

1810—1910

Centennial Celebration

of the

Presbyterian Church

Monticello, New York.

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Sunday, Monday and Tuesday,

September 4, 5 and 6, 1910.

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The Presbyterian Church.

Monticello Presbyterian Church, Present Organization

Session of the Church.

Moderator, Rev. Arthur J. Waugh.
Elder Levi C. Lounsbury, term expiring January, 1913.
Elder Stephen L. Strong, term expiring January, 1912.
Elder John D. Lyons, term expiring January, 1911.
Elder John M. Yeager, term expiring January, 1911.
Elder Kenneth D. L. Niven, term expiring January, 1913.

Trustees.

Joseph H. Pelton, John T. Ferrie, John L. Pelton,
Jehiel W. Decker, Rev. Emmet Sloat, Andrew J. Hammond.

Sunday-school.

Superintendent—John D. Lyons.
Assistant Superintendent—Kenneth D. L. Niven.
Secretary—Mary Mearns.
Treasurer—John D. Patterson.
Organist—Cecelia Mapledoram.
Librarian—E. Harold Strong.
Assistant Librarian—Arthur N. Patterson.

Ladies' Aid Society.

President—Mrs. Sanford T. Ostrom.
Vice-President—Mrs. William B. Niven.
“ “ Mrs. Charles S. Thornton.
“ “ Mrs. William L. Thornton.
“ “ Mrs. John D. Lyons.
Secretary—Mrs. Reuben C. Strong.
Treasurer—Mrs. Hiram Post.

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Ladies' Missionary Society.

President—Mrs. Hannah J. Roosa.
Treasurer—Mrs. Hiram Post.

Choir Auxiliary Association.

President—Jehiel W Decker.
Vice-President—George N. Dann.
Secretary—John M. Yeager.
Treasurer—Reuben C. Strong.

Young People's Society of Christian Endeavor.

President—Mrs. John R. Osborne.
Vice-President—Ethel M. Strong.
Corresponding Secretary—Mary D. Niven.
Recording Secretary—Chester A. Hawthorne.
Treasurer—Frank J. Smith.

Junior Endeavor.

President—Georgianna Winterberger.
Vice-President—Evelyn Strong.
Secretary—Mary Johnson.
Treasurer—Edith M. Patterson.*
Superintendent—Mrs. Reuben C. Strong.
Assistant Superintendent—Mrs. John R. Osborne.
Instructor—Rev. A. J. Waugh.
(* Deceased)

Good-Will Mission Circle.

President—Mrs. John R. Osborne.
Vice-President—Mrs. Frank Taylor.
Secretary—Mary Mearns.
Treasurer—Mary Green.
Directress—Mrs. Martin LaTourette.

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Centennial Committees.

Arrangements—Rev. A. J. Waugh, S. L. Strong, K. D. L. Niven, Mrs. S. L. Strong, Mrs. M. H. Couch, Mrs. D. C. Pelton, Mrs. W. B. Niven, and Mrs. J. D. Lyons.

Financial—Geo. N. Dann, Reuben C. Strong, and Miss Ida Decker.

Editorial Work—Rev. A. J. Waugh, J. M. Yeager, Alexander Thompson, and Mrs. S. T. Ostrom.

Historical Exhibit—Mrs. F. E. Geraghty, Mrs. D. S. Avery, and Mrs. W. L. Thornton.

Decorations—Alexander Thompson, E. Harold Strong, T. C. Rider, Frank E. Geraghty, Miss Anna Ferrie, and Mrs. T. C. Rider.

Entertainment—J. W. Decker, J. M. Yeager, and Mrs. H. Roosa.

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Foreword

It seems to be the unanimous conclusion that the celebration of the Centennial of our church was a preeminent success. Without the favoring providence of God and His gracious smiles upon us, there never could have been such a glorious occasion. He so arranged matters that every living ex-pastor could come, granted delightful weather, and put interest into the hearts of our own people, and brought a large number of old and new friends from afar.

Long preparation also gave opportunity to carry out a consistent scheme. Every speaker and reader on the program was on hand and did his or her part well. Every paper showed painstaking. All the committees carried out their part of the preparations with great willingness. The decorations and exhibits and supper and reception were all so interesting as never to be forgotten. Mr. C. Guy Smith as choir-leader and Mrs. F. N. Rutan at the organ, leading the great chorus choir, lifted all the services to a high plane.

Nineteen ministers graced the occasion, and there were many of their wives present, together with former members and officers and other interested parties from out of town. From town, besides the pastor, were the Rev. Duncan C. Niven, Rev. Edward A. McLaury, Rev. Emmet Sloat, connected with the church; also Rev. Walter I. Stecher of St. John's Church; Rev. J. J. Billingsley and Rev. James Dill of the Methodist Church. From out of town were the Rev. F. N. Rutan of Boston, Rev. Adrian Van Oeveren of Livingston Manor, Rev. Samuel R. Spriggs of Bethel, Rev. Joel C. Glover of Canisteo, Rev. Theron Brittain of Middletown, Rev. Walter S. Brown of Sand Lake, Rev. E. Van Dyke Wight, D. D., Middletown, Rev. Robert A. Davison, D. D., Falls Church, Va., Rev. Henry A. Harlow, Nyack, Rev. Robert B. Perine of Binghamton, Rev. Hugh B. McCauley, D. D., Trenton, N. J., Rev. James A. McGowan, Salt Point.

It has been a great experience for us who are connected with this church to have had this opportunity. A Centennial only comes to about each third generation, and it has been ours to have enjoyed this one. Who and of what sort will be those who shall be here at the celebration of the next century? We have gathered a great material, honored the fathers, brought matters down to date. It will be easier for others to carry forward the work, for we have now blazed the way.

The oldest two of the living members of the church, Mrs. D. L. Decker, joining July 1, 1848, and Elder Ambrose D. Smith, joining June 30, 1849, both hale and hearty, were present at nearly every service.

The Centennial of 1910 has come and gone. It has been such a pleasure, we could almost wish it were ours to have it

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over again. We are sorry for the people who may have missed it. The three blessed days of Sunday, Monday and Tuesday, September fourth, fifth and sixth, will be red-letter days for all time to come.

Ministers and Their Terms of Service

Temporary Supplies,	1810 to 1819.
Rev. Eliphalet Price,	1819 to 1820.
Rev. John Boyd,	1820 to 1827.
Rev. William McJimsey,	1827 to 1830.
Rev. Stephen Sergeant, temporary supply,	1831 to 1832.
Rev. James Adams,	1833 to 1853.
Rev. Richard C. Shimeall,	1854 to 1857.
Rev. John N. Lewis,	1858 to 1861.
Rev. Samuel E. Dod,	1862 to 1864.
Rev. Robert A. Davidson,	1865 to 1869.
Rev. T. M. Dawson,	1870 to 1872.
Rev. Henry A. Harlow,	1872 to 1877.
Rev. John P. Scott, D. D.,	1873 to 1882.
Rev. Hugh B. McCauley,	1882 to 1883.
Rev. Fenwick S. Williams,	1884 to 1888.
Rev. James A. McGowan,	1889 to 1896.
Rev. John P. Scott, D. D.,	1896 to 1897.
Rev. Robert B. Perine,	1897 to 1903.
Rev. A. J. Waugh,	1904

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Glimpses of Our Church History

- Organization, Wednesday, September 5, 1810.
- First building erected, 1828.
- Dedication of church, Friday, January 9, 1829.
- Building lot for parsonage purchased, Liberty Street and Broadway, Saturday, October 24, 1835.
- County buildings and church destroyed by fire, Saturday, January 13, 1844.
- Present building erected in 1844.
- Second building dedicated, Thursday, January 2, 1845.
- Church enlarged, about 1863.
- First parsonage sold to John D. Ludlum, Saturday, July 1, 1865, for \$2,975.
- Pipe organ purchased, 1868.
- Second parsonage, corner Pleasant and Broadway, purchased of Dr. G. B. McCabe, Monday, June 9, 1873
- Repairs and stained glass-windows in church, 1880.
- Second bell purchased, 1888.
- Present oak pews put into church, 1891.
- New church parlors opened publicly, Wednesday, June 22, 1904.
- Second parsonage sold for \$4,500, summer of 1905.
- Lot purchased on North Street and new manse erected, latter part of 1905.
- Manse occupied, Tuesday, November 28, 1905.
- Public opening of manse, Wednesday, December 27, 1905.
- New cushions and carpets in auditorium, 1907.
- New carpet and repairs in church parlors, September, 1910.

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The Story of the Celebration.

ALEXANDER THOMPSON

Sunday

Bright and beautiful was Sunday morning, September 4th, 1910, the beginning of the celebration of the Centennial.

The church was artistically decorated with evergreen and mountain ash berries, and far more elaborately than had ever been attempted here before; an immense triple arch was built clear across the church just in front of the pulpit, forming a reredos or choir screen, that was most pleasing in its design and artistic proportions. In the center of the middle arch in large white figures on a green back ground, illuminated by concealed electric lights, were the significant dates "1810-1910". The choir loft, gallery, chandelier and side lights were festooned with ground pine and the red berries.

The service began with the organ prelude "Marche Solennelle", Lemaïque. The Scripture lesson was read by the Rev. Dr. R. A. Davison, and prayer offered by Rev. H. A. Harlow, the two oldest living ex-pastors of the church, after which Dr. Davison preached a most eloquent sermon, which is given in full further on in this book.

The anthem "Cantate Domino", Buck, was rendered by the choir, and the duet, "Art Thou Weary" by Mr. and Mrs. C. Guy Smith.

At the conclusion of the Divine Service, the Sunday school celebration was held and most interesting addresses made by Dr. Davison and Rev. R. B. Perine, both of whom told of their Sunday school experiences and held the attention of all.

It is to be regretted that it is impossible to give these addresses in this book; they were impromptu, and no stenographer was present.

At 2:30 P. M. the afternoon service began with "Pastorale", Gulmánt, on the organ, by Mrs. Rutan. The devotional exercises were conducted by the Rev. Joel C. Glover, of Canisteo, N. Y., after which the present pastor, the Rev. Arthur J. Waugh, delivered the "Historical Discourse" which is given in full further on. Discourses of this sort, especially where they cover a period of one hundred years are apt to be rather dry and

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uninteresting, but this one was not. Lengthy as it had to be to thoroughly cover the subject, it held the attention of the large audience from start to finish, so many hitherto unknown or forgotten facts and interesting incidents being told.

The anthem "Oh Day of Rest and Gladness", Lang, was sung by the choir, and Mrs. C. Guy Smith gave "The Ninety and Nine", by Campion.

At 6.30 P. M. the union meeting of the Y. P. S. C. E. and the Junior C. E. Society was held, being led by Miss Mary Green. It was a most inspiring service, over thirty members taking part, and short addresses were made by several of the visiting clergymen. The Misses Harriet and Mary D. Niven sang a duet.

The evening service was opened with "Grande Offertoire", Batiste, on the organ, by Mrs. Rutan, after which followed the devotional exercises by the Rev. Samuel R. Spriggs, of Bethel, N. Y. The Rev. Robert B. Perine then delivered another grand sermon in his usual eloquent style, so well known to the people of Monticello.

At this service was sung the Centennial poem, composed by Mr. Perine. The salient points of the sermon and the poem are given further on.

The choir sang the anthem "Magdalene", and Mr. C. Guy Smith, "Gloria", Buzzi-Peccia.

All the services of the day were very largely attended, especially the evening service, as the Methodist Church had graciously given up its evening worship to permit its members to attend this Centennial service.

Monday

On Monday forenoon, so that the ladies would have an opportunity to put their homes in order, and would be fairly free for the rest of the day and Tuesday, there was no session.

The Congratulatory Service began at 2.30 P. M. This was opened by singing the hymn, "I Love Thy Kingdom, Lord", followed by Scripture reading by Rev. Walter S. Brown, of Sand Lake, N. Y., and prayer by Rev. Duncan C. Niven, of Monticello.

Mr. Waugh then introduced Rev. E. Van Dyke Wight, D. D., pastor of the Westminster Presbyterian Church of Middletown, N. Y., who as Moderator of the Presbytery of Hudson brought the greetings from that body. His remarks were very felicitous. He called attention to the fact that when the church was organized here, there was not then much of a Presbytery

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as to the number of churches in it. He congratulated the church on its age and spoke at some length on how this church and this country were founded and built by sacrifice, and that the time for sacrifice was not passed. That people who are in the vineyard of the Lord are not there to eat the grapes but to hoe. He concluded with the thought that the children should be the especial care of the church, and the future of the church depends on the care of its children.

