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# CELEBRATION

OF THE

Two Hundred and Twenty-Fifth  
Anniversary

OF THE

# FIRST PRESBYTERIAN CHURCH

WOODBRIIDGE, N. J.

May 27, 30 and 31,

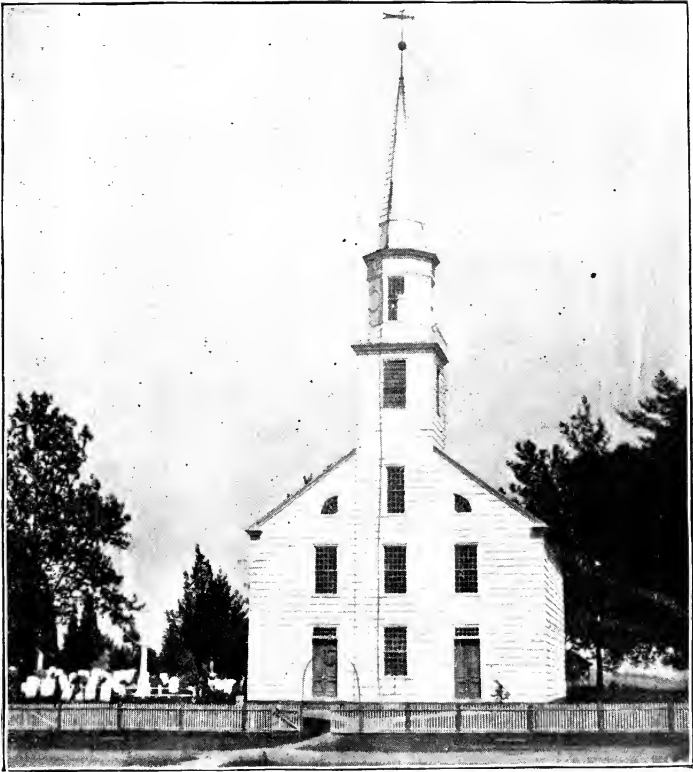
1900.



## **Errata.**

PAGE 26—WM. H. CUTTER, in place of WM. H.  
CUTLER.

PAGE 32—Ago, in place of Agone.





1900.



# Anniversary Celebration.

At a meeting of the session and representatives of the Board of Trustees and the Ladies' Aid Society, held March 5, 1900, it was resolved to observe the Two Hundred and Twenty-Fifth Anniversary of our Church. The following named persons were appointed :

## THE EXECUTIVE COMMITTEE.

Rev. Joseph M. McNulty, D.D., Pastor.  
Isaac S. Payne.  
W. H. Brown.  
James P. Prall.  
Marcus A. Brown.  
T. Harvey Morris.  
William Edgar.  
Howard A. Tappen.  
Thomas C. Brown.  
Mrs. J. M. McNulty.  
Miss S. Anna Cutter.  
Mrs. J. F. Clarkson.  
Mrs. M. A. Brown.  
Mrs. William Edgar.  
Mrs. James P. Prall.  
Miss Anna Coddington.

It was resolved that the Exercises should be held on May 27th, 30th and 31st, 1900, and should consist of :

- (1.) A commemorative sermon by the Pastor.
- (2.) The Eighty-Second Anniversary of the Sabbath-School.
- (3.) Words from affiliated churches and an address by Rev. David R. Frazer, D.D., Pastor First Presbyterian Church, Newark, N. J.
- (4.) "The Mid-Week meeting in Church History."
- (5.) A Banquet, on Thursday evening, under the direction of the ladies of the church.

The decoration of the church consisted of Palms arranged on the pulpit and organ. The 1675 and 1900, in gilt, appeared on each side of the platform, the flags of England and the United States were suspended between them. The following was the programme of the Sunday and Wednesday evening services :

# PROGRAMME.



## SUNDAY MORNING AT HALF-PAST TEN.

Organ Prelude.  
Doxology, followed by Invocation.  
Commandments.  
Hymn 1060. Scripture Reading.  
Prayer - - - - - REV. E. MORRIS FERGUSON.  
Anthem.  
Reception of the New Communion Service.  
Hymn 95<sup>3</sup>. Notices and Offering.  
Commemorative Sermon.  
Prayer. Hymn 1067.  
Benediction.



## SUNDAY AFTERNOON AT HALF-PAST TWO.

### EIGHTY-SECOND ANNIVERSARY OF THE SUNDAY SCHOOL.

1. Hymn - - - - - "Hallelujah, 'tis done"
  2. Hymn - - - - - "Rejoice and be glad"
  3. Hymn - - - - - "What a friend we have in Jesus"
  4. Hymn - - - - - "Sweet Hour of Prayer"
  5. Prayer - - - - - By the PASTOR
  6. Anthem - - - - - CHOIR
  7. Scripture - - - - - Deut. vi: 1-9 and 20, 23
  8. Report - - - - - By the SECRETARY
  9. Hymn - - - - - "Hold the Fort"
  10. Review - - - - - School for 82 Years
  11. Primary Hymn - - - - - "Jesus Loves Me"
  12. Offering - - - - -
  13. Hymn by Juniors - - - - - "What Shall the Children Bring?"
  14. Address - - - - - REV. E. MORRIS FERGUSON
  15. Hymn - - - - - "What Shall the Harvest Be?"
  16. Prayer - - - - -
  17. Hymn - - - - - "Gates Ajar"
  18. Prayer - - - - -
  19. Hymn - - - - - "Sweet Bye and Bye"
- Benediction.

SABBATH EVENING, MAY 27th, AT HALF-PAST SEVEN.

PASTOR PRESIDING. UNION SERVICE.

Anthem.

Hymn 771.

Scripture Reading.

Prayer

Anthem.

Hymn 1057.

Notices and Offering.

Letters of Regret.

Words from Affiliated Churches.

Metuchen and Carteret.

Episcopal, Congregational and Methodist.

Address

- - - - -

REV. DAVID R. FRAZER, D.D.

Anthem.

Response from Princeton University.

Hymn 1049.

Benediction.



WEDNESDAY EVENING, MAY 30th, AT HALF-PAST SEVEN.

THE PASTOR PRESIDING. UNION SERVICE.

*SUBJECT: "The Mid-Week Meeting in Church History."*

Devotional Introduction of Prayer and Song.

FIRST PRESENTATION.

The True Character of the Mid-Week Meeting and its  
Relation to the Church.

REV. HARLAN G. MENDENHALL, D.D.

SECOND PRESENTATION.

The Best Method of Conducting a Mid-Week Meeting  
Now, and How Our Fathers Did It.

REV. JOHN KERR.

THIRD PRESENTATION.

The Worth of Prayer in the History of a Church.

REV. DR. LIGGETT.

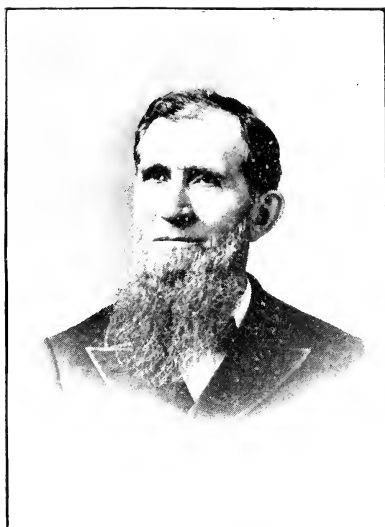
Prayer and Song interspersed.

The Banquet was held on Thursday evening in the church parlors; the rooms were handsomely decorated with palms and the National colors. Two hundred and fifty guests sat down to tables arranged about the rooms, and were served by the young ladies of the church, after which the following programme was enjoyed:

# BANQUET.



1. The Day We Celebrate.  
*The Days of Auld Lang Syne.*  
Rev. J. M. McNulty, D. D.
2. The Presbytery of Elizabeth.  
*Bearing the burden and heat of the day.*  
Rev. J. A. Blauvelt, D. D.
3. Our Affiliated Churches.  
*Beloved in the Lord.*  
Rev. J. D. Mason, D. D., Rev. T. C. Miller, Rev. Ernest Brown,  
Rev. E. N. Crasto, Rev. S. B. Rathbun.
4. Some Founders of the Church.  
*They Builded Better Than They Knew.*  
Marcus A. Brown.
5. Some Revolutionary Heroes of the Church.  
*Strong in the Lord and in the Power of His Might.*  
Ellis B. Freeman.
6. The Elders of the Past.  
*By Faith the Elders obtained a good report.*  
William Edgar.
7. The Pastors of the Church.  
*Leaders of the Sacramental Hosts.*  
T. Harvey Morris.
8. The Women of the Church.  
*Help those women who laboured with me in the Gospel.*  
Mrs. Joel Melick.
9. Our Visitors.  
*A cloud of witnesses.*  
Rev. Mr. Steuchell.



REV. JOS. M. McNULTY, D.D.

COMMEMORATIVE SERMON.

BY REV. J. M. McNULTY, D.D.

“Lord thou hast been our dwelling-place in all generations.”

Psalm 90:1.

“We have heard with our ears, O God, our fathers have told us,  
what work thou didst in their days in the times of old.” Psalm 44:1.

The writers of these two magnificent Psalms, Moses and possibly David, were men, the mention of whose names were enough, to arrest instant attention—Poets, Prophets, Statesmen men of God, both of them, standing not in one of the habitations of the land of Goshen, nor walking the corridors of Pharaoh’s palace, did Moses utter the sublime declaration; “Lord, thou hast been our dwelling-place in all generations,” but in the wilderness, perhaps from the summit of some hill as his eye “with a fine frenzy rolling” swept the great national procession of Israel’s tribes pitching their tents or taking them up in their journeying toward the promised land. His mind momentarily glancing back over the terrible slavery of Egypt and then the travel-years of the desert instantly murmured “alas! alas! they have no continuing city anywhere,” yet he bethought himself at once, as the next moment he lifted his eye to heaven and exclaimed: “Lord *thou* hast been our dwelling-place in all generations.”

This same prayerful soliloquy is a comfort an inspiration for the church of all time; and with the years of the church's past crowding about us to-day *we* appropriate it to ourselves. And so beside it we quote the reminiscent language of the other Psalm as we suffer our minds to travel back over these two hundred and twenty-five years of the past: "We have heard with our ears, O God, our fathers have told us, what work thou didst in their days in the times of old."

"No good deed dies," says Canon Farrar, "be it a rejoicing river, be it but a tiny rill of human nobleness, yet, so it be pure and clean, never has it been lost in the poisonous marshes or choked in the muddy sands. It flows inevitably into that great river of the water of life which is not lost, save—if *that* be to be lost—in the infinite of God's eternal love. If we fail at times to see this truth in the *little* facts of our own lives, let us look beyond them and see it unite large upon the history of nations," and we may add, on the history of the church, as intimated by David. "What would a man know of the sea by standing but an hour or two beside its waters in some small bay? Could he suppose that there was anything but idle chance in its little eddies or sweeping currents amid the windings of the shore, as it is fretted by chance puffs of wind, or sways over great beds of seaweed, or is torn by protruding rocks? But let him study the phenomena of the whole great deep itself, and then he will learn with what magnificent and unerring regularity the moon sways the tidal march of those mighty waters which, as they roll onwards, majestic and irresistible, whether in ebb or flow, refresh and purify the world. Nor is it otherwise with history—especially in long melleniums of it."

The sweep of our thought to-day passes over 225 years, but we shall find ample occupation in limiting it in the main to the last one hundred years, or the life time, almost, of the present venerable church edifice. These national and municipal and ecclesiastical commemorations and anniversaries occuring so frequently just now, are calculated to be eminently useful in preserving the history of beginnings, awakening a proper pride in our ancestry and their work, and creating friendly and united sentiment. It were not inappropriate at such a time as this that our minds should travel a little for a moment out beyond the boundaries of the mere individual congregation at whose history we are looking. *We* are but a *little part* of the great Presbyterian body, and we think with pride of the magnificent part the Presbyterian denomination has acted on the stage of this country's history. It has had a glorious past, and we believe a still more glorious future awaits it if its membership is true to its principles both of doctrine and government. A committee appointed to report to the General Assembly of this year, now in session, some

suitable recognition of the ushering in of the twentieth century describes the progress of our own branch of the church as very remarkable. "Our own Presbyterian Church," they say, "has increased during the century, from twenty thousand to one million communicants, and more than two million two hundred thousand persons have been received into our congregations on confession of faith in the course of the one hundred years. In the great Missionary advance of the century, both in the home and foreign field, our missionaries have been in the van, and the church was so blessed of God that she could give during the period to the work of saving souls, through the Board of Home Missions \$21,154,867, and through the Board of Foreign Missions \$25,150,806. The total of the Missionary and Benevolent contributions of the church from 1801 to 1900 exceeded \$87,000,000."

Historians, such as Bancroft, have told us that the first organized demand for independence in this country came from Presbyterians, and that John Calvin was the real father of modern free schools. We have been informed that so large is and has been the number of Presbyterian men in prominent public places as Judges, Governors, Senators and Presidents that one is surprised who learns for the first time that the Presbyterian Church is not the largest church in the country. We are informed that the American Bible Society, the American Tract Society and the American Sunday-School Union, and many other such philanthropic organizations, receive far more from the Presbyterian Church than from any other denomination. It leads in the Foreign Missionary work as conducted in this land. Moreover it is a church noted for its fraternal spirit and the spirit of cordial courtesy and comity it ever exhibits towards other denominations. We say all this in no spirit of boasting, but in that simply of thankful recollection, as our eyes glance back over our worthy ancestry and antecedents. As showing the patriotism both of this old church, and of the Presbyterian element of society in this country, and as demonstrating *the tendency* both of Presbyterian principles and government, the opening of the Revolutionary struggle found the Presbyterian ministers and churches to a man—as the historians of the time tell us—on the side of the Colonies. In 1775 the General Synod issued a pastoral letter, a brief extract from which indicates the spirit prevailing in the church and reads: "Be careful to maintain the union which at present subsists through all the Colonies. In particular, as the Continental Congress, now sitting at Philadelphia, consists of delegates chosen in the most unbiased manner by the body of the people, let them not only be treated with respect and encouraged in their difficult service, not only let your prayers be offered up to God for his direction in their proceedings, but adhere firmly to their resolutions and let

it be seen that they are able to bring out the whole strength of this vast country to carry them into execution.”

