

1741

1891

JUBILEE SOUVENIR

OF THE

First Presbyterian Church

OF

RAHWAY, N. J.

BY THE PASTOR,

REV. GEO. HUBBARD PAYSON.

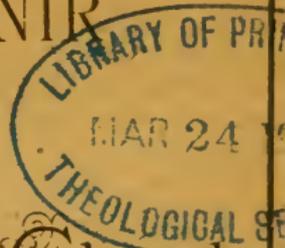
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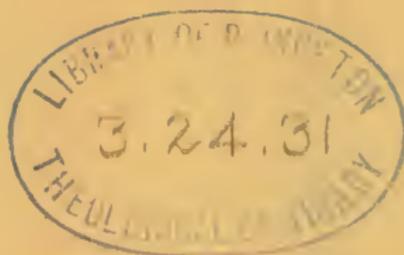
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RAHWAY, N. J. :

THE MERSHON COMPANY PRESS,

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Jubilee souvenir of the
First Presbyterian Church





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BY
GEORGE HUBBARD PAYSON.

Dedication.

TO HIS LOYAL PEOPLE BY THEIR
LOVING PASTOR THIS SOUVENIR IS DEDICATED
BOTH AS A MEMORIAL AND AN
INSPIRATION.

ILLUSTRATIONS.

FRONTISPIECE : CHURCH AND MANSE.

REV. GEO. HUBBARD PAYSON, PRESENT PASTOR.

INTERIOR OF THE CHURCH.

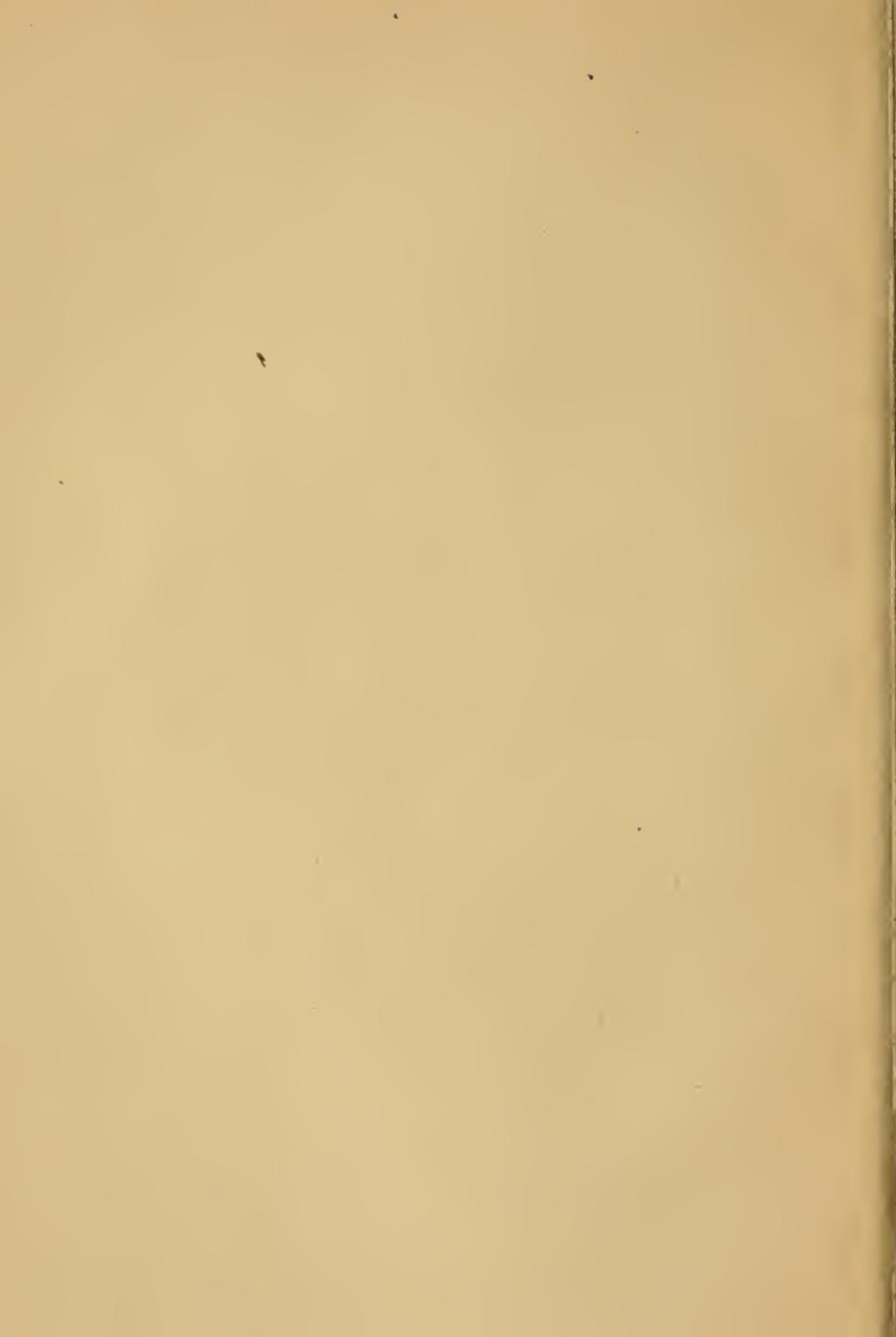
REV. THOMAS L. JANEWAY, D. D., LL. D.

REV. CHARLES K. IMBRIE, D. D.

REV. SAMUEL S. SHEDDAN, D. D.

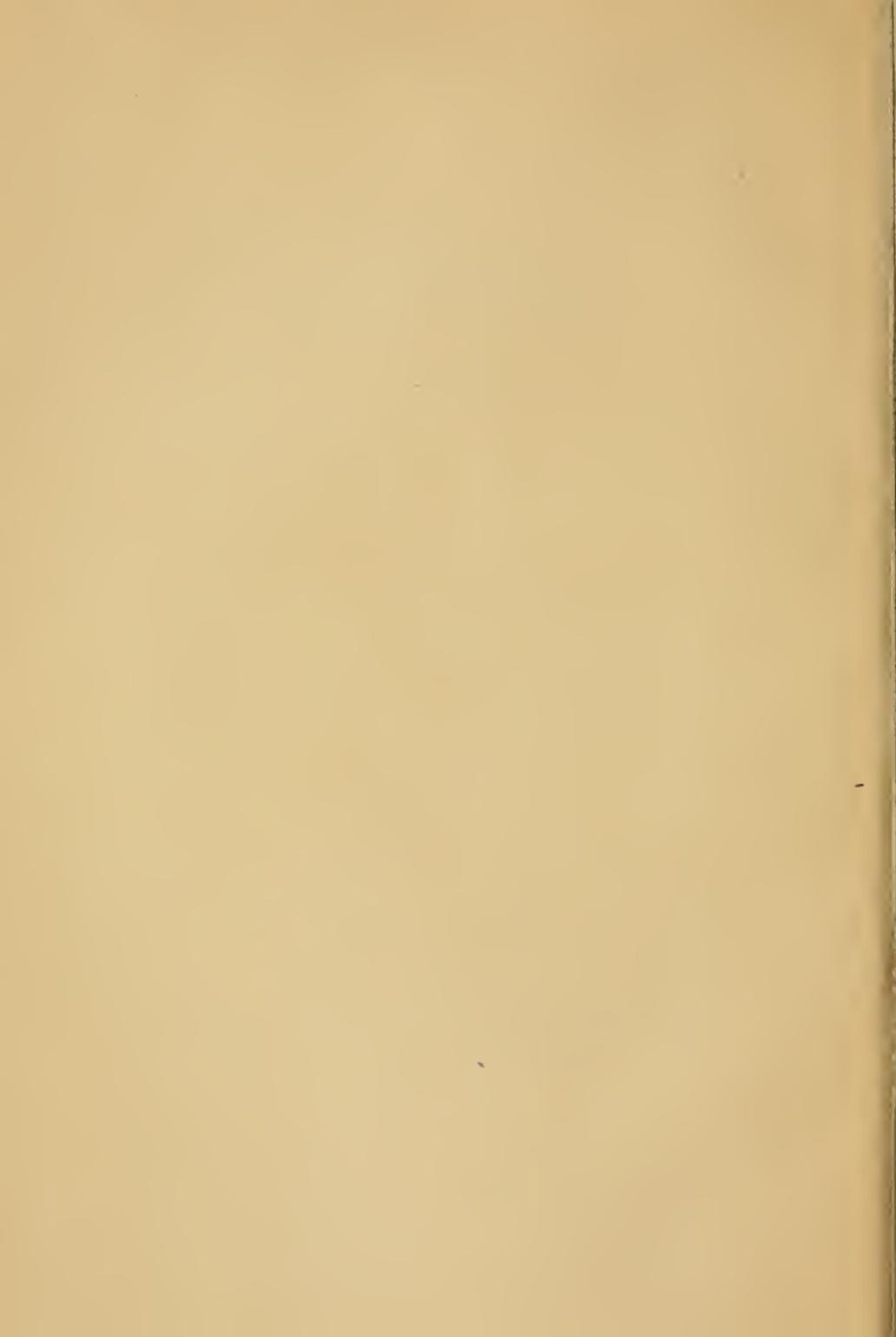
REV. JOHN J. POMEROY, D. D.

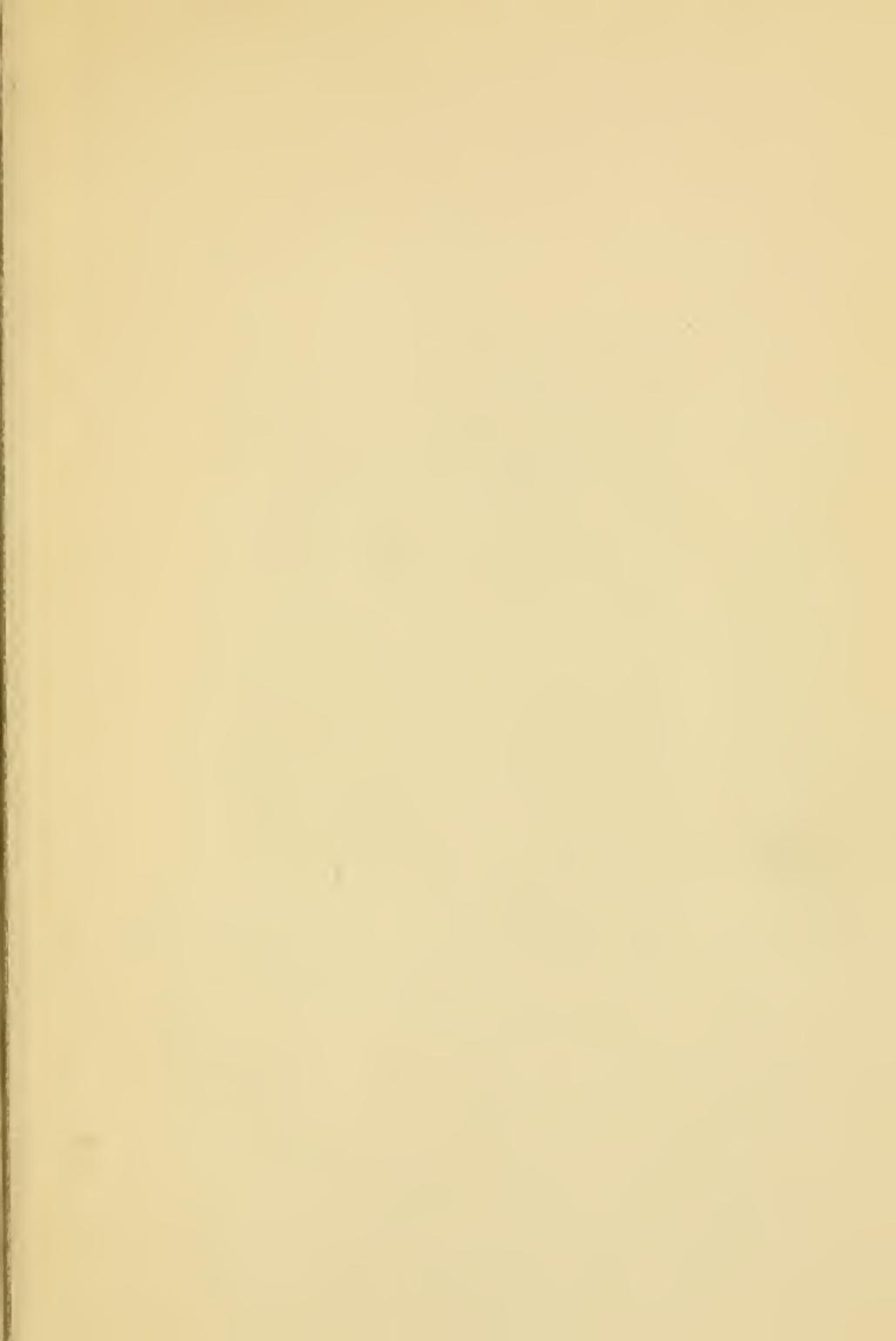
REV. WM. ALFRED GAY.



CONTENTS.

	PAGE
ORDER OF SERVICES,	9
STORY OF THE JUBILEE,	13
SERMON,	26
ADDRESS BY THE REV. DR. MOTT,	46
ADDRESS BY THE REV. DR. McNULTY,	50
BRIEF BIOGRAPHIES OF PASTORS,	58
ROLL OF ELDERS, TRUSTEES AND SUNDAY-SCHOOL SUPERIN- TENDENTS,	61
ORGANIZATION OF THE CHURCH,	64
CHURCH ROLL,	68
PEW-HOLDERS,	85
SUNDAY SCHOOL,	87
ORIGINAL ROLL OF SECOND CHURCH,	92







REV. GEO. HUBBARD PAYSON.

"Hitherto hath the Lord helped us."

ORDER OF SERVICES

IN COMMEMORATION OF THE

ONE HUNDRED AND FIFTIETH ANNIVERSARY OF THE
FIRST PRESBYTERIAN CHURCH OF RAHWAY, N. J.,

JUNE, 7th to 10th, 1891.

REV. GEO. HUBBARD PAYSON, Pastor.

Sunday Morning Service, June 7th, 10.30 o'Clock.

1. Organ Prelude,
2. Anthem, "Gloria," *From Farmer's Mass*
3. Salutation, By the Pastor, *All Standing*
4. Invocation, By the Pastor, *All Standing*
5. Lord's Prayer, Congregation, *All Standing*
6. Hymn, 124, Congregation, *All Seated*
7. Responsive Reading, Ps. 121 and 122, *All Standing*
8. "Gloria Patri," *All Standing*
9. Scripture Lessons,
10. Offertory, "Praise ye the Father," *Gounod*
11. Prayer, *By the Rev. E. H. Payson*
12. Hymn, 1330, *All Standing*
13. Sermon, Theme—"Our Church Past and Present," *By the Pastor*
14. Prayer,
15. Hymn, 1160, *All Standing*
16. Benediction, *All Standing*

Sunday Evening Service, 7.30 o'Clock.

1. Organ Prelude,
 2. Anthem, "I will extol Thee," *Sudd*
 3. Decalogue, with Response and Summary,
 4. Responsive Reading, Ps. 96, *All Standing*
 5. "Gloria Patri," *All Standing*
 6. New Testament Lesson,
 7. Hymn, 293 ; 1st, 2d, and 5th verses, *All Seated*
 8. Prayer, *All Seated*
 9. Offertory, Duet, "Peace to this Dwelling," *Smith*
 10. Address, *Rev. Everard Kempshall, D. D.*
 11. Hymn, 678 ; 1st and 6th verses, *All Standing*
 12. Address, *Rev. John A. Liggett, D. D.*
- Twofold Theme—"The Pulpit and the Pew."
13. Anthem, "Jubilate," *Barrett*
 14. Closing Prayer,
 15. Doxology, *All Standing*
 16. Benediction, *All Standing*

Tuesday, June 9th, 3 o'Clock, P. M.

Memorial Service.

1. Organ Prelude,
2. Anthem, "Benedic, Anima Mea," *Parsons*
3. Sentences,
4. Prayer,
5. Hymn, 1149,
6. Words of Welcome, *By the Pastor, Rev. G. H. Payson*
7. Roll Call of Pastors,
8. The First Four ; Responded to by the Last,
Rev. Aaron Richards, 1748 to 1791. Rev. Robt. H. Chapman,
1797 to 1799. Rev. Buckley Carll, 1802 to 1826. Rev. Alfred
Chester, 1826 to 1829.
9. Address, *Rev. Thos. L. Janeway, D. D., LL. D., Pastor, 1829 to*
1840.
10. Tenor Solo, "Les Rameaux," *Faure*
11. Address, *Rev. Chas. K. Imbrie, D. D., Pastor, 1841 to 1852.*
12. Hymn, 339 ; 1st, 5th, and 6th verses, *All Standing*

13. Address, *Rev. G. S. Mott, D. D., in response to the name of the Rev. Samuel S. Sheddan, D. D., Pastor, 1852 to 1874.*
14. Address, *Rev. Jos. M. McNulty, D. D., in response to the name of the Rev. J. J. Pomeroy, D. D., Pastor, 1875 to 1884.*
15. Greeting, *From the Rev. Wm. A. Gay, Pastor, 1885 to 1889*
16. Prayer,
17. Hymn, 121 ; 1st and 7th verses, *All Standing*
18. Benediction, *All Standing*

Tuesday Evening Popular Service, 7.30 o'Clock.

