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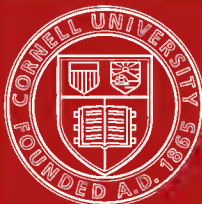
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A Brief history of Methodism in Port Jer



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1812 ~ ~ 1887.

A BRIEF HISTORY

—OF—

METHODISM,

—IN—

PORT JERVIS AND VICINITY,

Orange County, New York,

—AND—

OTHER ITEMS OF INTEREST.

Published on the Seventy-fifth Anniversary of the Introduction of Methodism into Port Jervis and the Delaware and Neversink Valleys.

PORT JERVIS, N. Y.:
THE GAZETTE PUBLISHING COMPANY.
1887.



DREW CENTENNIAL METHODIST EPISCOPAL CHURCH,

PORT JERVIS, ORANGE CO., N. Y.

DEDICATED MARCH 7, 1868.

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INTRODUCTION.

At the Quarterly Conference held March, 1887, it was resolved to suitably celebrate the 75th Anniversary of the introduction of Methodism into Port Jervis and vicinity, and the following Committee was appointed to arrange for the Anniversary Occasion: Rev. W. S. Gallaway, Pastor, Rev. Henry Dutcher, Mr. L. E. Elston, Mr. J. L. Crawford, Mr. Horace Hammond. To the above Committee were subsequently added the following representatives from the different organizations of the church: Mrs. G. W. Smith, Mrs. L. Y. Ketcham, Mrs. Wm. Blanford, Mrs. J. P. Adams, Mrs. Chas. Peck, Mrs. J. H. Gordon, Mrs. M. F. Gallaway, Mrs. Wm. Hammond, Miss Grace Simpson, Miss Ida Walker, Mr. L. E. Van Etten, Mr. Wm. Blanford, Mr. Wm. Weber, Mrs. Wm. Muir, Mrs. C. P. Reuling, Mrs. Wm. Cory, Mrs. G. D. Brown.

The above committee arranged for the celebration the following program, which was unanimously approved by the Official Board, the Quarterly Conference and all co-operating Organizations of the church:

Thursday and Friday, October 20th and 21st, a "Carnival of the Months," to be held in the Assembly Rooms. On the evenings of Nov. 3d and 4th an entertainment known as "The Flower Queen," to be given in the church; and on Sunday, Nov. 6th, Historical Services, to be followed by special revival services. On the evenings of Nov. 7th and 8th, preaching by Rev. D. R. Lowrie, Presiding Elder. Wednesday evening, Nov. 9th, an old fashioned Love Feast, admitted by handsome souvenir tickets

prepared for the occasion, also a Thanksgiving offering to be made at that time toward the mortgage debt of the church. Nov. 10th and 11th, preaching by the Rev. Horace W. Byrnes. Nov. 12th to 20th, special revival services continued, conducted by Mrs. Carrie Clark, evangelist, from Jersey City. Sunday, Nov. 27th or Dec. 4th, Mr. Henry Price, of New York, formerly leader of the New York praying band.

All these services to be under the direct supervision of our Pastor, Rev. W. S. Gallaway, who has been favored with more than ordinary experience in church work for more than twenty years.

In connection with the above program a paper called the "HEAD-LIGHT," to be published for the purpose of advertising the *Carnival, and the historical and other religious services connected with the Anniversary; also that a book of historical information be published—an edition of at least four hundred volumes, and sold at as low price as possible to cover cost.

Let all the people take part in these exercises, and especially pray and work for the salvation of souls.

* The Carnival has been held; all the people did their part well, and the net profits after all the expenses were paid, were \$512.80.

JOHN WESLEY.