Contemporary with this letter of the Synod which was the highest church court at the time was the famous Mecklenburgh Declaration of Independence renouncing all allegiance to Great Britain passed by a Convention in North Carolina, composed of delegates who were all Presbyterians, thus anticipating the action of the Colonial Congress in the same line by more than a year. Farther in the Sessions of the Congress, the influence of no delegate exceeded that wielded by the Rev. John Witherspoon, President of Princeton College, the only clerical signer of the Declaration of Independence, “a man, Scotch in accent and strength of conviction, but American at heart” under his leadership, and that of others, the ministers and members of the Presbyterian Church never faltered in their devotion to the cause of the Independence of the United States, but periled all for its support, being ready, with Witherspoon, to go to the block if need be, in defence of civil and religious liberty. So resolute and aggressive were they in their opposition to the English Government, that the Colonial Cause was repeatedly spoken of in Great Britain as the Presbyterian Rebellion.” One reason of their thorough loyalty and activity in the cause in addition to the great principles and interests involved, was the fact that Presbyterians both in the old world and the new had been accustomed to Representative Government, to the subordination of the parts to the whole and to the rule of majorities for more than two centuries prior to the American Revolution. They knew the value of full unity to the new States, and they labored earnestly and persistently until the divided Colonies became the United States. Presbyterianism is by nature federative and not devisive, and chief among the Blessings which it has aided in bestowing upon the Country was and is the Federal Union. The federal principle whose acknowledgement resulted in the American Nation through the adoption of the Constitution of 1708 was found previous to that year in full operation in America only in the Presbyterian Church, and had in it its most practical and successful advocate. I have followed in these observations a line of thought indicated by a Presbyterian Historian. Our old Church here in its Revolutionary metal was no exception, I am proud to say, to the picture of Presbyterianism I have presented; hence I have dwelt upon it as I have. “All honor to the many noble men and women sleeping out in yonder cemetery for the manner in which, led on by their patriotic Pastor, Dr. Roe, they stood together and suffered together for liberty and right.” Descended from the Puritans they were true to their uncompromising religious ideas. Emigrants from Massachusetts organized it, coming mostly from the parish of Rev. John Woodbridge, of



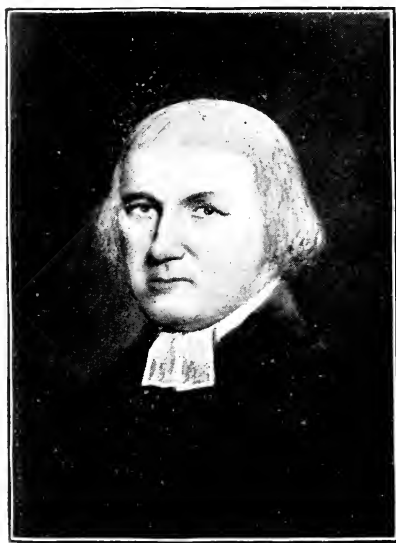
Newberry, in honor of whom the town was named, to perpetuate their veneration for him. Their ancestors having fled from persecution to obtain civil and religious liberty, were intensely religious and gave their children names which largely perpetuated those ideas, such as Charity, Fear, Hope, Faith, Restling, Experience and Patience. They hated all forms of superstition embodied in religious rites, and observed the Sabbath with great strictness. They were stern and upright, but sometimes a grim humor spills over in the way of an anecdote. For example, the church in Stratford, Conn. divided, we are told, and the minority called the Rev. Mr. Walker to be their minister. Dr. Chauncey, the old pastor, was offended at some of Walker's statements and took for his text at the earliest opportunity, "Be sober, be vigilant, because your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour." His first point was, "You see, my Brethren, that the devil is a great *Walker*."

Some of the usages of those early churches are interesting reading to-day in view of the great improvement we claim to have made in church order. Salaries were paid in wheat, peas, pork, beef, Indian corn and rye, at market value. The minister also was provided with wood free of charge, and each person between the ages of 16 and 66 was obliged to give him a load of wood. In other words every one in the congregation was required to do his individual part toward the support of the church—the right gospel idea, certainly. "The ministers wood-pile must have been a sightly object," some one remarks. Then, too, in those days, every traveller who came to the tavern of the town was obliged to furnish religious testimonials before he could obtain rest or refreshments. People were summoned to church by the drum, and were seated according to rank by the Beadle, who carried a long pole with which he kept children in order, prodded the sleepers, and exercised authority over the congregation. It was deemed unbecoming, improper and highly immoral in its tendency for women to sing in church, because Paul had commanded that "the women keep silence in the churches." The Psalms were "lined out" by a Deacon, the Catechism was repeated by the children to the Minister, and applicants for membership were required to give their religious experience before the congregation.

Time will allow me only to *touch* some historical points to treat the occasion with becoming consistency. As I have addressed you before in connection with the two hundredth anniversary on this historical line, and adverted to the outlines of our early history, and especially that of the church and pastors, as indicated in part by Rev. Dr. Azel Roe, there is the less necessity for it now. Only two or three points I may recall.

This church has existed as a distinctively Presbyterian Church since

1707, but we commemorate the history of organized church life on this spot for 225 years. From the nature of the case the church form was Colonial and Independent at the first. We confine ourselves mostly in this celebration to the last hundred years, the lifetime of the present church edifice. It was built in 1803, near the close of the ministry of the Rev. Dr. Roe, one of the most remarkable and venerable of its pastors. The Hon. Joseph Bloomfield, a son of the church, being a son of Dr. Moses Bloomfield, one of our venerated Elders, was the Governor of the State of New Jersey at that time. On the 27th of May, 1675, the first church edifice of which we can gain any definite account was erected, standing nearly on the same spot, and which stood 128 years. One of



REV. AZEL ROE, D.D.

our oldest living members informs us that Jonathan Freeman, the father of Dr. Ellis Freeman and great-great-grandfather of my wife, was the architect of the church building, and that he looked in vain among other church edifices of the time for something that suited him as a model, hence its design differs from most others of the period. A description given by Rev. Dr. Steele, of the Old Dutch Church, of New Brunswick, is probably a fair representation of the average church building of that early day. "A building," he says, "nearly square. At one side a long pew for the accommodation of the public officers of the place, and on the other, similar pews running parallel with the walls, which it is said, were much sought after, as one eye could be directed toward the

minister, and the other to anything that might require attention in the other part of the house." Far off, and up in a circular pulpit, supported by a pedestal, was the minister, beneath the old-time-honored sounding board. Two pillars support the roof from the centre, which went up on four sides, ending in a small steeple. The Sexton in ringing the bell, stood in the middle aisle, winding the rope during the service around one of the pillars. The church was never desecrated with stoves, but in the midst of Winter, the good people kept up what heat they could by an occasional stamp on the floor, and tradition says, the "Dominie would keep warm by an extra amount of gesture."

This description would hardly be perfect without a reference to the long handled boxes by which the collections were wont to be taken in the old churches, and which I have seen myself. These were replaced in this church some years ago by plates donated by Mrs. Eliza Harriott and then again substituted by our present plates made from a beam of the former church timber removed to give place to the organ.

In the construction of the earlier of our two buildings they "made haste slowly." After its erection in 1675 there seems to have been a cessation of internal improvements for about five years, then the floor was laid and some plastering done. In '97 "the galleries were finished." In '98 "the walls of the building were to be whitewashed by John Pike, *Member of Assembly* and Clerk of the Corporation." Ezekiel Bloomfield was also to build a "new pulpit forthwith. He was an *Ex-Assemblyman* and a little later *Keeper of the Pound.*" So that public officers seemed to be more practical and comprehensive in those days than now, and "public functionaries" did not consider that any honorable employment, however humble, and especially in the interests of the church, would compromise their dignity. In contrast with this, as Dr. Roe tells us, the new building (the present one) was undertaken "with great unanimity and spirit," and that "it was almost finished by the Fall, so that it was opened and consecrated by the beginning of December" of 1803. They describe it as "a very decent and convenient house, sufficiently large and spacious." This is the beautiful structure in which it has been our privilege these many years to worship. We nearly all remember it, I am sure, as it stood out 25 years ago in its plainness and simplicity and whiteness so firmly and substantially constructed. A very expressive image in these very epithets of *the character* for the most part of those who originally erected and worshiped in it. The external shingling is suggestive of its antiquity. Within and without it has been reconstructed to bring it into sympathy with modern ideas and tastes until it stands as a gem of beauty of which none of us need be ashamed. As its earlier form embodied somewhat strikingly

the character of its worshipers, is it true to-day that its remodeled beauty is also suggestive of "the beauties of holiness" by which its present worshipers are distinguished? It ought to be so, and I leave the question with each individual member to answer.

While in the honorable list of subscribers to the new building, as given us by Mr. Dally, there appears *no female names*, perhaps it is to be attributed to the same reason already suggested for women taking no part in church worship in those early days; but I apprehend the true story of the case would reveal the fact that womens' fingers were just as deft in those days, and womens' hearts and brains were just as warm and active, as ever they were in the days of the Tabernacle and Temple in constructing their elegant tapestries, or as they are to-day in every line of Christian work. The men, among the founders of this church, were men of sterling mould, representing the best families of our community, and many of whom are still among us to-day. The officers of the church who were largely among its founders and builders—its Boards of Trustees and Deacons as well as Elders—were evidently men, who were not only to be trusted, but who loved to spend and be spent in her service. Many of you are familiar with the names of the worthy and efficient Pastors who succeeded Rev. Dr. Azel Roe and filled up most of the century. Rev. Dr. Henry Mills, Rev. Dr. Wm. B. Barton, Rev. Wm. M. Martin and Rev. Geo. C. Lucas. As there will be separate papers on Thursday evening, on the Pastors Elders and founders, I barely mention them in this connection. Men they were—all of them—of piety and parts, whom God owned and blessed in their work. Did time permit, it would be exceedingly instructive as a study of Providences to advert to the agitations going on in other lands than our own about the period of which this history begins—great moral eruptions, which were forcing some of the best classes of their inhabitants to seek for themselves, new lands and new homes, where they could enjoy free opinions and freedom of conscience in religious worship, both for themselves and for their children. In France that fermentation was going on which resulted ultimately in the revocation of the Edict of Nantes, which had been the great charter of the religious hopes of the refined and noble Huguenots. Tyranny in Old England led many of her best sons not only to *look* wistfully toward New England, but to emigrate thither. Then, too, the spirit of adventure actuated numbers of the more excellent and educated classes of those other countries, such as Holland, which had long been living under the noontide of gospel civilization. Many of them were at this time drawn to this land, and attracted to this part of the country, especially about the close of the seventeenth century. Providence thus

kindly and remarkable prepared an ancestry for you, to whose hands could safely be consigned the ark both of civil and religious liberty.

A Sweedish botanical traveller who passed through Woodbridge tells us in his diary how it appeared in 1748: "Woodbridge is a small village in a plain, consisting of a few houses; we stopped here to rest our horses a little. The houses were most of them built of boards; the walls had a covering of shingles on the outside; these shingles were round at one end and all of a length in each row; some of the houses had an Italian roof, but the greatest part had roofs with pediments; most of them were covered with shingles. In most places we met with wells, and buckets to draw up the water." Mr. Dally remarks upon this that it is evident "the houses of that time were well built, and rather fashionable."

There are many facts in the history of this old village that deserve to be embalmed in the memories of the lovers of literature and patriotism, as well as religion. The first printing press established in New Jersey was operated in our village by James Parker, who was also editor of the second newspaper ever published in New York City, called *The Post Boy*. The first magazine published in the State was printed here, called the *New American Magazine*. One other thing is a fact as recorded in state history which may not be regarded as so commendable or creditable, is the fact that the first tavern in the State was established in Woodbridge—yet let us remember that that institution of the early day was very different in purpose and equipment from the saloon of to-day. Its primary purpose was hospitality and an absolute necessity for public accommodation, though the pity is that then even more than now intoxicants should be regarded as necessary to comfort.

You add to this that the cause of liberty during the Revolution had no nobler defenders and martyrs than were some of our citizens, and the worthy Pastor Roe; and you put a crown on the brow of the place both civil literary, patriotic and religious, beneath which she need never blush; and, I wonder not, that many a one in those days should soliloquize under the impulse of most pleasing associations:

"Here where these low, lush meadows lie,  
We wandered in the Autumn weather,  
When earth and air and arching sky  
Blazed grandly, goldenly together.

"And oft in that same Autumn time,  
We sought and roamed these self-same meadows,  
When evening brought the curfew chime,  
And peopled field and fold with shadows."