1. Organ Prelude,
2. Anthem, "Gloria," *From Farmer's Mass*
3. Call to Worship,
4. Prayer,
5. Chant, "Our Father which art in Heaven."
6. Responsive Reading, Ps. 79, *All Standing*
7. "Gloria Patri," *All Standing*
8. Address, "Christian Liberality," *Rev. Wm. R. Richards*
9. Duet, "The Lord is my Light," *Buck*
10. Address, "Christian Unity," *Rev. Newton W. Cadwell*
11. Hymn, 847 ; 1st and 2d verses, *All Standing*
12. Address, "Christian Evangelism," *Rev. John W. Teal, D. D.*
13. Anthem, "Hark, Hark, my Soul," *Shelley*
14. Prayer,
15. Doxology, *All Standing*
16. Benediction, *All Standing*
17. Organ Postlude,

Monday, June 8th, 7.45 o'Clock, P. M.

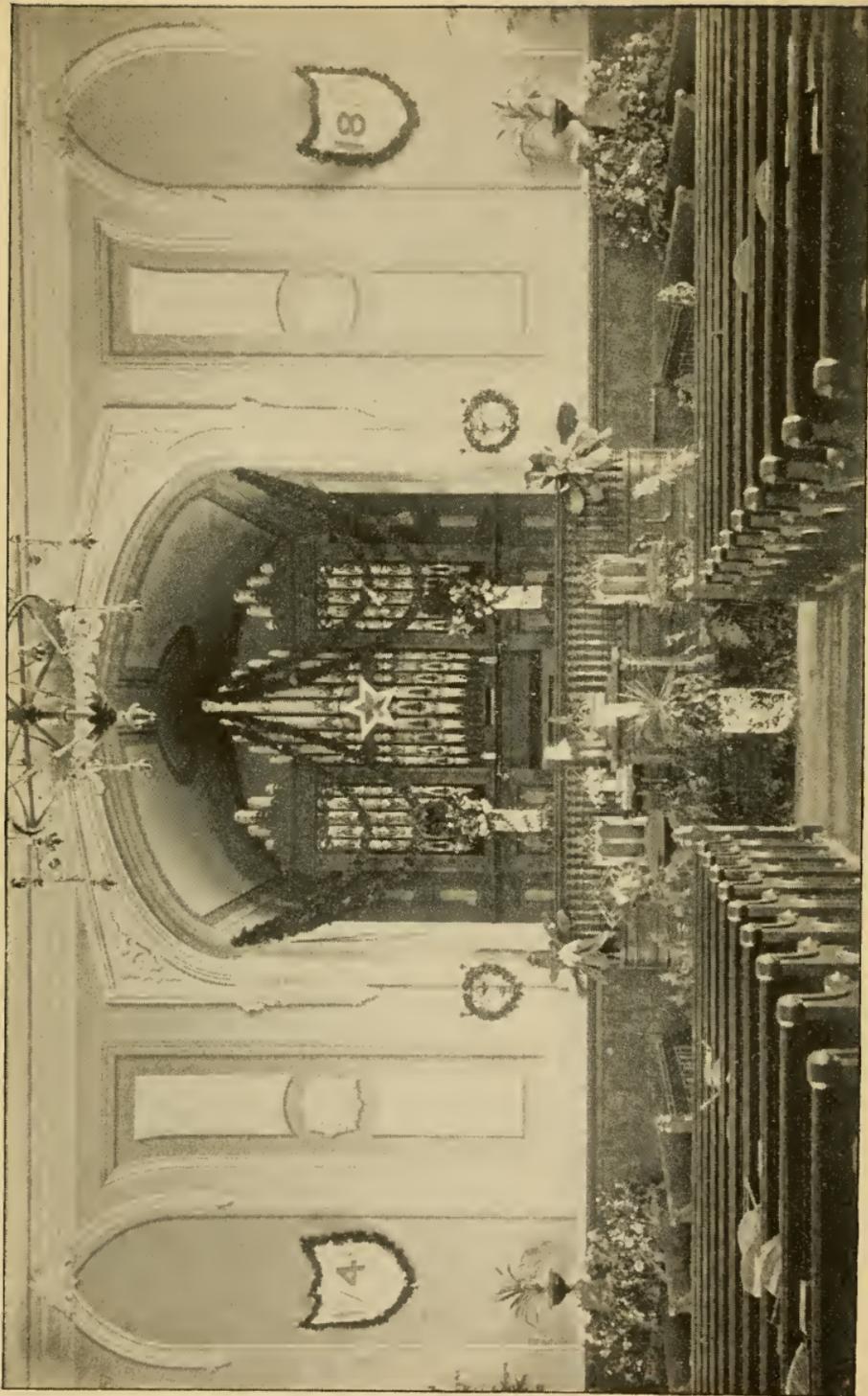
Young People's Rally under the auspices of the Christian Endeavor Union of Rahway.

Tuesday, June 9th, 5.30 to 7.30 o'Clock, P. M.

Supper and Social Reunion in the Lecture Room for the invited guests.

Wednesday, June 10th, 8 to 10 o'Clock, P. M.

Jubilee Sociable and Collation for all the members of the Church and adult members of the Congregation.



INTERIOR OF CHURCH.

The Story of the Jubilee

1741 to 1891.

FOUR DAYS' SERVICES IN COMMEMORATION OF ONE
HUNDRED AND FIFTY YEARS OF HISTORY.

[The writer desires to acknowledge the aid obtained from the excellent reports of the Jubilee published in the New York, Elizabeth, and Rahway papers, in the preparation of this simple story of these memorable services; also the facts derived from the exhaustive and able histories of the First Church, by the late Rev. J. J. Pomperoy, D. D., and of the Second Church, by Major George P. Edgar, in preparing the sermon and statistics.]

The Jubilee services of the First Presbyterian Church of Rahway, N. J., commenced Sunday morning, June 7, 1891, with summer showers, but closed with smiling skies. Willing hearts and busy hands had been long devoted to the preparations. The grounds outside were in perfect order. Never was the foliage so fresh or the grass so green as on that June morning. The interior of the church was beautifully decorated with garlands of evergreens, cut flowers, potted plants, magnolias, palms, and ferns. Two large white shields were placed on the walls, one on each side of the platform; that on the right bearing the figures 1741 in gold,

and a similar one on the left with 1891 ; while on the front of the organ a large white star was suspended.

Strength and beauty were in the sanctuary.

At half-past ten o'clock an audience comfortably filling the commodious house of worship gathered for the morning service. The Rev. E. H. Payson, the venerable father of the pastor, occupied the pulpit with his son.

A chorus of twelve voices led the singing. It was composed of the following persons : Mrs. J. B. Ross, the Misses Nellie Martin and Addie Weldon, sopranos ; the Misses Nettie Halliday, Addie Stacy, and Hattie Williams, altos ; Messrs. Joseph Avery, Frank Potter, and Edward Carman, tenors ; James T. Barnes, John Williams, and George Betz, basses.

After an organ prelude by the organist, Mr. George C. Oliver, the "Gloria," from Farmer's Mass, was rendered by the choir, the Salutation and Invocation pronounced by the pastor, the congregation joining in the Lord's Prayer. Hymn 124 was then sung, the congregation seated ; after which the 121st and 122d Psalms were read responsively, all standing and joining in the "Gloria Patri" at the close. The Scripture lessons and Offertory followed. Then an appropriate and impressive prayer was offered by the Rev. E. H. Payson, of Oneida, N. Y.

After singing hymn 1330, the congregation sat down to listen to a historical and practical sermon by the pastor, the Rev. George Hubbard Payson. His theme was "Our Church, Past and Present," and the text, Acts xxviii., 15, last clause, "He thanked God and took courage." In the midst of his sermon, after referring to one cause for gratitude, to wit, the entire freedom from a debt which had hung over the church like a pall for many years, the pastor suggested

that the whole congregation rise and sing heartily, "Praise God from whom all blessings flow;" after which the speaker resumed his discourse, and outlined present, practical duties for the Church in regard to truth and life to-day.

In the evening an audience assembled that filled the old First Church from pulpit to vestibule, gallery and aisles, with devout worshipers and eager listeners. The congregation of the Second Presbyterian Church united with the First in this service. The Baptist Church was also closed, its pastor and people being present.

The ushers, Messrs. D. W. C. Gray, William D. Potter Charles A. Grove, Willard Freeman, Joseph H. Gay, and Frank Whitehead, were untiring in their efforts to seat the throngs, but it was impossible to accommodate all.

The Rev. Drs. Kempshall, Liggett, and Rollinson occupied the pulpit with the pastor.

After the organ prelude and anthem came the Decalogue, with responses by the choir, and the Gospel Summary. Responsive readings from the Psalter followed, with the "Gloria Patri."

Then the New Testament lesson was read and prayer made by the Rev. Mr. Rollinson. After a hymn by the congregation and the offertory came the addresses of the evening, eloquent and practical.

The Rev. Dr. Kempshall brought a greeting from the mother church, the old First Church of Elizabeth, and the Rev. Dr. Liggett a greeting from the daughter, the Second Presbyterian Church of Rahway. After words of congratulation they discussed the twofold theme, "The Pulpit and the Pew." Dr. Kempshall spoke grandly on the province and power of the preacher to-day, in which he clearly and justly discriminated between the doctrinal sermons of by-gone days and the practical preaching of modern times,

touching humorously on the persons and events in the ecclesiastical world which are enlisting attention, and with all his powerful eloquence presenting the Christ to the conscience and heart of every person in that congregation of nearly a thousand souls.

In treating this theme the doctor contrasted past with present times. Within this century a wonderful advance had been made in all fields of thought. We are living in widely different times from those of our fathers. In the realm of theology men's thoughts will not consent to be hedged in by barriers erected a century ago. This is an age of upheavals, and all denominations feel the groundswell of incoming tides of thought. The intellectual horizon has broadened, and theology is crystallizing about the old creed of Peter: "Thou art the Christ." This will result in simpler creeds for our churches, while leaving intact the old landmarks of faith. The power of the pulpit of to-day is not derived from ecclesiastical authority. In his boyhood, the doctor said, it was enough to know that the General Assembly pronounced a thing wrong. Now men ask, wherein is it wrong? The power of the pulpit of to-day will be found in its active sympathy with human progress. The preacher must keep step with the people and make himself felt in all political questions which involve moral issues. The address was earnest, eloquent, and not lacking in humorous scintillations, while its broad, progressive spirit won golden plaudits from his hearers. After the singing of a hymn the Rev. Dr. Liggett spoke graceful words of greeting from the daughter church, of which he has been the faithful pastor for more than a quarter of a century. Then he spoke of the power and province of the pew, and, in his usual dignified and earnest way, urged upon all loyalty to the truth, to the Church, and to the ministry,

in carrying out religious work in these practical days. The pastor is the leader, but the faithful co-operation of the people he serves is essential to his efficiency. Among the duties obligatory on "the pew," Dr. Liggett named: Faithful attendance on the services appointed by the Church; co-operation with the pastor in active church work; a generous financial support of the church, and careful guarding against thoughtless criticism of a pastor. Each point was fully and forcibly discussed, nor did one of the vast congregation seem weary of the service, which had now continued for more than two hours; many remained standing throughout, while the church was taxed to its utmost seating capacity.

This memorable service was brought to a close with prayer, the Doxology, and the Apostolic Benediction. Its influence will long be felt in unforgettable impressions of truth and duty.

MONDAY, JUNE 8.

A young people's rally was held at 7.45 P. M., under the auspices of the local Christian Endeavor Union. Mr. F. W. Mershon presided. The devotional exercises were conducted by the pastor of the church, and Mr. Henry M. Woodruff led the singing. Interesting papers were read by Messrs. Lanning, White, and Ward, on practical phases of Christian Endeavor work. Able addresses were made by the Rev. Mr. Shermer, pastor of the First Baptist Church of Elizabeth, and Major George P. Edgar of this city. A large assembly of young people pledged to Christian work was present at this service.

TUESDAY, JUNE 9.

A brighter or more beautiful day never dawned than that

which witnessed the culminating services of the Jubilee at the First Presbyterian Church.

The pastors and congregations of the city, the living ex-pastors of the First Church, the old members of both the Presbyterian churches, and all the members of the Presbytery of Elizabeth were invited. A stage was run from noon to night, conveying the guests to and fro between the station and the church. At an early hour an eager audience began to assemble within the historic walls. The presence of elderly people was especially marked.

Promptly at 3 P. M. the notes of the organ broke upon the ears of the assembled congregation under the touch of the efficient organist, Mr. George C. Oliver.

The Rev. G. H. Payson, pastor of the church, and the Rev. Mr. Mayham, pastor of the Second Methodist Church, the Rev. Dr. Janeway and the Rev. E. H. Payson, the Rev. Drs. Liggett, Mott, and McNulty occupied the platform.

After an anthem by the choir, and Scripture sentences by the pastor, the Rev. Mr. Mayham offered prayer.

Hymn No. 1149 was sung by the congregation, after which Mr. Payson made a brief but sincere address of welcome, and read the roll of pastors, he responding to the names of the first four with appropriate words.

It was a remarkable coincidence, he said, that the first and third pastorates were the longest, the second and fourth the shortest of all. The Rev. Aaron Richards, 1748 to 1791; the Rev. Robert H. Chapman, 1797 to 1799; the Rev. Buckley Carll, 1802 to 1826 and the Rev. Alfred Chester, 1826 to 1829. These were the men who laid the foundations upon which their successors builded. The liberty and piety transmitted by them are our glorious heritage.

He then introduced the Rev. Dr. Janeway, whose venerable appearance made a deep impression upon the audi-

ence, as, with voice trembling with emotion, he spoke of his pastorate sixty years ago, until, overcome by his feelings, he was compelled to sit down. Of the large congregation to which he ministered in the flush of his young manhood, very, very few were present to greet him in his old age. Dr. Janeway was pastor from 1829 to 1840.

Mr. Joseph Avery sang a tenor solo at the close of Dr. Janeway's address.

The Rev. Charles K. Imbrie, D. D., pastor from 1841 to 1852, was to have been the next speaker, but the sudden death of his brother on the preceding day precluded his coming, and Mr. Payson read a telegram from him, conveying his regrets. Great disappointment was felt among the audience, and deep sympathy expressed for him in this second bereavement, his brother's death following so closely that of his wife.

The Rev. Dr. George S. Mott, of Flemington, responded in a graceful and eloquent address to the name of Dr. Sheddan, pastor from 1852 to 1874.

The Rev. Joseph M. McNulty, D. D., of Woodbridge, read a well-written, just and touching tribute to the memory of Dr. Pomeroy, pastor from 1875 to 1884.

The Rev. William Alfred Gay, pastor from 1885 to 1889, sent a brief but eloquent greeting from Corry, Pa., which was read by the pastor and well received by the people. After singing and prayer the memorial service was closed and the congregation dismissed with the Apostolic Benediction of "Grace, mercy, and peace."

It was an impressive and memorable occasion.

The clergy, officers of the church, with their wives, old members of the First and Second churches, and other invited guests then repaired to the lecture room, where a sumptuous repast was spread under the efficient direction of the Ladies' Com-

mittee. The room was tastily dressed with flags, flowers, and ferns. Four tables were bountifully spread. The well-known hospitality of this church was never more fully exemplified than on this occasion. The correspondent for the New York *Evangelist* said : " It would have done credit to some of the famous banquets provided by New York's prominent chefs." Too much credit cannot be given to the ladies and their assistants for their earnest and successful efforts.

It is to be regretted that our artist did not photograph the supper as well as the upper room. But the picture lingers in the memory of everyone present.

The Rev. George H. Payson, pastor of the church, presided at the center table, Mr. M. T. Gay, President of the Board of Trustees, sitting at the opposite end. At Mr. Payson's right was seated the Rev. Dr. Janeway ; on the left his venerable father, Rev. E. H. Payson. On Mr. Gay's right sat the Hon. William Chamberlain, Mayor of the city, on his right, the Rev. Mr. Rollinson, pastor of the Baptist Church.

The rest of the table was devoted to the ministers of Rahway and adjoining towns with their wives.

This table was daintily decorated in green and white. Pond lilies nestled their waxen beauty in a bed of green and white leaves ; snowy magnolias exhaled their sweetness from dainty green vases, and exquisite ferns lent a garniture of beauty all their own.

On the right was the pink table, whose rosy beauty found a living embodiment in the fair young rosebuds who graced it in their character of waitresses. At this table were seated the elders and trustees with their wives and friends.

To the left glittered a yellow table, where golden buttercups reared their graceful heads and slender grasses nodded. This table was occupied by the invited guests.

A fourth table, devoted to the choir, ushers, and others, was decorated in blue and crimson.

Among the guests present, not already mentioned, were the Rev. Drs. Liggett and McNulty, with their wives; the Rev. Messrs. Mayham, Hayes, and Rollinson of this city, and their wives; the Rev. Mr. and Mrs. Cobb of Elizabeth; the Rev. Drs. Mason and Teal; the Rev. Messrs. Cadwell, Blauvelt, and Buckle; Mr. and Mrs. N. Mooney, Mr. and Mrs. T. H. Shaffer, the Misses Edgar, Mrs. Tichenor, Mrs. Schnediker, Mrs. Fithian, the Misses Woodruff, Miss Ayres, Messrs. H. B. Rollinson, Jonathan Woodruff, Geo. B. Edgar, and many others.