John Wesley, the founder of Methodism, was born at Epworth, England, June 17, 1703; at the age of thirteen a pupil in the Charter House School, in London; at sixteen a student in Christ College, Oxford; at twenty, a Fellow of Lincoln College; at twenty-three, Greek Professor and Moderator of the classes. During the last fifty-two years of his ministry he preached 42,400 sermons (an average of over fifteen per week), and published in addition to his own prose productions, constituting fourteen octavo volumes in the English edition, and seven in the American, his Notes and Abridgements, making a catalogue of one hundred and eighteen prose works (a single one of which, the Christian Library, contains fifty volumes), forty-nine poetical publications by himself and brother, and five distinct works on music. After the most successful ministerial career since the days of the Apostles, he died October 24th, 1790, aged eighty-seven, and having been in the ministry over sixty years. Among his last sentences was, "The best of all is, God is with us."

CHURCH STATISTICS.

METHODIST EPISCOPAL CHURCH, IN PORT JERVIS.

	Present		
Churches,	Val. of Church Prop'ty,	Members,	Sunday School Members,
1.	\$30,000.	574.	400.

The following statistics of churches in the United States, having church organizations in Port Jervis, are extracts from a very carefully prepared exhibit in the *Independent* of May 9th, 1887 :

	<i>Churches.</i>	<i>Ministers.</i>	<i>Members.</i>
Methodist,	47,302	29,493	4,532,658
Reformed,	2,004	1,342	259,974
Baptist,	40,847	27,889	3,727,207
Presbyterian,	12,868	9,429	1,082,436
Episcopalians,	4,524	3,865	430,531
Lutherans,	7,573	3,990	930,830

Those having fearful apprehensions of the decline of the churches should carefully examine the above figures, and remember that the gains of the last four years have been 1,631,799. The churches have not only received enough new members to supply the loss by deaths and discipline, but have added to their numbers over sixteen hundred thousand in four years. The rate of increase is 407,949 a year, 1,117 every day, 46 every hour in the day.—*Headlight.*

1812--1887.

A BRIEF HISTORY OF METHODISM

IN PORT JERVIS, N. Y., AND THE DELAWARE AND
NEVERSINK VALLEYS.

PREPARED BY H. DUTCHER AND L. E. ELSTON.

The very early history of Methodism in the valleys of the Delaware and Neversink cannot be definitely stated, as there were no records kept for a number of years, but from the most reliable information that can be obtained, it dates back to 1812—1814, 75 years ago. During those two years Rev. Mr. Hunt, a Methodist Local Preacher, worked in the old glass factory in Pennsylvania, just across the river opposite Sparrowbush (then known as Boydville). He preached nearly every Sabbath—sometimes in a grove, sometimes in a private house. His preaching places were at Boydville, Carpenter's Point, and at Leo Gegee, (at what is now known as Huguenot). At that time the Methodists living in this vicinity were very few in number. Among them were Joseph Chattle, Benjamin Carpenter, Leo Gegee, Polly Bingham and Sally Hornbeck. At the close of the war in 1815 the glass house closed and Mr. Hunt moved away. About the time he left the late Rev. Bartholemew Weed moved to Milford to work at his trade as a blacksmith. He had been licensed as an exhorter in 1812. He preached at Milford and at Carpenter's Point. About 1816-17 four Meth-

odist families came from Connecticut and settled near Cahoonzie. About 1818 Rev. Mr. Cummings moved into the valley. He was a local preacher and had six preaching places, viz : at the school house in Huguenot ; at the old red school house on the old Peenpack road, now known as Kingston Avenue ; at the house of Martin Decker, Port Jervis, situated near where Penney's Hotel now stands ; at Mr. Stoddard's, near Greenville ; at the house of Mr. Bridge's at Cahoonzie, and at the house of John Patterson at Sparrowbush. About 1820 another Methodist preacher is reported to have preached in the valley, but from that time until 1829 we have not been able to obtain any information in regard to the work. During all these years there were no Societies formed or Church organizations effected ; the preachers above named were at liberty to come and go at their own pleasures, preach when and where they pleased, provided they could find a place to preach and the people were disposed to hear them.

In 1829 Milford was taken up as a regular appointment by the Philadelphia Annual Conference and embraced all of the territory from near Bushkill, Pa., to Westbrookville, N. Y., and all of that part of New Jersey on the west side of the mountain from the mouth of the Flatbrook to Carpenter's Point, and from thence up the Delaware River to Narrowsburgh, on the New York side, embracing Barryville, Halfway Brook, Mongaup, Forestburgh, Oakland Valley, and numerous other places.

The preachers were Bromwell Andrew and Thomas Millard, with Geo. Banghart as presiding Elder. This was the first effort to organize Societies and establish a church. It met with strong opposition in many quarters. A Methodist Circuit preacher was looked upon as a curiosity, and by those of a baser sort as an object of contempt, and they frequently amused themselves by pelting the preachers with stones and snow-balls as they rode along the streets. Those were days that tried men's physical endurance as well as

their souls, for preachers had to travel long distances to reach their appointments, over rough roads from twenty to thirty and sometimes forty miles on the Sabbath and preach three or four times, and almost every evening in the week.

Then their compensation was very small, a single man receiving only one hundred dollars a year allowance and board, and it was rarely ever that they received all of that, and a married man was allowed two hundred dollars a year and sixteen dollars for each child under fourteen years of age, and traveling expenses, the Stewards allowing just what they pleased. In those days it was very small, ranging from ten to twenty-five dollars. Traveling expenses was understood to pay for the keeping of a horse while the preacher was at home, and keeping the horse shod.

In 1830 James Long and Joseph Chattle were appointed to the same charge (Milford). Joseph Chattle lived just above the railroad culvert on the east side of the Neversink, near the residence of Nathan Skinner. Then followed in 1831, Samuel Grace and Abram Street; 1832, William Bloomer and John McDougall; 1833, William Baker and Vincent Sheperd; 1834, William Baker and Oliver Badgley; 1835, Bromwell Andrew and Washington Thomas; 1836, Benjamin Day, One to be supplied.

At the General Conference of 1836 The New Jersey Conference was set off from the Philadelphia, and embraced the whole State of New Jersey, Richmond, Rockland and portions of Orange and Sullivan Counties in the State of N. Y., and a narrow strip along the Delaware River in Pennsylvania from Matamoras to Bushkill. Milford Circuit with all its original territory was embraced in the new Conference, and in 1837 Benjamin Day was returned to Milford circuit with one to be supplied, but the minutes do not state who he was.

PORT JERVIS.

Up to this time Port Jervis was connected with Milford circuit, the preaching places in the immediate vicinity of Port Jervis, were Carpenter's Point, and the red school-house on the Peenpack road, (now Kingston Avenue), and at various private houses. In 1832 a revival broke out in this neighborhood, and John D. Carpenter and several members of his family were converted and joined the society. Mr. Carpenter at once became a very active worker. He organized a Sabbath-School, acting as superintendant himself and furnishing the books &c. for the school. Mr. Carpenter soon after purchased the old tavern just below Carpenter's Point and near where the Ferry used to cross the Delaware River, and rented it to Samuel Harris, a member of the Society, for a dwelling, but he reserved the bar-room, which he cleaned out and arranged it as a place in which to hold meetings, and which for some time was the headquarters of the Society in the neighborhood.

There is no possible way of ascertaining the number in the Society in this vicinity at that time, as the numbers in each Society on the circuit were grouped together and only the totals reported to Conference.

In 1838 the Conference divided Milford circuit, taking that portion lying in Orange and Sullivan Counties in the State of New York, and forming what was known as the Port Jervis Mission, with Henry Mains and Abraham Truitt as preachers. Up to this time the Society continued to meet in the bar-room of the old tavern house, and at the red school-house on the Peenpack road, but now the Society had grown so large that a regular organization was desired. This was effected by the appointment of Stephen St. John, Simeon M. Stoddard, John D. Carpenter, James Lupton, and Gilbert F. Mondon as trustees for the Society, then styled "The First Methodist Episcopal Church of Port Jervis, N. Y.." and on the 22nd day of October, 1838,

the Delaware and Hudson Canal Co. donated a lot to the Society for Church purposes. The Society at once commenced the erection of a house of worship and completed the same the next year, 1839. The late John Bonker, a member of the Society, worked on the building and when completed he built the first fire and lighted the first candle in the new Church.

At the dedication, which took place in 1839, the Rev. Mr. Kennedy then stationed at Newburgh, officiated, assisted by Reverends Manning Force, Peter D. Day and a Mr. Dunning.

The Baptist Society in Port Jervis held their services in this house for nearly four years or until they built themselves a house of worship and dedicated it.

At the Conference of 1839, the name of Port Jervis Mission was changed to Sandystone and Port Jervis Mission, William Baker and J. M. Pierson, Preachers.

At the Conference of 1840, the name was again changed to Lumberland and Port Jervis Mission, J. M. Pierson and Thos. J. Lyon, Preachers. In 1841 Port Jervis was made a circuit, embracing in its boundaries Carpenter's Point, Port Jervis, Huguenot, Honesville, (now Sparrowbush), Cahoonzie and Mongaup, Lumberland, including Narrowsburgh, and supplied by a Local Preacher by the name of Smith.

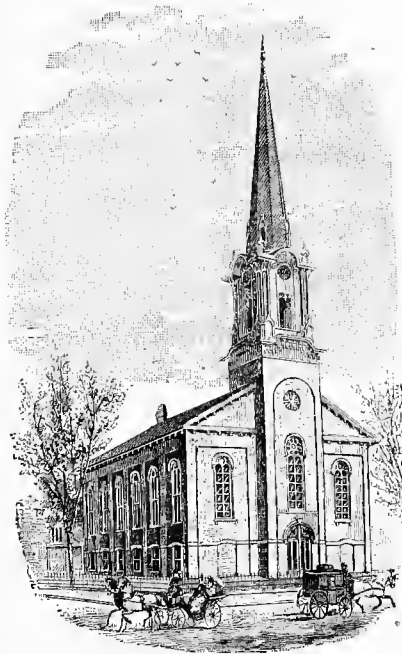
Up to 1843 there was no report in the minutes of the Conference, of the numbers in Society, but in that year the first report appears giving Port Jervis circuit 140 members, and in 1849 there were 126 members in full standing and 14 probationers.

For several years prior to 1865, with the rapid growth of the Village and the increase in membership rendered the old Church entirely inadequate to accommodate the people, a larger house and a more central location was

very necessary. A meeting was called to consider the matter, when it was resolved that *a new church was needed* and also resolved to *build a new church*. A committee was appointed to procure a location, but failed to secure one that was considered eligible. Finally this committee was discharged and brother Henry Dutcher was appointed a committee of one to secure a location. In a few days he purchased the lot on the corner of Sussex and Broome streets in his own right, for forty-two hundred dollars, and was offered in less than twenty-four hours, one thousand dollars for his bargain, and could have taken two thousand had he said the word, but instead turned it over to the church for just what it cost him, and also offered to give toward a suitable church building for the location, one-twentieth of its entire cost.

At the Conference of 1866 Rev. George F. Dickinson was appointed to Port Jervis, and a more competent man could not have been chosen to undertake the task of building a new church. The lot on which the church stands is 74 feet on Sussex street and 150 feet on Broome street on which stood a comfortable dwelling. This building was moved to the rear end of the lot, facing it on Broome street, and remodeled it for a parsonage for the preacher, the old parsonage on Main street having been sold.

During the summer and Fall (1866) the proper excavation was made, the foundation laid, and on the 11th day of November, 1866, the corner stone was laid with appropriate ceremonies. Besides the pastor, Rev. George F. Dickinson, there were present and assisted in the services, Rev. Chas. S. Coit, Rev. Lewis R. Dunn, D.D., and Rev. William Tunison, A. M.



The church building is a fine brick structure 55 by 85 feet, with slate roof. It has a spacious audience room, with large, well ventilated and cheerful Sunday school and class rooms. The mason work was superintended by John W. Cory, and the carpenter work contracted by Samuel W. Hotchkiss, men perfectly competent for the work. In the month of October, 1867, the work had so far progressed that the basement was finished and meetings were held in it during the Fall and Winter, the entire building being finished by the first of March, 1868, and dedicated on the

7th and 8th, by the late Bishop E. S. Jancs, D.D., L.L.D., assisted by Rev. R. L. Dashiell, D.D., L.L.D., and other prominent ministers and laymen. The entire cost of the structure including the lot and parsonage was about thirty-five thousand dollars. Of this amount about seventeen thousand dollars had been collected and paid in, and a funded debt of eight thousand dollars, making a total indebtedness at the time of the dedication of twelve thousand dollars in round numbers.

A special act of the Legislature of the State of New York was passed March 23d, 1867, changing the title of the organization from "The First Methodist Episcopal Church of Port Jervis" to "Drew Centennial Methodist Episcopal Church of Port Jervis, N. Y.," which is still the corporate name of the church. The building committee that had charge of the work was composed of the following brethren: Rev. George F. Dickinson, Henry Dutcher, Aaron Decker, Daniel Romaine, and L. E. Elston. The trustees were Lemuel E. Elston, Wm. Hammond, James R. Harrison, Moses Macomber and Gabriel D. Corwin. The church stands on the corner of Broome and Sussex streets, fronting on Orange Square, is in a position to be seen from nearly all parts of the village, and with its tower of one hundred and sixty-two feet in height, affords an excellent location for the Town Clock, which was presented to the village by Mrs. Mary Shorter, on her 70th birthday, April 13th, 1878.

At the Conference in the spring of 1849 the Port Jervis charge, including Port Jervis, Carpenter's Point, Huguenot, Honesville, Cahoontie and Mongaup were credited with 126 full members and 14 probationers, among whom were the following living at Port Jervis, including Carpenter's Point and possibly others whose names we have not been able to find: John D. Carpenter, Catherine Carpenter, Asenath Skinner, Horace Hammond, James Lupton, Mary Lupton, Martha Cory, Sarah Rowley, Ruth Ham-

mond, Rev. Henry Dutcher, Temperance Slauson, Jane Corwin, Harvey Corwin, Caroline Terbell, Elizabeth Farnum.

There has been but two years since 1849 that there has been more or less increase in probationers all the way from 10 to 586, and taken in the aggregate for the 38 years to the present time there has been received on probation in the church in Port Jervis 2404. This number does not represent more than three-fourths, and probably not more than two-thirds of the fruits of the labors of the Methodist Episcopal Church in Port Jervis. The records show a membership at this date, Nov. 11, 1887, of five hundred and sixty full members and fourteen probationers.

It will be seen by the above sketch that in about seventy-five years the Society has grown from not more than a half dozen members in 1812, to 574 in 1887, and from the shelter of some sequestered grove or private dwelling to a large and commodious church that will accommodate nearly 1000 persons, with a membership of nearly 600, a Sunday school of over 400, and the church fully equipped for work for the Master.

At the present time its growth is more substantial and rapid than at any other period of its history, because the facilities of the church are such that those converted at her Altars join the church through whose agency they are saved, and families of Methodist proclivities moving within the bounds of the charge find everything they need at their own church home.

The outlook for Methodism in Port Jervis is most encouraging.

To God be all the glory !

The following is a chronological list of the names of the pastors since Port Jervis has been a distinct charge :

1838, Henry Mains and Abraham-Truitt.

1839, William Baker and J. M. Pierson.

-
- 1840, J. M. Pierson and Thomas J. Lyon.
1841, Local Preacher, ——— Smith.
1842, William M. Borroughs.
1843, John D. Blain.
1844, Henry B. Beegle.
1845, William G. Wiggins.
1846, E. T. Cook.
1847-8, Fletcher Lummis.
1849-50, Charles S. Coit.
1851-2, Thomas H. Smith.
1853-4, Martin Herr.
1855-6, Joseph R. Adams.
1857-8, George B. Day.
1859, Thomas H. Landon.
1860-1, John Faull.
1862-3, David Walters.
1864-5, John S. Coit.
1866-7-8, George F. Dickinson.
1869, C. S. Van Cleve.
1870-1-2, J. I. Morrow.
1873-4, Benjamin Kelley.*
1875-6-7, John A. Monroe.
1878-9, J. T. Crane.*
1880-1-2, W. E. Blakeslee.
1883-4-5, P. G. Blight.
1886-7, W. S. Gallaway, the present pastor.