Have you ever tried to picture the condition of society and the world two centuries and a quarter ago in comparison with the present? The house of that period, in most respects, in striking contrast with the majority of those of the present day. So with the dress, *a la mode*, it may be on the part of the mistress of the home, but in its home-spun plainness and simplicity, *what a mode*. Pass into the parlor, so-called now, if you can find it then, and you will find no daguerreotype and much less a photograph. A rude water-color here and there, perhaps, on the wall, but nothing of that even with the humbler people. When age or accident attacked the teeth, no possibility of a dental supply; no sewing machine to lighten domestic labor; no sign of a carpet upon any floor other than that constructed of rags, and then only among the so-called "wealthy;" no stove in the kitchen or parlor; no coal to burn in it, and no match to start a fire on the hearth. The rudest possible household utensils, little crockery, no forks and a few metal plates and dishes; no magazines or newspapers to be seen; no established postal facilities; letters entrusted from hand to hand and at great intervals. The flint-lock musket for arms, the spinning-wheel for industry, and the stage-coach for travel, marked the boundaries of general progress and attainment. There was music in the home doubtless often, but it was of the simplest order and came not from piano, melodeon or organ, but only a kind of spinet, and if "a fiddle" was sounded it was the kind made of "cornstalks." When the Sabbath Day came the only method of warmth in the church was the foot-stove, carefully prepared and carried back and forth. Their hearts were never stirred in the sanctuary by those hymns so familiar and sacred to *our* hearts: "My faith looks up to Thee," "Nearer My God to Thee," "Jesus, lover of my Soul," "Rock of Ages," and a hundred others like them. When the funeral occurred no undertaker was obtainable of skill and experience. Kind neighbors, necessarily awkward and unskilled, ministered with trembling hands as best they might in the solemn service.

If just this little reminiscent sketch of the deprivations, as we esteem them, of that early time, in striking contrast with our own advantages, and touching only the simplest every-day things of life and society, if this shall lead us to appreciate our advanced position and increased responsibilities more highly, the end of the reference will be sufficiently answered. Just here I am reminded how fond we are of saying, "Ours is a Progressive Age," and that is true beyond all question. "It is a great way," as one has said, "between Watt's tea kettle and the Baldwin locomotive, a great way from Franklyn's kite to Edison's dynamos." "Old things have passed away" in a wonderful and generous sense, "and behold all things have become new," and in the great body of

this change we are to rejoice, though we are to remember also that all change is not necessarily progress. A danger of this disposition shows itself in some respects in the realm of religion. God forbid that we should refuse to welcome new truth or new phases of great central truths from new light cast upon the scriptures. But by the same token God forbid we should part with the old without just reason. Let us sing with all our hearts :

“ Ring out the old,  
Ring in the new.”

And with all our hearts let us add :

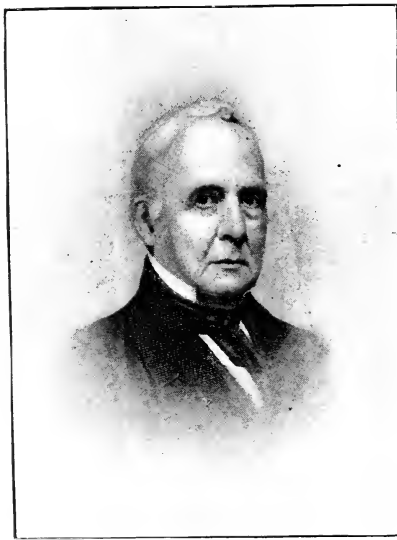
“ Ring out the false,  
Ring in the true.”

We *should* be wiser than our fathers about the great varieties of religion, but we are to give good heed at the same time to the divine direction to his chosen people: “Remove not the ancient landmarks, which thy fathers have set.” An incident is related of William of Orange, when he was crossing the Channel to assume the English Crown. He was deeply oppressed by a sense of his responsibility. The night was foggy, and as he paced the deck of the vessel, he heard the Captain calling out ever and anon to the man at the wheel, “steady! steady!” and that, he adopted as his watchword in after years of royal administration. It is a good watchword for all in the religious world. We should ever hear above all the roar of controversial waves the reassuring voice of the great Captain of our salvation, “saying to us, “steady! steady!” as we sail over the sea of life. The very antiquity of this organization and this venerable house of worship itself, appeals to our tenderest instincts and associations as only an old *home* can do, and so the soliloquy of the Poet is not misplaced upon our lips :

“ Oh, the old house at home where my forefathers dwelt,  
Where a child, at the feet of my mother I knelt,  
Where she taught me the prayer, where she read me the page,  
Which, if infancy lisps, is the solace of age ;  
My heart 'mid all changes, wherever I roam,  
Ne'er loses its love for the old house at home.

“ It was not for its splendor that dwelling was dear,  
It was not that the gay and the noble were near ;  
O'er the porch the wild rose and the woodbine entwined,  
And the sweet scented jessamine waved in the wind ;  
But dearer to me than proud turret or dome,  
Were the halls of my fathers, the old house at home.”

As among the antiquities of the church it is a matter of interest to mention that the oldest communion service still in our keeping was used during the pastorate of Rev. Dr. Roe, and our present Baptismal Bowl was donated by Mrs. Campyon Cutter, the mother of Mrs. Harriet Patton. It is further an interesting fact which came to my notice very recently, that the bell used on the building preceeding this to summon the worshippers to the House of God, is in the possession of Col. Blanchard Edgar, an heir-loom from his father and grandfather, and which fell to their lot by some means when the old church was taken down. It is a sweet-toned brass bell, of about 250 pounds weight, fitted up with some English armorial hangings.



REV. HENRY MILLS, D.D.

The happiness and profit of church services are often more thoroughly made or marred by a Sexton's part in them than is generally realized. Cleanliness and light and heat and ventilation are closely related to church life, and they are necessarily closely related to the Sexton. It is as difficult for the best of sextons to *please* every one—as it is for the best of preachers or pastors—but our church in the main in its long history has been favored with efficient men in that office, and they generally held the position for long periods, both to the credit of the people and the office. We are fortunate now, not only in having the right man, Mr. Scott, in the right place, as both the order and attractiveness of the



Sanctuary, and the beautiful old cemetery, testify—but pleasant names occur to many memories in the past in that connection as Cook and Evans and Levi. We are glad to be able to make recognition of the services, especially of the wife of the latter in her age and widowhood, and possible departure from among us; and we will ever think kindly of her in her familiarity with the headstones out in yonder old graveyard, and tender offices rendered to many of our beloved dead. Let us appreciate our Sextons, past and present, and their worthy wives, who ever lent them a helping hand.

Pleasant reminiscences are connected with the leaders of our melody in the old Sanctuary. Their characters tarry with us mellowed by the atmosphere of sweet song, they were wont to create—only a few names, can be definitely recalled in that connection, Mr. Gage Inslee, who held the position with his tuning fork, under the high old pulpit for 30 years; Mr. T. Harvey Morris, and Mr. James Edgar, all whose free terms of service lasted through a series of years—supported through the years by willing voices the most of whom are silent now, or rather singing on as we hope, stronger and sweeter than ever in the choir above. Most fingers are quiet now that manipulated our instruments of other days. Among these we think of Mrs. James Brown, and of the living, Miss Phoebe Freeman, Mrs. Samuel Potter and George Laslett. It is a matter of interest that Mr. Thos. Barron presented to the church its first musical instrument, a melodeon, to supercede the old tuning fork. We do not forget the quartette who served us so efficiently and attractively for a time, nor the later services of Mrs. Demarest, all whose voices still echo back upon us, even in the passage of years, with peculiar sweetness of melody.

This old church has been the tap-root from which a number of other churches have sprung, and gone forward upon their own flourishing way, bearing blossoms and fruit to the praise of the common Master. It is not within our present scope, to give the history of these, but simply refer to them and bid them God-speed on their brotherly way in company with ourselves—the Episcopal Church had its origin from ours in 1711 during the pastorate of Rev. Nathaniel Wade in connection probably with the assumption a little before of the distinctively Presbyterian form of church government.

For about twenty-five years, the church of Metuchen was a pleasant yoke-fellow with this one under the efficient pastorate of Rev. Dr. Roe. In 1893, the time came in the judgment of the Presbytery, of New York, to send it out on its own separate and shining way, and its continued success ever since has been matter for profound congratulation.

Most of us are familiar with the origin of the Congregational Church, of this place, as related to our own, within the last twenty-five years and it is one of the pleasant things to be recorded that we have lived in brotherly fellowship with each other during our brief co-ordinate history.

On the other side, like the pride of a parent in the developement of a promising child, we have watched during these recent years with peculiar pleasure the planting and growth of the little vine of Carteret. Housed in their beautiful little Sanctuary we believe there are years of great promise and usefulness before them, and we pray, that more and more luscious clusters may hang upon their boughs, under the blessings of Almighty God.

I should call special attention, as it deserves, to the womens' prominent part in the long history of the church, were it not that that subject will be adequately treated in a separate paper on Thursday evening. Suffice it to say, though it would go without saying, they have ever been faithful and true to the Church's best interests, both in material and spiritual things. Many an emergency was bridged by their faith, ingenuity and courage, as well as by their indefatigable industry with skillful fingers. A striking instance of *female faith and courage*, in the early history of the place, is furnished by Mr. Dally, and I quote also as showing the value put upon the divine word in "the days that tried men's souls." "Smith and Timothy Bloomfield were both away in the Continental Army, and the old homestead and farm were open to the ravages of the predatory raids of the enemy. Among other things stolen were the old family bible and a brindle cow. The precious book could not be readily given up. It was the comfort of the pious household during the long absence of the men and the perils of the times; to be deprived of its comfort in their hours of anxious watching and terrible strain was a prospect too melancholy to contemplate. But what could be done. Bibles were few and costly in those days, and the poverty which came through the fortunes of war deprived them of the means of replacing the jewel. Eunice, the daughter of Timothy Bloomfield, concluded at length to appeal to the British Commander on Staten Island for the restoration of the priceless volume. In company with another girl, residing in the family, Eunice started from home, walking to the river. It was a brave deed for lawless bands were abroad. Doubtless the God whom they honored by seeking for his word sent his angels to guard them in their dangerous way. Reaching the shore they were non-plussed. How should they reach the other side? Not far off they espied an old scow. Pushing it into the water they paddled across, objects of much curiosity to groups of red-coated soldiers on the island.

With deference the guard on the bank assisted them in debarking and enquired their business. Desiring to see the officer in command, very courteously he conducted them to headquarters. The Commander received the young women with affability, and listened to their story, as they earnestly pleaded for the old bible. They saw the tears gathering in the officers eyes, and felt sure their suit was won. So indeed it was. He sent to the ship, riding at anchor, some distance from the shore, to which the volume had been carried. It was speedily brought and placed in the young woman's hands. Gratefully, they were about to return homeward, when the Commander kindly inquired if anything else of value had been taken from them. They replied that a brindle cow had been also driven away by his men. In adjoining fields large droves were feeding. Leading his guests to these, he pointed toward the cattle and asked if they recognized their cow. A long scrutiny failed to discover the domestic favorite. As they were about to give up the search, the brindle herself came bounding toward them with every demonstration of pleasure, and placed herself in a satisfied way, close beside Eunice, as much as to say: "Come, it is milking time!" The officer smiled and declared there could be no doubt of the original ownership of the cow. A guard of soldiers escorted the girls across the water with their regained treasures, and accompanied them for a considerable distance toward home, at which they arrived with hearts overflowing with thankfulness. Who can adequately describe the feelings with which they "opened the old bible again that night?"

The Century, let me say in closing, during which this Church building has held its place marks the grandest era in the Church's history since the Apostolic Century. We are impressed with this the more as we stand consciously on the border line of the twentieth century. Tennyson gave us the keynote of the nineteenth century in saying:

"The old order changeth, and yieldeth place to new. And God fulfills himself in *many* ways, lest *one* good custom should corrupt the world." The seal of the first Colonies bore the figure of an Indian encircled with the legend of the Macedonian cry, and Christian progress and civilization have marked the track of the closing century in a missionary activity never seen before since the first one. Henry Drummond somewhere strikingly says: "Next to love for the chiefest of sinners, the most touching thing about the religion of Christ is its amazing trust in the least of Saints. Here is the mightiest enterprising ever launched upon this earth, mightier than creation, because it is recreation, and the carrying it out is left, so to speak, to haphazard, to individual loyalty, to free enthusiasms, to uncoerced activities, to an unimpelled response to the pressures of God's Spirit." It was reserved con-

sequently for our century to discover the true meaning of the great last declaration of the world's Saviour, "Go ye into all the world and preach the Gospel to every creature." The glorious Missionary adventure we appropriately remember to-day is contemporary with the history of this old building and far younger than the limits of this church organization—but day-break is over all the hills of the world at length though it has been slough-footed, and "we therein do rejoice—yea, and will rejoice." "There are living men," as one has eloquently said, "who saw the Missionary child in the cradle. The dew of youth is still on its brow. Standing at the gateway of the nineteenth century, the church did in very truth 'face a frowning world.'" It was the heyday of a boastful infidelity. The horizon was blazing with the camp fires of her enemies. The air rang with predictions of the speedy disappearance of Christianity from the earth. In that day Thomas Paine, who, as one has truly said, resembled "a mouse nibbling at the plumage of an Archangel," was picking flaws in the Holy Scriptures, and heralding the dawn of the "Age of Reason." Hume was tasking his rarely gifted intellectuality to demonstrate the impossibility of the supernatural. Gibbon was expending the stores of a richly furnished brain the effort to explain the triumph of Christianity without the assistance of God. Voltaire was snickering at everything that brought help or hope into a sinning and sorrowful world. It was an era aptly stiled the Pentecost of unbelief. But the Age of Reason proved an age of terror. The rights of man could not be vindicated when the rights of God were scouted; when the cross went down the guillotine went up. Prayer and praise in the name of Christ were replaced by the orgies of a Witches' Sabbath. The melenium of infidelity was a festival of iniquity." At such an hour and amid such darkness and storm modern Missions commenced its triumphal career, which has culminated at length in the grandest Ecumenical Missionary Conference in the metropolis of this Western Continent, the world has ever seen, and the outcome of which, as we believe, is destined to be grander than its retrospect. Amid such scenes transpiring on the other side of the ocean the foundations of this old church were laid by our fathers, and we entertain the glad hope of something grander for its history in the coming time than has been reached in the time past.