At the different tables, arrayed in garments of spotless white, each wearing the "colors" of her table, were the following young ladies, who assiduously looked after the wants of each guest: Pink: Misses Eva Oliver, May Carman, Lizzie Weber, Harriet Williams, Lillie McKenzie, and Emily Shotwell. Green: Misses Lizzie Freeman, Fannie Woodruff, Alice Gay, Maggie Dunham, Nettie Halliday, Mrs. L. D. Terrill. Yellow: Misses Mae Urmston, Mamie Baumgartner, Addie Weldon, Alice Potter, Maggie Halliday, Mrs. Fred. Martin. Just before the dinner was finished, Masters Herbert Gay, Jamie Waters, and Walter Terrill, each dressed in becoming suits of white, acting as pages, presented every guest with a souvenir of the event, in the shape of a white silk badge, bearing in golden letters the word "Ebenezer," and the figures 1741 above and 1891 below.

At the conclusion of the repast Rev. Mr. Payson rapped for order, and announced that now would come the "feast of reason and flow of soul," and named M. T. Gay, Esq., President of the Board of Trustees, as toast master, who presided with his wonted grace over the postprandial festiv-

ities. After a brief address Mr. Gay announced the various toasts and introduced the different speakers, each of whom responded in fitting terms.

The Rev. E. H. Payson was the first speaker, and made a witty and appropriate address on "Ye Church of Ye Olden Time."

Dr. Janeway also spoke to this toast.

Dr. Mason responded to "The Church of To-Day."

The Rev. Messrs. Rollinson and Mayham represented "Our Sister Churches," and Major George P. Edgar "The Daughter Church."

"The Church Organizations" found an able advocate in John R. Morss, one of the trustees, and the Rev. Mr. Blauvelt evoked laughter and applause as he gracefully toasted "The Ladies."

As the church bell was ringing, speechmaking was brought to a close, and after singing "Auld Lang Syne," all repaired to the church for the evening service.

An audience had gathered which again filled the old First Church to overflowing. The following clergymen occupied the platform with the pastor: The Rev. Messrs. Teal, Richards, Cadwell, Hayes, Buckle, and Cobb. The chorus was further augmented by the presence of Mrs. G. H. Payson and Mrs. John R. Morss. This service was designed to be of a popular and practical nature. It was opened with an anthem and "call to worship." The Rev. Mr. Hayes, pastor of the First Methodist Episcopal Church, offered prayer, which was followed by the choir chanting the Lord's Prayer, the congregation remaining with bowed heads. Then all, standing, read responsively the 97th Psalm, and sang "Glory to the Father, and to the Son and to the Holy Ghost."

The Rev. William R. Richards, pastor of the Crescent

Avenue Presbyterian Church, of Plainfield, then spoke on "Christian Liberality" with his natural grace and lucid diction.

"Christian Liberality is a subject," said the speaker, "never more important than to-day, because money is more used in all the relations of life than ever before ; each man now perfecting himself in some one department, and paying others to do other things for him. So it must be in the Christian enterprise."

He then quoted three texts to hang these thoughts from :

(1.) "I will not give unto the Lord of that which cost me nothing." Even so long ago David reached a standard of liberality that we do well to emulate.

(2.) "Why did you not give my money to the bankers?" The Lord in the parable does not rebuke the self-distrustful servant because he had not traded like his more adventurous companions, and gained manifold. He does rebuke him that he had not invested the money in the bank, where others would take the risk and he make sure of some moderate profit. The organized activities of the Church are a spiritual bank, for those of us who distrust our independent ability for such work as Mr. Moody does, or David Livingstone.

(3.) "He shall show you a large upper room, furnished." The messengers were told to ask only for the "guest-chamber," or hallway, the place where sandals and robes would be laid aside ; but the householder, with ready hospitality, would make haste to give the large upper room, the best in the house, even if he and his must sup in the hallway. Give the Lord the first, not the last. The first of time, strength, money, love.

After his address Mrs. Payson and Mr. Avery sang a duet, "The Lord is My Light," that came in sweetly be-

tween "Christian Liberty" and "Christian Unity." The latter subject was earnestly and eloquently handled by the Rev. N. W. Caldwell of Westfield, and was appropriately followed by the hymn sung by the congregation, "Blest Be the Tie that Binds."

The Rev. John W. Teal, D. D., pastor of the Westminster Church of Elizabeth, spoke on "Christian Evangelism;" clearly, concisely, disclosing the conditions, the needs, and the measures by which the vast problem of saving the masses must be solved.

After an exquisitely rendered anthem by the choir, "Hark, Hark, My Soul," and prayer by the Rev. Mr. Buckle, of Elizabeth, the congregation rose, and the Jubilee service was closed with the Doxology and the Apostolic Benediction, which the Rev. E. B. Cobb of Elizabeth pronounced.

WEDNESDAY, JUNE 10.

The three days' religious services were followed on Wednesday evening by a church sociable in the Sabbath school rooms. Several hundred of the members of the church and congregation gathered together and spent the evening in congratulations and anticipations. Sociability was spontaneous. Everyone was happy. The Jubilee had been a grand success.

After refreshments were served impromptu speeches were made by Mr. William V. McKenzie, the senior elder, and by the Pastor of the church, in which unstinted praise was justly given to the different committees who had so faithfully fulfilled their various duties. These committees were composed as follows :

Arrangements.—Rev. G. H. Payson, M. T. Gay, C. R. Oliver, J. C. Waters, W. V. McKenzie, and W. C. Terrill.

Decoration.—Mrs. C. R. Oliver, Miss Emma Shotwell, Messrs. Thomas Kidd and George C. Wilkins.

Music.—Messrs. John R. Morss, John Williams, and Joseph Avery.

Entertainment.—Mrs. G. H. Payson, Mrs. Ann Terrill, Mrs. M. T. Gay, Mrs. C. R. Oliver, Mrs. Ira Bull, Mrs. E. C. Carman, Mrs. John Weldon, and the Misses Minnie Williams, Maggie Oliver, Mary Shotwell, and Louise Urnston.

Invitation.—Rev. G. H. Payson and John R. Morss.

Jubilee Souvenir.—Rev. G. H. Payson, M. T. Gay, John R. Morss, J. C. Waters.

Many others unofficially but not unwillingly lent helpful service, wherever it was needful.

Thus, with fragrant flowers and sweet songs, with tender recollections and noble inspirations, the old First Church of Rahway marks an epoch in its history, and goes on its way rejoicing. Free from debt, fired with hope, united, harmonious, active, may its glorious past prove the earnest of a far more glorious future, as heart with heart and hand in hand, pastor and people, sorrow and joy, hope and pray, toil and triumph, in the blessed service of the Christ, "Till He Come."

SERMON.

BY THE REV. GEORGE HUBBARD PAYSON, DELIVERED IN
THE FIRST PRESBYTERIAN CHURCH OF RAHWAY, N. J.,
JUNE 7, 1891.

Theme : "*Our Church Past and Present.*"

Text: "*He Thanked God and Took Courage.*" Acts, xxviii, 15.

THUS Paul on his way to Rome, meeting his brethren at the Appii Forum, gave thanks and took heart, as God led him on.

The twofold sentiment of the text is timely. This anniversary occasion calls for gratitude and courage. It marks an epoch in the history of our church. One hundred and fifty years of toil and triumph lie behind, untold possibilities before. Friends clasp hands to-day in friendly salutation. Past and present meet together ; memory and hope kiss each other. Gratefully we glance backward, my dearly beloved, bravely we look ahead as God leads us on.

Many memories evoke our gratitude for the past.

I. The origin of this historic church suggests thankful thoughts. It was born in a revival. The Holy Spirit, like a dove, brooded over its cradle. The infant church was baptized with the Holy Ghost. The exact date of its birth is uncertain, since the early church records are lost ; but there is every reason to believe that the church organization was effected before the church building was erected. This was in the winter of 1741 and 1742. Hitherto the residents of Rahway attended the First Presbyterian Church of Eliza-



REV. THOMAS LEIPER JANEWAY,
D. D., LL. D.

beth. Fancy our going so far now ! That church was the mother of all the Presbyterian churches in the township, which included Union County and parts of five adjoining counties. The Rev. Jonathan Dickinson, D. D., was its pastor, and during his pastorate occurred the widespread work of grace which resulted in the organization of this church and the erection of a house of worship one hundred and fifty years ago. That building was historic. It stood on the cemetery grounds near the entrance. Some of you remember it—not many. Its rough-hewn floors and shingled walls echoed the steps and re-echoed the praises of our forefathers, while the storm clouds of war gathered ; its weather-stained, cock-crowned spire kept silent guard over their peaceful graves, where the snows of many winters have blown and the flowers of many summers bloomed, as “Time rolls his ceaseless course.” For the sturdy character of those devout worshippers in that ancient church we give thanks to-day. Three elements composed that primitive congregation : Puritan, Covenanter, and Quaker. They were diverse in character, yet one in their love for freedom and their faith in God. Both liberty and piety are the heritage they bequeathed to us. Plain living and high thinking characterized those olden times. For all that was devout and patriotic, brave, unselfish, true, in those men and women, who established this church a century and a half ago, we give thanks to-day. Ours is a noble inheritance.

2. The line of faithful pastors calls for gratitude. There have been ten, with an average service of fifteen years. The shortest was three years, the longest three-and-forty. We should “count time by heart-throbs, not by figures on a dial,” and though a short pastorate may prove signally successful, yet it is gratifying in these changeful days to recall a union of pastors and people long and lasting. The church

from the start was Presbyterian. This is noteworthy, for many of the neighboring churches were originally Congregational or Independent, subsequently adopting the Presbyterian form of government. The church when organized belonged to the Presbytery of New York, which then included East Jersey and Long Island.

The Rev. Aaron Richards was its first pastor. He was ordained and installed November 15, 1748. Hitherto the pulpit of the newly organized church had been supplied by the Rev. Messrs. Cleverly, Grant, Strong, and Watkins. The first pastorate was the longest. It covered the trying period of the Revolution, which imperiled the existence of the church and the safety of the people, and tested both the patriotism and piety of the pastor. With pardonable pride we point to the monument in our cemetery erected to the memory of Abraham Clark—one of the worshipers in this church, and one of the signers of the Declaration of Independence, the "Magna Charta" of our freedom. It is impossible to overestimate the heroic zeal of that first third of our church's history. Nor is it strange that the naturally buoyant spirit of the pastor became depressed and melancholy in those days that tried men's souls. Why, to successfully conduct the affairs of the average church in times of peace requires the meekness of Moses, the patience of Job, the courage of John the Baptist, and the independence of Paul.

The pastoral relation between Mr. Richards and the church was dissolved in 1791, having lasted forty-three years. He died May 16, 1793, in the seventy-fifth year of his age, and was buried in the church cemetery, close to the spot where for more than two-score years he had preached the blessed Gospel of the Son of God.

Mr. Richards's pastorate was followed by five years of

stated supplies by the Rev. Messrs. Cooly, Cook, and others.

The Rev. Robert Hett Chapman was the second pastor, but after three years of discouraging labor, caused by the disasters of war, the destruction of wealth, and the unfortunate effects of the long preceding vacancy, he resigned his charge. Mr. Chapman died in 1833.

After three years vacancy the Rev. Buckley Carll was called to the pulpit, and served the church for twenty-three years, the second longest pastorate. He was fervent, faithful, and "passing rich on forty pounds a year." Personally eccentric, physically infirm, controversial, severe, yet zealous and earnest, he raised both the material and spiritual condition of the church to a higher plane. Several revivals took place during his ministry, which extended till 1826. It was succeeded by a controversy, which never helps but always hurts the cause of Christ, which is "righteousness and peace."

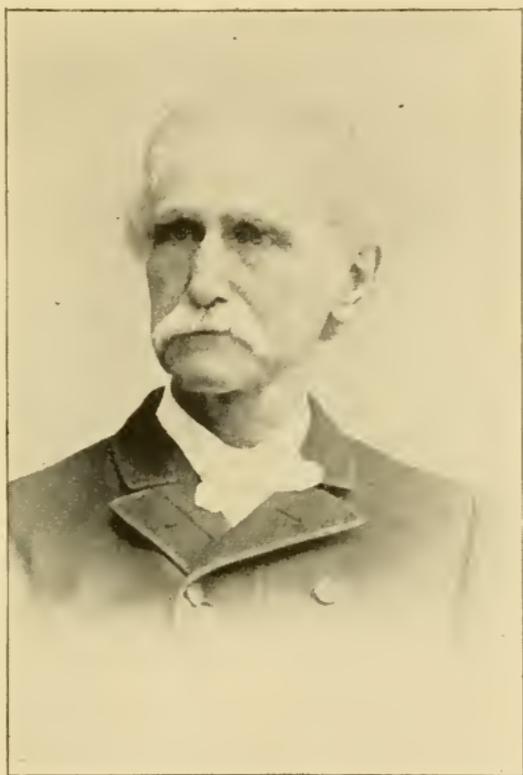
The following month the Rev. Alfred Chester was ordained and installed, but continued as pastor less than three years, his pastorate ending in 1829.

The same year the Rev. Thomas L. Janeway became pastor of the church and served it faithfully for eleven years. Many important events occurred during his ministry. The hour for the second service was changed from afternoon to evening; the Society of Friends and the First Methodist Episcopal Church were organized; and the new church building in which we worship was erected, also the manse adjoining, at a total cost of about \$18,000. The new church was dedicated to the worship of God, February 5, 1832. The Rev. Samuel Miller, D. D., of Princeton, preached in the morning, Rev. J. J. Janeway, D. D., of Philadelphia in the afternoon, and the Rev. Dr. McDonnell, of Elizabeth in the evening.

Marked as was the material growth during Dr. Janeway's pastorate the spiritual advancement was greater still. Several gracious revivals attended his ministry. The greatest was in 1834, when 157 united with the church upon a confession of their faith, sixty adults being baptized at one service, while the infidelity and immorality that reigned in the community were largely overthrown. Three hundred and eighty-nine members were added to the church under Dr. Janeway's pastorate, 262 by confession, 127 by certificate; an average of 35 a year.

November 17, 1840, the pastoral relation was dissolved, Dr. Janeway having accepted a call to the North Presbyterian Church of Philadelphia, where he has since resided and still lives, having received many honors from the church, and waiting for the highest honor from Christ—the crown of glory “that fadeth not away.”

He was succeeded the following month by the Rev. Charles K. Imbrie, who had just graduated from Princeton, and who also served the church faithfully for eleven years, when he was called to the First Presbyterian Church of Jersey City. His pastorate was marked with steady growth from year to year, 1842 and 1843 being especially blessed. The causes of missions and systematic beneficence were faithfully furthered under his ministry. One of the most important events in the history of the church occurred during Dr. Imbrie's pastorate. I refer to the organization of the Second Presbyterian Church of this city. Dr. Pomeroy writes: “One of the most delightful things that can be found in the records of this church is the exhibition of magnanimity, Christian brotherhood, and wise policy that is shown in this transaction.” The happy and peaceful separation took place November 9, 1849, when fifty-five members of this church, at their own request, were dismissed by



REV. CHARLES K. IMBRIE, D. D.

the session to constitute the Second Presbyterian Church. Twenty of these original members are living, and are invited to celebrate with us our Jubilee on Tuesday next. The Second Church has now had a life and history of its own for more than forty years. The child has outgrown her parent, and to-night Dr. Liggett, the faithful pastor for twenty-six and a half years, brings a daughter's kindly greeting to her venerable mother. May the pleasant relations now existing never cease, is our prayer to-day!

The seventh pastor of this church was the Rev. Samuel S. Sheddan, D. D., who was called within a month after Dr. Imbrie resigned. He was recommended by Dr. Janeway, who also preached the sermon at his installation, while Dr. Imbrie presided at the congregational meeting which tendered him the call, and gave the charge to the people at the installation service. Not always, alas! do churches thus hold in kindly regard and loyal affection their former pastors. During Dr. Sheddan's pastorate of twenty-two years 150 were received into the church by confession and 184 by certificate. But it must be remembered, in measuring the growth of the church during the last three pastorates, that the conditions were materially changed from the days of Dr. Janeway and Dr. Imbrie. The field had been narrowed by the organization of the Second Church and other evangelical churches here, as well as those in Cranford, Roselle, and Linden; while the population of Rahway has been nearly stagnant, or slowly decreasing for the last forty years.

During the latter part of Dr. Sheddan's pastorate extensive improvements were made, both within and without the church; the Sabbath schoolroom was remodeled, the iron fence and stone platform erected in front of the building.

Dr. Sheddan's pastorate was dissolved by his death, October 18, 1874. This church and community, his brethren

in Presbytery and Synod, hold in tender recollection the fragrant memory of his long and faithful service. Many of you were led to Christ by his gentle ministry. Most of this congregation remember well the last sad rite when your beloved pastor lay dead here, where, for nearly a quarter of a century, he had preached the living Christ, who conquered death and brought "life and immortality to light." Dr. Sheddan was buried in the church cemetery, where so many of his people sleep, to wake with him at the dawning of that day that has no night. His portrait hangs in the lecture-room, and underneath his kindly face the pastor's farewell message to his session and people, a model of the grace of simple composition and sincere affection. "He being dead still speaketh."

After several months of supplies the church extended a call to the Rev. J. J. Pomeroy, D. D., who became the eighth pastor of the church. Dr. Imbrie preached the sermon at his installation. In the first year of his pastorate a project was started which resulted in the bright and beautiful auditorium in which we are gathered—thrice beautiful and bright to-day. The church thus remodeled and adorned was rededicated to the worship of God November 3, 1876, when Dr. Imbrie preached the sermon and Dr. Janeway made the rededication prayer. Dr. Kempshall tendered the greeting from the mother church and Dr. Liggett from the daughter church, as we expect them to do again to-night.

Dr. Pomeroy was called to Chambersburg, Pa., and the pastoral relation dissolved April 2, 1884. He died there December 1, 1889.

By a singular coincidence it fell to me, on the first Sabbath I ever preached in this church, at the close of the evening sermon, to announce his death to this congregation, to whom it came as a great surprise and a painful sorrow.

Resolutions were adopted, and a committee appointed to attend his funeral. On the evening of December 8, a memorial service was held in this church, conducted by the Rev. Dr. Liggett, who delivered a touching and eloquent eulogy in memory of his life-long friend. Dr. Pomeroy's name is familiar as a household word in this congregation. His sterling manhood commanded the respect of the entire community. His sensitive, sympathetic nature made him a pastor dearly beloved, the memory of whose manly face, noble form, and unblemished character is a precious heritage to this people who still feel the touch of his honest hand and the throb of his loyal heart.

His seemingly untimely death, should ever keep us, my beloved brethren, from doing the disloyal act, speaking the unfriendly word, or even cherishing the unloving thought, that would cause us needless pain now, or futile regret by and by.

After an interval of six months the church extended a call to the Rev. William Alfred Gay, who became its ninth pastor, and sustained the reputation of this historic pulpit by his gifted eloquence and varied talents. Mr. Gay resigned this charge in August, 1888, to accept a call to the First Presbyterian Church of Corry, Pa., after a pastorate of four years.

A year and a half of supplies followed.

In October, 1889, a call was tendered to the Rev. George Hubbard Payson, of Newtown, Long Island, who accepted the call and began his ministry here with the beginning of the New Year, January 1, 1890. Of the duration and results of this pastoral union, some future historian will write. Our lives, beloved, our thoughts and words and acts, will color that record, contributing to its final success or failure, and causing sorrow or joy as the years go by.

When Moses died Joshua took his place. When Elijah was translated his mantle fell on Elisha. So the unbroken line of pastors of this flock attests its faithful care by the Great Shepherd and Bishop of our souls. As we call that roll to-day, six of whose names are starred, and think of their faithful service, we "thank God and take courage."

3. But it is easier to preach than to practice. The pew as well as the pulpit measures the power and influence of the church. The people share with the pastors the responsibility of success or failure. Moses could not have stemmed the tide of battle and saved Israel, had not Aaron and Hur held up his hands. Paul could not have successfully conducted the affairs of the churches without Silas and Barnabas, his fellow-laborers, Tryphena and Triphosa also, "those women who helped him in the Lord."

For the Christian virtues developed in the people by the preaching of the word and the renewing of the Holy Ghost, we give thanks to-day.

The life of this church has been manifested in various forms of organized activity, which call for grateful mention. The boards of elders, deacons, and trustees, have been composed of men faithful and true. The Sabbath School has played a noble part in the church's work.

Missions have called forth interest and zeal in three active societies which should have ten-fold increase in this missionary age. The Ladies' Sewing Society has done a work whose success should keep the needle flying in time to come.

The Ladies' Association deserves unstinted praise for what it has accomplished in canceling the debt of the church, and other useful measures. Yet it should not rest on its laurels, but seek for wider fields and pastures new.

And now, when the division of labor calls for so much

specific work, we have the earnest, zealous Society of Christian Endeavor and the faithful Daughters of the King.

For every act of charity and self-denial which this church has wrought through its various organizations, we give thanks to-day.

But, after all, it is the individual character that the Church of Christ is building. For the Christian manhood, strong and sterling, for the Christian womanhood, pure and patient, for all the graces of the Divine character here reflected in human lives, we praise God with one accord.

Oh, it is the unwritten history that tells the true life and power of the church! What temptations have been manfully resisted, what sorrows patiently endured, what duties faithfully performed as the years went by!

How many sins have been conquered, how many strifes have been subdued, how many souls saved, as the fruits of the Spirit—love, joy, peace—have ripened at the touch of God!

It is, my brother men, the purity of your lives that measures the power of this church.

4. I am reminded by the figures on the dial-plate of time, that it is not only one hundred and fifty years since our church was organized, but that it is sixty years since this church building was erected, and it calls for grateful mention to-day.

To most of this congregation the present church edifice is the only one they can remember. Here many of you were baptized, here you confessed Christ before men; here you have had the noblest thoughts and impulses of your lives; here you have drawn close to God; here you have felt the touch of his spirit, here received the baptism of his grace, here experienced the inspiration of his love.

In these pews you have felt most tenderly the burden of grief, as the preacher has touched the chords that sung responsively in your heavy-laden souls. Here you have felt most graciously the thrill of joy, as your heart has answered the call of duty and the voice of Jesus.

Here envy and resentment have been hushed, as Christ has rebuked the thought of evil. Here selfishness and bigotry have been crushed, as the Gospel of Christ has ennobled your souls and enlarged your vision.

The most precious memories are here evoked, as you recall the faces and forms of those who sat with you and sang praise to God in his courts below—and are now safe above, singing the “new song” before the throne, in the “house not made with hands, eternal in the heavens.”

Oh, friends! earth’s aisles are thinning, but heaven’s arches are filling. Those who once thronged these sacred scenes are thrilled with a far holier service now.

We give thanks to-day for the sainted dead. Forever precious to your souls, beloved are the associations of this house of God. Oh, if these walls could talk, what stories would they tell of sorrow and joy which make up this profound mystery we call life. If this desk could speak, what lessons would it teach—not only of this life with its sorrow and sin, but of that life where every problem will be solved, every mystery disclosed, sin forgiven, and sorrow forgotten, forever more.

This building is sacred to the most precious memories. This place is hallowed with the most blessed hopes. This sanctuary is consecrated to the noblest act in which man can engage. May these walls never be desecrated by unholy thoughts, or unworthy scenes.

Here let God be worshiped in the “beauty of holiness.”

Here let truth be preached in the divineness of its power.

Here "may grace, mercy, and peace be multiplied unto you abundantly." Here may weary worshipers draw near to God in prayer and praise.

Here may the unholy feel the burden of sin unconfessed and unforgiven. Here may the penitent find pardon and peace through faith in Jesus. Here may the widowed and orphaned receive comfort and strength, as their desolate hearts respond to the word of Christ, "Come unto me all ye that labor and are heavy laden, and I will give you rest."

Here may the Christless and churchless be gathered and the Christ be honored, as his word is preached and his sacraments administered in the years to come. "If I forget thee, oh Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

5. But you are waiting for me to mention one cause for gratitude which gives great happiness to-day to every member of this congregation.

A cloud has hung over this church for years. Thank God that cloud is lifted! We rejoice to-day because our church is free from debt, and we honor the self-denying toil which has realized this devoutly longed-for consummation.

Whoever has contributed to this result deserves a portion of the credit due to all. We would not discriminate. But those who have toiled most patiently in the darkness of the bondage, rejoice most heartily in the light of liberty. I desire in a single word to pay the just tribute of praise to the prayerful, patient, persevering efforts of the women of this church in their heroic struggle, which to-day is crowned with victory; while we cannot forget that the glory of their achievement is shared by the men, whose generous gifts

came in free and full response to their pathetic and persistent appeals, and by all who helped to lift this burden that lay so long upon the church and so heavily upon your hearts.

Not for years has this church stood on such a sound financial basis as it stands to-day—and please God shall stand for aye.

May the cloud of debt never again darken the horizon of our vision, may our song of thanksgiving never, never, cease.

Let us rise right here and make these arches ring with our joyful hallelujahs, while we sing as we have never sung before, "Praise God from whom all blessings flow."

[The congregation rose and sang the long-meter Doxology and then resumed their seats, and the pastor his sermon.]

6. My task is not yet done. Fervently I trust that the spiritual condition of the Church affords no less ground than the material for gratitude to God.

Unity and harmony prevail. The services of the Church are fully and faithfully attended. Fifty persons have been added to our communion in the past eighteen months.

Believers have been quickened to duty by the power of the Spirit. The forces of the Church are organized for efficient work. Pastor and people are now acquainted and at one; united by ties of confidence and affection which I trust, silly, senseless, sentimental gossip can never weaken, but which time and God's grace shall ever strengthen.

May we joy and sorrow, toil and triumph together, in the blessed service of our Divine Master, sowing seeds of kindness now, and reaping what we sow "in the sweet by and by."

The first influence of this Jubilee ought to inspire us to nobler character and grander service. The memories of this hour should blossom into blessed hopes and bring forth

the fruit of better lives ; else the past history, so noble and ennobling, will prove our shame and not our glory. Let us "thank God and take courage."

II. This occasion calls not only for gratitude for the past, but for courage as we stand face to face with present duty.

We have taken a long look backward this morning ; now we have time for a brief forward glance.

1. With brave hearts let us confidently expect the speedy growth of this community. The outlook is brighter to-day than for years before. The tide of improvement is slowly rising, the hum of industry is surely increasing, the pulse of public spirit is sensibly quickening, and the tone of the town is gradually advancing. Ancient rookeries are being pulled down, or must soon tumble down. Modern buildings will take their place ; rickety fences will be removed, and uneven sidewalks relaid. "The crooked paths will be made straight and the rough places plain." The river will be bridged somewhere between Central Avenue and Saint George's, the population will increase, the industries will multiply, while Upper Rahway, surpassing the lower but newer part of the town in every natural advantage, will be connected by electric cars with the business center, or by steam directly with the great metropolis. "The wilderness shall blossom like the rose." Old fogyism is doomed. Let him die, "with none so poor to do him reverence," and out of the ashes of his grave may a new and better life break for our city, beautiful, but behind the times. Let her name be no longer "Bellamy," looking backward, but "excelsior," as we move forward, upward, to a better and higher life.

2. My hearers, when the city grows the church will grow. It can't help it. May my prophecy this morning have speedy fulfillment, proving to be not a wild dream of the distant future, but a sober vision of a near and present

reality, and with the growth of the place we may hope to see this commodious building filled, and the membership and power of the church continually increased.

But, beloved, numbers are not all. Quantity is not the test of efficiency. Quality measures power. Our Church is three hundred strong to-day. Here is material enough to do grand work in the upbuilding of Christian manhood and the inbringing of Christian souls.

3. Let me briefly indicate two of the many characteristics which I crave for this church, and for the attainment of which bravely I face our present duties. This is one, a twofold principle, loyalty to fundamental truth, with liberty of opinion and of utterance. One thought impresses me profoundly to-day. It is this: From this desk is preached the same Gospel now which Dr. Pomeroy and Dr. Sheddan preached for thirty years, and whose glorious truth they have realized as "they see eye to eye and know as they are known"; the same Gospel which Dr. Imbrie and Dr. Janeway preached fifty years ago, and, believing still, are waiting for Christ's call to "Come up higher"; the same Gospel which the first four pastors of this church and the last preached, to men sin-lost with the same curse, and sin-saved by the same Christ—the Gospel of faith, and love, and righteousness, and peace, the everlasting Gospel of the Son of God. May this pulpit be ever sacred to the faithful presentation of the truth as it is in Jesus. May these pews be filled with men and women not desiring "teachers who have itching ears," but striving to apprehend and appropriate the solemn, solid doctrines of the word of God. Let not the weather-vane on yonder spire (a most uncanny symbol on a church steeple), let it not typify the unstable character of your faith as you are driven about by the various winds of doctrine; but let

your faith be anchored to the cross of Christ which should crest every Christian church and crown every Christian character. "God forbid that we should glory save in the cross of Jesus Christ."

4. But couple liberty with loyalty as God leads us bravely on. Truth is many-sided. Let us look on all sides. It is a thoughtful age. Think deeply, then broadly, for thus God meant we should think.

Truth is changeless ; but our outlook varies, our standpoint alters. I said that the same Gospel is preached here to-day as fifty or a hundred years ago. But suppose I could find in attic or basement of the old manse, the yellow manuscript of one of Dr. Janeway's earliest sermons, or groping among the tombs in yonder graveyard (a custom to which I am not addicted), suppose I could resurrect the skeleton of one of Mr. Richards's discourses, with its firstly and seventeenthly and "finally, brethren," these sermons of the venerable fathers might be far superior to any I could write, but should I preach them to-day, you would wonder what Rip Van Winkle-like event had happened to your present pastor, so queer and quaint the truth would sound in the thought and language of the long ago.

Too bad, if Christian truth has been a stagnant pool all these years, while in the arts and sciences, in philosophy and physics, in schoolroom and society, in library and laboratory, the river of knowledge has flowed on with ever-widening channel into God's great sea of universal truth.

It takes courage to-day to keep hold of the fundamental doctrines which some are letting slip. It takes courage as well to lay hold on new truths that the revolution of time and the evolution of thought are bringing to light. I plead for loyalty and liberty in the same breath. Let us seek for

truth anywhere, everywhere ; not with the candlelight of the sixteenth century or the rushlight of the Dark Ages, but in the electric light of this nineteenth century, in the full blaze of whose glory men are searching with scientific and self-denying devotion, and are seeing sublime visions of God. Some think the religious atmosphere to-day is full of electricity, ready to explode and involve all things spiritual in destruction. Not so. This is pessimistic, cowardly.

The present atmospherical disturbances are only transient ; clear settled weather is coming soon. The air had grown thick and murky with creeds and catechisms. Men longed to see the light of Him who was no maker of dogma or ritual, and to breathe the air of Jesus, whose mission was to teach the childlike faith and the Christlike life. These longings are being satisfied as never before. The times call for courage and confidence. God give us grace to be both conservative and liberal. There are doctrines which our Church holds dear, which bear the mark of battle and wear the crown of victory. Thank God for them ; they are precious. Hold fast to them ; they are priceless.

There are other truths which are being baptized in battle now, and which, please God, shall ere long come forth victorious.

5. Note one more principle which has also a twofold bearing. It is fidelity to our own Church, yet friendship and fellowship with all. Just base this thought for a moment on the lowest ground—the material.

Our debt is paid, yet in more ways than I could mention do we see the need of improvement in our church property on every hand. Judiciously will the necessary funds be expended as demand and supply direct. But, friends, God save us from selfishness ! We are square now with the world, but it needs a helping hand. We owe no man any-

thing and yet owe every man something. We are out of debt, yet great is our obligation.

The grand cause of missions pleads pathetically. Shall it plead in vain? Manifold charities call loudly. Shall we not heed their call? Noble has been your record in the past; let us make a nobler record in the future. May this church be distinguished for its broad benevolence and its grand beneficence.

Let all its members be quick and generous to respond to every call for "sweet charity's" sake.

Remember the words of our Lord Jesus, how he said, "It is more blessed to give than to receive;" forget not the test which Christ applied: "Freely ye have received, freely give," and again, "Inasmuch as ye did it unto one of the least of these ye did it unto me."

Place the thought on a higher—a spiritual basis. As members of this Church of Christ we are pledged to mutual fidelity. Let us endeavor to "keep the unity of the spirit in the bonds of peace."

Harmony is as essential to church life as to music. Let ours be so in unison that when one or another strikes the wrong key, as is sure to happen now and then, the trifling discord will be lost in the sweet harmony that swells forth from souls akin, and wings us all "nearer to God."

Fidelity to our own Church must be enjoined. Let us love it; let us live and labor for it.

We are Presbyterians. Why? For myself I answer, because it is the broadest Church, and therefore the best. It unchurches none; it fellowships with all. Into our communion we welcome every true believer. To the Holy Sacrament we invite "all who love the Lord Jesus Christ in sincerity." Now then, beloved, the better Presbyterians

we are, the broader Christians we ought to be. We hold to the universal priesthood of believers. We belong to the great brotherhood of Christ. From sectarian pride and ecclesiastical prejudice and narrow-minded exclusiveness and Christless bigotry, "Good Lord, deliver us."

Christian unity may be as yet a dream. Let us hasten the day when the Church shall wake to its reality.

Let us consecrate this historic church to the broad, grand principles of Christian fellowship, and strive with one accord to secure the speedy fulfillment of Christ's prophetic prayer, "that they may be one as we are one."

But this is not all. There must be friendship not only with the Christian Churches, but with the Christless world.

Bravely, beloved, I face with you the present crisis as I bestir you to better service for those for whom Christ died.

Oh, friends, the church of Christ to-day has a mission grand.

It must save the churchless and Christless all around.

How to reach the masses is the great problem that baffles us now. It should command our earnest thought and prayer and zeal. How shall we solve the problem vast? How save the people who are without the Church and without the Christ? These are the questions we must ask and answer. To this work in this city we call this church to-day. It is not mine now to outline any phase of evangelistic work. Only in this closing word let me say, with all the earnestness of my soul, that the power of this church for Christ in this community, to illuminate the darkness, to leaven the infidelity, to destroy the iniquity, and to save men by the power of an endless life, will be measured by the fidelity with which you and I fulfill our Lord's command to "preach the Gospel to every creature."