* Benjamin Kelley died upon the charge December 24, 1874.

* Jonathan T. Crane died upon the charge February 16, 1880.

SUNDAY SCHOOL.

The meagre records kept in the earlier years of the Sunday School organization make it impossible to do more than to generalize. From the beginning of 1854 to the present time the records have been kept. We find that prior to the winter of 1856-7 the school held sessions during the summer months only, organizing about the first of May or June and closing in October or November at the approach of cold weather. In the summer of 1849 Mr. E. N. Rogers was Superintendent, with Benjamin Quick, assistant, Almeda Edsall, female assistant and Philip Lee as secretary. In the summer of 1850 Henry Dutcher was Superintendent. In 1851 Horace Hammond was the Superintendent. In 1852 Philip Wheeler was Superintendent, with Hervey Corwin, secretary and librarian, Miss Almeda Edsall, female superintendent, and Chas. E. Rowley, Treasurer. At the same time the Sunday School was organized into a missionary society called "The Olin Missionary Society," with Francis Newcomb, president, Theron Corwin, vice-president, Milton Stanton, secretary, and Belinda Bristol, treas'r. In 1853 Hervey Corwin was Superintendent. In the Spring of 1854 Daniel Romaine was elected Superintendent, with J. M. Edsall, assistant, and L. E. Elston, secretary and librarian. In 1855 the same officers were re-elected. On April 27th, 1856, Horace Hammond was elected Superintendent, with L. E. Elston, assistant, and J. M. Edsall, secretary. Mr. Hammond declining to serve, L. E. Elston was then elected Superintendent. From that time to the present the school has been continued during the whole year, never closing on account of the seasons. L. E. Elston was re-elected Superintendent each year up to 1862 (7 years in succession). In 1861, when the war cloud swept over our country, arousing every patriot, and calling to our nation's defense, the members of Port Jervis Methodist Episcopal Church and Sabbath School in common with others, were stirred to action, and the

Superintendent, H. Hammond, Chas. Peters, J. P. Adams, and others, resigned their places in the Sunday school and Church, entering the army as volunteers—some to sacrifice their lives, others health, and some to do valient service for our common cause. Those who were permitted to return after their work was done in the army, entered the church work again in any capacity open to them, as true soldiers of Christ. When the large numbers left the school and church to go to war, Chas. Goodale was chosen Superintendent (in July, 1862) and served until December, 1863, when L. E. Elston was again elected Superintendent, and served successively for eleven and a half years, until January 1st. 1875, when Moses Macomber was elected, serving two years in succession (1875-6), when L. E. Elston was again elected, serving four years, until 1881. Moses Macomber was then elected again, serving three years, 1881-2-3 ; on Dec. 10, 1883, L. E. Elston was again elected and served in 1884-5, two years, with I. C. Starr, assistant, and L. E. Elston was again elected for 1886, but sickness prevented his serving, and I. C. Starr was elected Superintendent and has served during 1886-7. It has been impossible to compile complete statistics of the school or its workings in so brief a sketch as this must needs be, but the numbers have varied from perhaps about 50 or 60 in 1849, to the highest number in 1873, when it reached 503. The number on the roll at the present time is 407. A very important matter, in fact, the most important item in the whole history of the work, viz : the spiritual influence and conversions in the school, we cannot measure, but we confidently assert our belief that many have been brought to the Saviour's loving embrace ; many children professing conversion in our school, are now workers in the school and church, and many more have removed to other homes. Many who have been on our roll as members are now safe in the arms of

Jesus, and our present large company are trying to live so as to meet them there when our work is done. Our school at present is in good working order, with I. C. Starr as Superintendent—49 officers and teachers, and 358 scholars, total 407.

 REASONS FOR OMITTING REMINISCENCES.

The following letter was addressed to all ex-pastors and Presiding Elders :

PORT JERVIS, July 1887.

Rev.-----

Dear Brother :

We purpose celebrating the 75th Anniversary of the introduction of Methodism into Port Jervis.

In connection with it we intend publishing a book, and, would like to have brief reminiscences from each pastor and Presiding Elder.

Will you write such, and forward on or before the 15th of Oct.

The brethren are very anxious to have each pastor and Elder thus represented.

Very sincerely yours,

W. S. GALLAWAY, }
HENRY DUTCHER, } Committee.

Several responded, others promised, but their communications failed to reach us in time for publication, and some of the papers received were longer than our limited space would admit. *

So as to give no opportunity for the charge of invidious distinctions, or neglect, we concluded to omit the publication of those received, and read extracts from the papers at the historical meeting in the church, and incorporate in the general history all necessary mention, to make a brief, but comprehensive history.

It would have afforded us great pleasure to have published reminiscences from all old pastors and elders had such material reached us in time.

W. S. GALLAWAY, }
HENRY DUTCHER, }
L. E. ELSTON, } Committee.
J. L. CRAWFORD, }
HORACE HAMMOND, }

CHURCH DIRECTORY.

BISHOP—Rev. H. W. Warren, D. D., L. L. D.

PRESIDING ELDER—Rev. D. R. Lowrie.

PASTOR—Rev. W. S. Gallaway.

LOCAL PREACHERS. (Rev. Henry Dutcher, Local Deacon.
Rev. Henry W. Palmer.
(Rev. H. P. Shultz, Local Deacon.

EXHORTERS.—L. D. Matthews,

LEADERS. (Moses Macomber,
Charles Wells,
(E. L. Van Etten.

TRUSTEES.

Geo. E. Cook, Pres.,
Charles Wells, Sec'y.,
Horace Hammond, Treas.,
James L. Crawford,
L. D. Matthews,
Geo. H. Langton,
Charles Peck,
Charles P. Reuling,
A. P. McDonald, M. D.

STEWARDS.

Steven S. Starr,
William D. Steward,
William H. Coonrod,
Charles Brox,
Charles F. Blizzard,
Lemuel E. Elston,
Abram J. Quick,
Moses F. Wehner,
William J. Speer,
Emerson B. Lambert, M. D.,
William Blanford,
J. M. Dolph,
Walter N. Uptegrove.

 COMMITTEES.

ON MISSIONS.

Horace Hammond,
L. D. Matthews,
S. S. Starr.

ON CHURCH MUSIC.

Charles Brox,
W. H. Coonrod.

ON TEMPERANCE.

Henry Dutcher,
J. L. Crawford.

ON EDUCATION.

Geo. E. Cook,
Chas. P. Reuling.

ON PARSONAGE.

Charles Blizzard,
J. L. Crawford,
Mrs. L. Y. Ketcham,
Mrs. Charles Peck.

ON PEW RENTING.

Chas. Wells,
Chas. Peck,
J. L. Crawford,
W. H. Palmer,
W. H. Coonrod.

 SUNDAY SCHOOL.

Superintendent—I. C. Starr.
Assistant Superintendent—A. J. Quick.
Female Superintendent—Harriet Palmer.
Secretary—Edith M. Palmer.
Assistant Secretary—James G. Palmer.
Treasurer—Aida Brown.
Assistant Treasurer—Jennie L. Peck.
Librarian—William Weber.
Assistant Librarians—James H. Peck, George P. Dorr, Oliver E. Foster.

AUXILIARY ORGANIZATIONS.

LADIES' AID SOCIETY.

Mrs. G. W. Smith, President.
 Mrs. J. P. Adams, Vice-President.
 Mrs. L. Y. Ketcham, Secretary and Treasurer.

YOUNG LADIES' UNION.

Mrs. M. F. Gallaway, President.
 Miss Ida Walker, Vice-President.
 Miss Maggie Muir, Secretary.
 Miss Sadie Peters, Treasurer.

YOUNG MEN'S CHRISTIAN LEAGUE.

William Blanford, President.
 William Weber, Vice-President.
 William Simpson, Secretary.
 Charles Zindle, Treasurer.

HELPING HAND SOCIETY.

Mrs. William Muir,	} Managers.
Mrs. Charles P. Reuling,	
Mrs. William Cory,	
Mrs. Geo. D. Brown,	

MEETINGS.

RELIGIOUS SERVICES.

Preaching Sundays—	- - - - -	11 a. m. and 7 p. m.
Sunday School—	- - - - -	9:30 a. m.
Class Meetings—	- - - - - Sundays 3 p. m., Fridays 7:30 p. m.	
Prayer Meeting—Wednesdays	- - - - -	7:30 p. m.
Young People's Meetings—Sundays	- - - - -	6:00 p. m.
Young Ladies' Prayer Meeting—Tuesdays	- - - - -	7:00 p. m.

 SOCIETY AND OTHER MEETINGS.

Ladies' Aid Society—Thursdays	-	-	-	-	2:30 p. m.
Young Ladies' Union—Thursdays	-	-	-	-	7:30 p. m.
Young Men's Christian League—Mondays	-	-	-	-	8:00 p. m.
Helping Hand Society—Saturdays	-	-	-	-	3:30 p. m.
Official Board—4th Monday each month	-	-	-	-	8:00 p. m.
Sunday School Board—2nd Monday each month	-	-	-	-	8:00 p. m.

The Official Board is composed of Trustees, Stewards, Leaders, Local Preachers, Exhorters, Sunday School Superintendents and all members of the Quarterly Conference, of which the preacher in charge is President. The Board meets regularly once a month and all church business is considered by them. In this Board every department of the church is represented, and as each member has equal power, the general interest of the church is always fully served, and the whole work of the church harmoniously adjusted.

PORT JERVIS.

The village of Port Jervis was named in honor of the late John B. Jarvis, a celebrated civil engineer, employed in the construction of the Delaware and Hudson Canal, and dates back in its history to 1826. At that time there were but five or six houses in what is now embraced in its corporate limits, and up to the time the Erie Railroad reached this point in 1848, it had not grown to be more than a small hamlet, numbering not more than one hundred inhabitants. But from that time it increased rapidly until now, its inhabitants number nearly ten thousand. Port Jervis is situated on the north-west bank of the Delaware river, in a beautiful valley, surrounded by mountain scenery, second in beauty to no other village in the State. Here the Eastern and Delaware divisions of the Erie Railway meet, and all trains running over the road stop to change engines. Here the company's extensive machine and repair shops are located. Port Jervis is the second town in importance in Orange County, having 8 churches, viz. Baptist, Presbyterian, Methodist Episcopal, Reformed, Protestant Episcopal, Lutheran, St. Mary's (R. C.), M. E. colored. It has thirty societies and associations, good public schools, a public library, two banks, two Building and Loan Associations, a Gas Company, an Electric Light Company, a Water Company and two hundred and sixty-one other places of business, among which are 2 National Banks, 10 Real Estate and Insurance firms, 12 Dry Goods Stores, 8 Clothing Houses, 6 Milliners, 26 Grocers, 7 Butchers, 7 Boot and Shoe Dealers, 9 Coal and Wood Yards, 4 Carriage Manufacturers, 3 Hard-ware Stores, 5 Druggists, 10 Physicians, 4 Dentists, 10 Lawyers, 3 Marble Yards, 5 Livery Stables, 2 Glass Manufacturers, 1 Glove Factory, 1 Saw Factory, 2 Shoe Factorys, 1 Watch Case Factory, 1 Saw Mill, 6 Hotels, and the town is well protected from fire by an abundant supply of water and five fully equipped and competent fire companies.

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