"The fathers sleep, but men remain  
As true and wise and brave as they;  
Why count the loss without the gain?  
The best is that we have to-day."

“No lack was in thy primal stock,  
No weakling founders builded here ;  
There were the men of Plymouth Rock ;  
The Puritan and Cavalier.”

“And they whose firm endurance gained  
The freedom of the souls of men,  
Whose hands unstained in peace maintained  
The swordless commonwealth of Penn.”

“With peace that comes of purity,  
And strength to simple justice due,  
So owes our loyal dream of thee,  
God of our fathers! make it true.”

I have read of an old Roman soldier, scarred and crippled with veteran service, who, hearing one day, over the hills the distant sounds of battle so familiar to his ear, buckled on his sword again and with stumbling steps struggled toward the field, praying the gods at every step that he might mingle with the fray once more. So, beloved in Christ, the great armageddon is being fought to-day in the world. God, through the centuries, working by his militant church, is hastening on toward the final and glorious consumation. Let us crave the honor of fighting in the van, let us endeavor to win the service chaplet of glory by lending all our powers to the blessed Master in the interest of truth and righteousness. The slogan is sounding over the hills of time summoning every Christian to do his duty. And, so looking up together into the face of our Father in heaven to-day, amid these tender reminiscences of the long past are we not impelled gratefully to exclaim :

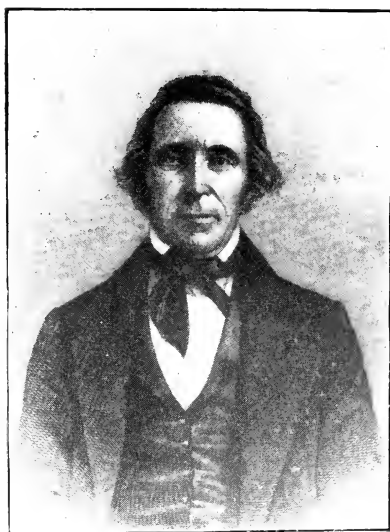
“I love thy church, O God,  
Her walls before Thee stand,  
Dear as the apple of thine eye,  
And graven on thy hand ;  
For her my tears shall fall,  
For her my prayers ascend,  
To her my toils and cares be given,  
Till toils and cares shall end.”

RECEPTION OF A NEW COMMUNION SERVICE PRESENTED  
BY MR. WM. H. CUTLER.

BY THE PASTOR.

We are living in an age of progress and improvement, and these relate to the Church as well as the State. Because a thing is *new* does not necessarily commend it as an improvement, but we should look for improvements, and be ready to welcome those that are really such. We have seen discussions in the papers relating to a new kind of Communion Service, especially commended on principles of sanitation. Our Church has been fortunate in having a thoughtful and generous friend, whose heart is in sympathy both with her welfare in her advancing years, and with the best things of the age, and comes forward to-day, on this exceedingly interesting occasion and presents us with superb and beautiful Silver Communion set of this new order and which we shall have the pleasure of inaugurating next Sabbath Day. I refer to Mr. Wm. H. Cutler, who has favored us before with evidences of his generosity in giving us the Hymn Books we are now using, and the portrait of Rev. Dr. Roe, which hangs on the face of the gallery. We are glad to count this pleasant act among the memorable circumstances about us to-day connected with this Two Hundred and Twenty-Fifth Anniversary of the Church, as we remember and class with it, as part of the Church's history, items of his venerable father's generosity, and those of Mr. James Brown and his son, and Mr. Henry Morris and others, when the building was being remodeled, as connected with the organ and the chandalier, the cushions and other things. We recall all these the more readily to-day because they have so pleasantly woven themselves into the warp and woof of the Church's history and of the building itself.

I am sure I but represent this Church in tendering to Mr. Cutler her unanimous thanks for the bestowment of this beautiful and useful Communion Service, and I accept it, as representing the Church, from his hand, and may God give us a great blessing in its use in the coming years!



REV. WILLIAM B. BARTON.

## THE OLD CHURCH.

BY WM. LYLE.

There it stands with its walls of gray,  
Mid tombstones of many years ;  
Could they speak, how much they could say  
Of mourners and lonely tears.  
How strange all the questions they'd raise,  
If they with life were arrayed—  
Where were we in the far off days  
When these foundations were laid ?

But a question more grave meets us here,  
And we pause while we make the quest—  
Where shall we be when all grows sere,  
And no echo disturbs the rest.  
When the cold snows of Winter fall,  
And levels those mounds we see,  
When your clear bell no more shall call,  
Where shall we wanderers be ?

There's a book in which 'Times' annals stand,  
Which earth-storms can never assail,  
A writing produced by an unseen hand,  
Which some day must finish its tale,  
Then a voice shall come from the throne  
Piercing all listening ears ;  
" I, the Lord, have been looking on  
At the old Church all these years."

Bless the old Church, long may it stand !  
Bless'd its people and Pastor, too !  
A beacon of light in the land,  
And a signal forever true.  
God bless the old Church, is our prayer,  
And when its last chimes shall have toll'd  
May all the dear names written there  
In the Saviour's own book be enrolled.



# REVIEW OF THE SUNDAY-SCHOOL FOR EIGHTY-TWO YEARS.

BY HOWARD A. TAPPAN.

As birthday anniversaries occur in a family and children bring their greetings and kindly expressions to their parents, so the Sunday-school to-day brings loyal greeting and good-will to its parent on this its memorable Two Hundred and Twenty-fifth Birthday. For eighty-two years the Church has watched over its child with interest, and as our own birthday is only one month away we have united our celebration with our parent.

In June, 1818, our Sunday-school was organized by three women—Sally Potter, Jane Potter and Mrs. Harriett Paton, and was one of the first, if not *the* first Sunday-school, organized in the State. It was principally through the effort of Miss Sally Potter, a woman of remarkable force and character, that the school was placed on its present firm foundation. She realized the highly responsible charge that is connected with a Sunday-school teacher's work, the lasting impressions that are formed in youth, and to this work she gave her thoughts, her prayers and her increasing efforts until she became so enfeebled by disease, as to be scarcely able to sit up during a school session. At one season when the teachers were scattered, and there was not as much interest manifested as there had been she kept the school together by her own efforts. At another period she organized and maintained a school near Metuchen when it was impossible for the children to reach the main school.

One of the prayers written by her for the infant class is, of itself, a lasting memorial of her Christian character. It was as follows :

Oh, thou great and Holy God, we pray thee to condescend to pour out thy Holy Spirit upon this Sabbath-school. Most of us are very young, but we are all old enough to sin, and we all have sinned and broken God's Holy law. Oh, God, teach us the evil of sin. May we all be sensible that when we sin, our sins are committed against God, the great and Holy God, that made us. O, God, we thank thee for the precious Bible that tells us we must repent, and have new hearts, or we cannot go to heaven. O, Lord, we pray thee to teach us by thy Holy Spirit that we may behold wondrous things out of thy law. Our Father in Heaven, wilt thou teach us the way, and plan of salvation by Jesus Christ; and wilt thou give us an understanding to know Him, who is the Way, the Truth and the Life. O, Lord, we pray for faith in the great Redeemer, for without faith, we cannot please Thee. O, Lord, we thank Thee, that little children may pray unto Thee. We ask

for new hearts, that we may pray aright. O, Lord, wilt thou be pleased to bless our dear parents, that they may love Thee, and go to heaven when they die. O, Lord, we pray Thee to bless our teachers and give them the Holy Spirit, that they may teach us to be good and happy, and may we always remember the Sabbath-day to keep it Holy. We pray Thee, O Lord, to pardon our sins, and bless our souls, for the sake of Jesus Christ. Amen.

Miss Potter was only assisted by other noble Christian women, and if the roll could be called of those who have earnestly and faithfully labored for Christ in this Sunday school for the past eighty-two years—eight out of every ten who answered to the call would be women. They



MRS. HARRIET C. PATON.

have principally sustained it down to the present time, and I can bear testimony that during the short period of ten years that I have been indentified with the school they are still doing earnest, loyal, faithful work in their classes for Christ's sake, and the influence for good that they create cannot be estimated.

Rev. Wm. Barton was the next superintendent, and it was through the efforts of his wife that a society of young ladies was organized, and known as the Sunday-School Society; their object being to work for the benefit of the Sabbath-school. They met afternoons at different houses to sew, and the proceeds of their labor were used to purchase the childs paper for the Sunday-school.

At one time they raised and donated \$25 for books for a library which has grown until it now contains nearly 600 books of the highest grade.

On Tuesday evening, August 14, 1865, a Literary Society of young women, known as the Mnemonic Society gave an entertainment, the proceeds of which were used in purchasing a silk banner which they presented to the Sunday-school. This banner is still used.

Here the records were destroyed by fire, and it is impossible to get any accurate account of the school until 1876, from which time the records are complete. The highest average attendance for a year since 1876 was 118 in 1883; since then the average has been about 110.

Rev. Mr. Barton was succeeded by John E. Barron; of his superintendency we have little record as is the case with his successor David N. Demarest. It was during Mr. Demarest's term of office that the first instrument, a melodeon, given by Mr. Thos. Barron, was used in the Sabbath school. Before this the music was started with a tuning-fork. It is interesting to know that while Mr. Demarest was superintendent the school contributed toward the fitting out of the Morning Star, the first missionary boat that sailed from New York to the Sandwich Islands. Every scholar who gave ten cents or more, received a certificate on which was a picture of the boat.

On the death of Mr. Demarest, Mr. James P. Edgar succeeded as superintendent, and under his wise management the school increased in numbers and power. At the time of his resignation, September 7, 1868, he was presented with a handsome Bible by the officers and teachers as a token of their deep esteem.

Mr. Henry A. Morris was the next incumbent; he being elected in September, 1868, and holding the office for eleven years. It was during his term that the present Sunday-school room was built. Before this the Sunday-school room was on the other side of the avenue near the parsonage. It was also during Mr. Morris's administration in 1870, that the first excursion to Asbury Park was undertaken. At that time the venture was new and the financial risk considerable, but it was thoroughly successful, and since then the school has spent many pleasant days at the sea shore.

In 1879, Mr. John Anderson was chosen superintendent and held the office for two years. He was succeeded by Mr. Wm. Edgar who served seven years, Mr. M. A. Brown three years, Mr. T. H. Morris one, Mr. Edgar two, H. A. Tappen one, Mr. James Lyle one, and H. A. Tappen four.

The Sunday-school has been self-supporting for many years, and

has helped in every part of the missionary field by its contributions to the different branches of the church work.

For a long period the school has set aside the collection taken on the fourth Sunday of each month, to be given to that branch of the church work designated by the Presbytery. It has also aided our church in times of necessity.

It has been our custom of the return of every Christmas tide to observe the day appropriately by special services on the Sabbath, and by an evening through the week when young and old gather round the Christmas Tree and give and receive tokens of love and remembrance which leads us to think of the Christ, who is so willing and anxious to give us far better gifts than we can either ask or think.

It is impossible to tell of the good that has been accomplished in the past eighty-two years. Many hearts have been given to the Saviour through work in the Sunday-school, and many lives have been strengthened by the heart to heart talks in the classes. There are times when we feel discouraged and disheartened in our work, but let us, as we cross the portal of the eighty-third year, remember that every word spoken sincerely for Christ, will be blessed.

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## OUR PASTORS.

BY T. HARVEY MORRIS.

To “*a brain of feathers and a heart of lead*” has been assigned a review of the pastors of this church two hundred and twenty-five years ago. Like *sentimental* Thomas the reviewer's heart should be in it since his ancestors for three generations have labored here.

Some poet wrote, that “*This age thinks better of a gilded fool, than of a threadbare saint, in wisdom's school*”

We cannot agree with him, and believe that all of you, with me, will do honor to the memory of these godly men, some of whom “*Lived in tempest, but died in port.*” We must be brief, our thoughts are quick as a weaver's shuttle.

Beginning the historic outline; the first recorded pastor of this generation was Mr. Samuel Treat who preached here for six months in 1670. We were not acquainted with him, but presume he was strictly temperate,—though his name *was* treat.

Benjamin Salisbury supplied the pulpit for three months in 1674, but his preaching was not satisfactory. Like the Salisbury plains man he could thank God for even small favors.

In 1680, John Allen became the preacher of the town, was very popular and served acceptably for six years.

For three years following, Mr. Archibald Riddle, a scotchman, was pastor. Surely the word of God could not have been to *him* a cunningly devised fable.

The next undershepherd was *Samuel* Shepherd. His name, at *least*, implies that he was fitted for his position. He was the minister of the town up to 1708. Nathaniel Wade was ordained and installed in January of the same year.

In 1714, Mr. John Pierson came from Connecticut, and remained forty years. From the length of time he remained here, he must have been very highly thought of. Possibly the noted Rev. A. T. Pierson may be one of his descendants.

Mr. Nathaniel Whitaker was ordained as pastor on December 10, 1755, and preached five years when he was dismissed.

After he left Woodbridge, Mr. Azel Roe was invited to preach on trial, was ordained and installed in the fall of 1763, and labored here 'till 1815. We picture him to have been

“ Like the Lord’s prophet sublime,  
And awful as death and judgment ... ..  
The God—commissioned, the soul searcher, .....  
His voice deep and low like the thunder afar off.”

Then in 1816 Rev. Dr. Henry Mills comes upon the scene, remaining pastor 'till 1822, when he was called to Auburn Theological Seminary.