But friendship for the sinner involves hostility to sin. We must discriminate as Christ did.

Sin must be destroyed that sinners may be saved. The power of Satan must be dethroned, if we would enthrone the Christ in men's hearts. The problem of reaching the masses demands immediate solution. For, believe me, if the Church does not save the churchless soon, they will destroy the Churches.

Irreconcilable forces are arrayed against each other right here in our city. The saloon and the Church are declared enemies. Intemperance and sobriety are sworn foes. Infidelity and faith must fight, and one must fall. The Sabbath-keepers and Sabbath-breakers stand with drawn swords. The issues of life and death hang in the balance. The hour demands action prompt, decisive. We must not only stand on the defense, but prepare for aggressive warfare. It is no time now to sit and sing "hold the fort." The hosts are enlisted! The enemy is in line! The battle is on! The trumpet calls! Our Captain leads! Fall in line! Close up! Follow Christ! Face the foe! On, on, into the thick of the fight. Rout the enemy of our faith—raise the standard of the cross! Redeem the lost—"ring in the Christ!" Nor can we furl our flags nor ground our arms nor pitch our tents

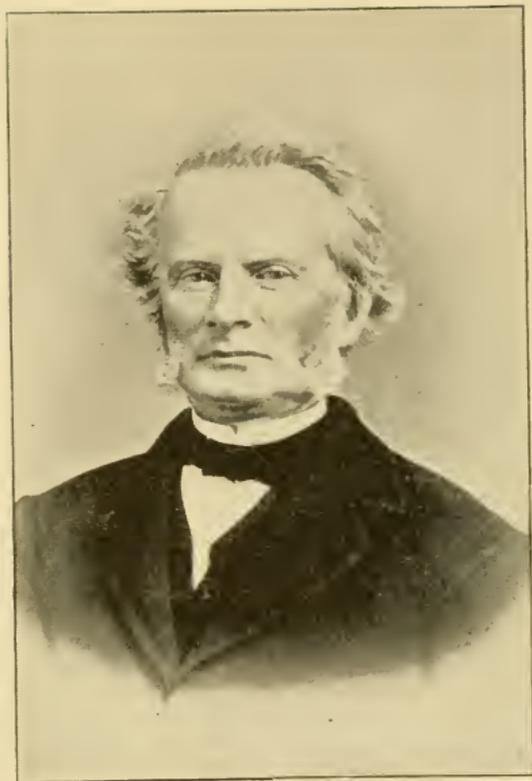
"TILL EVERY FOE IS VANQUISHED,
AND CHRIST IS LORD INDEED."

ADDRESS

BY THE REV. GEORGE S. MOTT, D. D., OF FLEMINGTON,
N. J., IN RESPONSE TO THE NAME OF SAMUEL SHARON
SHEDDAN, D. D., PASTOR FROM 1852 TO 1874. DIED
AT RAHWAY, N. J., OCTOBER 18, 1874.

I AM profoundly impressed by these services in which we are engaged, and the like of which I have never attended. This roll-call of the captains of the Lord's host, going back one hundred and fifty years,—men who served their day and generation so faithfully, and some of whom have entered into their reward,—cannot fail to bring us within the shades of solemn feeling, although there is brightness above and around. I have been invited to respond to the name of Samuel S. Sheddan, who was pastor of this church from 1852 to 1874. I can only answer to the *name*. I am not competent to portray the life and character, and even were I qualified for this, the time to which I am necessarily restricted permits only a profile sketch, not the full face.

He was the first pastor with whom I, as a pastor, was associated. And I have always esteemed it a privilege that so pleasant, kind, considerate, and fraternal a minister occupied this charge. He was at the beginning of his maturity, while I was a youth fresh from the Theological Seminary, inexperienced and distrustful of myself. Now it would have been easy, and, indeed, pardonable, if he had regarded me as "the young brother," full of zeal and good purposes—but who would have to learn some things. But there was nothing of that sort. He treated me as a brother,



REV. SAMUEL SHARON SHEDDAN, D. D.



when he might have been a little patronizing. It is not always easy to speak of one with whom you have had relations so peculiar as those which may exist between the pastors of two churches in a small town, and of the same ecclesiastical connection. But it is an easy task for me, because, as I call up the five years during which I was pastor of the Second Church, I cannot find anything on the part of Dr. Sheddan that I could desire to extenuate, or to look at through the medium of Christian charity.

The peculiar location of these two Presbyterian churches is conducive to harmony. The stream which flows across this town constitutes a natural division between the parishes. It was made such at the organization of the Second Church. I am not sure whether this agreement was brought to my attention by Dr. Sheddan, or by the Session of the Second Church. But I at once saw how reasonable and desirable it was. Besides the pastor of this church, under whom the Second was formed, had infused his own gentle, peaceable spirit into both churches. That was in the air when I came, and I breathed it with great delight. And let me say in passing it is the only regretful memory that will attach to the service of this afternoon that Rev. Dr. Imbrie is not with us. We sympathize with him in the death of that brother, as the cause which keeps him away. And permit me to avail myself of his absence to say what I might feel constrained to omit in his presence. When I came to Rahway I found that Dr. Imbrie was held in the highest esteem by all. And by none more than by those who had been under his ministry, and who so reluctantly left him to form the Second Church. They went away only because he made it appear to be their duty. And when, on some future anniversary occasion (it may be the second centennial of this church), when your descendants shall listen to the recital of

the past, none of the pastors will receive a more noble recognition than will Charles K. Imbrie.

I do not enter into the details of Dr. Sheddan's life. That is given in another connection. He came here from Warrior Run. His history had been somewhat diversified, and not without trials. In that charge he was compelled to teach a school, in order to supplement a living. He had little opportunity for study. I have heard him say that he prepared many of his sermons during recess, or when waiting for a class to recite. And yet there was an indescribable charm about those sermons. His style was poetic, without the florid, which often attaches to a glowing imagination. All you who have heard him will never forget the great beauty of rhetoric, the fitness and freshness of his illustration, which characterized his sermons and addresses, and those who have never heard him may test the correctness of this statement by reading that charming booklet of his, published by our board of publication, entitled "Valley of Achor."

I shall never forget the beauty and the tenderness, and the dignity of the charge he gave me at my ordination and installation as pastor of the Second Church. One might query how was this charm of style secured. I think the answer comes, when we consider his birthplace. That was near the Susquehanna, in Pennsylvania. This stream glides through those fertile and broad valleys with a gentle flow. Here Samuel S. Sheddan passed his boyhood and early youth. As he fished in its waters, he imbibed the gentleness of the river spirit, and his style became like unto its calm and soft current. And afterward this was quickened into the sparkle of illustration, which his observing mind acquired among the hills and the mountains where several years of his ministry were spent. I could give instances of the alert-

ness of his mind in this direction, but time will not permit. Dr. Sheddan had great influence in Presbytery and Synod. He was not a noisy debater nor a frequent speaker, but when he did speak it was directly to the point and in very few words. At those meetings I have seen him, on several occasions, bring to a speedy termination a confused debate, by a few pertinent remarks full of common sense. He is endeared to some of you as the pastor who joined you in wedlock and baptized your children. That sympathetic voice soothed you as you wept over the death of loved ones, whose bodies he committed to the grave with the words of hope. He knew how to comfort, for he knew sorrow. There are those whom he guided as they inquired, "what shall I do to be saved." And so the twenty-two best years of his life were passed among you. On the 18th of October, 1874, he went to his Father's house. And so closed the ministry of the *seventh* pastor of this church. Samuel Sharon Sheddan was his name. And indeed he was a "Rose of Sharon," the fragrance of whose memory floats in the air and fills our souls to-day.

ADDRESS.

BY THE REV. JOSEPH G. McNULTY, D. D., OF WOODBRIDGE, N. J., IN RESPONSE TO THE NAME OF THE REV. JOHN JAY POMEROY, D. D., PASTOR FROM 1875 TO 1884. DIED AT CHAMBERSBURG, PA., DECEMBER 1, 1890.

YOUNG people have a proverbial repugnance to *telling their age*, and so also have some aged ones. The sight of a gray hair, and especially the first one, has often sent an awful pang through a human heart. After a certain age, every returning birthday is greeted with a bit of shrinking sorrow, perhaps all to ourselves; though others, from a different standpoint, may think of it as a matter of joy.

The Bible, however, puts a special crown upon the brow of age; and you are disposed here to-day to follow the excellent Bible example.

In the spirit of reflective veneration Longfellow gives us this poetic prose in the matter of *his age* :

The eye of age looks meek into my heart ! The voice of age echoes mournfully through it ! The hoary head and palsied hand of age plead irresistibly for its sympathies ! I venerate old age ; and I love not the man who can look without emotion upon the sunset of life, when the dusk of evening begins to gather over the watery eyes, and the shadows of twilight grow broader and deeper upon the understanding.

This spirit of veneration for age is your spirit to-day.

In looking round I fail to see *very* many gray heads for a people one hundred and fifty years old.

Old Barzillai, in David's time, excused himself from embracing the graceful and grateful invitation of the king, to



REV. JOHN JAY POMEROY, D. D.

go up with him to the capital, on the plea that he had lost his relish for pleasant viands, and "singing men and singing women" were nothing any more to him. But *your* taste for the choicest Gospel food evidently remains as sensitive as ever, judging from the character of the ministry you have, and "singing men and singing women" are evidently just as much your delight as ever, in the practical evidence afforded at this Anniversary; and I am glad you are showing this joyous willingness at his invitation to go up with the king greater than David toward the glorious capital on high.

To the question put once by a Persian emperor to a venerable man, "How old art thou?" he simply answered: "*Four years.*" He had recently become a Christian, and that was simply the length of *his regenerated life*—all his years that he thought worth enumerating. A church needs not, or ought not to need, to make such a discrimination. All its years are professedly regenerated years; and what a blessed fact when it can look back over a century and a half of them, as you do to-day! and while I look round with admiration and congratulate you on the taste and beauty, and appropriateness of your adornments to meet this occasion—flowers, and ferns, and flags exquisitely intertwined—I congratulate you most of all on such a history; and I have adverted as I have to the matter of age, in part, because it is my privilege to come to you to-day with congratulations from *an older Presbyterian Sister yet*—as the Pastor of a church nearly seventy-five years older than yourselves.

A military gentlemen visiting the Rev. John Martin, who had long toiled as a minister, but in ill health, said to him: "If I had power over the pension list, I would put you on half-pay for your long and faithful services." Mr. Martin, with genial appreciation of the compliment, replied very promptly: "Your governmental master may put you off with

half-pay in your old age, but my Master will not serve me thus. He will give me full pay. Through grace I expect a *full reward* in due time."

So, too, a church that has been long faithful, through sunshine and storm, summer and winter, to the same Master, has the same right to anticipate a similar glorious and full reward, both here and hereafter.

But turning to the immediate theme you have assigned me—some appropriate words concerning Brother Pomeroy, one of your beloved pastors from 1875 to 1884—I shall not refer to him in the spirit of an obituary, but of one who, in his day and generation, faithfully filled his living place.

Touching but the more salient points of his character and career, I may only say at the outset, Dr. John J. Pomeroy died in the prime of his life and ministry, amid the scenes and friends of his beautiful native valley, in Chambersburg, Pa., in December, 1889.

His first pastorate was over the Presbyterian Church of Dover, in Delaware, and it lasted but a few years when the Civil War broke out. It was pleasant and profitable while it lasted, until that time. His patriotic soul made him so like "the chariots of Aminidab" he could not repress prayer for the Union Army and, being in the South, he found it wisest to resign and place his feet on Union soil, if he would have parishioners who would heartily say: "How beautiful are the feet of him that bringeth good tidings, that publisheth peace!"

For five years he wore the dress and responded day and night to the duties of a chaplain in the Union army. Through sunshine and shadow he followed the starry flag and the fortunes of "the Boys in Blue." On the tented field and the field of battle his great, warm heart sought to in-

struct and to comfort the living, the suffering, and the dying with the precious Gospel story. Many a blessed reunion, doubtless, he has had with those whom he led to Jesus, or encouraged "in the dark and cloudy day" in yonder land, where war and wounds and weeping are things of the past.

Turning to his regular ministry again : he was settled for ten years in Octorora, Pa., a Presbyterian church. God greatly blessed his pastorate there. Many souls were gathered to the feet of Jesus through his untiring and judicious labors. That parish for the time was a casket, where this jewel of gracious beauty flashed gladly back the sweet rays of "the Sun of Righteousness." Among those rural homes even to-day, we are told, "his name is as ointment poured forth."

There is no more beautiful story, as such, in all the Bible than that of David and Jonathan. How they loved each other like very brothers ! So that wherever the one went the other was attracted. I have thought of that story in tracing this life. It was David and Jonathan over again, in some measure, in the two Johns, John Jay and John A. (Liggett). There is poetry in the sound of the names, and poetry in the facts of the case. When a pastor was wanted for Dover, John was suggested by his brother John. When a similar want occurred in Octorora, a similar suggestion was made and responded to ; and when this church, which to-day celebrates its century and a half of existence, needed a great vacancy filled, that friend was as leal and warm-hearted in his suggestive friendship as before ; and so he helped to bring him to his very side. And here that dear brother lived and labored for about nine years, with large manifestations of divine grace upon his ministry, so that some two hundred and fifty souls rose up from time to time to call him blessed.

I see now before me that man of splendid physique, of genial, beaming face, most kindly in manner and mien, and I think, if there is a man among us who could truthfully repeat Paul's declaration to the Ephesian elders with reference to his own ministry, that man might have been Dr. Pomeroy in his service of this noble church: "Ye know from the first day that I came, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, and how I kept back nothing that was profitable unto you; but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." (Acts xx, 18-21). Blessed is the minister whose fidelity can be truthfully embodied in such a declaration!

The same record he made in his last charge of five years, that of Chambersburg, Pa. "Though he had lived among us but a few years," said one well qualified to speak, on the day of his funeral, "his worth and his spiritual power were fully admitted. The impression which he made was that of a man who was very much in earnest in pushing his holy work. He lost no time. He was drawn off by no side issues that one could see. He was sincere, devout, self-denying, full of sacred zeal, ready for any essay which his high calling might require of him."

Dr. Pomeroy was a manly man—an admirably balanced man, a man of intellectual ability; a thoroughly and consistently Christian man; a gentleman in every sense, with a vein of genial humor pervading his conversation; a man of amiable manners and even temperament. Social, and sympathetic, and warm-hearted, his people gave him welcome to their homes. He, undoubtedly, like the rest of us, had his

imperfections, and he himself would have been the last man to claim exemption from such, but you forgot to notice them in his virtues. His brethren loved and trusted him to the largest extent to which he chose at any time to draw upon their trust and love.

He was a staunch and strong Presbyterian in his denominational preferences, but he was at the same time exceedingly catholic in his spirit toward the whole evangelical body of the Lord Jesus. As a preacher, he was forcible and clear. With deep convictions of truth he had a soldier's courage and a woman's tenderness in presenting that truth. He believed the Gospel himself as inspired of God from Moses in the Penteteuch to John in the Revelation, in every line of it, and with no mental reservations ; and his evident aim and effort was that his lost fellow-men might be reached and rescued through its mystic power. Sensitive to divine "criticism" only, he recognized nothing "higher." The cross of Christ was both refuge, and palace, and throne, in his estimation, for poor human nature. Goldsmith's pathetic description of the Village Pastor might have had him, I think, sitting for its portrait both in his study and among his people, when he said :

His ready smile a parent's warmth expressed,
 Their welfare pleased him, and their cares distressed ;
 To them his heart, his love, his griefs were given,
 While all his serious thoughts had rest in heaven.
 As some tall cliff, that lifts its awful form,
 Swells from the vale, and midway leaves the storm ;
 Though round its breast the rolling clouds are spread,
 Eternal sunshine settles on its head.

On the marble above the dust of the great Daniel Webster, in Marshfield, you read the inscription dictated by himself before he died : " My heart has always assured me, and re-

assured me, that the Gospel of Jesus Christ is a divine reality ;” and in that confidence his spirit departed as the brilliant orb of day went down for the last time behind the western hills, murmuring to himself ; “ *I still live !* ” The last voice on Time’s sands, the first on Eternity’s threshold.

With the same confidence, but with a grander religious life behind to base it on, our friend, of whom we have been speaking, went up from Earth that quiet Sabbath morning, and a reassuring voice comes back to us, both from the work he did while here, and from the blessed heaven he entered : “ *I still live !* ”

We are reminded again and again as a sad fact, “ The evil that men do lives after them,” but it is just as true that the influence lingers from a good life when life itself has gone.

A poet strikingly sings of it thus :

Alike are life and death
 When life in death survives,
 And the uninterrupted breath
 Inspires a thousand lives.

Were a star quenched on high,
 For ages would its light,
 Still traveling downward from the sky,
 Shine on our mortal sight.

So when a good man dies,
 For years beyond our ken,
 The light he leaves behind him lies
 Upon the paths of men.

The calm and stately Judge Breckenridge sank on the floor of our great Assembly with the words trembling on his lips : “ I have endeavored to be faithful, and I ask to



REV. WM. ALFRED GAY.



be excused from further service." Death punctuated and immortalized the sentence and sentiment.

And so, I cannot but feel that *fidelity to duty* was the pre-eminent watchword of that life we have been briefly considering.

Well did Willis say :

How beautiful it is for man to die
Upon the walls of Zion ! to be called
Like a watch-worn and weary sentinel,
To put his armor off, and rest—in heaven !

BIOGRAPHICAL.

THE REV. AARON RICHARDS, FIRST PASTOR.

Born in Newark, N. J., 1718 ; graduated at Yale College, 1743 ; ordained by the Presbytery of New York and installed pastor of this Church, November 5, 1748 ; pastoral relation dissolved, November 2, 1791 ; died May 16, 1793.

THE REV. ROBERT HETT CHAPMAN, D. D., SECOND PASTOR.

Born at Orange, N. J., March 2, 1771 ; graduated at the College of New Jersey, 1789 ; ordained and installed by the Presbytery of New York, January 5, 1797 ; resigned October 2, 1799 ; afterward President of the University of North Carolina ; received the degree of Doctor of Divinity from Williams College, 1815 ; died June 18, 1833.

THE REV. BUCKLEY CARLL, THIRD PASTOR.

Born in Cohansey, N. J., 1780 ; pastor at Pittsgrove, N. J., 1799 to 1802 ; installed pastor here, December 28, 1802 ; resigned April, 1826 ; died May 29, 1849.

THE REV. ALFRED CHESTER, FOURTH PASTOR.

Graduated at Yale College, 1818 ; studied theology at Andrews and Princeton ; ordained and installed by the Presbytery of Elizabethtown, July 18, 1826 ; pastorate dissolved, March 3, 1829 ; principal of Morristown Academy, 1829 to 1843 ; subsequently, agent for our Church Board of Publication ; died June 2, 1871. .

THE REV. THOMAS LEIPER JANEWAY, D. D., LL. D.,
FIFTH PASTOR.

Born in Philadelphia, Pa., February 27, 1805; graduated at the University of Pennsylvania, 1823, and at Princeton Seminary, 1827; ordained and installed pastor of this Church, November 3, 1829; resigned November 17, 1840; pastor of the North Presbyterian Church, Philadelphia, 1840 to 1854; pastor at Kingston, N. J., 1855 to 1861; secretary of the Board of Domestic Missions, 1861 to 1868; received the degree of Doctor of Divinity from the College of New Jersey, 1850; resides in Philadelphia.

THE REV. CHARLES KISSELMAN IMBRIE, D. D.,
SIXTH PASTOR.

Born in Philadelphia, Pa., December 15, 1814; graduated at the College of New Jersey, 1835, and at Princeton Seminary, 1840; ordained and installed to this pastorate January 5, 1841; resigned January 6, 1852; pastor of the First Presbyterian Church of Jersey City, 1852 to 1887; afterward Pastor Emeritis, received the Doctorate of Divinity from the College of New Jersey, 1861; resides in Jersey City.*

THE REV. SAMUEL SHARON SHEDDAN, D. D.,
SEVENTH PASTOR.

Born in Northumberland County, Pa., September 13, 1810; graduated at Jefferson College, Pa., 1831; ordained and installed at Muncy, Pa., 1835; pastor at Warrior Run, Pa., 1841 to 1852; installed pastor of this Church April 21, 1852; received the degree of Doctor of Divinity from Columbia College, 1864; died October 18, 1874.

* Died November 20, 1891.

THE REV. JOHN JAY POMEROY, D. D., EIGHTH PASTOR.

Born in Roxbury, Pa., September 8, 1834; graduated at Lafayette College, 1857, and at Princeton Seminary 1861; ordained and installed pastor of the Presbyterian Church at Dover, Del., November 28, 1861; chaplain in the U. S. army 1862 to 1865; pastor of the Upper Octorora Church in Chester County, Pa., 1865 to 1875; installed pastor of this Church, April 29, 1875; called to Central Presbyterian Church, Chambersburg, Pa., April 2, 1884; received the degree of Doctor of Divinity from Lafayette College, 1885; died at Chambersburg, December 1, 1889.

THE REV. WILLIAM ALFRED GAY, NINTH PASTOR.

Born at Waterbury, Conn., February 24, 1845; graduated at the College of Northern Illinois and the Theological Seminary of the Northwest, Chicago; pastor at Winnebago, Ill., three years, and at Buffalo, N. Y., ten years; installed here, September 10, 1884; pastorate dissolved in August, 1885; pastor, First Presbyterian Church, Corry, Pa., 1888.

THE REV. GEORGE HUBBARD PAYSON, TENTH PASTOR.

Born at New Hartford, N. Y., January 5, 1852; graduated at Hamilton College, Clinton, N. Y., 1873, and at Union Theological Seminary, New York City, 1878; ordained and installed at Roslyn, L. I., by the Presbytery of Nassau, April 21, 1881; pastor at Roslyn till October, 1882; pastor at Newtown, L. I., 1882 till 1889; installed pastor of this Church January 16, 1890.

ELDERS, TRUSTEES, ETC.

SUCCESSION OF ELDERS SINCE 1804.

John Wood, 1804-14.	Joseph Randolph, 1850.
Merie Martin, 1804-14.	Charles L. Lathrop, 1850-55.
Nath'l Hadden, 1804-42.	Joseph Woodruff, 1859-90.
Aaron Tucker, 1807-49.	Caleb Halsey, 1859-61.
Jonathan Meeker, 1808-13.	Randolph De Camp, 1859-64.
Amos Morse, 1809-71.	Ira Bingham, 1867-68.
Benjamin Megee, 1809-13.	Oscar E. Boyd, 1867-84.
Samuel Trembly, 1814-17.	Jeremiah Johnson, Jr., 1869-
Thomas Morris, 1815-37.	74.
Wm. Connett, 1825-51.	Chas. P. Williams, 1869-76.
David Meeker, 1825-26.	Henry S. Moore, 1869-84.
Latham Clark, 1825-48.	William V. McKenzie, 1873.
Job Squier, 1832-36.	William E. Wells, 1873-82.
Joseph Oliver, 1832-38.	Charles H. Clark, 1882-87.
Jonathan Thompson, 1832-	Charles R. Oliver, 1882.
49.	Joseph Beach, 1882.
Frederick King, 1832-49.	Edward C. Potter, 1882.
John Crowell, 1837-58.	James C. Waters, 1884.
George F. Webb, 1837-49.	John Van Vliet, 1886.
William B. Crowell, 1837-82.	Henry M. Woodruff, 1887.
Jonathan T. Ely, 1850-51.	Ira B. Bull, 1891.

ALPHABETICAL ROLL OF SUCCESSION OF TRUSTEES SINCE 1834, WITH TERM OF SERVICE AS FAR AS ASCERTAINED.

P, signifies President, S, Secretary, T, Treasurer.

John R. Ayers (P.), 1860-67, '71-81.	David S. Craig, M. D., 1826.
M. Baumgartner, 1879-91.	Lewis Cory, 1835-36.
Edmund M. Brown, 1836-37.	Chas. H. Clark, 1879-85.
Wm. E. Bloodgood, 1855-61.	Wm. H. Cleaver (T. & S.), 1837-38.
Joseph Beach, 1874.	Wm. B. Crowell (P.), 1837-
H. C. Carman (S.&T.), 1878-	40, '42-53.
91.	John Crowell, 1840.

- Silas Cook, M. D. (P.), 1849-54.
 John D. Chapin (P.), 1855-71, '75-77.
 John C. Denman, 1855.
 Randolph De Camp, 1855, 59, '62-63.
 Fred. K. Dunn, 1890.
 James Enders, 1840.
 F. Freeman Force, 1824.
 John Florence, 1841.
 Levi Folsom (T. & S.), 1872-73.
 A. D. Gibbons (P.), 1872-75.
 S. Freeman Garthwaite (T. & S.), 1875, '81-82.
 M. T. Gay (P.), 1881-91.
 Isaac L. Hunt, 1849-54, '65.
 D. W. C. Hough, M. D. (T.), 1859-61.
 Linus High, 1876-77, '80-91.
 Jeremiah Johnson, Jr., 1871-72.
 Frederick King (P. & T.), 1834, '41-49.
 William Lawrence, 1824.
 James B. Laing, 1845-54.
 Henry Mundy, 1824-34.
 Th. Marsh, 1879-80.
 Jonas T. Marsh, 1835-39.
 C. D. Marsh, 1879.
 Amos Morse, 1840-41.
 Linus H. Mooney, 1842-43.
 Nicholas Mooney, 1857-65, '69-71.
 William V. McKenzie (P.), 1872-77, '80-91.
 Jno. R. Morse, 1886-90.
 Samuel Oliver, 1824.
 Joseph Oliver, 1834.
 Washington B. Oliver, 1849-54.
 C. A. Oliver (T. & S.), 1873-74, '76-77, '83-90.
 C. R. Oliver, 1883-91.
 Recompense Squier, 1804.
 Job Squier (P. & T.), 1828-36.
 Wm. C. Squier (P.), 1849-71.
 Geo. W. Savage, 1855-56.
 A. F. Shotwell, 1858-59, '68-70.
 Thomas Terrill, 1799-1826.
 W. C. Terrill, 1885-91.
 Jonathan Thompson, 1840-49.
 George W. Thorne, 1876-77.
 John U. Underhill (S. & T.), 1866-71.
 John Urmston, 1868, '72-73, '75.
 John Y. Vantuyl, 1826.
 Francis Vanwinkle, 1834-39, '42-48.
 John Wood, 1826-34.
 William Woodruff, 1824.
 Jacob L. Woodruff (T.), 1835-39, '41-54, '60-64, '78-81.
 Christopher D. Woodruff, 1838-41.
 John Woodruff (P. & T.), 1848, '54-58, '64, '72-75.
 Wm. S. Woodruff, 1862-67.
 George F. Webb (T. & S.), 1836-49.
 John F. Whitney, 1866-67.
 John M. Weldon (T. & S.), 1874-77.
 J. C. Waters, 1891.

SUPERINTENDENTS OF THE SABBATH SCHOOL
SINCE ITS ORGANIZATION, 1812.

Rev. Buckley Carll, 1812-23	Rev. S. S. Sheddan, 1861-66
Amos Morss, 1823-30, 1831-56	Jere. Johnson, Jr., 1866-74
John W. Seymour, 1830	Wm. V. McKenzie, 1874-85
Jos. T. Higgins, 1856-58	Edward C. Potter, 1885-91
George W. Savage, 1858-61	Charles R. Oliver, 1891

ORGANIZATION OF THE CHURCH.

OCTOBER, 1891.

OFFICERS.

PASTOR,

REV. GEORGE HUBBARD PAYSON.

ELDERS.

Joseph Randolph,
William V. McKenzie,
James C. Waters,
Charles R. Oliver,

Edward C. Potter,
Joseph Beach,
H. M. Woodruff,
John Van Vliet,

Ira Bull.

DEACONS.

J. Joseph Urmston, Frank Haliday, J. G. Stacy.

BOARD OF TRUSTEES.

Matthew T. Gay, Pres.,
J. C. Waters, Treas.,
H. C. Carman, Secy.,
William V. McKenzie,

John R. Morss,
Linus High,
Walter C. Terrill,
Charles R. Oliver,

Mark W. Baumgartner.

RAHWAY CEMETERY COMMITTEE.

Mark W. Baumgartner,
H. C. Carman,

W. C. Terrill,
C. R. Oliver.

SUPERINTENDENT OF CEMETERY AND SEXTON OF CHURCH.

Thomas A. Kidd.

CHOIR.

Organist, George C. Oliver.
Soprano, Miss Nellie F. Martin.
Alto, Miss Adriana M. Stacy.
Tenor, Joseph Avery.
Bass, John H. Williams.

STATED SERVICES.

Weekly.

Divine Worship and Preaching, Sunday, 10.30 A. M. and
7.30 P. M.

Sabbath School, 2.30 P. M.

Mid-week Service of Praise and Prayer, Wednesday, 7.45 P. M.

Young People's Society of Christian Endeavor, Monday,
7.45 P. M.

Junior Society Christian Endeavor, Friday, 3.15 P. M.

Ministering Circle of King's Daughters, Tuesday, 4 P. M.

Pastor's Office Hours at Home, 1 to 2 P. M., 6 to 7 P. M. ;
also at the Church after all services.

Monthly.

Session, second Wednesday, 8.45 P. M.

Trustees, second Monday, 8 P. M.

Ladies' Association, first Monday, 8 P. M.

Missionary Society, first Thursday, 3.30 P. M.

Pastor's Training Classes, last Friday, 3.30 and 7 P. M.

Sharon Band, first Friday, 8 P. M.

Memorial Band, first Monday, 3.30 P. M.

Mother's Circle of the King's Daughters, first Wednesday,
3 P. M.

Annual.

Church Meeting, first Wednesday after second Sabbath in
March, 8.30 P. M.

Parish Meeting, first Thursday in April, 8 P. M.

Sabbath School Anniversary, last Sunday in May.

Sabbath School Business Meeting, Thursday after the anni-
versary, 8 P. M.

Sacraments.

Lord's Supper, second Sabbath morning of January, April,
July, and October.

Infant Baptism, third Sabbath of same months.

Preparatory Lecture and Session Meeting, Friday preced-
ing Communion, 7.45 P. M.

Prayer meeting, 10 A. M., Communion Sundays.

CHURCH SOCIETIES.

LADIES' ASSOCIATION.

President,.....	Mrs. C. Archer,
Vice President,.....	“ G. H. Payson,
Secretary,.....	“ I. W. Story,
Treasurer,.....	“ C. F. Woodruff.

LADIES' SEWING SOCIETY.

First Directress,....	Mrs. J. C. Terrill,
Secretary and Treasurer,.....	“ J. D. Chapin.

LADIES' MISSIONARY SOCIETY.

President,....	Mrs. C. Archer,
Vice President,.....	“ H. M. Woodruff,
Treasurer,.....	“ S. A. Gray,
Recording Secretary,.....	“ C. F. Woodruff,
Corresponding Secretary,....	Miss M. Williams,
Superintendent of Collectors,....	“ Maggie Oliver.

SHARON MISSION BAND.

President,.....	Miss Bessie P. Williams,
Vice President,	Mrs. Thos. Andrews,
Treasurer,.....	Miss Lizzie Freeman,
Secretary,.....	Wm. E. Higgins.

MEMORIAL MISSION BAND.

President,.....	Miss Celia Gardner,
Vice President,.....	“ Anna Littell,
Secretary,.....	“ Mamie Horton,
Treasurer,....	“ Addie Weldon.

KING'S DAUGHTERS' MINISTERING CIRCLE.

President,.....	Miss Lillie McKenzie,
Vice President,	“ Aimie Dean,
Secretary,.....	“ Mae Urmston,
Treasurer,.....	“ Mamie Baumgartner.

MOTHERS' CIRCLE.

President,.....	Mrs. S. L. Flake,
Secretary,.....	“ S. B. Morss,
Treasurer,.....	“ R. Ryno.

SILVER RAYS CIRCLE.

President, Miss Aimie Dean.

YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR.

Officers.

President,	Fred. G. Williams.
Vice President,	Miss Louise Urmston.
Recording Secretary,	Edward E. Carman.
Corresponding Secretary,	Miss Bessie P. Williams.
Treasurer,	Frank Whitehead.

*Committees.**Look Out.*

Harriett M. Williams,	Julia George,
Fannie B. Woodruff,	Bessie P. Williams,
	E. E. Carman.

Prayer Meeting.

H. M. Woodruff,	S. E. George,
Nettie M. Haliday,	Adelaide Weldon,
	Chas. A. Grove, Jr.

Social.

Lizzie Freeman,	Mamie Baumgartner,
Nellie M. Martin,	Mae Urmston,
J. H. Williams,	Wm. E. Higgins.

Junior Branch.

Superintendents,	Mamie Baumgartner, Addie Weldon.
President,	Helen Davis.
Vice President,	Grace Avery.
Treasurer,	Annie Smith.
Secretary,	May Garthwaite.

SUNDAY SCHOOL ASSOCIATION.

President,	C. R. Oliver.
Secretary and Treasurer,	H. M. Woodruff.

CHURCH ROLL.*

Allston, Isabella	Anderson, Susan Marsh
Ayres, Fanny	Allen, Mae Oliver
Arnold, Ephraim	Ayres, Frances
Arnold, Naomi	Ainsworth, Charlotte
Allston, Catharine	Arnold, Martha Tracy
Anderson, Harriet	Arnold, Harriette Maynard
Ayres, Abigail Ann	Ayres, Eveline
Aird, Miriam C.	Ackerman, George W.
Ayres, Caroline Euphemia	Archer, Thomas
Ayres, Frazee	Armon, Albertina
Assman, Albertina	Armon, Isabella
Assman, Isabella	Anson, Lottie F.
Archer, Mrs. Cornelia E.	Andrews, Mrs. Mollie H.
Ainsworth, Mrs. Katie A.	Avery, Mrs. Fanny
Ainsworth, George C.	Avery, Mrs. Anna Laura
Ayers, Mrs. Augusta Amelia	
Brown, Mary	Bennet, Thomas
Brown, Ann	Brewster, Sarah
Blackwell, Enoch	Brown, Jane
Brandt, Jane	Bennet, Mary
Beams, Elizabeth	Bennet, Rachel
Bennet, Sarah B.	Brookfield, Huldah
Brokaw, Phœbe	Baker, Cornelius
Brown, Edmund M.	Baker, Janette J. E.
Brown, Ann	Baker, William E.
Brower, Elizabeth	Baker, Phebe Anna
Bloomfield, Nancy	Baker, Henrietta
Burlew, Isaac	Brewster, Joanna Eliza
Brewster, Ann	Baker, Matilda

* This list comprises the names of all who have ever been members of this church as far as can be ascertained from the church books—whether deceased, dismissed or dropped—as well as those who are still in active membership. A revised roll is in course of preparation and will be published soon by the session in the form of a church manual, including only those members now in “good standing” in the church.

Total number of members from the organization of the church, about thirteen hundred.

Baker, Henry Martyn	Blake, Rebecca R.
Brown, Eliza	Bayley, William
Brown, Phillips, Jr.	Bayley, Anna Maria
Brown, Catherine	Bonnell, Moses W.
Baier, Amelia	Bonnell, Elizabeth M.
Brown, Benjamin	Boyd, Oscar E.
Brown, Georgianna	Boyd, Mary E.
Briggs, Lydia Morris	Bingham, Ira
Briant, John A.	Bingham, Charlotte M.
Berry, Albert	Bingham, Maretta
Brant, Susan	Brohe, Mary F.
Beach, Sarah	Brown, Philip
Barret, Brittain M.	Brown, Jane
Baldwin, S. L. Bloomfield	Brant, Isabella
Blackwood, David	Brummell, Jane
Blackwood, Martha	Bender, Henry
Baumgartner, Lawrence	Bayley, Thomas A.
Baker, Rhoda B.	Brown, Joseph
Buehler, Francis J.	Brown, Amanda K.
Bloodgood, Margaret W.	Bogert, Maria
Bloomfield, Zeruah	Bender, Henry
Barrett, Arabella	Bennet, Grettie Frazee
Blake, Julia J.	Boyd, Mary F.
Britton, Susan	Boyd, Annie M.
Byrne, Matilda	Beebe, Lillie H.
Burchell, Ebenezer C.	Boyd, James Oscar
Beach, J. M.	Bryan, Mrs. Ella M.
Blake, William M.	Brown, Mrs. Bessie
Baumgartner, Mrs. Jacobina	Brower, Mrs. Mary J.
Baumgartner, Mark W.	Brower, Lizzie Almira
Baumgartner, Lawrence B.	Brower, Anna Victoria
Baumgartner, Mrs. Mary S.	Bloodgood, Amanda
Baumgartner, Mamie	Bayley, Mrs. Julia
Beach, Joseph	Bagley, Valentine Nye
Beach, Mrs. Lydia	Bull, Ira B.
	Bull, Mrs. Susan W.

Clark, Sarah
 Clark, Susan
 Crowell, Margaret

Clark, Gertrude
 Clarkson, Anne C.
 Calhoun, Ann L.

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|-----------------------|-------------------------------|
| Clawson, Ira | Calhoun, James A. |
| Cory, Eliza | Clinton, Henry |
| Corey, Lewis | Clinton, Hannah |
| Clarkson, John E. | Cole, Lemuel C. |
| Crane, Ann E. | Cole, Joanna |
| Coddington, Rebecca | Crowell, Sarah Ann |
| Crosker, Samuel | Cutter, Sarah Ann |
| Clark, Lawrence | Connett, Sarah Elizabeth |
| Clarkson, Esther | Crowell, Harriet |
| Clarkson, Mary E. | Chase, George A. |
| Coddington, Rebecca | Cisco, John |
| Clark, William | Cisco, Elizabeth |
| Clark, Sarah | Cory, Aaron Kitchell |
| Clark, Mary | Crowell, Hannah |
| Connett, Sarah | Campbell, Mary Hayes |
| Connett, William | Campbell, Ellen Slevens. |
| Crowell, John | Clark, Julia Ann |
| Clark, Latham | Clarkson, Catharine |
| Cooper, Rhoda | Campbell, Isabella |
| Clark, Mary | Chapin, Rachel |
| Clark, Rebecca Ann | Crowell, Jas. Henry |
| Condict, Sophia L. | Clark, Sarah Elizabeth |
| Coriell, Isaac | Cooke, Silas, Jr. |
| Coriell, Mary | Cooke, Hannah Maria |
| Cure, Sarah Emma | Crew, Henry |
| Corenhoren, Elizabeth | Cooper, Maria B. |
| Clark, Elizabeth | Campbell, Lemuel |
| Coriell, Margaret | Carle, Lydia (Jaques) |
| Crowell, William B. | Clark, Maria Margaret |
| Crowell, Margaret | Clarkson, Arabella |
| Clark, Sarah Terrill | Clarkson, George |
| Compton, James | Conklin, Mary Eliz. (Higgins) |
| Compton, Mary P. | Clark, Patrick |
| Connett, Sophia | Clark, Martha C. |
| Chapin, Mary Harned | Calhoun, Margaret |
| Crowell, Louisa | Creego, Alonson |
| Craig, Susan A. | Creego, Delia Maria |
| Corwin, Phebe Eliza | Compton, Adelia |
| Coriell, Henrietta | Compton, Wm. Wallace |
| Coddington, Jeanette | Clarkson, Elizabeth |

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|---------------------------|----------------------------|
| Cory, Jonathan | Clark Frances |
| Cory, Catherine | Craine, Thomas |
| Cooke, Jabez Mills | Crane, Maria |
| Chapin, Eliza Ann | Carter, Mary Jane |
| Cory, Susan Radley | Crate, John |
| Cottell, Philomela J. | Crate, Mrs. Jno. |
| Clark, Deborah | Clark, William E. |
| Crowell, Electa | Crowell, Mary M. |
| Cisco, Edward G. | Carpenter, Mary V. |
| Clark, Daniel B. | Clarke, Charles H. |
| Clark, Harriet W. | Crowell, Hattie (Clark) |
| Coddington, Eliza Ann | Chapin, Mrs. Catherine |
| Coddington, Hannah M. | Clark, Margaret M. |
| Crowell, Edward | Carpenter, Eliza Kate |
| Crowell, Ann B. | Calhoun, Annie J. |
| Chase, Susan | Carpenter, John |
| Crowell, Eliza | Clark, Emma Elizabeth |
| Chapin, William | Curtis, Mary L. |
| Compton, Alma | Clark, Agnes Elizabeth |
| Clarke, Julia A. | Clark, Hattie Anna |
| Clark, Nellie F. Williams | Clark, Annie Dayton |
| Coope, Anna C. | Chapin, Rachel Pierson |
| Chapin, Caroline S. | Carpenter, Lizzie |
| Clarke, Mrs. Phœbe Ann | Carman, Edward E. |
| Clarke, Mrs. Susan M. | Carman, May Evaline |
| Clark, Mrs. Susan E. | Cutter, Mrs. Mary J. |
| Coddington, Jos. B. | Campbell, Elvira |
| Coddington, Mrs. Sarah J. | Crowell, Mrs. Abbie A. |
| Coddington, Annie L. | Clarkson, Lucy Osborne |
| Chapin, Mrs. Sarah Ann | Chambers, John H. |
| Carman, Henry C. | Chambers, Mrs. Lizzie Wood |
| Carman, Mrs. M. Augusta | Cooper, Laura Tellfair |
| Crawford, Mrs. Alice Gay | |
| Deits, Mrs. Peter D. | Dunham, Alfred |
| Dunham, Catherine C. | Devoe, Catherine |
| Dunham, Harriet | Dunham, John |
| De Camp, Eliza | Dunham, Rachel |
| Dunham, Samuel | Dodd, C. A. |
| Darby, Ezra | Dodd, Moses |

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| Disbrow, Charlotte | De La Croix, Joanna |
| Disbrow, Mary Louisa | Darby, Jane M. |
| Danforth, Jonathan | Dale, Jane W. |
| Danforth, Ann Eliza | De Camp, Elizabeth C. |
| De Veuve, Julia M. | Devoe, Lydia |
| Disbrow, Margaret Poole | Darby, Euphemia |
| Disbrow, John Fowler | Deutsch, John C. |
| D'Camp, Randolph | Deutsch, Elanor |
| D'Camp, Margaret | Douglass, Maria |
| Dow, Susanna Phebe | Disbrow, Margaret P. |
| Dow, Sarah | Dwight, Helen Louise |
| Day, Jane | Dwight, John F. |
| Disbrow, Wm. Henry | Drake, Susan C. (Pierson) |
| De Witt, Guthrié | Dunham, John A. |
| Davidson, Isabella | Dunham, Sarah L. |
| Dodd, Susan Jaques | Dickson, Emma |
| De Graw, Maria K. | Dunn, Leonard |
| De Camp, Mary Malvina | Dunn, Gershon |
| Davidson, Nancy | Dey, William L. |
| D'Camp, Henrietta | Darbey, Rachel |
| Dodd, Susan E. | Dunn, Henrietta |
| Downing, Carrie Halliday | Dunham, Margaret L. |
| Douglass, James | Dunham, Susie |
| Douglass, Mrs. Augusta | Durand, Harrison Martin |
| Dunn, Mrs. Anna Maria | Durand, Mrs. Mahala Higgins |
| Evans, Cesar | Edgar, Wm. Matthias |
| Evans, Hagar | Eckerson, Philip |
| Enders, Adeline | Edgar, C. H. |
| Edgar, John B. | Edgar, Ann H. Babcock |
| Enders, John | Eckerson, Evelina |
| Enders, Catherine B. | Edgar, Geo. Paton |
| Edgar, Ursula M. | Edgar, Alexander |
| Enders, James | Edgar, Mary Cornelia |
| Enders, Mrs. Jas. | Enders, Fanny |
| Eddy, Julia | Everingham, Phebe Anna |
| Edgar, Phebe Catherine | Enders, Marietta |
| Enders, Julia | Enders, Elizabeth (Perkins) |
| Ely, Mary (Midgley) | Ennis, Thos. W. |
| Edgar, Ann Wilhelmina | Ennis, Mrs. C. W. |

Edwards, Mrs. R.	Ewing, Matilda S.
Endors, Ann B.	Easton, Abigail J.
Ennis, Anna Isabel	Eaton, Gussie
Everson, Mr ^s . Mary Ellen	
Fraze, Hannah	French, Mabel K. Tucker
Freeman, Hagar	Fraze, Mary Elizabeth
Fornate, Elizabeth	Flatt, Rachel A.
Flatt, Mariam C. (Aird)	Freeman, William T.
Finnegar, Phebe	Florence, Martha Amelia
Freeman, Jane (Guion)	(Ross)
Florence, John	Freeman, Agnes
Florence, Hannah	Freeman, Susan M.
Florence, Harriet N.	Forbes, Jane
Florence, Matilda	Fithian, Lemuel S.
Flatt, Jacob	Fithian, Anna D.
Flatt, Hannah	Fithian, Isabella
Freeman, Jane O. (Thompson)	Folsom, Marietta C.
Fraze, Elizabeth	Freeman, Solomon
Finch, Jane	Freeman, Isabella
Flatt, Eliza	Folsom, Levi
Freeman, Uel	Folsom, Ella M.
Force, Susan Morse	Folsom, Julia,
Freeman, Phebe	Folsom, Rachel F.
Francisco, Ann H.	Flake, Frederick Wm.
Ferguson, Jane	Forbes, Catherine V. G.
Finnegar, James	Folsom, Josephine Mary
Freeman, Hetty	Fordham, Mary C.
Force, Wm. Harris	Fraze, Adelia
Fraze, Phineas	Fraze, William D.
Fraze, Agnes	Folsom, Clara
Florence, Martha A.	Folsom, Dora
Fithian, Mary W.	Freeland, Catherine (Ludlow)
Folsom, Mrs. Eliza A.	Freeman, Lizzie
Fowler, Mrs. Hannah M.	France, Alonzo
Fowler, Clara Bell	France, Mrs. Hannah M.
Flake, Frederick	Fyfe, Alexander T.
Flake, Mrs. Sophie	Fyfe, Mrs. A. T.
Flake, Annie E. J.	Florence, Mrs. Charlotte B.

Flake, John Henry
Flake, Fredrica D.

Feald, Mrs. Katie Hunter
Feald, Mrs. Annie Hunter

Gillchrist, Hetty
Gage, J. Smith
Green, Sarah
Griffin, Abigail
Gage, Ursula F.
Geery, Mary Jane
Guion, Frances Jane
Garthwaite, Abigail
Gage, Harriet
Geary, Mary
Gundaker, Charles
Garthwaite, S. Freeman
Garthwaite, Mrs. Mary M.
Garthwaite, Oscar B.
Garthwaite, Mrs. Margaret E.
Geery, Wm. John
Geery, Mrs. Susannah
Gray, Mrs. S. Amelia
Gray, DeWitt Clinton
Gay, Matthew T.
Gay, Mrs. Elizabeth
Gibbons, Henry W.
Goodall, Mrs. Ella L.
Grove, Charles A.

Gundaker, Ella
Gale, Roberta Rosalie
Grant, Elizabeth B.
Gibbons, Elizabeth C.
Gay, Joanna M.
Glynn, Caroline
Garthwaite, Jeremiah
Gay, Mrs. Wm. Alfred
Gay, Maude C.
Gould, Elenor
Garthwaite, Mrs. Mary
Grove, Mrs. Anna
Grove, Charles A., Jr.
Ganswyk, Cora Eveline
George, Edward
George, Mrs. Emily
George, Julia
George, Samuel Edward
George, Benjamin James
George, Mrs. Jennie Hunter
Gardner, Francis
Gardner, Johanna Pierson
Gardner, Celia E.
Gisel, Mary

Hadden, Nathaniel
Hyde, Betsey
Hunt, Sarah
Haydock, Hannah (Black-
well)
Higgins, Fanny
Hunt, Catherine
Hill, Clarissa P.
Hampton, Harriet
Hay, Charlotte W.
Henderson, Elizabeth B.
Heath, Jane

Henderson, Abigail D.
Higgins, Lydia Ann
Hadden, Phebe
Halsted, Martha Adela
High, John, Jr.
High, Sarah
Higgins, Mary
Hampton, Betsy (Ayles)
Hall, Edward A.
Hall, Mary A.
Halsey, Caleb
Halsey, Sophia

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| Henry, Ann Eliza | Hedenberg, Fresille |
| High, Rachel Squier | Henderson, M. A. |
| High, Phebe Haines | Henderson, Margaret |
| Higgins, Mary Elizabeth | Hough, Almira W. |
| Halliday, Robert | Harned, Mary J. |
| Halliday, Jane | Harned, Charlotte A. |
| High, Mary | Hanna, Mary A. |
| Hammill, Henriette | Hopper, Caroline R. |
| Holdsworth, Mary | Helvety, Electora |
| Hewitt, Frances Adelaide | High, Anna S. |
| Hall, Mary Ann | Hitchcock, Mrs. A. |
| Hawkins, Abby K. (Wood) | Hitchcock, Olive H. |
| Howe, Elizabeth | Haven, Mary Jane |
| Howe, Anne Jane | High, Sarah |
| Hobdy, Sally | Hannah, Margaret A. |
| Higgins, Joseph T. | Hannah, Mary E. |
| Higgins, Susan C. | Halliday, Agnes M. (Russ) |
| Hoff, Nancy | Heimmell, Elizabeth Sarah |
| Howe, Mary | Hall, Katie Tooker |
| Higgins, Isaac | Hunt, Mrs. Caroline R. |
| Higgins, Mrs. Betsy | Hunt, Caroline W. |
| Higgins, William E. | Hatton, Mrs. Jennie Hough |
| Halliday, John A. | High, Mrs. Mary |
| Halliday, Mary J. | Harned, Mrs. Sarah A. |
| Halliday, Mrs. Caroline | Horton, Richard |
| Halliday, Nettie M. | Horton, Mrs. Louise T. |
| Halliday, Frank H. | Hurley, Richard |
| Halliday, Mrs. Ella Trussler | Holder, Lizzie |
| Halliday, Maggie T. | Hattle, Emma |
| Hazard, Ella | Howard, Sarah A. |
| Inslee, Charles Thos. | Inglis, James |
| Imbrie, Elizabeth Miller | |
| Jackson, Mary | Jewell, Cornelius |
| Jewell, Sarah | Jaques, William |
| Jaques, Charlotte | Jaques, Zipporah |
| Jaques, Clarissa | Jackson, John M. |
| Jaques, Lydia (Carle) | Jackson, Susanna F. |
| Jaques, Louisa | Jaques, Alonzo |
| Johnson, Sarah | Jaques, Susan E. |

- Jackson, Lembee
 Johnson, William E.
 James, Fanny Thompson
 Janeway, John H.
 Janeway, Isabella E.
 Janeway, Mrs. J. P.
 Jardine, Ann
 Jardine, Isabella
 Jaques, Harriet
 Johnson, Sarah
 Jardine, Maggie E.
 Jobes, William W.
- King, Abigail
 King, Frederick
 King, Abby La Rue
 Kilpatrick, Alexander
 Kilpatrick, Louisa C.
 Kip, Susan
 Kline, Charity (D'Camp)
 Kelly, Charlotte H. (Wat-
 son)
- Lick, Maria
 Ludley, Mary
 Laing, Cuffee
 Laing, James B.
 Lawrence, Rachel
 Long, Phebe C.
 Linbarger, Ann
 Lambert, Eliza
 Lawrence, Rachel Catherine
 Loree, Mary
 Ludlow, Bethiah
 Ludlow, Watson
 Lathrop, Charlotte B.
 Linbarger, Mary A.
 Loree, Wm. Mulford
 Lonnsbury Wm. Henry
 Leonard, Lydia
- Jameson, Catherine A.
 Jaques, May T.
 Jaques, Louisa
 Johnson, Jeremiah, Sr.
 Johnson, Catherine A.
 Jordan, Mary E.
 Johnson, Jeremiah, Jr.
 Johnson, Cornelia
 Johnson, Mary E. C.
 Johnson, Charlotte
 Jobes, Mrs. Christiana
 Johnson, Mrs. Elizabeth W.
- Knabeshu, Edward
 Kelly, Parmela
 King, Caroline Louisa
 King, Frederick, L.
 King, Albert Barnes
 Kidder, Harriet
 Kelly, Frank P.
 Kirkpatrick, James W.
 Kidd, Thomas A.
- Love, Margaret
 Ludlum, Julia B. (Smith)
 Leary, Hannah (Woodruff)
 Lott, Elsie Ray
 Lee, Eliza (Noe)
 Lott, Harriet Augusta (Van-
 derbilt)
 Lovell, Lillian Vincent
 Lathrop, Charles C.
 Lee, George Edward
 Lathrop, Girard
 Lathrop, Mary
 Lathrop, Charlotte E.
 Lott, Elizabeth Ray
 Lee, Adeline Starr
 Lawrence, William
 Laing, Augustus C.

Laing, Mary (Squier)	Laing, Mary W. (Cole)
Littell, Maria	Laing, Ida D.
Lee, Anne A.	Littell, Mrs. H. S.
Lee, Sarah Francis	Lavere, Luther
Leveridge, Delavetta C.	Lamson, Warren H.
La Forge, Nathaniel T	La Forge, Hannah E.
La Forge, Henriette	Lambert, Maria C.
Lawrence, Amelia C.	Ludlow, Mrs. Juliette
Ludlow, Chas. Wallace	Lints, Mrs. Mary Ann
Ludlow, Mrs. Elizabeth Grove	Lawrence, Thos. C.
Lints, Francis	Lawrence, Mrs. Lizzie L.
Leonard, Mrs. Ada Rowland	

Martin, Mrs. Nancy	Moore, Lydia (Tucker)
Martin, William	Mills, Thomas P.
Miller, Thankful	Moore, Caroline L.
Morse, Lette	Moore, Eliza
Morse, Amos	Martin, Hannah
Morris, Jane William	Marsh, Deborah
Marsh, Frazee	Marsh, Albert
Martin, Nancy	Manning, Sarah
Miller, Lavina	Manton, Richard
Morris, Margaret	Miller, Moses
Mundy, Phebe	Melick, Mary M.
Marsh, Sarah	Miller, Sarah
Marsh, Catherine	Martin, Sarah
Marsh, Rebecca J.	Moore, Phineas
Martin, Wm. Mulford	Moore, Mary Ann
Mundy, Francis	Martin, Rhoda
Marsh, Mary B.	Martin, Elizabeth (Frazee)
Martin, Joanna C.	Mooney, Linus H.
Meeker, Sarah	Martin, Mary
Mundy, Henry	Marsh, Joanna
Mundy, Rebecca	Marsh, Joanna Latham
Mundy, Phebe A.	McClennan, Elizabeth
Mundy, Henry F.	Marsh, Elizabeth
Mundy, Mary C.	Marsh, Rhoda Briant
Morris, Bethiah	Martin, Ira Campbell
Morgan, Hannah O. (Carth-	Moore, Elizabeth
waite)	Morgan, Wm. Alexander

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| Martin, Susan Burl | Miller, Myrtella |
| Martin, Elizabeth | Miller, Anna E. |
| Martin, Mary Malvina | Moore, Margaret |
| May, Mary Ann | Mundy, Crowell |
| Martin, Fanny | Mundy, Josephine |
| Merritt, Elizabeth | Miller, Mary P. |
| Mattaner, Susan | Moore, Lydia |
| Miller, Joanna (Marsh) | Morgan, William, Jr. |
| Mooney, Charlotte | Mundy, William B. |
| Martin, Anna Maria | Moore, Henry S. |
| Mundy, Henry E. | Mundy, Francis May |
| Mundy, Francis (Connett) | Martin, May Augustus |
| Manning, Phebe Ayres | McKenzie, William |
| Mundy, Virginia Vail | Mooney, Thirza |
| McKenzie, Mary Ely | Miller, Sarah |
| Miller, Margaret | Moore, Mary W. |
| McKenzie, Abigail H. | Montgomery, Victoria E. |
| Meeker, Phebe Elizabeth
(Osborn) | Miller, Susan |
| McComb, Rachel | Mount, John H. |
| McComb, Esther | Moore, Martha |
| Morss, Mary Ann | McKenzie, Wm. G. |
| Marsh, Emily | McKenzie, Ann |
| Midgley, Robt. Liston | Mills, Matilda S. |
| Morris, Sarah C. | Marsh, Rolph Denman |
| Munroe, Ansil W. | Marsh, Thomas |
| More, Mary W. | McCann, Annie |
| Mooney, Norman | Miller, Mary J. |
| Melick, Julia R. | Marbough, Mary E. |
| Morse, J. V. T. | McCaffery, David |
| Meeker, Anna | McCaffery, Hannah |
| Meeker, Kate | McCaffery, Anna |
| Miller, William N. | Mundy, William B. |
| Miller, Susan W. | Mundy, Mary F. |
| Miller, Deborah | McKechnie, Rachel (Webster) |
| Mullen, Mrs. E. B. | McKenzie, Adele Woodruff |
| Marsh, Isaac | Morss, Margaret Ann |
| Marsh, Elizabeth S. | Morss, Mrs. Ida |
| Marsh, Thomas | Martin, Mrs. Rachel M. |
| Marsh, William B., Jr. | Martin, Mrs. Mary Elizabeth |
| | Martin, Nellie M. |

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|---------------------------|----------------------------|
| Marsh, David A. | Martin, Anna Laura |
| Marsh, John | Moore, Michael F. |
| Marsh, Mrs. Mary Ann | Moore, Mrs. Deborah Ann |
| McKenzie, William V. | Moore, Mrs. Annie L. Weber |
| McKenzie, Mrs. Maria | Miller, Mrs. Lizzie H. |
| McKenzie, Raphael M. | Miller, Mrs. Mary P. |
| McKenzie, Lavina M. | Miller, Charles Wills |
| McKenzie, Edward T. | Merrit, Mrs. Helen |
| McKenzie, Joel B. | Moorhouse, Elnora |
| Mundy, Luther B. | Moorhouse, Mrs. Louisa M. |
| Morss, John R. | Moorhouse, Lillian |
| Morss, Mrs. Charlotte A. | Main, Annie Ray |
| McGucken, Mrs. Blanche A. | Mundrane, Sarah Ruth |
| Neal, Isaac | Noe, Eliza |
| Noe, Mary | Noe, Abigail |
| Noe, Smith H. | Noe, Catharine |
| Noe, Sarah Ann | Noe, Jane |
| Noe, John M. | Noe, Catharine A. |
| Noe, Elizabeth | Noe, Mrs. Sarah W. |
| Oliver, Joseph, Sr. | Osborne, Uzal M. |
| Oliver, Nancy | Osborne, Sarah A. |
| Oliver, Margaret | Osborne, Mary E. |
| Oliver, Jacob | Oliver, Hannah M. |
| Oliver, Maria | Oliver, Madge E. (Tucker) |
| Oliver, Joseph, Jr. | Oliver, Blanche |
| Oakley, Rhoda M. | Oliver, Ella W. |
| Oliver, Harriet | Oliver, Charles R. |
| Oliver, Margaret K. | Oliver, Mrs. Charlotte E. |
| Oliver, Samuel M. | Oliver, Mrs. Mary M. |
| Oliver, Clarence A. | Oliver, Eva M. |
| Pierson, Esther | Price, Ann |
| Price, Benjamin M. | Potter, Jacob M. |
| Pike, Zipporah | Potter, Jane E. |
| Provost, James | Parker, Sarah |
| Provost, Louisa | Prudens, Caroline Tucker |
| Pearson, Jane E. | Perry, Isaac |
| Page, Theophilus | Potter, Jeanette |

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|-----------------------------------|------------------------------|
| Pearson, Elizabeth | Pendleton, Helen |
| Proudfoot, Sarah | Palmer, James |
| Pomeroy, Mrs. Mary H. | Palmer, Jane |
| Pendleton, Frank G. | Place, Milan Burdette |
| Pierson, Mrs. Julia. | Potter, Edward C., Jr. |
| Potter, Edward C. | Potter, Mrs. Mae White |
| Potter, Mrs. Mary Elizabeth | Potter, Frank L. |
| Potter, Alice C. | Potter, William Dunn |
| | Payson, Mrs. Mary P. |
| Robertson, Mary C. R. | Richards, Francis Woodhull |
| Robertson, Mary | Roll, Sarah C. |
| Robsin, Mary | Rowland, Simeon |
| Robertson, Mary J. R. | Reynolds, Robt. M. |
| Rhino, Martha (Gage) | Rayno, Mary Ann |
| Randolph, Sarah Ann | Rindoll, Gilbert |
| Richards, Maria | Rindoll, Phebe |
| Read, Phebe (Mundy) | Reynolds, Martha |
| Robertson, Harriet | Randolph, Elizabeth |
| Reed, Ann T. | Renton, Alexander |
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| Roe, Parnela | Renaud, William |
| Rose, William H. | Renaud, Ellen |
| Reid, John | Roll, Imogene J. |
| Robinson, Maria | Reynolds, Catherine |
| Roe, Sarah | Ryno, William H. |
| Robertson, Susan (Lin-
barger) | Ross, Louise M. (Coin) |
| Richards, John Chandler | Russell, William W. |
| Reynolds, Phebe | Robinson, James |
| Ramsey, Jane Elizabeth | Robinson, Georgette A. |
| Rigby, Charity | Robinson, Gertrude A. |
| Roe, Jason H. | Robinson, Francis A. |
| Randolph, Isabella | Runyan, Jennie R. |
| Randolph, Joseph F. | Ryno, David L. |
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| Ross, Mrs. Phœbe Maria | Ryno, Mrs. Ida V. |
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| Ross, Mrs. Katie Chapin | Randolph, Mrs. Mary Ryno |
| Reifle, Marx | Ritter, Mrs. Susan |
| | Reeder, Mrs. Annie Elizabeth |
| | Ryno, Mary |

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Snowden, Elizabeth	Scisco, Mary E. (Frazee)
Scott, Mary	Schindler, Elizabeth
Silvers, Noah	Sheddan, Mary B.
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Stanford, David	Savage, Mary E.
Squier, Rachel P.	Sheidudner, Mrs. Philip
Scudder, Phebe	Squier, Joanna
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Shotwell, Mary B.	Savage, Joseph W.
Scudder, John L.	Savage, Josephine
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Stansbury, Agnes	Shotwell, Lillie Hallet .
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Sours, Peter	Stetson, Elbert B.
	Springfield, Henry M.

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	Smith, Frederick Arkell

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Thompson, Jonathan	Tavernor, Joseph
Thompson, Bethiah	Tavernor, Ann
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Trembly, Nancy	Thorne, Franklin B.
Tooker, Stephen C.	Thorne, Helen M.
Terrill, Abraham	Taborn, James W.
Tooker, Ann	Taborn, Annie M.
Thorp, Nathan Harvey	Thorne, Helen P.
Thorn, Catharine	Thorne, Georgiana
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Thompson, Edward	Townsend, Isaac
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Tichenor, Mrs. Mary H.	Terrill, Mrs. Sarah C.
Terrill, Mrs. J. C.	Terrill, Mrs. Elizabeth H.
	Trussler, Maggie

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| Urmston, John | Urmston, Jennie C. |
| Urmston, Sarah (Harris) | Underhill, Blandena |
| Underhill, Blandina C. | Underhill, Louise |
| Urmston, Franklin | Urmston, J. Joseph |
| Urmston, Louise B. | Urmston, Thomas |
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| Urmston, Mrs. Emma | Urmston, Mary Edith |
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| Van Winkle, Frances | Vail, Violetta M. |
| Vreeland, Locky | Vail, Caroline |
| Van Pelt, William | Van Winkle, Julia (Clark) |
| Voorhees, Abby | Van Houten, Lewis M. |
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| Van Winkle, Catharine | Vanderhoren, Emma |
| Van Kirk, Mary C. | Van Sickle, Margaret |
| Vanderbilt, Jeremiah | Van Fleet, John C. |
| Vanderbilt, Hannah | Van Fleet, Mary M. |
| Vail, Ann Eliza | Vandervoort, Lucretia |
| Vail, Robert Clarkson | Vandervoort, Lizzie |
| Vail, Mary Elizabeth | Vandervoort, Ralph J. |
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| Van Vliet, Mrs. Mary A. | Van Martyr, Mrs. Ann E. |
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| Winans, Sarah | Wood, Rebecca |
| Woodruff, Phebe | Webb, George F. |
| Woodruff, Jacob L. | Wood, William T. |
| Woodruff, Joseph | Woodruff, Elizabeth |
| Wood, Margaret | Woodruff, Christopher Den- |
| Wilson, Elizabeth | man |
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| Wilcox, Esther (Drummond) | Woodruff, Margaret (Crow- |
| White, Henry | ell) |
| Woodruff, Jonathan | Woodruff, Benjamin |

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| Wendt, Harriet (Crowell) | Wells, Carrie |
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| Williams, Oliver S. | Wycoff, Anna Bishop |
| Whitehead, Elizabeth | Watson, David |
| Wolley, Adelia Ann | Walker, Fanny H. |
| Woodruff, Christopher D. | Wyckoff, Peter G. |
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| Williams, Charles P. | Ward, John W. |
| Williams, Elizabeth | Ward, Adelia W. |
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Woodruff, Henry M.	Whiting, Emily E.
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	Hankins, Charles, Mulford.
	Haley, John.
	Harris, Annie.

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Long, Lee.	Ling, Ah.

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Mundrane, Sarah, Harry, Maude, Hattie.	Messer, Helen, Stewart, Ag- nes.
McKenzie, Joel, Edward.	Martin, Annie.
	Mintel, August, Sadie.

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Joseph. | Mandeville, George.
Marsbee, Joseph. |
| Miller, Harry, Charles, Oli-
ver. | McVicar, Charlie, Jennie.
Moore, George. |
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Elsie. |
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Joseph, Fritz. | Ross, Elmer, Mildred.
Reeder, Florence, Daisy. |
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| Schilling, Mamie, Charles. | Squires, Ella, Frances. |
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George. | Selig, Bertie.
Still, Mrs. Edna. |
| Simpson, George. | Scisco, George. |
| Stryker, Lee, George. | Smith, Fred. |
| | Switzer, Lizzie. |
| Tingley, Jennie. | Trussler, Annie, Minnie. |
| Terrill, Amos, Walter. | Tier, Frank, Hattie. |
| Tooker, Samuel, Edna. | Tucker, Natalie. |
| | Taylor, Walter. |
| Urmston, May, Iva, Mamie,
William, Alpheus, Joseph,
Frederick, Hattie, Flor-
ence, Emma, Herbert,
Clarence, Harry. | Underhill, Ada, Blanche.
Ulrich, Herman. |

ORGANIZATION OF THE SECOND PRESBYTERIAN CHURCH, RAHWAY.

The roll of the original members of the Second Rahway Presbyterian Church, receiving their letters of dismission from the First Presbyterian Church, on the date of organization, November, 9, 1849, also successions of Pastors.

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Aaron Tucker,	George F. Webb,
Frederick King,	Jonathan Thompson.

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John A. Briant,	Cornelius Jewell,
Ira Clawson,	Sarah Jewell,
Alanson Creego,	Louisa Jaques,
Delia M. Creego,	Abby La Rue King,
James A. Calhoun,	Frederick La Rue King,
Ann L. Calhoun,	Caroline L. King,
Louisa Crowell,	Adeline S. Lee,
Nancy Davidson,	Ira C. Martin,
Isabella Davidson,	Rhoda Martin,
Anna P. Everosgham,	Nancy Martin,
Philip Eckerson,	Margaret Miller,
Eveline Eckerson,	Sarah E. Parker,
Alexander Edgar,	Theophilus Page,
Ursula M. Edgar,	Priscilla Sutton,
A. Wilhelmina Edgar,	Sarah Sharpe,
Mary C. Edgar,	Thomas H. Shafer,
Phebe Catharine Edgar,	Caroline E. Shafer,
Wm. M. Edgar,	Bethiah Thompson,
George P. Edgar,	Hannah Tucker,
Henrietta Freeman,	Prudence Turner,
Jane O. Freeman,	Jonathan Woodruff,
Ursula F. Gage,	Alvira Woodruff,
Harriet Gage,	Sarah M. Winans,
Hannah Haydock,	Mary B. Wooding,
Nancy Hoff.	

SUCCESSION OF PASTORS.

Rev. Lewis H. Lee, from April 17, 1850, to April, 1853.
 Rev. George S. Mott, D. D., from Oct. 9, 1853, to Oct. 5, 1858.
 Rev. V. LeRoy Lockwood, from December, 1858, to 1864.
 Rev. John A. Liggett, D. D., 1865—(*Present Pastor*, 1891.)

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