The congregation then sang "The Church's one Foundation is Jesus Christ our Lord", after which Miss Dann charmingly rendered "The King of Love my Shepherd is."

The Rev. Walter I. Stecher followed with the greetings of St. John's Protestant Episcopal Church, of Monticello. This celebration, he said, was of more than peculiar interest to him, inasmuch as the Episcopal Church is nearly as old as the Presbyterian Church, being organized only six years later, and also on account of the intimate relations existing between the congregations and their pastors in the early days. He also spoke most interestingly on the necessity of continuing the glorious work of the future of the church and to have as the watchword, "Let us live like Christ."

Rev. J. J. Billingsley on behalf of the Monticello Methodist Episcopal Church presented their greetings and congratulations. His remarks were very apropos. He told briefly, yet vividly, of the many wonderful changes, discoveries and inventions that have come in the hundred years of this church's life, dwelling particularly on the position that woman has finally and rightfully taken in life; how bitterness and bigotry between churches have been succeeded by broadmindedness and Christian love. He spoke of the debt he personally owed to Presbyterian theology. He concluded with some cogent remarks on the necessity of man being regenerated, being born again, in order to be a follower of Jesus Christ.

Again it is to be regretted that no stenographer was present so that it would be possible to report in full the remarks of these three speakers.

The Rev. Walter S. Brown then gave a number of most interesting reminiscences of the Rev. Samuel Pelton, who before he had become a minister, was the means of organizing this church.

These reminiscences are included in this book.

In the evening a large audience again gathered to continue the celebration. Devotional services were conducted by the Rev. Adrian Van Oeveren of Livingston Manor, who is well known here.

Mrs. Sanford T. Ostrom read a most interesting paper on "The Women of the Church", telling in detail the many good works that they have accomplished. Mr. Jehiel Decker then read a Reminiscent Centennial Poem, written by him, in which

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he recalled in verse old pastors and many of the laymen from the time of Rev. Mr. Adams down.

Rev. James A. McGowan, of Salt Point, N. Y., who was pastor for over seven years here, then delivered a most excellent sermon. The leading features of this sermon will be found further on in the book, as will also Mrs. Ostrom's paper and Mr. Decker's poem.

Mrs. S. S. McLaughlin sang "These are They" (from the "Holy City") Gaul.

Tuesday

Tuesday, the last day of the celebration, was the busiest of them all. The morning service, devoted to "Our Young People," began at 10:45 A. M. Rev. Theron Brittain, of Middletown, N. Y., conducted the devotional exercises.

Mr. Kenneth D. L. Niven, Asst. Supt. of the Sunday school and for many years its Superintendent, read a paper on the Sunday school that showed hard and intelligent work in its preparation and was very interesting.

He was followed by equally interesting papers on the Y. P. S. C. E. by Mrs. Edwin H. Strong, which was read by her daughter, Miss Ethel Strong, and on the Junior Endeavorers, by Mrs. Reuben C. Strong.

Mrs. John R. Osborne then read about the Good Will Mission Circle, the baby Missionary Society of the church. As their history has been very uneventful, Mrs. Osborne made her paper of much interest by describing the origin, growth and purpose of the Good Will Mission among the Sioux, in South Dakota, the assistance of which is the object of the Circle.

All of the foregoing papers appear in this book.

Rev. Hugh B. McCauley, D. D., of the 4th Presbyterian Church, of Trenton, N. J., then delivered the most forcible sermon of the celebration, using as his text, John 9: 3; "I must work the works of him who sent me while it is yet day, the night cometh when no man can work." This sermon bristled with good thoughts and striking illustrations. It is given in brief further on.

Miss Jennie L. Dann and Mrs. C. Guy Smith sang charmingly the duet, "Jesus the very Thought of Thee," by Hosmer.

The afternoon session was equally as interesting. The devotions were led by Rev. Walter S. Brown.

John F. Tymeson read a paper on the choir and music,

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which was most largely made up from his own wonderful recollections, extending back to the time of Rev. Jas. Adams' ministry. He enlivened his paper with considerable humor, which was fully appreciated.

Mrs. Hannah Roosa, the first and only President of the Ladies' Missionary Society, read about her society, which dates back to 1882.

Rev. Edward A. McLaury, one of the sons of the church, spoke very interestingly.

Rev. Duncan C. Niven related a number of anecdotes concerning the early days of the church and gave considerable valuable history not contained in any of the previous papers.

The afternoon session was concluded by an interesting discourse by Rev. Henry A. Harlow, of Nyack, N. Y., over five years pastor of the church, entitled "A Forward Look into the Opening Century."

The final prayer was offered by Rev. R. A. Davison, D. D.

C. Guy Smith sang "The Plains of Peace," by Barnard.

Immediately following, a photograph was taken of all the clergymen present, which is reproduced in this book, when the audience repaired to the church parlors to view the historical exhibit, partake of the supper and enjoy the reception.

The church parlors had been very prettily decorated by the young ladies of the Y. P. S. C. E., and on the west side was arranged the historical exhibit, consisting of souvenirs of the church. The ladies in charge of this work had been very successful in securing a large number of articles, among the most interesting of which were: The first melodeon in the church. This tiny instrument looks very insignificant alongside of the present organ. It was presented to the church by Mr. Charles Hall, who in his day was choir master and his wife the first organist. Their portraits were also on exhibition.

The study chair of the Rev. James Adams. A comfortable sturdy chair it is too, being still in good condition.

The old church communion service. How many sacred memories did this revive!

A large bell-shaped hat that belonged to John P. Jones, Esq., founder of Monticello, and donor of the church site.

A daguerreotype of the Rev. Samuel Adams.

Photographs of Mrs. Adams, Rev. Richard C. Shimeall, Rev. Samuel Pelton, Mrs. Pelton, Rev. S. B. Dod, Rev. J. M. Dawson, Rev. Dr. J. P. Scott, Rev. F. M. Williams and many others of note in the history of the church.

A century old collection of Bibles and hymn books.

Original subscription list to the pipe organ, 42 years old.

A collection of old deeds and other interesting papers.

The supper provided by the ladies and the reception were a most fitting conclusion to the mental and spiritual feast that had been served up for the three days. There have been nine-

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teen ministers present and participating in the exercises. A loaded table was set in the northeast corner of the main room, seating eighteen, which was reserved for ministers only. In the adjoining two dining rooms, there were three other tables set and reset for hours; and the impression of the ladies was that perhaps they had never fed such a multitude. Those tables furnished a constant buzzing; but, after the clergymen had satisfied the inner man, there was an evident desire for speech-making and reminiscences. A crowd of those already served at the adjoining tables and others awaiting their turn, gathered within earshot of the ministers, and the fun began. The pastor said the time had been so filled to overflowing by the printed program for the three days that the old pastors had enjoyed very little time for reviewing their experiences in the same field of labor, covering a period of forty-five years. He therefore called upon Dr. Davison, who came in 1865, to recount his joy and sorrows. The Doctor stated that Monticello then had something like 600 people in it. He had seen to the purchase of the pipe organ, enjoyed the Bushnells, Hamiltons and other prominent families, and declared the best people were within the old Presbyterian Church. He narrated some of the country weddings he had to attend in the mighty drifts and how on one occasion he had to call upon the neighbors to dig him a passage to his happy destination. He said he now loved his Virginia home, and closed with a poem on her beauties. Judge Low, he said, and General Niven used to quarrel like dogs during the week but sat near together on the Sabbath, and they were as peaceable as lambs.

Mr. Harlow followed in a jovial strain, told of his brother in the U. S. navy, how he had lost money himself on a farm in Maryland, which happened near that same famous Virginia, which caused a roar on Dr. Davison. Dr. McCauley followed. He stated he had traveled all around the watering-places this summer, and everywhere were those same people from Virginia, showing how anxious they were to get away, especially in summer. Dr. McCauley paid the usual respects to the slowness of the Erie R. R., but was thankful he was able to get to the delightful Centennial as early as Monday night. He spoke of the old days of cord wood and the Sullivan County beef they used to buy. He is a most delightful and entertaining speaker.

Mr. McGowan was in a happy mood and reviewed something of the vicissitudes of his seven and a half years in Monticello. He told how he used to live in the Gopher State, then sojourned in New Jersey, and finally received an invitation to come to Monticello. He had never before heard of the place, and had a great time in discovering how to reach it. He thought, in coming up on the train in those days, that he was getting to the end of all things.

Mr. Perine, who served as the last pastor before the present

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one, was called upon. Like many another modest man, he told how he could not make an after-dinner speech, then proceeded to make a good one just the same.

Rev. J. C. Glover, who had come to the Centennial on the pastor's account as an old friend of eighteen years' standing, was called upon. He had a most spicy speech, and kept the people in the best of humor. During his very brief stay in Monticello, Mr. Glover has found and made many a friend and left a most delightful impression.

The Hon. J. M. Maybee, standing among the listeners, was suddenly called upon by Mr. Waugh for his opinion of ministers. He came forward and in his usual ready and elegant manner not only added his appreciation of the occasion, but paid a eulogy to Monticello that was well received and deserved. He commented on the name, which he declared meant, "little mountain."

Rev. J. J. Billingsley was enjoying himself to the full when he was called upon for a closing speech. He did himself great credit for the manner in which he acquitted himself. As a good Methodist, he seemed to be having a good time among the Presbyterians. He was happy in his remarks, and the table broke up with a vote of thanks to the good ladies of the church for their hospitality.

For the third time the writer regrets the absence of a stenographer to take these most interesting speeches down verbatim, so they could have been reproduced herein, for all of them were worth preserving.

Thus ended the celebration. All of us who have taken a part in it in any way can feel more than satisfied with the results of our labors. But especial praise must be accorded Mr. C. Guy Smith, the musical director; Mrs. Charlotte Starr Rutan, the organist, and the soloists for the beautiful music.

It has been three days of soul-inspiring joy; three days of sacred pleasure and rejoicing. The lessons it has taught us: - to "despise not the day of small things;" that everything worth having is gained by sacrifice, and appreciating the efforts of those who have gone before us, we should redouble our efforts and "work while it is yet day, for the night cometh when no man can work;" remembering with the poet

"We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart throbs. He most lives
Who thinks most, feels the noblest, acts the best.
And he whose heart beats quickest lives the longest:
Lives in one hour more than in years do some
Whose fat blood sleeps as it slips along their veins.
Life is but a means unto an end; that end,
Beginning, mean, and end to all things—God.
The dead have all the glory of the world."

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The Church's Source of Strength.

REV. ROBERT A. DAVISON, D. D.

Isaiah 52: 1.—“Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem.”

Here the church of God is presented to us under the highly poetic figures of Zion and Jerusalem. The temple stood on Mount Zion and was a type of the church of all ages. The church of God is composed of believers and their children.

I wish at this time to speak of the strength of the Christian church. In what does this strength principally consist?

I.—First it consists in pure doctrine. The great mission of the church has been the reception, the preservation, and the transmission of the truth of God, from age to age, and generation to generation; and grandly has she performed her mission in this respect. The church of God, in all ages, has held to the great fundamental doctrines of Christianity and has had the greatest influence in the world, when she has been most faithful to these doctrines. One of these great foundation truths of Christianity is the doctrine of Divine Inspiration of the Scriptures. The Bible is divinely inspired from the first word in Genesis to the last word in Revelation. It not only contains the Word of God—it is the Word of God. All parts of the Bible are equally inspired, the historical portions as well as the moral precepts. The book of Joshua is as much inspired as the Sermon on the Mount.

Another of the great doctrines of Christianity is the Deity of Christ—that Christ is very God of very God, of the same substance with God the Father. The Deity of Christ is the great foundation stone upon which the whole superstructure stands. “If the foundations be destroyed, what can the righteous do?”

These and similar doctrines are held and emphasized by the church of God. No organization that repudiates these doctrines has any right to call itself a church.

We belong to a branch of the church of God that makes much of the doctrines of Christianity. We require our ministers to subscribe to them, to preach them, to live them. “Preach the word,” unfold, illustrate and apply these great doctrines if you expect the church to grow in faith and holiness.

II.—A second element of strength in the church of God is a consecrated ministry. Awake, awake to the character of the church; its strength, its influence, its services depend very

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much upon the character of its ministers. If the ministers are worldly, inefficient, lukewarm, you need not look for any aggressive movement on the part of the church. But on the contrary, if the ministry are devoted to God, consecrated to His service, full of zeal and earnestness, longing for the salvation of souls, laboring with this object in view, the church will move out along these same lines and will become a mighty power in the community.

Joshua and Caleb had the right spirit when they said to the hosts of Israel that were hesitating and wavering: "Let us go up at once and possess the land, for we are well able to overcome it." If old Israel had been of their way of thinking, had their zeal and consecration, they would have marched right over the river Jordan and have entered into the possession of the land immediately and saved themselves those forty years of wandering in the wilderness. If all ministers had the zeal and consecration of John Knox when he said: "Give me Scotland or I die," it would not be long till this whole land of ours would resound with the shouts of victory and all heaven be vocal with joy over the salvation of multitudes. If the minister is all on fire for the salvation of men, this fire will communicate itself to the people and awaken in them an earnest desire for the salvation of men.

One brave soldier has sometimes saved the day and brought victory to his cause by hoisting his banner aloft and calling on his fellow soldiers to follow him. And one minister, full of zeal and earnestness, will sometimes move a whole community Christwards and heavenwards. Robert Murray McCheyne, of Dundee, Scotland, was so full of zeal and unction and consecration that those who heard him said he seemed almost dying to have people converted to Christ. That is the consecration every minister ought to cultivate and aim at; and, when we ministers aim at that point, we will see a mighty movement in our congregations, men and women and children crying out and saying, as on the day of Pentecost: "Men and brethren, what must we do to be saved?"

III.—A third element that enters into the strength of the church is a consecrated membership. The minister may be full of zeal, but, if his congregation be lacking in earnestness and consecration, it will be difficult for him to do much good. To do effective work, the minister and people must be in accord—must be of one mind. If the congregation is moved by the minister, the minister is moved by the congregation. When the people are full of zeal and earnestness, this zeal will flow up into the pulpit and surge around the minister and quicken his energies and awaken him out of sleep. Zeal is contagious, whether it be found in minister or people.

How can we have a consecrated church? By each individual consecrating himself and herself to God. When all the church

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consecrate themselves to God, we will have a consecrated church. And, when the church is thoroughly consecrated to God and His cause, its influence will resound throughout the whole land. O, for a consecrated church! "Awake, awake, put on thy strength. O, Zion!" Clothe yourself in the armor of God, and then go forth to the conquest of the world for Christ, our Lord and King.

IV.—A fourth element that enters into the strength of the church is the presence and power of the Holy Spirit. This is more important than anything I have mentioned. A church may have a sound creed, a consecrated ministry and a consecrated membership, but without the presence and power of the Holy Spirit it will be useless, yea, worse than useless. It is the Holy Spirit that gives power and efficacy and success to the church of God. What was it that gave the church such supernatural power on the day of Pentecost? It was not the preaching of Peter, grand as that was; it was not the fact that the disciples were all earnestly at work for the salvation of souls, glorious as that was, but it was the fact that "they were all filled with the Holy Spirit." They were so full of the Holy Spirit that there was not room for anything else. Filled thus with the Holy Spirit, they went forth to witness for God, and their words had power—almighty power—all-conquering power. The people felt the power of their words and cried out: "Men and brethren, what must we do to be saved?" They would have been weak as other men had it not been for the Divine Spirit giving efficacy and power to their words. It was not they who spoke, but the Holy Spirit speaking through them, and, when the Holy Spirit speaks to human hearts, those hearts capitulate and surrender to Christ.

Every soul that surrenders to Christ does so under the mighty power of the Holy Spirit. If you hear that anyone has become a follower of Christ you may be sure the Holy Spirit has been at work in his heart. "Not by works of righteousness which we have done but according to His mercy, he saves us by the working of regeneration, and the renewing of the Holy Spirit;" and the emphatic part of that passage is the renewing of the Holy Ghost. What we ministers need—what the whole church needs is this presence and power of the Holy Spirit. And where can we obtain this power? On our knees. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him." He is given to them that ask Him. No one who really desires the presence and power of the Holy Spirit need be long without this power. To your knees. O, Israel! Plead with God earnestly for the presence of the Holy Spirit in the fulness of His mighty power. We read: "They were all baptized with the Holy Spirit and with power."

The figure of the text is that of a giant asleep and now the

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prayer is that this giant may arouse himself, shake off his lethargy, and go forth to the conquest of the world. "Awake, awake!" Awake out of sleep. Arouse yourself. Too long have you been slumbering and sleeping. Now awake out of sleep and exert your powers. Awake, awake out of sleep, put on your strength, O Zion, put on your beautiful garments, O Jerusalem.

We have reason to believe and rejoice in the fact that the church of God is beginning to awake out of sleep. There is renewed activity all along the lines. This is the morning of the lay missionary movement—of the great missionary convention at Edinburgh. These movements are an indication of universal activity among the laymen of our churches. They are awaking out of sleep, are buckling on the armor for a forward, united movement for the conversion of the whole world to Christ in this generation. There never was such activity among the laymen of our churches as at the present time. This giant is putting on his strength, is moving out along new lines of activity. One shall chase a thousand and two shall put ten thousand to flight.

In the days of the Crusaders, Peter the Hermit, who had little education and little eloquence, was so full of a desire to rescue the tomb of Christ from infidels, that he went all over Europe, telling of his project, and, so earnest was he, so full of zeal, that he enlisted the aid of popes and cardinals in his project. Men and women of wealth laid it down at his feet to hasten on his great plan. On one occasion a company had been organized in one of the provinces of Italy. Their vessel was at anchor in one of its cities. They were waiting for a breeze to waft their vessel, for it was before the days of steam. They waited several days but no breeze came. They were becalmed. On the fourth day they all assembled on deck and lifting their helmets heavenward they stood and sang; "Veni, Creator Spiritus," "Come, Creator Spirit," and scarcely had they lowered their helmets when a breeze sprang up, and before nightfall they were moving rapidly over the waters to their destination in the distant East.

We have assembled here today to celebrate the hundredth anniversary of the organization of this church. Let us stand with united heart and sing,

"Come, Holy Spirit, Heavenly Dove,
With all Thy quickening powers;
Come, shed abroad a Saviour's love,
And that shall kindle ours."

If we are sincere and earnest in our desire, it will not be long till we see the desire of our hearts realized in the mighty outpouring of the Holy Spirit and the salvation of many souls. These three days' meetings ought to result in a mighty spiritual

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uplift of this people and the salvation of many souls. You have all been looking forward with interest to these services, preparing for them—I trust praying over them—and now we enter upon these services. May they result in an old-fashioned revival of religion—a revival born in heaven, carried on by the Holy Spirit, resulting in a great blessing to this community and to all Sullivan County. May we have such an awakening as came to this church forty-four years ago, when from this pulpit I read out the names of thirty-one persons who united with this church on profession of their faith in Christ. We commenced observing the Week of Prayer, not intending to keep up the meetings longer than one week, but at the end of the week there was so much interest that we continued them four weeks. At the end of that period we welcomed thirty-one new members, their ages ranging from nine years to sixty-five. It was a blessed season for this church, and for the young minister who had just entered upon his life-work of preaching the gospel. It gave me a love for souls that has been a great stimulus to me in all my ministry, and I trust it will never die out of my soul till I reach the heights of glory at God's right hand.

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Historical Discourse.

REV. ARTHUR J. WAUGH.

Zechariah 4:10.—“For who hath despised the day of small things?”

These words of Jehovah to His prophet disclose God's appreciation of the day of small things. Matter-of-fact men ignore and ridicule feeble beginnings, but not so the Lord of hosts. His all-searching eyes, seeing the past and future as well as the present, His eyes which run to and fro through the whole earth, discern the value of faithful efforts. The human view in contrast with the divine view is the difference between derisive laughter and fine appreciation. The plummet in the hand of Zerubbabel seemed a mere joke to the enemies of God and almost a cause for tears to some of the pious Jews themselves. To the Almighty it meant a new temple that should stand for ages, have great honors and crowds of worshipers. What a blessing it would be if we could only see things a little more as God sees them! Oh, for a divine vision!

There always seem to be two classes of people in the world, the despisers and the enthusiasts. Where God's promises are concerned, there are the doubters on the one hand and the believers on the other. When Abraham and Sarah and Isaac, their boy, were all, it was a day of small prospect indeed. God said, however: “In thee and in thy seed shall all the nations of the earth be blessed.” A thousand years later, in the days of Solomon, when the empire of Abraham's descendants extended from the River of Egypt to the very Euphrates, affairs wore quite a different aspect. But God sees the end from the beginning. Hence there is great pertinence in His question, “Who hath despised the day of small things?”

It requires a good imagination to see a stately oak when you are simply gazing at an acorn in the palm of your hand. The farmer finds it difficult to grasp the conception of a thousand bushels of luscious apples annually, while he is setting out in faith long rows of mere seedlings; but he will be likely never to have his apples if he despises the day of small trees. Romulus and Remus hardly supposed they were laying the foundations of an empire that would one day cover the greater part of the known world and have 120,000,000 people within its bounds. When the Mayflower buffeted the waves of the broad Atlantic in 1620 with a few saints on board, did they really have any conception that they were the despised beginning of the greatest Republic ever founded among men?

John P. Jones and Samuel Pelton were the type of men that God admires and loves. They were men of faith, seers of the invisible, founders and builders. Jones saw a Monticello and gave it a beautiful name when actually what he saw was a little brook, forest trees and rhododendron bushes galore. Jones' faith, however, was more business sagacity and pluck. Pelton's

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was more of a spiritual kind. He seemed to hear the Master saying: "I will build my church, and the gates of hell shall not prevail against it." He did not despise the day of small things; but did even he realize that the church which he and his co-laborers were then starting would receive over a thousand members and still be fat and flourishing?

This particular region of country where we are now situated used to belong to the town of Mamakating and the county of Ulster, with the county seat at Kingston. The town of Thompson was set off from the town of Mamakating on the nineteenth of March, 1803. It received its name from the first permanent settler within its bounds, William A. Thompson, Esq. He came from Connecticut, was a graduate of Yale College and later a lawyer. In 1795 he built a log house on Sheldrake Creek where Thompsonville is now located. Mr. Thompson was a typical gentleman of the old school, a great admirer of the English and of lordly ways. He was made a judge of Ulster County. When Sullivan County was incorporated by the legislature and set off from its parent, he became a judge of this county. This was April 27, 1809. The next year he erected an imposing mansion, which was called Albion Hall, and where many prominent people of the day were delightfully entertained.

But Thompsonville, though begun with promise, did not obtain the county seat. This came to Monticello. The very first settlers here were two brothers, John P. Jones and Samuel F. Jones. The latter was dissipated, but the former was a builder of a great community. He came in 1803. He built a sawmill by the brook near our present station. He did not spend the following winter here, and so the centennial of Monticello really dates from 1804. That year he was again on hand and his brother Samuel also. They proceeded to build a grist-mill near the site of the other property. John set about building a home for himself. With his own hands, he cut down the first tree, and erected a house ere the coming winter was upon him. This was the first house in town and is the present residence of Mrs. Cady.

These Joneses were far-seeing and prophetic men. The highway from Newburgh and the east passed over the Neversink River at Bridgeville and then bore to the south west onto Sackett Lake. It passed to the south of this point. However, that year of 1804 it was decided that the route of the Newburgh and Cohecton Turnpike should be right through the forest at this point. Of course the Jones brothers were largely instrumental in bringing that delightful decision about. They seemed to see a new county set off, just as afterwards it happened. They saw their village its capital, just as it came about. Being great admirers of Thomas Jefferson, they decided that their embryo village should bear the name of his Virginian home. Monticello was then the word, but there was not much more observable than

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the mere name. However, one house, a saw-mill, a grist-mill, and a river-to-river turnpike, are great things to men of faith. The Latin scholars will recognize Monticello as meaning "the mountain of heaven", and it certainly enjoys one of the most heavenly atmospheres that earth affords.

In 1805 went up the second home in this place. It was erected by Platt Pelton. Gradually others followed. Miles Custis put up a house. The Exchange Hotel was soon erected, and it was situated on Broadway, a little to the west of what is now Pleasant St. The Geraghty home and the Niven residence on the south of Broadway are among the early ones. Sackett Lake had settlers even before Monticello. Samuel Pelton came there in 1802. His godly father had dedicated him to the Lord and hoped and desired that some day he would become a minister of the gospel. Hence he had bestowed a classical education upon his son. He was greatly disappointed when Samuel came into the wilds of this region. That same son, however, laid the foundation of this church and was also instrumental in seeing other churches started in the vicinity.

The first store in Monticello was opened by John P. Jones in 1806. People then began to come in here to buy goods. They came from the lake district, also from what was called the North Settlement, guiding their steps by blazed trees. By 1807 there was Presbyterian preaching in the place. The Presbytery of Hudson sent ministers here, and the many Presbyterians in the vicinity were anxious for gospel privileges. These services were conducted probably in a room in the Exchange Hotel. Some one has said that in a dozen years there were as many as twenty-three different ministers thus preaching in the embryo town.

When 1809 came, and Sullivan county was set off, and Monticello won the honor of the county seat among several rivals, the Jones families were as active as ever. They had long advertised free lots of an acre for the coming settlers. Now they gave a park to the new county. We give the words of a record from our clerk's office. The indenture is "between Samuel F. Jones and the Supervisors of the County." It describes the lot, running north 433 feet, giving it to the county for the county buildings, and then proceeds: "And also to the society or citizens of Monticello the privilege of erecting a house of public worship or an academy on the premises described, provided it shall not interfere with nor incommode the site of the county buildings." This explains how it is that this church building is situated on property deeded to the county.

The clerk's records also speak of an election of trustees of a religious organization at the home of Curtis Lindley, Feb. 12, 1810. The organization of the church proper occurred that fall, Wednesday, September fifth. The Sessional records of this great event read as follows: "The congregation of Monti-

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Elder Samuel Pelton,
First Elder, Later a Minister.

cello met, agreeably to public notice given the Sabbath before, for the purpose of having a church organization among them. Present Rev. Daniel C. Hopkins, a missionary from the General Assembly of the Presbyterian Church in the United States. The following persons appeared and requested to be constituted a distinct church, viz: Jacob Smedes, Susannah Smedes, Samuel Pelton, Cyrus Lyon, members of the church of Walkill, Orange county; Horace Sedgwick of Hartford, Conn.; Garret Tymeson, Eleanor Pelton, Martha Ketcham, Hannah Allyn, Margaret Goldsmith, who had never before made a public profession of religion; Sarah Hoyt of Norwich, Conn.; Sarah Reynolds of Rutgers St. Church, New York."

Thus this church began its history with these twelve souls. A summary of the Confession of Faith was read to them,

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which they adopted. "They then all," we are told, "solemnly renewed their profession of and covenant obligation to God and each other, after which they were by prayer formally constituted a distinct branch of the church militant, and commended to the great Head of the church." Samuel Pelton and Cyrus Lyon were duly elected "as ruling elders and deacons." This great occasion for Monticello was concluded with a sermon. Oh, how manifoldly God has blessed for a long century the simple religious services of that day of small things, of those dozen God-fearing souls!

Monticello then had not even a post office. That only came a year later, when Samuel Jones was made postmaster. As yet the people had to journey as far as Montgomery either to post or receive their mail. The whole county had but 6,108 inhabitants. Monticello could not have had more than a dozen or fifteen houses, perhaps fifty people. A wooden court house was erected and completed in 1814. No church building or pastor appeared upon the scene for many, many years. Just supplies continued to come occasionally; but the people were hungry for the gospel.

On October 6, 1810, the church being a month old, the two elders were set apart to their office; and the Session met, moderated by a Rev. Andrew King. Mrs. Garret Tymeson now appeared, being desirous to be received into the young organization. She was the first one received after the charter members. We read: "The Session conversed freely with Mrs. Tymeson as to her knowledge and experience in religion, and in Christian charity agreed to admit her; and she was accordingly received." So, there appearing to have been no deaths, the membership on the first of April, 1811, was 13. May 29 two more were received on certificate and eight on profession. On August 3 Rev. James I. Ostrom was Moderator, and one was received on letter and nine on profession. In December Rev. D. C. Hopkins was present again, and 24 persons had been received during the year 1811. In the middle of the following year, Mr. Lyon no longer appeared in Session, and probably removed from town. On June 20 therefore William Morgan and Garret Tymeson were made elders. Six were received.

On July 17, 1813, a Rev. William Rafferty moderated the Session. On May 21, 1814, Rev. Methuselah Baldwin was present. At this Session meeting, Mrs. Phebe Jones, the wife of Jones P., was examined and received. The Sessional records here for the first time bear the evidence of having been carried to Presbytery for approval. We read: "Walkill, Sept. 8, 1814. Thus far examined and approved by the Presbytery. Eli Hyde, Moderator." That fall John P. Jones presented himself for examination and reception into the church on profession of his faith, also Nehemiah Smith with him. We read that on Nov. 11, 1815, the "Session examined and admitted to the communion

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of this church, Rose, a black woman belonging to Dr. Foot."

Samuel Pelton served as elder from the the founding of the church until 1816 or 1817, when he removed. Though nearly forty years of age, he now carried out the early desire of his father, and he became a minister. He served the church at Haverstraw and other important charges. His health being impaired when he was about 64 years of age, he returned to Sullivan County, and resided here for the next 24 years, dying in the year of 1864 at 88 years of age. He was a great help to the church, often preaching when there was no resident pastor.

Claudius Webster, a man who left a great impress upon this church, came from Litchfield, Conn., in 1815. Two years later he was added to the list of elders and served the church until 1852. There is no record of any meeting of the Session from the middle of 1817 until the first of 1820. Quinlan, however, in his "History of Sullivan County," makes the following record: "April 20-22, 1819, a call was presented to the Rev. Eliphalet Price for one-half of his time. He accepted the call from Monticello and Wappings Creek, and was installed July 1, 1819, at 2 P. M. The Rev. Mr. Osborn preached the sermon from Isaiah 40:1. His pastorate was of one year's duration." No members were received into the fellowship of the church at this time, and perhaps this fact may account for the absence even of the name of Mr. Price.

Rev. John Boyd was made pastor for half of his time July, 1820. We have little concerning him, but his record in the pastorate shows for itself. He was giving only half his time to this field and was here over four years; but he welcomed into the church 45 persons. 23 of these came on profession, while the goodly number of 22 came by certificate. This would seem to indicate a fine growth to the village as well as to the church. Elder Garret Tymeson died in 1824. The church elected two new elders, John Young and Nehemiah Smith. William Morgan and Claudius Webster with these two newly elected constituted the Session. Mr. Boyd resigned in 1825.

As yet there had never been a church building in the town, but the desire for one seemed to be growing. The first person received after the departure of Rev. Mr. Boyd was Seth Conant. He is another man who figures largely in our history of those early days. He came with his family from Forestburgh, where he had served as a ruling elder. He immediately became the choice of this church for the same office. Probably most of the services were still held in the Exchange Hotel; but the town was growing, and the offer of the lot on the Park was open for our organization to accept. Rev. William McJimsey entered upon his pastorate in June, 1827. The membership on Sept. 10 following was 87 persons. The next year the church was built. It was put on the same site as this present edifice. Of course it was not as large. Some of the older residents can

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dimly remember it. It probably had a tower, like the present structure. However, the pulpit stood between the two front doors, so that any one entering the service late had to face the entire congregation. This no doubt was a good remedy for tardiness, but it was certainly efficacious in distracting attention from the speaker.

The building was finished the last of 1828 and was dedicated to God on Friday, January 9, 1829. The sermon of Rev. Mr. McJimsey on this auspicious occasion is still preserved. It was a fine, strong sermon. In fact he must have been a good preacher. He came of a ministerial line. His father, Rev. Dr. McJimsey, belonged to the Associate Reformed Church. The young man, however, was not of very robust health. He was also a bachelor. It seems too bad that he did not remain in Monticello longer to enjoy the new structure. What a glorious period it must have been, the village the county seat, and a church building now their own, around which to rally! He ceased his labors here about the middle of the year 1830. As far as we have been able to learn, he did not later serve churches for any great length of time. Only eight persons were received during his ministry here.

The church during those early days suffered at times from offences on the part of her members. During this year a certain man was suspended from the Lord's Supper for intemperance. Temptations were no doubt increasing as well as good works. Monticello had now become such an important place that the legislature incorporated it as a village. This was in 1830. A census was taken, and it had 376 inhabitants. The church on the first of the next April reported 68 members.

And now we come to a most remarkable spiritual advance in the church. Our heavenly Father seems to have filled the new structure with the manifest token of His blessing. There was no pastor from the departure of Mr. McJimsey in 1830 until the coming of Mr. Adams in 1833; but the church went forward by leaps and bounds. The human agent of this great advance was Rev. Stephen Sergeant. He moderated the Session during the period from November, 1831, to April, 1832. Mr. Ambrose D. Smith informs us that he was engaged to supply the pulpit for a period of six months. He was here probably for less than a year, but he received into the church over eighty people. He seems to have been like Melchizedek. We know not whence he came or whither he went; but his presence was powerful.

To reveal again, however, the difference in the divine and human estimate of men and affairs, we will quote what Mr. Quinlan has to say of him. "In the fall of 1831 and the succeeding winter months, the pulpit of the Presbyterian Church of Monticello was temporarily filled by Rev. Stephen Sergeant. By some he was esteemed a saintly man; by others sour and se-

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vere—one of that class who would rebuke the Saviour for speaking kindly and affectionately to the sinful and erring. He was bitterly opposed to social enjoyment, and regarded the long faces of the dyspeptic and desponding as unerring indicia of holiness. He was not in favor of clothing the bodies of Christians in hair-shirts and putting peas in their sandals, as were the ascetics of medieval times; but he was inclined to lacerate their souls with immaterial tortures, and render them unhappy during their earthly pilgrimage, so that they would be entitled to bliss in the next world. He denounced vehemently the frivolities and frailties of the day, and inveighed against dancing as if the immortal souls of all who indulged in it were lost in its mazes.”

This is what the historian says. What our records say would lead us modern ministers to search more carefully for the hiding of his power. The simple narrative informs us that the Session met at the residence of Elder Claudius Webster on January 24, 1832, and examined two for church membership. The following day they met and examined fifteen more. The third day seven more. Four days later six more presented themselves for membership. The Thursday following, February 2, still eight additional. On Sunday one came on certificate and two others on profession. Many were baptized on that memorable occasion. A few may have failed to complete their full membership, for over forty are named in the above lists; but the record declares that 37 were publicly received that day, all on profession but one. The Supper was administered to about one hundred, and it was a communion season never to be forgotten by the generation that witnessed it. Here was evidently a man of God, even though he was despised by the fast set.

Perhaps Mr. Sergeant preached in school houses as well as in the church, for in April he moderated a Session gathering at the school house near Captain Crain's; and another large number were examined. Others followed at the church; and, on Sabbath the fifteenth, at least 45 were publicly welcomed into the household of faith. Soon after this Mr. Sergehnt disappeared as mysteriously as he had come; but the church roll was about 161, as large as it was at the beginning of the present pastorate in 1904. That young church was a vigorous little giant. Let us pause also to remark that reputation and records differ materially; but it is on records that we are to be judged, not on reputation.

Rev. James Adams entered upon his ministry in this church as early as July, 1833. He remained for twenty years, longer than any other. When he came, Monticello had two hotels, five merchants, two tailors, and four lawyers. We have the likeness of Mr. Adams, and he is well remembered by all the old settlers. He was a spare man, with drooping shoulders; and his dark hair stood upright upon his head, giving him a rather

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Rev. James Adams.

startling appearance. In the county records, you will discover that a home for the pastor was another of the improvements of that early time. John P. Jones sold a "building lot" on the corner of Liberty St. and Broadway to the trustees of the church for the sum of \$700. The lot is a very large one and a very valuable one today. A house was erected upon it, which stands at this moment.

Mr. Quinlan speaks in glowing terms of Mr. Adams. He says: "His uniform kindness, gentleness, and piety, tempered, as they were, by a rigid sense of duty, endeared him to the people of his charge. During his pastorate, that peace which passeth all understanding prevailed among them, and the church steadily increased in numerical as well as spiritual strength. As a laborer, he was faithful and untiring." Mr. Adams is

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said to have superintended his own Sunday-school, to have often preached in outlying schoolhouses, and to have been zealous in all good works. The church continued to grow, although there were no very large additions until 1840. That year 31 were received at different times. Elder William Morgan died in 1838 and Seth Conant in 1840. Mr. Morgan had served from 1812, or for 26 years. Stephen Decker and Reuben Clerk were elected to the Session in October, 1835, also Ahial Decker in January, 1840.

A terrible disaster to the church and town occurred on Saturday, January 13, 1844. In the dead of winter, with a fierce gale blowing from the northwest, a disastrous fire swept away much property. A burning home sent its flying embers to the wooden court house, then the clerk's office, then the new church, and on and on. But the sturdy people went to work and renewed the house of the Lord. A subscription list is headed by Claudius Webster with \$200. D. B. St. John gave \$150, N. S. Hammond \$200, P. B. Webster \$100, and others correspondingly. By the following December, the new structure was complete and occupying the former site.

The dedication took place on Thursday, January 2, 1845; and the Rev. Dr. Cummins, of Orange County, is said to have preached the sermon. A beautifully toned bell was also bought that year and elevated to its exalted position to call the worshippers, tell the number of the years of the departed, and to look down upon the changes of half a century.

Sheldon Strong became an elder in 1846, and he continued to serve in that capacity until 1871. The church also prospered spiritually. Mrs. Adams was a great worker as well as her husband. In addition to all the classes in the Sunday-school, she had a few barefooted children, some of whom are yet among us, who assembled in her kitchen at the parsonage on Sunday afternoons, and received instruction from her lips. Mr. Adams used to be provided with logs by the members of his congregation; and, as winter drew near, some of his parishioners would have a bee at his home and cut up his fuel for him.

Mr. Adams' health began to fail him, although he ought to have been in his prime. Possibly he exposed himself too much to the Sullivan County winters. He was born in the South. It is related of him that, by the death of a relative, he came into possession of several slaves. The sale of these, had he been so inclined, would quite have enriched him, aided him in buying books for his library and other luxuries; but no, this could not be. He had the slaves educated and eventually attempted to have them given their liberty. As the poor blacks did not prefer freedom, by the laws of the State he could not manumit them against their will. He chose to remain poor rather than to profit by their labors.

After the burning of the church above mentioned, this con-

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gregation was offered the use of the Episcopal Church, then situated on Broadway, for Presbyterian services on Sunday afternoons. The Episcopal Church had been organized in 1816, was the second in the town, and the Rev. E. K. Fowler, a large-hearted and liberal man, was then the rector, as he continued to be for over forty years.

Mr. Adams resigned his pastorate here on September 14, 1853. He remained in Monticello for a time, but later he returned to his Southland. He preached and taught for a while, but he was soon compelled to lay down life's burden. He died on the 7th of February, 1857, at Union Church, Miss. It is said of him: "He gently closed his own eyes and mouth; then folded his hands on his breast, as if to engage in some act of devotion, while a celestial smile settled on his countenance, and every feature expressed the serenity and meekness of his soul."

This pastorate was the longest that this church has ever enjoyed. He baptized, married, and buried almost a generation of people. During that period, he received into the fellowship of the church 194 persons, 95 on profession and 99 by letter. Monticello had grown greatly, as the fact that a larger number had been received by certificate would indicate. The membership in fact reached a point which it has never reached since, and yet the date is more than sixty years ago. In 1842 the two-hundred mark was passed. In 1850 the church reported 224 members. This has been the topmost limit so far. But the records say the roll needed purging, and it was cut down to 166. Thus Mr. Adams left the church only slightly increased. In 1851 occurs the first account of the amount of the benevolent gifts, which was \$127.74. Several cases of discipline are mentioned. They are mostly for continued absence from the Lord's Supper and the privileges of the sanctuary. The elders evidently kept a good watch over the members of the flock. One man was admonished, then suspended, and finally excommunicated for what was regarded as disorderly conduct.

Claudius Webster died in April, 1862. Mr. Adam paid a high tribute to his long service. He says: "Seldom was his seat vacant in the house of God on the Sabbath or at a meeting of the Session. For the last twelve months, the Bible was his constant companion; his mind was filled with peace, and his conversation was chiefly upon things above. He contemplated approach of death with great composure and looked forward to that rest which remains for the people of God."

In 1853 Lewis Smith and Luther Pelton were ordained and installed as elders. The Presbytery of Hudson met on September 14 of that year in this church, and that was the meeting at which Mr. Adams severed his relations.

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Rev. Richard C. Shimeall.

The fifth pastor was the Rev. Richard C. Shimeall. He was installed pastor on the 11th of May, 1854; and he served until October 7, 1857. According to his picture, Mr. Shimeall was a very sedate appearing gentleman. The corners of his mouth descended, and this fact made him awe-inspiring. He was a man of ability and an author of some repute. He had quite a family. Mrs. Shimeall with Richard and Gertrude united with this church in 1854 by letter, and also Maria and Caroline on profession. During the years of 1856 and 1857, the pastor had fine additions to the membership. Among these we note James H. Strong, Seth Royce, and John F. Tymeson. He received 53 in the three years of his pastorate, 39 of these being on confession.

Rev. John N. Lewis was the sixth pastor. He was settled over this church in September, 1858. His service was indeed briefer than that of Mr. Shimeall, covering but two years and a

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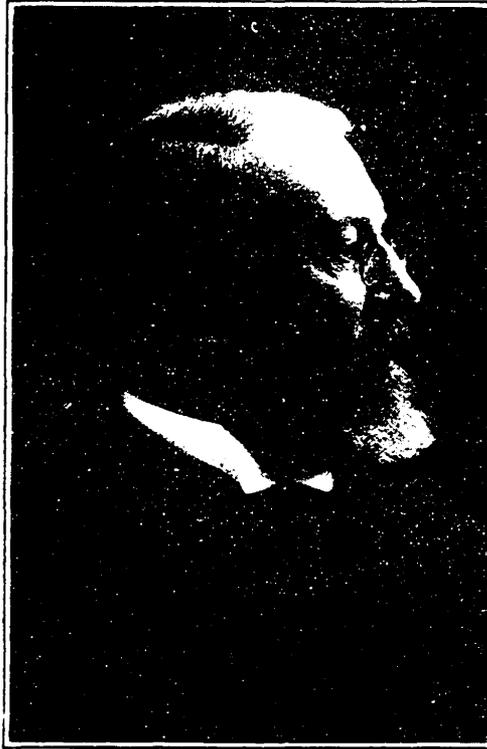
half. He closed his labors here in April, 1851. He was privileged to receive 27 persons into the church, 17 of these being on profession. Among these we note the name of Daniel H. Webster. It is also interesting to call attention to the fact that the Monticello Academy had its birth during this period, 1858. It was a choice educational center for many years to come. About the same time, Marcus Millspaugh and Joseph Wallace and John J. Brooks were set apart as elders. The Week of Prayer, which arose from the extensive revivals of religion that occurred in different parts of our country, was ordered observed in this church. Services were held daily, beginning with Monday, January 9, 1860, at 1:30 P. M.

After Mr. Lewis left this church in April, at the fall meeting of Presbytery, held at Liberty, the elders prosecuted a call for the pastoral labors of Rev. William C. Stitt. Mr. Stitt had pursued his studies at Princeton, but was unordained. The church expected his ordination and installation the following December; but, because of ill health, the relation was never consummated. Mr. Stitt served later at Hagerstown, Md., and still later was literary editor of the New York Evangelist.

But the congregation turned to the Rev. S. Bayard Dod. He was installed pastor on September 17, 1862. Mr. Dod was a man of great ability. He has only recently finished his earthly career. He was born in Princeton, New Jersey, where he was educated. He came here in his youth, but he never forgot his labors in this field. In fact he wrote a novel, which many of us have read with great interest and delight, the plot of which is laid in Monticello. It is entitled "A Hillside Parish," and has much to do with his own experiences here as well as those of the Episcopal rector. He was also the author of "Stubble and Wheat." He remained as pastor of this church but two years and one month, closing his labors in October, 1864. He was pastor in Wilkes Barre for the next four years, and later he was head of the trustees of Stevens Institute, Hoboken, New Jersey.

He received into fellowship but 24 persons, 16 on profession. Among these are the names of John A. Thompson, Esq., and his wife, also Levi C. Lounsbury. Some changes occurred also in the Session. Stephen Decker was getting old, and he requested to be relieved of active service. He had already been an elder 28 years. And now comes a curious minute, curious to us living at this day. All the elders had been residents outside of the village; and now it was deemed best, as we read, in view of the large number of members in the village, that some new elders be elected properly to represent them. How different from today! We have positively no elders living in the country at this time. We have scarcely any driving in from the country. In that day the country people, the sturdy farmers, were the

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Rev. S. Bayard Dod.

backbone of the church. A long line of teams, I am told, came in every Sabbath from the North Settlement, another long line from the West Settlement, and another line streamed in from the direction of Sackett Lake. Must the land be given over to those who are without God and without hope in the world?

However, in the fall, after due notice, Seth H. Royce and Dr. Bartholemew G. McCabe were elected to this office. They were then solemnly ordained "by prayer and the laying on of hands." Thus the village at last had some elders of its own. The revised roll of 1864 contained 155 names.

On May 15, 1869, Mr. Robert A. Davison, a licentiate of the Central Philadelphia Presbytery was ordained and installed pastor. He was born in Georgetown, Pa., and had just graduated at Princeton Theological Seminary. The young man who served this church for nearly four years and loved it, as most ministers do their first charges, with a peculiar affection, is the

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Rev. Robert A. Davison, D. D.

the older Doctor of Divinity who has already preached for us this morning. The young man is still in the old man, and the elder one was in a sense in the younger one whom the Monticello people used to admire.

Under his devoted ministry, there was an ingathering of precious souls to the number of 31 on April 1, 1866, all on profession but one. The very first one to join under Mr. Davison's preaching was Edward A. McLaury, who is the second son of the church in the ministry, coming after the venerable Samuel Pelton. During the entire pastorate, there were 73 souls received, all but 19 on profession. Among there are many names familiar today, many of those still in active service. Among them is the name of Stephen L. Strong.

The church edifice had been enlarged by lengthening it some fourteen feet. This was during Mr. Dod's pastorate, perhaps in 1863. Mr. Davidson in 1868 set about a subscription

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for a pipe organ. He visited each member of the congregation, headed the list himself, and had great success. Eighteen hundred dollars were raised. Some of the people hesitated, for pipe organs were not very common in the country towns in those days. Also some of them feared that such an instrument would be like a modern automobile, a constant source of expense. This proved a false alarm; and there is not probably another instrument in this county that has the tone qualities of this one. It has been an inspiration to the congregation since the day it was bought.

Under Mr. Davison's earnest and devoted ministry, there was a net gain to the membership of about 25. He resigned in February, 1869. Later he has served several important fields; and it is a blessed fact that he is still permitted to serve as a leader in the Lord's army. It is our prayer that he may at least fill out a half century of consecrated labor. The parsonage was sold just at the beginning of Mr. Davison's pastorate. John D. Ludlum purchased it for the sum of \$2,975. The young minister did not need a home of that kind, and spent his days here in Towner's hotel.

The congregation was without a pastor now for nearly two years, or until November, 1870. These lengthy intervals are a great detriment temporally and spiritually, although we have the brilliant exception of Stephen Sergeant's case in the thirties. Generally the church will lose in membership all the gains of previous years and be compelled to gather momentum all over again.

The year of 1870 was memorable for the building and opening of the Monticello and Port Jervis R. R., which connected us nicely with the Erie and afforded quick access to the great city. Rev. T. M. Dawson became the pastor-elect. He was installed on December 6. On the coming of Mr. Dawson, it was decided to introduce the services by singing the long meter doxology. "Whereas the churches of this village," the record reads, "had made arrangements to commence their Sabbath morning services at 10:30 o'clock instead of 11 o'clock," it was resolved to conform to that hour. At the installation of the newly elected pastor, Rev. Chas. Beattie of sacred memory presided and proposed the constitutional questions. The sermon was preached by Rev. Dr. Seward. The charge to the pastor was given by Dr. Beattie, and the Rev. A. P. Botsford, then pastor at Port Jervis, gave the charge to the congregation.

A minute records the death of Elder Lewis Smith, who died December 27, 1870, and who had served the church for seventeen years. It speaks of his consistent life and of his resignation to the divine will during his protracted illness.

At the close of the year the elders all resigned in order that a new Session might be elected. The names of these elders were Luther Pelton, Dr. B. G. McCabe, Joseph Wallace, Shel-

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Rev. T. Madison Dawson.

don Strong and Seth H. Strong. At a church meeting, held January 7, 1871, these resignations were accepted, and the rotary system was adopted. The new Session was made to consist of six members. The election resulted in the choice of James H. Strong and Luther Pelton for a term of three years, Joseph Wallace and Levi C. Lounsbury for two years, and Ambrose D. Smith and Daniel H. Webster for one year.

An appropriate action was taken by the Session on April 8, 1871, an action which seems to have passed into innocuous desuetude. The record reads: "Resolved that the money raised on communion occasions be used as a Sessional fund, to defray the expenses of the pastor and elders attending the meetings of Presbytery and Synod." It seems proper that those who freely give their time for these ecclesiastical gatherings should at least have their expenses borne.

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Rev. Henry A. Harlow.

The Session invited the Presbytery of Hudson to hold its fall meeting in September, 1872, in this church. This invitation was accepted, and the Rev. David Beattie was Moderator. The Rev. Mr. Dawson was a brilliant preacher and received the largest salary every paid by this congregation. He only remained, however, until November following. His pastorate was almost precisely two years in duration. During that time, he received into membership 28 persons. Quite a company of young people joined in April, 1872.

Rev. Henry A. Harlow became the tenth pastor, entering upon his labors on the first of December, 1872. This was fortunate, as there was only an interim of one month from the leaving of Mr. Dawson. Mr. Harlow found about 163 members on the roll. A parsonage again being deemed necessary, the large property on the corner of Pleasant Street was purchased by the trustees of Dr. McCabe, June 9, 1873. For the next

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thirty years, it continued to be occupied by the pastors. Many a donation party and reception was held within its spacious limits.

Henry A. Powell, a teacher, I believe, joining on profession on March 2, 1873, that fall entered Union Theological Seminary, and later became a minister of the gospel. This is the third in the history of the church. We learn that a festival was held in 1874, the proceeds being \$90. The Session appropriated half of this money to the village school and divided the remainder to the schools north, south, and west of the same.

Edward A. McLaury, before mentioned, being now a sophomore in Lafayette College, was noted in the records as a candidate for the ministry. He graduated from that institution in 1878, studied at Union in New York and at McCormick in Chicago, where he graduated in 1881. He served as a home missionary in the West, later in Penn. and New Jersey and Tenn. May he, as a loyal son of the church, already tested and found faithful, be yet spared for years in the Lord's great vineyard.

During the pastorate of Mr. Harlow, the imposing Centennial of our country was observed in Philadelphia. Mr. Harlow had served the church at Florida, New York, for six years previously to coming to Monticello. He left here in September, 1877, returning to that place. He also later served at Livingston Manor. His book, "The History of Hudson Presbytery," is a valuable production, concisely and graphically giving a sketch of the churches within its bounds. He is a faithful preacher of the gospel and left his impress on Monticello for all time. His ministry was blessed in the reception of 44 new members. Among the names are those of Eli Fairchild, Mrs. Hannah J. Roosa, John Patterson, and William L. Thornton.

Rev. John P. Scott, D. D., entered upon his pastorate here in March, 1878, coming from Detroit, Michigan, from the United Presbyterian Church. He was installed on the 7th of May. Elder Daniel Webster having removed from town, Eli W. Fairchild was elected an elder, and was ordained to this office on the 9th of April, 1882.

Dr. Scott was a man of imposing presence, and was greatly admired and loved by the people, so much so that he had two pastorates among them. In 1880 quite extensive repairs were made in the church. Stained-glass windows were put in and the auditorium was frescoed beautifully. Having received a call from Lebanon, Ohio, he left this field after a little more than four years. The closing service was a union one, the Methodist congregation joining. The church was filled, and all felt that a spiritual leader was going from their midst. Dr. Scott received 32 persons into church fellowship, of whom 12 were on profession. John M. Yeager joined at this period.

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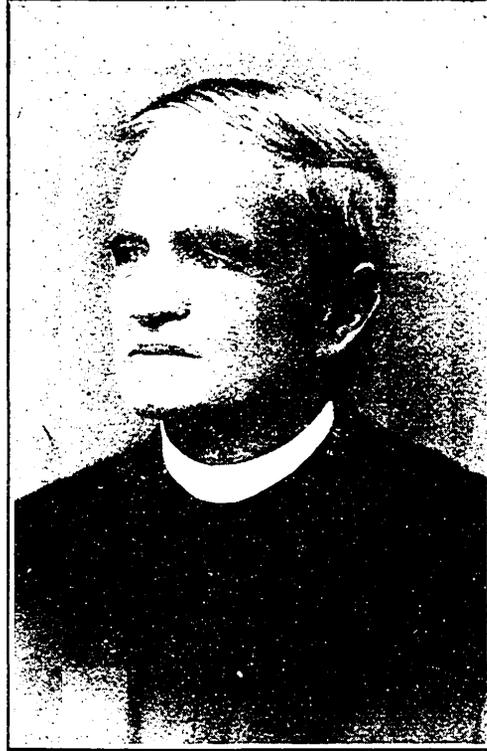
Rev. John P. Scott, D. D.

Although the membership was not materially increased, there was a most remarkable growth of the Sunday-school, and the numbers enrolled surpassed any record before or since.

Rev. Hugh B. McCauley's stay in Monticello was of eleven months' duration only. It was decidedly a short and brilliant pastorate. In fact he was not installed. Every member received during his stay was on profession of faith, and there were fifteen of them on one Sabbath, two later. With the assistance of the elders, he quite insisted on the regular annual elections being held according to the rotary system. The schedule of benevolent offerings was also revised. Zeal certainly characterized the opening pastorate, but he closed his labors on the first of November, 1883.

Mr. McCauley was a graduate of the University of the City of New York, also of Union Seminary. He served at Hackensack before coming to Monticello. He has also been pastor at

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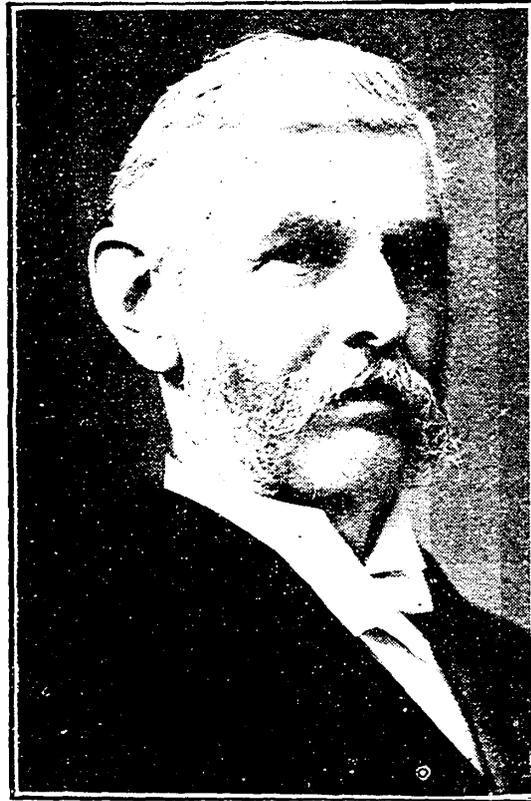


Rev. Fenwick S. Williams.

Newark and Freehold, N. J., and is now occupying an important field in the Capital of New Jersey. He is both a speaker and writer of repute.

Rev. Fenwick T. Williams was called in March, 1884. He was certainly a typical clergyman in appearance. At his installation on September 30, the Rev. Chas. Beattie of Middletown preached. Rev. R. A. Blackford, White Lake, charged the pastor; and Rev. Lee W. Beattie, of Goshen, charged the people. The roll contained 160 names. The Session removed the names of several non-residents and non-attendants, so that the next year the reported membership was 124. Surely this church, like many others, has had a checkered history. What an uncounted blessing for time and eternity is the spirit of harmony, peace, and devoted service for the Saviour of the world! A pleasing incident, showing it is better to be a door-

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Rev. James A. McGowan.

keeper in the house of the Lord than to dwell in the tents of wickedness, no matter how luxurious they may be, is found in the records of July, 1886. We are informed that a little before the sexton of the church, Mr. Edward Evans, who had served in that capacity for seventeen years, was received into the communion. At the close of the year 1886, Luther Pelton, on account of age and inability to be present at Sessional meetings, begged the privilege of resigning his office. He had already served for 33 years, and was excused from active service; but his resignation was not accepted. The membership of the church continued to take a drop, reaching even as low as 112 in 1888. However, the Sunday-school reported 170, with an average attendance of 120.

In the summer of 1887, Elder Joseph Wallace, for nearly 30 years an officer, was removed by death. Resolutions upon his

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useful career and triumphant death were put on record and read publicly from the pulpit.

Rev. Mr. Williams retired from the pastorate soon after the spring meeting of Presbytery in April, 1888. He died a little later at Bay Ridge, L. I., May 7, at the age of 74. He received into this church 28 persons, half on profession and half by certificate.

February of this year was noted as the time of the raising of the new bell into the belfry. The old one, which had called the people for fifty years, became cracked; and another was a necessity. It cost \$230, and the subscription list is still in preservation. It would be difficult to find anywhere a bell of finer tone than the one that now graces our tower.

In the early fall of 1888, the Session invited Rev. James A. McGowan, of Gloucester, N. J., to supply this pulpit for one year, beginning with January, 1889. He was a graduate of Lafayette College and of Princeton. He had served several churches in Wis. and Minn. previously to his charge at Gloucester. His labors in Monticello were richly rewarded in spiritual fruit. His pastorate also continued longer than any other since the days of Mr. Adams.

A petition coming to the Session for the full carrying out, or abandonment, of the rotary system in the eldership, a meeting of the church was called in May, 1889. Six elders were elected. One of these, Chas. E. Smith, refusing to serve, only Daniel S. Garrison was added, the former four, A. D. Smith, E. W. Fairchild, Jas. H. Strong and L. C. Lounsbury, being also reelected. Thus the long service of Luther Pelton came to an end. He had been in this sacred office for a period of 36 years. His death came three years later. On the January following, Charles E. Smith was elected again, and this time accepted the office.

The spiritual results of Mr. McGowan's strong preaching began to tell. A most gracious revival occurred the second winter. On Sunday, March 2, 1890, 32 united, the candidates occupying several seats and reaching across the church. The membership reported the April following was 170. The benevolent gifts also increased 50%, reaching \$165. In 1891 these beautiful oak pews were placed in position. In January of that year, J. H. Strong ceased to serve as elder, and William Brice took his place. Charles Smith only served until October, 1891. The next January, John A. Thompson was elected for the unexpired term of Mr. Smith. Andrew McCullough entered the Session in January, 1893, also Robert Hail. A year later Stephen L. Strong entered office and is still serving. Mr. William Brice continued to serve the church until this present Centennial year. He was suddenly removed from earth while returning home from church with his wife Sunday morning, April 10. He was a man of most exemplary character and honored

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by all in the community. Rarely was he absent either from church or prayer-meeting during his long and useful career.

Rev. Mr. McGowan closed his labors in May, 1896, having served about seven and a half years. During his ministry, the membership arose from 112 to 177. He had received into communion 104 persons, 82 on profession and 22 by letter. We rejoice that he is still in active duty.

On June 15, 1896, a meeting of the congregation was held for the purpose of choosing a successor. By unanimous vote of those present, Rev. Dr. Scott was reelected, coming back from Ohio. He was on the ground in September. The Presbytery designated October 13 for the installation. Rev. George T. Galbraith, of Liberty, presided; Rev. L. W. Hones, of Roscoe, preached the seamon; Rev. D. F. Bonner, D. D., of Florida, gave the charge to the new pastor; and Rev. O. R. W. Klose, of Cocheton, gave the charge to the people. Alas! how brief was this time of expectancy and renewed service in Monticello! Great hopes gathered around the return of this beloved servant of the Lord Jesus; but God suddenly called him home. Dr. Scott departed this life on January 8, 1897. His second pastorate was considerably less than half a year. His age was 67. The Session spread upon the records several resolutions expressive of their shock and sorrow. The third of these is in the following terms: "Resolved,—That we will hold our now translated pastor in loving remembrance as an earnest and evangelistical preacher, a wise counselor, a faithful friend, a useful citizen, and an exemplary Christian gentleman."

So a year or more of troublous times had reduced the membership to 158.

A congregational meeting was held on April 5, 1897, for the purpose of calling another pastor. The Rev. Robert B. Perine received a unanimous summons to undertake the work, the duty of ministering to the stricken flock. He was a graduate of Hamilton College in the class of 1890, and also of Auburn Seminary in 1894. He had preached at Sunside, New York, for about three years. He began his work here on June first. It was deemed best to hold the preparatory services before communion on the evening of Thursday, the time of the regular weekly prayer-meeting. From time immemorial, these gatherings had been held on Saturday afternoons. In April, 1899, a new schedule for benevolences was adopted, which is still in use. By this system each cause is assigned two months, within which the offering may be presented; but, in the case of the smaller Boards, two are grouped together, while Home and Foreign Missions stand alone. The gifts usually ranged somewhat above \$200 per annum. In September, 1902, the Session had occasion to record their appreciation for a gift of 160 new

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Rev. Robert B. Perine.

hymn-books, "In Excelsis," which had been placed in the pews by a giver whose name does not appear.

Mr. Perine joined with the Rev. Geo. W. Downs, pastor of the Methodist Church, in union services under the leadership of the evangelist, Rev. Dr. Munhall, of Philadelphia. The gospel was powerfully presented, and the results were large ingatherings into both of the churches participating. On Sunday, November 29, 1903, there were received into this church sixteen on profession of their faith together with three others on certificates. Mr. Perine, however, had already offered his resignation in order to accept a call to the Immanuel Presbyterian Church of Binghamton, New York. The Presbytery dissolved the pastoral relation, to take effect on December first. Hence one of the most gracious occasions of the evidence of divine grace occurred on the last Sabbath of his pastorate.

Mr. Perine served this church six and a half years. He

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Rev. Hugh B. McCauley, D. D.

performed loyal service, and a good degree of peace and harmony prevailed. He endeared himself to the people, and his repeated returns to his old field of labor have been seasons for renewing of friendships and expressions of joy. He is a plain gospel messenger. He does not fly from one place to another, but devotes himself to his work, which he enjoys. He has been in his present field ever since he left Monticello in the latter part of 1903. During his stay here, he received into the membership 62 individuals, 39 on procession, 23 by letter. With a noble figure and sound health, it would seem as if God had yet many years of usefulness before him.

Concerning the present ministry, it does not seem necessary to say much. Everything is of recent date, and the present membership are participants in what has been achieved. But our history is as much for the future as for today. What this people have done within the last six years should have recogni-

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Rev. Arthur J. Waugh.

tion. The changes which have taken place in the village and church in these short years seem like a dream. Up-building and down-burning have done their work. The town have been growing with great rapidity, and that means great things. About forty-five new structures have risen hereabouts every year since the writer has become familiar with the place. That means new members and fresh workers.

The present minister came from precisely seven and a half years' service at Phelps, and previously from six and a half years in Cleveland, Ohio. But we must speak of the royal and loyal ladies and their achievements. On the following Wednesday after the first Sabbath of the new pastor-elect, the parlors of this building were opened on a gala occasion. Many were present, and congratulations were in order. At an expense of about \$1,800, all the space under the auditorium was excavated, enlarging and deepening the rooms that were, and renewing the

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whole affair. Rarely does another church have such beautiful and usable parlors. To the Ladies' Aid belongs the glory.

The same beneficent personages had the colonial porch repaired, the entire building painted, and the whole property put into condition for enlarged usefulness. The report for April first, 1905, showed that this church had expended that year \$3,460. At the same time, the beneficent gifts reached \$319. The membership began the year at 155 and closed with 172. The fall meeting of Presbytery was held in the attractive building. A most gracious act was also performed by the trustees, who offered for sale the parsonage, sold it for \$4,500, took the money and built the up-to-date Manse, where the minister now resides, and the whole transaction cost them \$22. The new Manse was opened with a religious service December 27, 1905; congratulatory speeches were the order of the evening; and all passed off with great pleasure and profit. The records of the Session say that the occasion was "one of historic interest." There is perhaps no better built pastoral home or one more beautiful in appearance or location within the bounds of this Presbytery. On January 8, 1805, John D. Lyons, Esq., and John M. Yeager, were ordained and installed as elders. They both are still in service. January of this present year brought Kenneth D. L. Niven also into the Session. Thus 34 different men have officiated during the century.

The first of 1907, The Chapel Hymnal was purchased and put into use for the prayer-meeting. This spring has witnessed the selection of a new hymn song book for the Sunday-school. The great advance in enrollment and attendance at the school is largely due to the efficient Superintendent, John D. Lyons, Esq., who has served for many years. The average attendance has increased 37%.

The ladies again magnified their office, when, in 1907, they put in these fine cushions, this carpet, and renewed the face of things in the sanctuary. They have just come to the front again in the new carpet throughout the church parlors and beautified walls.

The Choir Association has not only enlarged the choir loft, extended the position of the pulpit, but raised funds for expert musicians that have charmed both transients and residents.

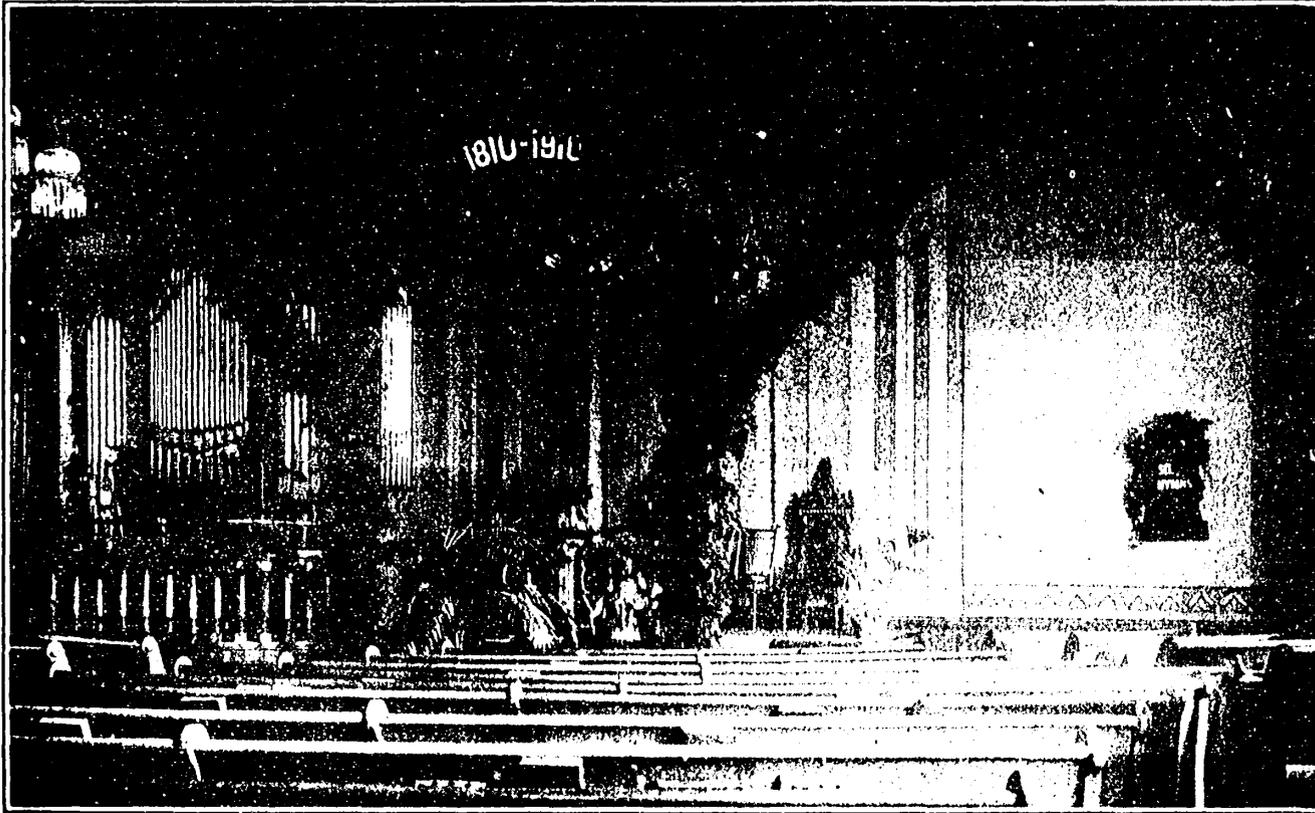
Mr. Kenneth R. Buchanan joined this church on April 1, 1900, during the ministry of Mr. Perine. Later he became a teacher. He was dismissed to the M. E. Church, Pawling, N. Y., October 9, 1906. He very soon began to preach in churches in the New York Conference, has been pursuing his studies; and today should be accounted as the fourth and latest to enter the gospel ministry from our church.

The minister has never called upon the services of an evangelist but, conducting special meeting himself, there have been four occasions of handsome additions. The membership

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started at 155 and is now over two hundred. During the six years past, 92 have been welcomed, 34 by letter and 58 by profession. The benevolent gifts reach annually nearly \$400.

For all of God's mercies in this transition age of the world's history, we hope that we are truly grateful. They are times that try men's souls. But, after this review of the past and the time when many of the best of modern inventions were unknown, if we, the living pastors, are at all inclined to despise the day of small things, the little Monticello and the crude past, let us remember that spiritual truths never change at the base, and that the first fifty years of this church brought into its fellowship the magnificent number of 512, while we moderns in fifty years of enlarged opportunity have only brought in 515. We have beaten the fathers by three counts! Let us listen again to God while He asks us: "Who hath despised the day of small things?"



Church Interior Decorations

DESIGNED BY ALEXANDER THOMPSON.

Presbyterian Church Centennial.

The Church and Some of Its Relationships.

REV. ROBERT B. PERINE.

Shortly before the Pan-American Exposition in Buffalo, there was published a beautiful picture. It represented the mighty waters of Niagara rushing over the precipice and throwing up their spray and foam. From the midst of the spray was seen a shadowy human figure rising with outstretched arms. The immediate suggestion was the thought of the unharnessed power contained in that greatest of all earth's water-falls. No action of wind or storm could be sufficient to drive away this vision or destroy this power. We have no desire to throw a mystery around the church in referring to this suggestive picture, but surely, out of the midst of the visible things upon which we may all look, there arises a mighty invisible power from the church of God, which with an eye of faith we may see. It is the power of Jesus Christ in the hearts of men.

The world today looks upon the church as an organization, which is separated into various denominations, and is composed of the great mass of Protestant and Catholic membership. It sees the human essentials and necessary expressions of bodies of men banded together with a common or similar hope, and animated by a definite purpose of service in the world. This is the Visible Church, imperfect, and oftentimes inconsistent and inefficient. It is not always coextensive with the Church Invisible, which Jesus Christ founded on His confessed truth, the rock upon which He said, "I will build my church." For, while it is true, that there are those within the church, as men see it, whose lives have not been transformed or hearts touched by divine power, it is also doubtless equally true that there are others outside the visible organization of the church in the world who have truly known the love of Christ and felt his power within them. The Visible Church is an organization, and in its various forms and expressions is an outgrowth of man's conception of the things which are necessary to band men together and render them efficient in the service for which they profess to stand. The Church Invisible is an organism, a living body with functions essential to life. Of this Jesus Christ is the head. The heart into which Christ has come through faith and love becomes an essential part of the organism, for our life is one; we live in Christ, and He lives in us. So essential is the outer manifestation, that is the Visible Church, to the inner reality, that is the Body of Christ, which is made up of all true believers,

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that the organization upon which men look and its visible activities become inseparable from the organism, and the world, seeing the outward signs, places its judgments and sets its requirements upon the Visible Church. A standard of service for the church is unconsciously set by the world, and it judges us, rating us as worthy or unworthy, according as we are efficient or inefficient.

The church is in the world for two distinct purposes, both of which have to do with the world's betterment and uplift. Its first and primary purpose is to bring to individuals the knowledge and acceptance of salvation through Jesus Christ our Lord. This is the side in which the gospel deals with individuals. Upon every soul rests a burden of sin, and the final condemnation of unrepented and unforgiven sin. It is the church's first duty to preach and teach the forgiveness of God, and the salvation of the soul through repentance and faith in the atoning grace of Jesus Christ, who offered himself as a sacrifice for our sins. Its second purpose, which comes through this first and can only come as a result of it, is to save and uplift men in their social, economical, industrial and political relations, and to bring society to an ideal state, wherein the spirit of brotherhood shall prevail in justice, fairness and unselfishness, and love shall rule all hearts, and all relationships shall be blessed. This is the side which deals with the mass of men, wherein it is the church's duty to labor for the correction of existing evils, to exalt the standards of righteousness, and to assist in changing conditions and environments so that men may be able to live right and true lives.

The church is severely criticised as being too formal and dogmatic, seeking to advance its own power and glory, rather than devoting itself to the good of men, and that it is therefore out of touch and sympathy with the sufferings and wants of men, and inefficient in supplying the needs of the world.

In a measure the criticism may be true, for there are none perfect, and the church is made up of imperfect men and women, who oftentimes fail. In a large measure the criticism is unjust, though undoubtedly it is inevitable, for even our Lord Himself, who was not imperfect, was criticised and condemned by His enemies. The result of that spirit which has produced the criticism is shown in the increasing disregard for church services and the regular public worship of God.

In order that the church may accomplish its two-fold mission in the world, there must be on the part of its membership:

1. An absolute and unshakable conviction that spiritual life is God's gift through Jesus Christ, and that Christ spoke truly when He said, "Ye must be born again." Here is the secret of the church's power, and the ideal here presented must never be relinquished if we are to continue to be of worth and service in the world. No standard of morality, or highest conception of

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man's power to change or transform himself can ever be allowed to take its place. "Ye must be born again" is the divine mandate, and of its truth we must never lose sight, or waver in our conviction of it.

2. A determination to display honesty, justice and love in all relationships, at all times and under all circumstances; in other words, to live every day as we profess to believe we ought to live, and as God in His Grace has promised to help us to live. It is not enough to feel good toward men, but to be or to do good is required. The trouble is too often we do not let our faith work itself out in practical ways of kindness and justice, or our emotions crystalize into that character which stands always for righteousness.

"Today you bow your head in prayer,
And claim all men as brothers.
How shall it be tomorrow, where
You have been crushing others?"

* * * *

Today the starved and lame and blind
You gaze upon in sorrow;
Today your heart is wonderous kind,
How shall it be tomorrow?"

The conditions which prevail today in the social and industrial life of this great nation, of which we are a part, demand practical gospel living, if the church shall maintain its place in the world and accomplish its purpose. The enormous growth of our cities presents the problems of the congested masses, which can be solved only by the unselfish application of the principles of the gospel of Jesus Christ. The millions of foreign-born among our population, over half of whom dwell in 160 of our cities, call again for a teaching and a living of the gospel which can be satisfied by no half-way measures. The church in America has its world-wide opportunity within its own borders. "The doors have swung both ways," and those who are strangers to our life and our traditions are here, getting from us that which shall either "make" or "break" them. Their masses have helped to complicate our social problems. The gospel taught and lived can alone solve these problems aright. The 300,000 dark bedrooms in a single city, and the thousands upon thousands of employed young men and women who have no real home but the streets, and whose free hours are filled with almost constant and irresistible temptations, present a demand of the church to raise the standard of justice and right for men in dealing with their fellowmen, and show them the opportunity, which is ever present, wherein men can do to their fellowmen what they would like, under similar conditions, to have done to them. The contest that is continually being waged in the industrial world be

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tween capital and labor, employer and employe, the man of wealth who controls large interests, and the man who with labor of hand and brain produces wealth, demands also the proper adjustment of lives, and there is no adjustment like that which is brought about by the true and sincere application of the principles and truths of Jesus Christ. The saloons are the centers of corrupt political powers, and the breeders of vice. They afford the only social opportunity to thousands of peoples of our land. These conditions and others present a demand for practical gospel living, and a demonstration of the power of the gospel for needy lives.

The church and Christians are not in the world to criticize its ways and needs, but to uplift and to enoble it, and in trying to do this must remember that we are essentially a companion with a clearer vision, which God has given to true Christian hearts, and a fellow-sufferer with a better hope, even the hope of an eternal life with its joys and rewards.

The history of the church is glorious; its triumphs are mighty. May it ever go on to greater victories. That it may let us be true, and faithful, and practical in all our ways and life.

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Rev. Samuel Pelton.

BY REV. WALTER S. BROWN.

Mr. Pelton was born in Montgomery, Orange County, N. Y., March 25, 1776. His parents were members of the Presbyterian Church of Goodwill. In the third year of his age, he experienced a severe illness, during which his life was despaired of. His father earnestly pled for his son's restoration, promising to dedicate him to God in the ministry in the event of his recovery.

Samuel, thus early rededicated to the Lord, made a public profession of his faith when sixteen years of age, and united with the church of his parents.

He removed to Monticello, settling in the vicinity of Sackett Pond in 1802, where he built a rude log house, into which he moved with his family during the following year. His wife Eleanor Moule, whom he married in his 22d year, was said to be a woman of great moral worth. With her he lived happily for sixty years.

At the organization of the Presbyterian Church of Monticello, of which they were both charter members, Mr. Pelton was elected one of the two original ruling elders, and served the church in that capacity for a number of years, magnifying his office. It was there that he received the sobriquet of "Deacon," by which he was best known among his familiars thereafter.

When Mr. Pelton was 40 years old, he was licensed to preach by the Presbytery of Hudson, and shortly thereafter, about 1816, became pastor of the united congregations of Hempstead and Haverstraw, in Rockland County.

His ministry there was attended by a gracious revival of religion, and many were gathered into the fold.

At that time the spirit of denominationalism was rife in the vicinity, and Mr. Pelton felt constrained to defend the faith as he understood it in a public debate which lasted for several days. The outcome of this controversy was a volume of 368 pages, entitled "The Absurdities of Methodism," which contains, in addition to the substance of the debate, nine sections or chapters, upon the distinctive doctrines of Calvinism.

In this treatise, which shows a profound knowledge of the subject, published in 1822, the author seems to have desired to arrive at the truth in question, without resorting to any unfair or unworthy means.

Though "a man of war from his youth up," like David, having been brave during the year our National Independence

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was declared, and reared amid active religious controversy, Mr. Pelton was preeminently a man of peace. He loved peace and pursued it. Particularly was this pacific disposition of this man displayed in his later life. After he was released from the pastorate, and had returned to his adopted home, Mr. Pelton's ministerial services were much sought for by his own, as well as by neighboring congregations throughout Sullivan county. He had the happy faculty, again and again illustrated, of bringing together the discordant elements in contending congregations and so making peace.

A single instance well known to the writer, may serve as an illustration. A congregation in the western part of the county, in the absence of a settled pastor, had gotten into a serious wrangle. The whole community became involved, and ultimately arrayed themselves in two hostile camps. At this juncture an itinerant temperance lecturer appeared, and, instead of pouring oil upon the troubled waters, discharged a liberal quantity of vitriol. The result was that the very existence of the church became jeopardised. "Father Pelton," as he was familiarly called, was sent for. He preached a forceful sermon on the sin of "judging one another," in which he showed that a house divided against itself must inevitably fall, and counseled mutual concessions and forgiveness. Both parties were convinced of the sin and folly of further contention; and, on meeting together thereafter, many were heard to confess their wrong one to another, and promise to practice things that make for peace and that tend to edification. "Blessed are the peace-makers; for they shall be called the children of God."

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The Women and Their Work in the Monticello Presbyterian Church in Its First Century.

MRS. S. T. OSTROM.

Searching backward over a century of years to record the results of women's work for this church, it is noticeable from the facts gathered that these mothers in Israel measure up well to the rules and standards set by the "Wise Man" of old, who proclaimed:

"She seeketh wool and flax and worketh willingly with her hands. She layeth her hands to the spindle and her hands hold the distaff.

She maketh fine linen and selleth it. She looketh well to the ways of her household and eateth not the bread of idleness.

She openeth her mouth with wisdom, and her tongue is the law of kindness.

She stretcheth out her hands to the poor; yea, she reacheth forth her hands to the needy."

Such were the conditions when the foundations of this church were laid and its work established. The loom, the spinning-wheels for wool and flax are the heirlooms held sacred by the present generation. In considering women's work it seems to naturally classify itself as the work of the pastor's wife, the work of the elders' wives and the work of the wives of laymen. Of the first mentioned class, seventeen refined, cultured, educated, domestic women have nobly aided the various clergymen in their efforts for the good of this church and left an elevating and lasting influence in the memories of those to whom they were personally known and who have handed down these memories to succeeding generations. Of these seventeen ladies, Mrs. James Adams is entitled to especial notice, not only for the length of time that she was "Mistress of the Manse" and a co-laborer with her husband in his pastoral work, but for her special efforts for the uplift of others. Besides doing her own housework and teaching regularly in the Sunday-school, she welcomed to her home and taught a class of boys and girls who did not feel suitably clothed for the church school. Through her influence the members of this barefoot class were inspired to aspire for the noblest and best in manhood and womanhood. Her capability as an organizer for higher standards of education for the whole village is proven from the fact that records still exist showing that she helped to establish and

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was President of a village Ladies' Aid Society for advancing the educational and literary interests of the people of the town. While this society was not confined to the congregation, it may be mentioned as the first Ladies' Aid Society of Monticello of which we have record. The responsibilities of the pastor's wife are many and peculiar in her attitude between minister and people and she who maintains the dignity of this position and retains the loving respect of the people leaves indeed a memory to be cherished. In such loving remembrance is held each and every one of our pastors' wives. As for our elders' wives, it is possible there was never a congregation so privileged in having a class of women who better realized that "Her husband is known in the gates when he sitteth among the elders of the land, strength and honor are her clothing, and she shall rejoice in time to come." Thus did the wise man write, and so do we find it verified in the wives of our elders, who heeded the apostolic injunction, "Distributing to the necessities of saints, given to hospitality." The other ladies of this congregation have always ably seconded the efforts of both pastors' and elders' wives in the interest of the church. At the time of establishing this church, the care of lighting for evening service fell to the women, who came equipped with their brightly polished brass candlesticks, each one holding its home-made tallow-dip candle, the tallest and best to grace the pulpit, the others to be placed at the joining of the pews. The candles are things of the past, but the candle-sticks with the snuffers and tray of brass are cherished as souvenirs of these by-gone days.

With the passing of the spinning-wheel, the loom and the candle, women's activities took other shape commensurate with the demands of the growth and progress of the times. The purchasing of a pipe organ was under consideration. The subscriptions were slow. Then the ladies rose to the situation. An organization for combined effort was established during the pastorate of Rev. R. A. Davison, from 1865 to 1869, and a series of teas, sociables and entertainments were sprung upon the congregation with results that were made available not only for the organ fund, but the increasing sociability cemented the friendliness of the people. Town and country homes alternately opened their doors and welcomed this Ladies' Aid Society. The hospitality and sociability of these occasions tended to promote good fellowship among the members. Previous to this the old fashioned donation party was the only free-to-all social event of the congregation. Mrs. Stephen Hamilton did much toward harmonizing and uniting the rural and town elements. It was her custom to drive with members of her family or of the church once or twice a year and visit the country parishioners, and they looked to her as a friend. Mrs. Agnew, preceptress of the Monticello Academy, was

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another visiting lady welcomed in the rural homes, who also was always ready to extend the sympathetic hand and kindly greeting. In fact in looking backward, it seems to me the people of those days in their sisterly kindness were something more than merely cordial.

The next record of the work of a Ladies' Aid Society is from December 5th, 1884, to October 21st, 1887, covering a period of nearly three years. It is in form of a treasurer's report over the autograph of Miss M. C. Fairchild and shows amounts raised by socials, festivals, sales of fancy and domestic articles, teas, etc., to be \$595.11. Disbursements for cleaning of organ, payment of organist and organ boy, repairs on manse, loans to treasurer and trustees, carpet for parsonage parlors, etc., show how the money was used. From 1887 to 1891, the only record is acknowledgment of \$217.28 received from Mrs. E. H. Strong as treasurer at the time of reorganizing the Ladies' Aid Society, March 24, 1891, with Mrs. P. E. Palen as president and Mrs. Hiram Post, treasurer, which important office she still holds at this date. Her efficiency is shown by her ability to report the amount of money raised for these twenty years to be \$7,775.13. Her books also show just how the money has been expended. This time covers the period of entirely renovating the interior of the present church edifice, newly seating and recushioning the pews and recarpeting the floors twice. Also under the management of the ladies, two dining-rooms, a kitchen and cloak-room have been added to the church parlors as now used, and were opened June 22, 1904. During the present season, the parlors have been thoroughly renovated and newly carpeted, new dishes purchased, with other needed utensils, so that the society is well equipped for future work, having a membership numbering nearly forty ladies, working harmoniously with the other societies for the best interests of the church.

But mere monied results fall into insignificance compared with the influence radiating from the consecrated Christian home life established by our antecedents. Of those who can boast ancestry back, or partly back, through the century, we find the following names. The first family we trace through seven generations.

1, Mrs. Asa Hammond, 2, Mrs. David Hammond, 3, Mrs. Stephen Hamilton, 4, Mrs. Richard Oakley, 5, Mrs. David S. Avery and Mrs. Frank E. Geraghty, 6, Mrs. John F. Hearne, Miss Augusta Hamilton Geraghty and Mrs. Fred W. Hearne, 7, Natalie Oakley Hearne and Miriam Hamilton Hearne.

1, Mrs. Samuel Pelton, 2, Mrs. Luther Pelton, 3, Mrs. