungry;" and at another time—the parson's grave face must have mellowed into a smile as he wrote with pious gratitude—that he had never been called from his pulpit to attend even urgent cases of sickness! And if he did not smile when those Morris County slaveholders made him that domiciliary visit before they left, as he asked them to pledge him in a mug of cider, I am sure he did soon after. Think of meeting the angry men with a mug of cider! That was really humorous.

His letter "on the education of youth" is from first to last ironical. He exhorts parents to help their children in learning the ways of sinful folly! The result will be natural and easy! In a similar way he exhorts the young people, who are tempted, "freely to gratify all their appetites! eat drink and be merry! Need I stimulate you, my young friends, to the noble diversions of cards, dice, cock-fighting and many such manly sports? If you keep on they may conduct you to the spacious edifice provided by the *county* with attendants free of expense! And looking still beyond the county jail to conditions in another life he tells them they will there "have night work enough!" (New Jersey Journal, April 25th. 1781.)

Upon the whole, wit of any sort seems not to have been a success with Parson Green. The last expression is a near approach to it, "Night work enough!" The parson himself must have smiled as he wrote the words to the gay youngsters of Hanover.

Mr. Green was a strict disciplinarian in his family and in the church, and from things which became known by tradition it may be inferred that he had the misfortune

sometimes to come in collision with the young people. Perhaps he sought to govern too much, and that Dr. Witherspoon was wiser in this respect when walking across the Princeton campus with a friend who called his attention to a young rogue who was mimicking the Doctor's limping step. He said to his friend, "Hoot, mon, if ye'll na look at him ye'll na see him !",

Be this as it may there can be no doubt of the sincerity and success of the good man in his efforts to lead the young people of Hanover into the paths of virtue and right living. The late Mrs. Electa Beach Jackson, wife of Col. Joseph Jackson, of Rockaway, once related the scene which occurred in the Hanover church the Sabbath after Mr. Green's death in 1790. Dr. Ashbel Green spoke to the young people who thronged the house, about his father, their pastor and friend. She says the young people were greatly moved, and as by a common impulse arose in all parts of the church and remained standing until he closed. They were moved to tears and in this way tenderly proved that however they may have tried their pastor by their levity, they venerated him and approved his fidelity.

Dr. Green in his autobiography makes reference to this scene, and adds that many of them soon were added to the church. Mrs. Jackson heard Dr. Ashbel Green's first sermon in the Hanover church. She says to their uncultivated eyes the young man seemed dressed in the height of the fashion, greatly in contrast with anything ever seen in that pulpit.

The young preacher also made many eloquent flourishes and declamations. When the service was finished the father said to his son, severely and almost contemptuously : "Ashbel, I am ashamed of you !" But no doubt he had time to get over this and to note with pride the great son he had given to the pulpit.

There was a vein of superstition in Mr. Green's mind. It is related that in 1773 he was very sick and apparently

near the grave. He even took leave of his family one evening, "expecting to be in eternity before morning," and yet he recovered. His first sermon after his restoration "was on the sickness and recovery of Hezekiah."

He then told his wife that "his mind was deeply impressed with the belief that his life had been lengthened in answer to prayer like that of Hezekiah fifteen years." His death occurred about a month before the limit of fifteen years was reached. (Life of Dr. A. Green, 199.) Dr. Sprague says that when his death was evidently near his wife asked him what were his views as to his future well being. He replied: "I have a hope," and, after a short interval, added, "and some fear." Having uttered these words, his spirit gently passed away. (Annals iii., 139).

After carefully reviewing the life of Rev. Jacob Green, I am constrained to approve the words of eulogy which his son had placed on his monument near the site of the church in which he had officiated so many years. Indeed, so much has he grown on my admiration that I have thought whilst approving all the inscription in its twenty-one lines as just and true, yet the affectionate son might have expressed all of it in the first line alone:

*"He was a man!"**

* It was my purpose to consider Jacob Green as an *ecclesiastic*, but it proved too large to be added to an article already too long. It has been well discussed by abler pens.

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