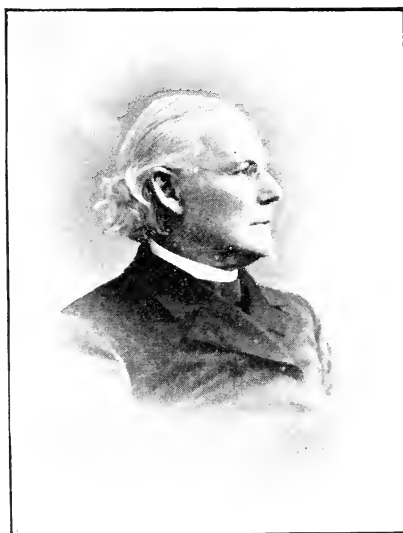
The same year Rev. Wm Barton succeeded him, remaining thirty years and dying in the harness. He and Dr. Roe sleep in the city of the dead near us, surrounded by the graves of those to whom they ministered in holy things. During Mr. Barton’s ministry there was a mighty revival in this old church, and many were gathered into the fold. We are living in times when they tell us that only the *love* of God should be preached. That is well in its place. We must remember, however, that there has been but one Dr. Chalmers; one John Wesley; one Guthrie; one Robertson; one Spurgeon; one Moody. These mighty men declared the whole counsel of God and lead many to Christ because justice as *well* as love was their theme.

The year 1852 finds Rev. Wm. M. Martin our pastor. We remember him as an active, earnest man, whose life was godly and whose end was peace.

In 1863 a call was extended to Rev. George C. Lucas. He remained

with us ten years. He was a fine sermonizer and a scholarly man. Every one of these devines enumerated have been gathered home, reminding us that

“The Battle of *our* Life is brief,  
The alarm—the struggle—the relief,  
*Then* sleep we by their side.”

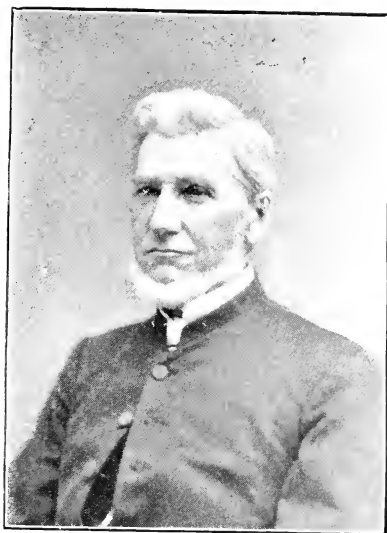


REV. WILLIAM M. MARTIN.

We are under the leadership of our present pastor who has been with us since 1874. Intellectual, eloquent, sympathetic, a man of lofty ideas, he needs no word from me to remind you of his true worth.

Thank God the simple gospel story is still heard in this hallowed place to-day. Never must it be, with such a long line of spiritual ancestry behind us, that sublimated moonshine or the commandments and traditions of men shall be proclaimed to satisfy the longings of the immortal soul. For the lives lived by *all* of these godly men prove, that

“The *happiness* of human kind,  
Consists—in rectitude of *mind*.—  
A *will*—subdued to *reason*'s sway,  
And *passions* practised to *obey*;  
An *open*—and a *generous* heart,  
Refined from *selfishness* and *art*;  
Patience which *mocks* at *fortunes* power,  
And *wisdom* neither *sad* nor *sour*.”



REV. GEORGE C. LUCAS.

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## THE ELDERS OF THE PAST.

WILLIAM EDGAR

The subject is a broad one, and one to which I scarcely feel able to do justice. I feel inadequate to exalt the office as it should be, to emphasize its importance, and to convince myself and others of its great responsibility, and to give the reason why it is not magnified and respected as it once was. But this was not contemplated in this brief paper.

I am to speak of those who bore the ark of this ancient tabernacle in its earlier days; the Aarons and Hurs who upheld the hands of God's chosen servants, who ministered to this people in Spiritual things.

I can give but a brief sketch of a few of the men, and view them from their environments and the activities which characterized their lives in those days that tried men's souls. They were Christian citizens, and as such we honor their memory. This town was cradled in piety, its name would indicate that, the friends and admirers of Rev. John Woodbridge, of Newbury, Mass., conferred that honor from the love and esteem in which they held their pastor.

Among the first things the founders did was to locate a site for a Meeting House, and set aside a tract of land to be used for the support of a Gospel Ministry, and ecclesiastic matters received as much attention at the Annual Town Meeting as did taxation and kindred public affairs, and forty years after when Church and State were separated we find that the prominent men in the settlement were chosen rulers in the Church. In my efforts to obtain the necessary data I had access to the church and town records, but the bare facts only are mentioned and I had either to draw on my imagination or resort to that never-failing source of material that the historian uses to embellish the pages of his work "family traditions," but in this field I was confronted with the question "art thou an Elder and knowest not these things."

In yonder cemetery, in many an unmarked grave, "the rude forefathers of the hamlet sleep." Samuel Hale, John Pike and Noah Bishop, "if memory o'er their tombs no trophies raise," their names should not be forgotten, for the record reads the foundation of ye church was laid upon them. Samuel Hale was one of the original settlers, a military officer, Marshal of the Court and Justice of the Peace; his services in connection with the latter position must have been sought after by those matrimonially inclined, for the town records contain many entries. "Married by me. Samuel Hale, Justice." He was not the only justice, but there must have been something that attracted the young, perhaps his benignant countenance relieved their embarrassment and his smile and salutation was a benediction. We find that he with other prominent men were entrusted with the solution of difficult problems in those early days from which we would infer that he was a man of sound judgment and commanded the respect of his associates. His residence was on the south side of Green Street, between the railroad and Central Avenue. He died in 1710, in his seventieth year, leaving no son, the name became extinct.

John Pike was one of the most prominent men of the original fifty-seven. He was one of the three signers to the articles of agreement of May 21, 1666, between Governor Carteret for the Lord's proprietors on the one hand and for himself and associates on the other. Among the privileges granted in that agreement, was liberty of conscience in religious worship, of choosing their own minister and two hundred acres of land was to be set apart for the maintenance of the ministry perpetually. Three years after the township court was established, and for four years he was the chief justice or president, he was commander of the military although not a very large force, but a very important and necessary organization in those days. He lived on the what is now known as the Valentine farm and operated a mill near Cutter's dock. He was a mem-



ber of the first town committee which consisted of seven members. A large family of sons survived him, who in their day became illustrious.

Noah Bishop resided near Rahway, and was the town forrester or custodian of the public timber lauds in that locality, he appears in connection with legal proceedings that were instituted against those who infringed on the public domain. The family were influential and were identified with all public matters.

Thomas Pike, the son of John, was the fourth Town Clerk, and held the office for eighteen years. He was rate-maker or assessor for ten years, and like his father represented the town for a number of years in the Assembly. His prominence was not due to his father's popularity but to his own ability. He with John Ford were "set apart" as Elders in 1710, and elected Deacons the same year. Ford was probably the founder of the family at Ford's Corner. He did not hold any elective office, but was prominent in ecclesiastic matters in the stormy days of Mr. Wade's pastorate, probably on account of his discretion and wisdom; pouring oil on the troubled waters meriting the blessing of the peace-makers.

In 1717, Rev. John Pierson became the pastor and continued for thirty-eight years; there are no sessional records during his pastorate, the names and the acts of the ruling elders of that period are a part of the records of the church triumphant, which will be known to all men when the books shall be opened.

In 1756 the church secured a royal charter and Elders David Dunham and Dr. Moses Bloomfield are mentioned as trustees in the document. Dr. Bloomfield was a man of more than ordinary culture and ability; his patriotism was fervent inducing to offer his services to his country at an early period of the war. He was the father of Governor Joseph Bloomfield, and probably lived on what is known as the Hance place. His body was placed to rest near the church. A stone with the following inscription marks the spot:

"Dr. Moses Bloomfield, Forty years a Physician and Surgeon in this town; Senior Physician and Surgeon in the Hospitals of the United States. Representative in the Provincial Congress. An upright magistrate and elder in the Presbyterian Church."

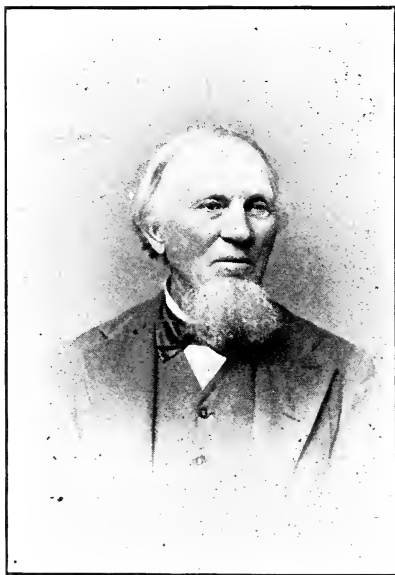
A brief record, but an eloquent tribute.

For the first twenty-eight years of Dr. Roe's pastorate, the period during the Revolution, we find no sessional minutes.

After the dissolution of the union between the churches of Woodbridge and Metuchen, which occurred in 1793, the records are resumed. The session consisted of George Harriot, Joseph Crowel, Campyon Cutter and Jonathan Bloomfield.

Ephriam Harriot and Jonathan Freeman were added in 1803. The latter, the father of the late Dr E. B. Freeman, was the architect and builder of the present edifice which has stood for nearly a century a monument to his genius. He died in 1843, and an item on the minutes reads, "an honored and respected member of this body, fifty-seven years a member of the church, and forty years a ruling elder."

In the early days of the century discipline in the Presbyterian Church was not a dead letter. The churches authority was respected and enforced. The minutes contain the records of many citations and trials. Elders were appointed to endeavor in love to restore the erring



ISAAC S. PAYNE.

one, and we read of confession, contrition and restoration. These occasions, and the results, gives us a glimpse at the character of the Elders.

Ever jealous of the reputation of church members the Elders in a number of instances cited their associates to answer charges brought against them personally, or by common report, and they were even asked to stand aside from the Communion Table until the charges could be investigated. Physician heal thyself could not be demanded of them.

The faith held and practiced by the Fathers was transmitted to the

sons, they brought them up in the nurture and admonition of the Lord, many succeeding to a worthy inheritance. John Pike was followed by Thomas, Joseph Bloomfield by Moses, David Harriot by Ephraim. David N. Demarest by Henry N. William Cutter by Ephraim, Thomas Morris by Thomas Harvey. Many grew gray in the service and were vertible fathers in Israel Joseph Crowel, Campyon Cutter, Major William Cutter and Francis Cutter of the first half of the century. Their associates, although their term of service was not so long, yet they left their imprint upon the church, Joseph Barron the father of Thomas Barron, the founder of our public library, John E. Barron, termed the good, the devout Ephraim Cutter and Joseph Conklin, the humble John Pryor. We, of to-day, cherish the hallowed recollections of David N. Demarest, who for so many years gathered the lambs of the fold in the Sabbath-school; of the faithful James P. Edgar, his successor, and who led the songs of Zion; of T. H. Morris, of sainted memory, who was Uncle Harvey to all of us; of the genial Henry Demarest who, though years crowned his brow, retained his joyous youthful ways.

Cotemporary with these and linking the present with the past are Isaac S. Payne and William H. Brown, uniting with the church in the revival of 1843, they were set apart to the Eldership, the former in 1852, the latter in 1854. Fifty-seven years members of the church, and forty-eight and forty-six years, respectively, Ruling Elders. A record unprecedented in the church's history.

These, through faith, obtained a good report, and are entered into the rest that is prepared for the people of God. We should emulate their devotion and loyalty to the church, and the Master so that by our efforts the future of this dear old church shall be grander than the past.

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## OUR FOUNDERS.

MARCUS A. BROWN.

Our founders, who were they?

Among them we find the names of Cutter, Brewster, Barron, Edgar, Harriot, Brown, Coddington, Crow, Potter, Freeman, Hadden, Bloomfield, Paton, Dunham, Jaques, Laing, Dunn, Tappen and many others, who having worshiped in a building that was going to decay, having stood more than a century, being built in 1675, they realized the necessity of having a suitable place in which to worship. In April, 1803, a new building was undertaken with great "unanimity and spirit." It

was almost finished by Fall, and opened and consecrated in the beginning of December, and the structure still stands to-day on the meeting house green, a building sixty-six by forty-six feet, with posts twenty-four feet high, and enclosed with shingles. A monument to our founders, who shall measure the influence that has been exerted on this community by the fact of this church standing so long? Who can doubt that even in its silence it has ever stood as a witness of the importance our founders attached to religion, "For Christ and the Church." Who of us, as we look at its symmetry and its acoustic properties, such as few modern churches possess, do not feel that they were directed by a power higher than man? Who, of us, as we tread the aisles, through which they in their ministrations walked with uncovered heads, do not consider it an honor that to-day we are privileged to worship in the house they built? Who, of us, as we partake of the Holy Communion, and renew our vows in the same place, where they, with bowed heads and uplifted hearts did the same, shall not say surely God has been with us? Who, of us, shall not say as with reverence in prayer we invoke the Divine aid, blessing and forgiveness that our prayers and our songs of praise do not mingle with theirs at the great white Throne. All honor, I say, to our founders who gave of their time, of their means, and in their great manhood and Christian characters laid the strong foundation and erected this building which to-day points its steeple heavenward, directing us to the place they have gone, and to which we aspire. Surely we, too, can say they builded better than they knew.

## THE REVOLUTIONARY HEROES.

ELLIS B. FREEMAN.

The roll of the Revolutionary Heroes of the old Church is one of which she need not be ashamed. Upon that roll appears the names of the descendants of many of those first fifty-seven settlers to whom patents were granted in 1670, or thereabouts, thus proving to the world that the lessons taught by the fathers were not forgotten, nor unheeded by the children. They began to be restive and to show their metal as early as 1765. In that year, as you all know, the English Government passed the Stamp act, an act by which, as you also know, all legal papers and documents were null and void unless they were executed upon stamped paper, for which a duty was exacted. The opposition to this act among the American Colonists was so violent that no stamp

office felt safe in attempting to enforce it. In all the Colonies the patriots formed themselves into organizations to which was given the name "Sons of Liberty." The Stamp act was to go into operation on the first of November, 1765. The Woodbridge "Sons of Liberty," and their neighbors from Piscataway took time by the forelock and sent a delegation to William Coxe of Philadelphia, immediately upon the receipt of the news of his appointment as Stamp Distributor for New Jersey, to tell him that if his office was not closed within a week the organization would visit him in force with very unpleasant consequences to himself. The atmosphere suddenly became so blue in the immediate neighborhood of Mr. Coxe that it was impossible for him to see his way clearly to retain the office. He, therefore, resigned it early in September, 1765. All honor to those brave "Sons of Liberty." Would that we had their names to publish upon the scroll of fame. Ten years later when the news from Lexington passed like a whirlwind over the land, it found the Woodbridge men ready and waiting to go to the defence of their country. Many of them faced the enemy upon the battlefield, and willingly bled and died in defence of all they held dear. Others fulfilled their part and performed their duty in the grand struggle by undergoing imprisonment in loathsome prisons, and by the confiscation and destruction of their property. On an occasion like this, time will not permit us to do more than barely call the roll of those dead, but not forgotten heroes. The following roll is made up partly from Adjutant-General Striker's roster, tradition, etc., as given in Dally's history. It is not claimed for it that it is perfect, but it is as near perfect as it can be made at the present time. It includes both those that were in the Continental Army and those who served in the State Militia:

Archibald Alger.

Ellis Barron, a Captain of First Regiment of Middlesex, commissioned January 10, 1776

Shotwell Bishop, he lived at Short Hills

James Bloomfield, resided in Woodbridge, died in Milton.

Ezekiel Bloomfield.

Robert Burwell, belonged to Captain Asher Fitz Randolph's Company, resided in Rahway Neck, near George Brown's.

Jonathan Bloomfield.

Nathan Bloomfield, resided near Bonhamtown.

Thomas Bloomfield, Sr., called "Continental Tommy."

Thomas Bloomfield, Jr., said to have been imprisoned in the Jersey Prison Ship at one time. He died where Henry Vandervere now resides.

Benjamin Brown, grandfather of Judge A. D. Brown, lived on the Woodbridge Neck.

Dugald Campbell, lived near Oak Tree, died in 1809, aged 77, buried at Metuchen.

Joseph Crowell.

Kelsey Cutter, died in Woodbridge, March 7, 1798, aged 42.

Samuel Cutter was in several of the boat expeditions made by Captain John Storey, and was one of his favorites.

Stephen Cutter, taken prisoner by British at one time and carried to Staten Island, died in Woodbridge, June 21, 1823, aged 78, lived near Cutter's Dock.

Ford Cutter, born 1757, died 1817, from injuries received in the battle of Monmouth Court House.

Morris DeCamp, Sergeant in Sheldon's Light Dragoons, was wounded on Staten Island on August 23, 1777.

Joseph Dunham, belonged to Captain Asher F. Randolph's Company.

James Edgar, a private in Middlesex Militia.

William Edgar.

Ambrose Elston was a Middlesex County Judge.

Crowell Evans.

Captain Asher Fitz Randolph lived at the old Blazing Star, on what is now the Sawyer property. His house was of brick, and was called the Fort. It was torn down by the late Captain Tufts to give place to present residence. He did excellent and effective work with his company during the war. He died April 16, 1817 at the age of 62. He served as Ensign under Captain Matthew Freeman at the beginning of his career, then as one of his Lieutenants, and subsequently left Freeman's Company for a Captaincy in Major Hayes' Battalion. He was the great-grandfather of Mr. Everts F. Randolph.

Jonathan Freeman was first a private in Captain Morgan's Company of the Second Middlesex Regiment and afterwards in Captain Nixon's troop of light horse. He was robbed of his household goods and had a fine horse shot. Besides him there were eleven others of the Freeman family privates in the Middlesex Militia. Jonathan was the grandfather of the writer.

David Freeman, private in Middlesex Militia.

Jedediah Freeman, private in Captain David Edgar's troop.

Melanchton Freeman, surgeon, died November 11, 1806, in his 60th year, buried in the old Metuchen cemetery.

Captain Matthew Freeman, died in 1824, aged about 81 years. He was made Second Lieutenant First Regiment Middlesex Militia, January, 1776, and afterwards became captain.

Samuel Faree, private Middlesex Militia.

Hiram Frazer lived near Six Roads.

Morris Frazer lived between Oak Tree and Plainfield.

Esich Fitz Randolph, Ezekiel Malachi and Michael belonged to Captain Asher F. Randolph's Company. The Fitz Randolph family was one of the most patriotic of the war. Among those going to battle from this section we find beside those just mentioned Barzilla, Daniel, James, Joseph, Stelle, Phineas, Samuel, Thomas, Zedikel and others.

John and Joseph Gilman belonged to Captain David Edgar's Troop of Light Horse.

Charles Gilman, private Middlesex Militia.

Thomas Hadden, Captain in First Regiment Middlesex Militia, then Major, and in April, 1778, he was commissioned Lieutenant Colonel, but resigned in December of same year.

Samuel Jaquish,

James Kinsey, Sr., discharged for disability January 3, 1783. Served seven years.

James Kinsey, Jr., John Kinsey, an artilleryman, and Shadrach Kinsey.

Elphalet Moore, Second Regiment Artillery Continental Army, lived in Rahway Neck.

Captain Christopher Marsh belonged to Essex Light Horse, but lived between Six Roads and Milton.

Ralph Marsh made First Lieutenant in Captain Ellis Barron's Company, January 10, 1776.

Merrick Martin (a number of Martin's), residing in this section, were soldiers in the Revolution. Many of them lived at or near Metuchen.

Peter Noe, private, lived at Blazing Star. Several other Noe's of this section fought for freedom. Died September 2, 1819, aged 69.

James Noe belonged to A. F. Randolph's Company.

Captain Zebulon Pike was a cornet in Moylan's Regiment of Continenta's in March, 1777, and Adjutant on November 1st, a Lieutenant March 15, 1778, then paymaster, and finally Captain, December 25, 1778.

Captain Richard Skinner of the First Regiment Militia was killed July 1st, 1779, at the Six Roads Tavern.

Samuel Willis was one of Captain A. F. Randolph's Company. He lived between Houghtenville and New Dover.

Captain Nathaniel F. Randolph was a Captain of the Middlesex Militia at first, and was elected Naval Officer for the Eastern District of New Jersey on the 12th of December, 1778. The day before this elec-

tion the council ordered that a sword should be purchased for him as a fitting tribute to "his patriotism, vigilance and bravery during the war," which was subsequently presented to him. He died of the wounds received at or near Springfield, N. J., on the 23rd of June, his death occurring just one month afterwards, July 23rd, 1780. He was once married to Experience Inslee, afterwards the wife of James Coddington. He left no children.

Captain David Edgar was another Woodbridge hero. He was a Lieutenant for a while in General Nathaniel Heard's Brigade, but his reputation (military) was gained largely during his connection with Sheldon's Dragoons. In May, 1778, Captain Edgar was the leader in an affair which his Commanding General, Brigadier-General Smallwood of the Maryland line characterized as *an act of extraordinary gallantry*. It was as follows, viz., he and five of his dragoons made an assault upon a vessel that was under sail on her way to Philadelphia with provisions for the British, and captured it. So far as the writer has any knowledge there is only one other similar incident on record, and that happened during the Venezuelan war of independence from Spain. In that case the Venezuelan General Paez with a troop of lancers attacked a Spanish Gunboat that was lying at anchor in the middle of a river, and captured it, although the gunboat was heavily armed and manned. Captain Edgar died September 6, 1810, in his 60th year.

Samuel Dally and his son Jeremiah, were also Woodbridge men and soldiers in the first Middlesex Militia. Samuel fought at one time under the leadership of Washington. He was one of the faithful who crossed the Delaware in mid-winter to surprise the Hessians at Trenton. He also fought at Monmouth. He died March 9, 1784 in his 53rd year.

These are some, but not all of the Revolutionary Heroes of the old Church. Time will not permit me to mention but two more, which, although left until the last are by no means the least upon the roll of honor. The first of these were Dr. Azel Roe, the Pastor of the Church. He was a man of commanding presence, and excellent address; a brilliant preacher, and a most fervent patriot, warmly aiding the cause of liberty by voice and action. It is said of him that on one occasion he incited some of his flock to assist a company of Continental troops in attacking some British soldiers near Blazing Star. He was in this skirmish himself. The result is unknown. His patriotism was of the kind that gained for him the distinction of being considered by the British as worthy of the hospitality of the old Sugar House Prison, and after several ineffectual attempts, they finally succeeded in getting him there. It is said that on the way to the prison the British officer, who had



charge of him, offered to carry the rather portly and reverend gentlemen across a small ford. With true ministerial regard for his shoes and stockings, the preacher bestrode the back of his amiable escort, at the same time remarking: "Well, sir, you can say after this that you were once 'priest ridden'" He died the 2nd day of December, 1815, in the 77th year of his age, and the fifty-third of his ministry.

Dr. Moses Bloomfield is the last of the two left for the ending of this roll of honor. He was a man of more than ordinary culture and ability. His patriotism was fervent, and he offered his services to his country at a very early period of the war (May 14, 1777.) The following inscription upon his tombstone tells the story of his life:

" DR. MOSES BLOOMFIELD,  
40 years Physician and Surgeon  
in this town; Senior Physician and Surgeon  
in the Hospitals of the United States; Rep-  
resentative in the Provincial Congress and  
General Assembly; an upright Magistrate;  
Elder of the Presbyterian Church, etc., etc.  
Born  
December the 4th, 1729.  
Deceased  
August the 14th, 1791, in his 63rd year."

The Revolutionary Heroes: they fought well; they labored well.  
May they sleep well, and their labors never be forgotten.

## THE WOMEN OF THE CHURCH—PAST AND PRESENT.

MRS. JOEL MELICK.

In our grand old State of New Jersey, few churches can boast of such antiquity as the First Presbyterian Church of Woodbridge. It has always been characterized by its zeal and Christian activity, and it owes its prosperity and perpetuity largely to its women.

There are two dates confronting us to-night, and both are unfamiliar. 1900 is strange to us yet, and really seems like a new acquaintance, an untried friend. 1675 seems very remote indeed, and as the mind runs back over all these years one can scarcely imagine or conjecture how the church was organized and carried on at that early period.

We come down a century to 1775, and begin to feel that possibly those of that time were real live men and women, and were related to us in some very remote way. Another century brings us to 1875; we breathe more freely, and feel that our feet are on solid ground; many who are here can recall with much pride and pleasure our Bi-Centennial Celebration in that year.

The records of 1675 are very brief and scant, but we believe the women in this Church then were true and loyal to it, abounding in good works: and, so to-night I would reach out the hand of good fellowship, and say: "All honor to the women of the Seventeenth Century! All praise and gratitude to the women of the Eighteenth Century! All hail! peace and good-will to the women of the Nineteenth Century!"

A few months ago when a sister church in Rahway, celebrated its thirty-fifth anniversary, there were numerous able addresses. Towards the close of one of the services an elderly gentleman spoke and made this pertinent remark, "We have heard a great deal this evening about what '*he* did' and '*he* said,' but I can tell you if it had not been for the *she's* there would not *be any* church here to celebrate."

And it is so in most churches. The women are in the majority both in church membership, and in the general attendance upon the regular services. There may be one exception to this in the Parish meeting, as for many years this meeting was regarded as being exclusively for the male members of the congregation, but now that *all* the congregation are invited, and urged to attend this important meeting, a few years will suffice, and we shall see the women in the majority here also, and who knows but soon we shall find a *Deaconess*, serving side by side with the Deacons, and filling her place equally well. Why not?

When there is real, patient, plodding work to be done of whom is it expected? Of the women most decidedly; and, I am sure those of this church have never faltered, or thrown aside their responsibility.

And where can women find more ennobling work than in the home and the church? And one is the outgrowth of the other. What higher intellectual position can women hope for, than that which nature has assigned to her?

What more ennobling, and elevated sphere can she ever obtain, than the God given mission of training the youthful mind, and thus forming characters which shall rule the world? By the home fireside, at the mother's knee, the seeds of religion are sown; they are nurtured into bloom in the Sabbath-school, and bears fruit in the church. In the home where Christ is a living presence, the home ties are usually very strong. Parents and children, brothers and sisters are bound together by the most endearing bonds, became that love which "seeketh not its

own," "bears one anothers burdens," "suffereth long and is kind,"  
prevaileth here, and this is the ideal home, from it springs the ideal  
church.

This particular church has always been conspicuous for its good  
works, and Dorcas, Lois, Eunice and Mary and Martha, all have their  
followers here.

Our old familiar Bible was the gift of a woman, Miss Catherine  
Hadden. Our first collection plates also were given by Mrs. Eliza  
Harriot. The Baptismal cup was donated by Mrs. Campyon Cutter,  
mother of Mrs. Patton, and Mrs. Patton was one of three women who  
organized the first Sabbath-school here, and was one of its first teachers.

In 1856 a Woman's Foreign Missionary Society was organized with  
the following officers: First Directress, Mrs. David N. Demarest;  
Second Directress, Mrs. Martha Freeman; Third Directress, Mrs. John  
Lawrence; Secretary, Mrs. A. A. Edgar; Treasurer, Mrs E. A.  
Barron. Mrs. Freeman and Mrs. Barron are the two surviving officers,  
and have always been identified with the church work in many ways.  
I hope both are well enough to be with us on this anniversary evening.  
Mrs. Martha Freeman took the charge for many years of the Commu-  
nion Service, and prepared and supplied the necessary elements for the  
celebration of the Lord's Supper. In this Missionary Society the  
women sewed for any one who wanted such work done, meeting every  
two weeks at the house of some member. The membership fee was 25  
cents per year and males became honorary members upon the payment  
of 50 cents. The basket, for holding the sewing in this Society, was  
donated by Mrs. Eliza Harriot, and still used for that purpose. Funds  
were raised at one time by soliciting membership fees at one dollar per  
year, and the money expended for a scholarship in Syria, as well as for  
the Sidon Building. About sixty dollars was raised each year in this  
way, until an Auxiliary Society was formed in connection with the  
Elizabeth Presbyterial Society. This was in '72. The officers of that  
society were:

President, Mrs. George C. Lucas.

Vice-President, Miss S. Anna Cutter.

Secretary, Miss Mary Harriet Cutter.

Treasurer, Miss Phebe Freeman.

There were \$50 a year raised for twelve years for a scholarship  
in Sukel Grub Training School, Syria. Now, the money is devoted to  
educational work, medical missions and other objects. In June, 1881,  
our Pastor, Rev. J. M. McNulty, invited the women of the church to  
meet at the Lecture room. After a brief prayer, he stated the meeting

was called at the suggestion of Mrs. Wm. M. Martin, whose memory is dear to all of us, to consider the work of Home Missions. A society was formed at that date, with the hope of creating more interest in the Home Mission fields. These two missionary societies worked on amid many discouragements, still they lived, and did good work (if I only had time to tell you of them) until February, 1884, when it was decided to unite the two in one society, to be known as the "Home and Foreign Missionary Society of the First Presbyterian Church of Woodbridge."

Since 1891 the method of raising funds has been by weekly offerings, and once a year holding a Prayer and Praise Service. In this manner more money has been realized, and more interest created. In 1862, a church Aid Society was formed by Mrs. Wm. M. Martin. The officers were:

First Directress, Mrs. A. A. Edgar.  
Second Directress, Mrs. Dr. Freeman.  
Third Directress, Miss Maggie Prall.  
Treasurer, Miss Phebe Freeman.  
Secretary, Miss E. C. Barron.

The object to work for a fair, the proceeds to be devoted to the purchase of a musical instrument. The women met at the home of some member every Thursday afternoon. The gentlemen met in the evening for the social part of the meetings.

They continued this Society for many years, working for the interest and improvement of the Church, always ready to lend a helping hand in every good work, until February, 1891, when it was decided to unite this Society with the consolidated Missionary Societies, and work under the direction of one corps of officers, and at this time the experiment of raising money by weekly offerings, adopted by this Society also.

It has been a success. For the past three years the weekly offerings and the donations have enabled them to do away with entertainments entirely. The present officers of this Society are:

President, Mrs. J. M. McNulty.  
Vice-President, Miss Anna Coddington.  
Secretary, Miss Edith Scott.  
Corresponding Secretary, Mrs. J. F. Clarkson.  
Treasurer, Miss S. Anna Cutter.  
Financial Secretary, Miss Susie Freeman.

During Rev. Mr. Martin's pastorate, a Mother's Meeting was instituted by Mrs. Strael. These were held at the Parsonage. A Mother's

Prayer Meeting. I have no doubt there are others here besides the writer who remember these meetings. I can recall most vividly how, as a little child, I went with my sainted mother to these meetings. I presume they all felt I was too young to be influenced by them to any great degree, but I can never forget the impression those meetings made on my childish heart. Mother's meeting to pray for their children, and the influence emanating therefrom has lasted even unto the present hour.

In 1874, at the suggestion of Mrs. E. A. Barron, the "Lillies of the Field" Mission Band was organized with a membership of thirteen, in the interest of Foreign Missions, Mrs. William H. Cutter being its President. The interest in this Society has been unusual; brave young hearts who meet difficulties without feeling the discouragements that older ones often do, have carried it on, and every year we hear the most encouraging reports of the blossoming of the "Lillies." In 1886 this Society was reorganized, and a Home and Foreign Missionary Society formed, and it is still crowned with success. Its officers now are all young women who have grown up with the Society, and been identified with it from childhood. No wonder it is successful.

Its present officers are :

President, Mrs. John Breckenridge.  
Vice-President, Miss Louise Brewster.  
Secretary, Miss Anna Hart.  
Treasurer, Miss Laura Cutter.

These statistics seem necessary just to give you a glimpse of some of the work done by the women of this church.

There are also a number of the women of our church who are interested workers in that great and most intensely interesting cause of temperance. This cause appeals most essentially to the hearts of women because they are directly or indirectly the greatest sufferers from intemperance. How sad a contemplation is it "that no man liveth to himself." If the laws of health or temperance are violated the effects reach out and touch other lives and hearts. The influence of wrong doing cannot rest upon *one* person, it must effect others; but if this thought is sad there is another side to it, which is bright and full of cheer. All good deeds have an influence also upon those with whom we are in touch, and so, dear sisters working in this noble cause, we would bid you "God-speed, God bless you!" Although this is the greatest evil that is sapping the life of our church to-day, and through the church,

our fair land as well, yet we bid you remember, all great deeds and grand attainments are gained through suffering and self-sacrifice. Though the clouds may be heavy now, there is sunshine beyond.

There are other women also of our church who are doing a good work in the Society of the "King's Daughters," a most loveable work, assisting the helpless, raising the fallen, caring for the dying, speaking the words of comfort to the sad and despairing heart, and all "In His Name."

And who can tell of the many, many noble deeds done by the women here that shall never be known until the books are opened and our lives are revealed.

Most of the statistics given here to-night have been gathered by one of the faithful women of this church, at the expense of much time, strength and patience, but she loves her dear old church, as we all do, and so it was a labor of love. I refer to Miss S. Anna Cutter. The Church Aid Society also owes its present existence to this same woman. It was at one time very near dissolution. A division in the church caused a division of officers, and she as the Vice-President was forced into the President's chair with all its duties and responsibilities, but she proved herself equal to the occasion; she rallied her friends around her, and the crisis was safely passed and the society lived on.

Years have come and gone. Change is written upon every face, as well as upon all the appointments of the dear old church, but life and its responsibilities—the church with its duties and privileges—are realities to-day. And are not the women of to-day just as earnest, and willing to give of their time, strength, and influence, as those of years ago?

The facts given to-night assure us they are.

The mantles of the great-great grandmothers have fallen upon the daughters, generation after generation. Receive yours, dear sisters, as a precious legacy; guard it with jealous care, that it may be handed down to our posterity by the society of this church, whose women are unsurpassed.

A woman that feareth the Lord, she shall be "praised." Give her of the fruit of her hands, and let her own works praise her in the gates.

A. E. MELICK.

MAY THIRTIETH, NINETEEN HUNDRED.

A paper was circulated in April, 1802. The money was to be applied to the erection of a Presbyterian Church, "nearly where the old one stands," to be sixty-six by forty-six feet, with posts twenty-four feet high and enclosed with shingles.

Here is the list of subscribers:

Campyon Cutter.....	\$ 250.00	Crowell Hadden.....	\$ 40.00
Timothy Brewster.....	250.00	Morris Reed.....	25.00
Joseph Barron.....	250 00	Thomas Jackson.....	30.00
William Edgar, Jr.....	200.00	Daniel B. Moores.....	100.00
Samuel Harriot, Jr.....	25.00	Peter W. Gallaudet....	20.00
John Brown.....	100.00	Joseph Bloomfield.....	100.00
John Barron.....	100.00	Clarkson Edgar.....	200.00
David Edgar.....	100.00	Henry Dunham.....	10 00
James Edgar.....	100.00	James Smith.....	200.00
Samuel Brown.....	40.00	Thomas Edgar.....	150.00
Robert Moores.....	50.00	Elias Thomson.....	20.00
James Coddington.....	20.00	David Tappen.....	20 00
Ephraim Harriot.....	50 00	Ichabod Potter.....	100.00
Robert Coddington.....	30.00	Alexander Edgar.....	40.00
Samuel Cutter.....	40.00	James Paton.....	100.00
Philip Brown.....	80 00	John Manning.....	60.00
Israel Dissosway.....	50.00	James Brown, Jr. ....	50.00
Edward Munday.....	20.00	Jonatham Coddington..	15.00
Richard Wright.....	150.00	Thomas Acken.....	6.00
Foreman Brown.....	60.00	Dr. Jos. Griffith.....	10.00
Ellis Crow.....	25.00	Samuel Jaques.....	5.00
Isaac Potter.....	30.00	William Laing.....	5.00
Jonathan Freeman.....	100.00	Seth Dunn.....	16.00
John Conway.....	100.00		
			\$3,522.00

The following statement of the financial manager, David Edgar, will be interesting to our readers :

DR. The Parish of Woodbridge, in account with David Edgar, CR  
1803-4.

To sundry payments to the hands by moneys collected and due on the subscription for.....

	£	S.	P.
Receipts for work,	712	1	0
To sundry p'ym'ts for material, etc.,	1,221	3	0
Com. at 3" „	58	0	0
Int. on money adr.,	17	0	0
	<u>      </u>	<u>      </u>	<u>      </u>
	£2,008	4s.	op.

1806.

	£	S.	P.
March 19th. To balance due me,	143	4	9
Errors excepted			
Paid John Kinsey		12	0
	<u>      </u>	<u>      </u>	<u>      </u>
	143	16	9
Contra,	46	8	0
	<u>      </u>	<u>      </u>	<u>      </u>
Due D. Edgar,	97	8	9

	£	S.	P.
Building the meet- ing house,	1,779	11	3
By sales of sundries at vendue,	85	8	0
By balance due me,	143	4	9
	<u>      </u>	<u>      </u>	<u>      </u>
	£2,008	4s.	op.

By a mistake in adding the sub.,	40	0	0
By Seth Dunn,	6	8	0
	<u>      </u>	<u>      </u>	<u>      </u>
	£46	8s.	op.

March 24th, 1806, the committee appointed, examined and certified the above account, and find due David Edgar \$243.60

(Copy signed),

JOSEPH CROWELL,  
JAMES PATON,  
JAMES BROWN,  
JOSEPH BARRON.

P. S.—David Edgar was authorized by a vote of the Parish to assess the balance due him on the subscribers.



## SEXTONS.

WITH THEIR TERM OF SERVICE.

Gresham Conger, 1767-73.  
Master Kennedy, 1773-76.  
John F. Harriot, 1776-91.  
Adolph Jonas, 1791-98.  
John Holton, 1798, 1801.  
Elias Thompson, 1801-8.  
Henry Dunham, 1808-11.  
Henry Osborn, 1811-12.  
Joel Freeman, 1812-20  
Charles Gilman, 1820-26.  
Samuel Bird, 1826-38.  
Richard Cook, 1838-58.  
Thomas Cook, 1858-61.  
Charles Levi, 1861-65, 1870-76.  
Richard Evans, 1865-70.  
C. J. Scott, 1876.

## CHARTER OF PRESBYTERIAN CHURCH.

On the back of the Charter are these words: "Let the Great Seal of the Province be hereunto affixed.

TO THE SECRETARY OF }  
NEW JERSEY, } J. BELCHER."

The full text of this document is as follows :

George the second, by the grace of God of Great Britain, France and Ireland, King, Defender of the faith, to all to whom these presents shall come, greeting :

WHEREAS, The advancement of true Religion and virtue is absolutely necessary for the promotion of peace, order, and prosperity of the State. And,

WHEREAS, It is the Duty of all Christian Princes and Governors, by the Love of God, to do all they can for the Encouragement thereof. And,

WHEREAS, Sundry of our Loving Subjects of the Presbyterian Persuasion Inhabitants of and about the Township of Woodbridge, within our Colony of New Jersey, by their Humble Petition Presented to our trusty and well beloved Jonathan Belcher, Esq., our Captain, General and Commander-in-Chief of our Province of New Jersey, and Vice-Admiral in the Same Shewing that the Petitions and others of the same Persuasion Inhabitants in about the Township of Woodbridge, aforesaid, do make up a very large and considerable Congregation. That the most advantageous Support of Religion among them necessarily requires that some Persons should be incorporated as Trustees for the community, that they may take Grants of Lands and Chattels, thereby to enable the Petitioners to erect and repair Publick Buildings for the worship of God and the use of the Ministry, and School Houses and Alms Houses, and suitably to support the Ministry and the Poor of their Church, and to do and perform other acts of Piety and Charity; and, that the same Trustees may have power to Lett and Grant the same under a Publick seal for the uses aforesaid; and, that the same Trustees may Plead and be impleaded in any suit touching the Premises, and have perpetual succession, that as the known Loyalty of the Petitioners and the Presbyterians in General to us their firm affection to our Person and Government, and the Protestant Succession in our Royal House, gave the Petitioners hopes of all Reasonable Indulgence and Favour within the same Colony where the Religious rites of mankind are so happily Preserved, and where our equal Grace and Bounty to all our Protestant

faithful subjects, however, differing in opinion about lesser matters, has hitherto been so sensibly felt and enjoyed, the said Petitioners,

THEREFORE, Most humbly prayed our Grant of an incorporation to the Petitioners by the name of the Trustees of the First Presbyterian Church, in the Township of Woodbridge, with all such powers, Capacities and Privileges as might be affectual in Law for the purposes aforesaid ; and, that Richard Cutter, Edward Crowel, William Heard, David Donham, George Brown, John Moores and Moses Bloomfield might be the first Trustees, which Petition signed with the names of a Great Number of our faithful and Loving Subjects, Inhabitants in and about the said town, we being willing to grant, know ye that we of our Special Grace, certain knowledge and meer motion have willed and ordained, constituted, given and granted, and for us our Heirs and successors by these Presents Do, will, ordain, constitute, give and grant that Richard Cutter, Edward Crowel, William Heard, David Donham, George Brown, John Moores and Moses Bloomfield from henceforth and their successors, forever hereafter shall be and remain one Body, Poletick and Corporate in Deed, Fact and Name, by the names of the Trustees of the First Presbyterian Church, in the Township of Woodbridge, and them and their successors by the name of the Trustees of the First Presbyterian Church, in the Township of Woodbridge, one Body, Corporate and Politick in Deed, Fact and Name, really and Truly We do for us, our Heirs and successors erect, make, ordain, constitute, declare and create by these Presents, and by that name they shall and may have Perpetual Succession.

And, also that they and their successors by the Name of the Trustees of the First Presbyterian Church, in the Township of Woodbridge, be and forever hereafter shall be Persons able in Law to Purchase, take hold, Receive and enjoy any Messuages, Houses, Buildings, Lands, Tenements, Rents, Assigns and other Hereditaments and Real Estate in fee, simple or otherwise, so as the yearly clear Value of the Sum does not Exceed the sum of Two Hundred pound sterling of the Statute of Mortmain, any other Law to the contrary notwithstanding, and also goods, chattels and all other things of what kind or quality soever.

And, also that they and their successors by the name of the Trustees the First Presbyterian Church, in the Township of Woodbridge, shall and may give, grant and demise, assign, sell or otherwise dispose of all or any of their Messuages, Houses, Lands, Tenements, Rents, Possessions and other Hereditaments and Real Estate, and all their goods, chattels and other things aforesaid, as to them shall seem meet, and also that they and their successors by the name of the Trustees of the First Presbyterian Church, in the Township of Woodbridge,

be, and forever hereafter, shall be able in Law capable to sue and be sued, implead or be impleaded, persons answer or be answered, defend or be defended in all courts of judicature whatsoever. And, also that the said Trustees of the First Presbyterian Church in the Township of Woodbridge, for the time being, and their successors shall, and may forever, hereafter have and use a common Seal with such device or devices as they shall think proper for Sealing all and singular Deeds, Grants, Conveyances, Contracts Bonds, Articles of Agreement, Assignments, Powers, Authorities; and, all Singular their affairs and things touching or concerning the said Corporation.

And, also that the said Trustees and their successors forever, may as oft as they see fit break, change and new-make the Same or any other their common Seal; and Further,

We do of our special Grace, certain knowledge and meer motion of us our Heirs and Successors by these Presents, will ordain, constitute, give and Grant, that upon any Vacancy among the Trustees of the said First Presbyterian Church, in the Township of Woodbridge, by Death, Removal, or other Incapacity, whatsoever, that the Minister or Ministers, Elders, and Deacons for the time being of the said First Presbyterian Church, in the Township of Woodbridge, shall and may meet together at the Town of Woodbridge, aforesaid, and then and there elect and choose such Person or Persons out of the Congregation of the said Church, as they think Proper to Supply the Vacancy of such Trustee or Trustees, cause by Death, Removal or other Incapacity as aforesaid.

And, also that at any and at all times, whatsoever, when the Said Minister or Ministers, Elders and Deacons of the Church aforesaid, or the majority of them for the time being, shall and do Judge it proper, and for the Benefit of the Said Corporation that any Trustee or Trustees Should be Removed and Displaced from his or thier office of Trustee, that then, and in such case, the said Minister, or Ministers, Elders and Deacons of the Said Church, or the majority of them for the time being, shall and may meet together at the Town of Woodbridge, aforesaid, and are hereby Sufficiently authorized then and there to Displace and remove from the office of the Trustee or Trustees; And in their Room and stead to elect and choose out of the Congregation of said Church, any Person or Persons to supply the place or places of such Trustees so Displaced and Removed.

Provided, always, that the Number of the Said Trustees exceed not Seven, and every Trustee so elected and appointed and aforesaid, shall by virtue of these Presents, and of such election and appointment be vested with all the Powers and Privileges which any of the other Trustees has, or has had.

And we do further will and ordain, Give and Grant that the Trustees of the said First Presbyterian Church, in the Township of Woodbridge and their successors for the time being, shall from time to time, have Power to choose their President out of the Trustees for the time being, who shall have the Custody of the Public Seal of the said Corporation, and all the books, Charters, Deeds and Writings any ways belonging to the said corporation, and shall have Power from time to time, and at all times hereafter, as occasion shall require to call meetings of the said Trustees, at Town of Woodbridge, aforesaid, for the execution of all or any of the Powers hereby given and Granted.

And in case of Sickness, Absence or Death of the President, all the Powers by these presents Granted to the President shall be and remain in the Eldest Trustee upon Record, until the recovery or return of the President, or until a new President be chosen as foresaid.

And we do further, will, ordain, give and Grant, that all and every Act, and Order of Five of the said Trustees (but not of any lesser number) consented and agreed to at such meeting of the Trustees aforesaid shall be good, valid, and effectual to all intents and purposes, as if the whole number of the Said Trustees had consented and agreed thereto.

And we do further will and ordain that all the acts of the said Trustees shall from time to time be fairly entered in a book or books to be kept for that purpose by the President of the Trustees for the time being, which Book or Books, together with the Seal of the said Corporation and all the Charters, Deeds and Writings whatsoever belonging any ways to the said corporation, shall be delivered over by the former President, to the president of the Said Trustees newly Elected for the time being as such president shall hereafter from time to time successively be chosen.

And Lastly we do of our special Graces certain knowledge and meer motion for us, our Heirs and successors by these Presents, Give and Grant unto the said Trustees of the First Presbyterian Church, in the Township of Woodbridge, and their successors forever, that these our Letters, Patent or the enrollment thereof Shall be good and Effectual in the Law to all Intents and Purposes against us, our Heirs and Successors without any other License, Grant or Confirmation from us, our Heirs and Successors hereafter by said Trustees of the First Presbyterian Church in the Township of Woodbridge, to be had or obtained notwithstanding the not Reciting or mis-reciting or not naming or mis-naming of the aforesaid officers, Franchises Privileges immunities or other the Premises or any of them, and notwithstanding a Writ of "Ad Quod Damnum" hath not issued forth to inquire of the Premises or any of them before the Ensealing thereof any Statue, Act,

Ordinance or Provision, or any other matter or thing to the Contrary Notwithstanding, To have, Hold and enjoy all and Singular the Privileges, Advantages, Liberties, Immunities and all other the Premises, herein and hereby Granted and Given or which are meant, Mentioned or intended to be herein given and Granted unto them the said Trustees of the First Presbyterian Church, in the Township of Woodbridge, and to their successors forever.

In Testimony, whereof, we have caused these our Letters to be made Patent and the Great Seal of our said Province of New Jersey, to be hereunto affixed; Witness our Trusty and well beloved Jonathan Belcher, Esq., Governor and Commander-in-Chief of said Province of New Jersey, this Eighth Day of September, in the Thirtieth year of our Reign, and in the year of our Lord, One Thousand Seven Hundred and Fifty-Six, etc.

CHARLES READ, Sec.

I have perused the above charter and find nothing therein contained inconsistent with His Majesty's Honour.

COURT'D SKINNER, Atty.-Gen'l.

[L. S.]



DR. E. B. FREEMAN.

## TRUSTEES.

By a vote of the freeholders of the town, held May 21st, 1754, the following elected trustees to take charge of the meeting house, burial ground and the two hundred acres of land granted by the Lord's Proprietors, Richard Cutter, Edward Crowell, William Brown, William Heard, David Dunham, George Brown, John Moores, Moses Bloomfield. Their names are incorporated as trustees in the royal charter, granted September 8, 1756.

William Cutter succeeded Richard. William Edgar, Edward Crowell, Issac Tappen, William Heard, Alexander Freeman, David Dunham, Jonathan Inslee, John Moores, William Brown, George, Henry Freeman, Alexander, Gen. Heard, Isaac Tappen.

After September, 1791, list of Trustees, with their term of service, is as follows :

Campyon Cutter, 1791-1830.  
John Brown, Jr., 1791-1817.  
Timothy Brewster, 1791-1809.  
Thomas Edgar, 1791-1809.  
Abraham Tappen, 1791-99.  
Jarvis Bloomfield, 1791-95.  
James Paton, 1791-1817.  
John Heard, 1795-1802.  
Ichabod Potter—1798-1829.  
Jonathan Freeman, 1802-1829.  
Joseph Barron, 1809-1829.  
John Brewster, 1809-19.  
Samuel Edgar, 1817-31.  
Samuel Dunn, 1817-25.  
Thomas Jackson, 1822-29.  
Gage Inslee, 1823-42.  
William Edgar, 1823-46.  
George Y. Brewster, 1825-54.  
Peter Edgar, 1830-32.  
Thomas C. Brown. 1830-46.  
Edgar Freeman, 1830-70.  
Ephraim Harriot, 1832-36.  
William Brown, 1832-42.  
Dr. E. B. Freeman, 1842-74.  
John E. Barron, 1842-49.  
James P. Edgar, 1846-74.

Ephraim Cutter, 1848-55.  
Clarkson Edgar, 1849-50.  
Peter Melick, 1850-70.  
Samuel Cutter, 1842-50.  
David N. Demarest, 1850-67.  
George W. Brown, 1854-60.  
Hampton Cutter, 1855-81.  
James M. Brown, 1860-81.  
J. Mattison Melick, 1867-74.  
C. M. Dally, 1870-72.  
Edward J. Thompson, 1870-74.  
James P. Prall, 1872-76, 1881-85.

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HAMPTON CUTTER.



In 1874, at the time of the withdrawal of the Congregational Church the following constituted the Board:

Dr. E. B. Freeman, James P. Edgar, Hampton Cutter, James M. Brown, J. Mattison Melick, Edward J. Thompson, James P. Prall.

At the annual Parish meeting, 1874, a resolution was adopted that each year hereafter the two Trustees at the head of the list should retire and two new ones be elected in their stead.

William P. Edgar, 1875, 1882,-'86.

John Thompson, 1875.

C. W. Boynton, 1877,-'81,-'88,-'90.

Joseph H. T. Martin, 1877,-'80,-'83,-'86,-'87,-'94,-'95,-'98.

William H. Cutter, 1878,-'82,-'83,-'86.

John Anderson, 1878,-'81.

Anthony Schoder, 1879, 1889,-'95.

William Edgar, 1879,-'83,-'86,-'90.

Henry A. Morris, 1880,-'82.

Dr. S. E. Freeman, 1880,-'82,-'84,-'87.

William T. Ames, 1881,-'82.

Benjamin Drake, 1882,-'85.

Thomas C. Brown, 1885,-'87,-'89,-1900.

John M. Sutton, 1885,-'88,-'93,-'95.

Marcus A. Brown, 1885,-'89.

Charles S. Demarest, 1886,-'89,-'90,-1900.

A. D. Brown, 1887,-'91.

William Bedman, 1888,-'91,-'95,-'97.

Elmer E. Melick, 1890,-'93.

William T. Ames, Jr., 1881,-1900.

Isaac H. Tappen, 1892,-1900.

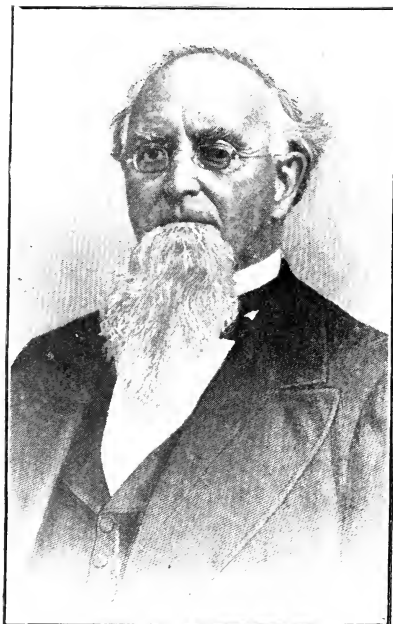
James Lyle, 1895,-'97.

J. Edgar Brown, 1895,-1900.

John Paterson, 1897,-'99.

Howard A. Tappen, 1897,-1900.

John E. Breckenridge, 1899,-1900



JAMES M. BROWN.

PRESENT OFFICERS OF THE CHURCH.

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Pastor, Rev. Joseph M. McNulty, D.D.

SESSION :

Isaac S. Payne.  
William H. Brown.  
James P. Prall.  
Marcus A. Brown.  
T. Harvey Morris.  
William Edgar, Clerk.

BOARD OF TRUSTEES:

Charles S. Demarest, President.  
William T. Ames, Secretary.  
Howard A. Tappen, Treasurer.  
Isaac H. Tappen.  
Thomas C. Brown.  
J. Edgar Brown.  
John E. Breckenridge.

Sexton, C. J. Scott.

Organist, Mrs. Seth Lockwood.

Precentor, Louis E. Potter.

SUNDAY-SCHOOL :

Superintendent, Howard A. Tappen.  
Assistant Superintendent, T. Harvey Morris.  
Secretary, John Webber.  
Assistant Secretary, Walter Blair.  
Treasurer, Marcus A. Brown.  
Librarian, J. Edgar Brown.  
Assistant Librarian, Ellis B. Freeman, Jr.

Superintendent of Home Department, Miss May Dixon.

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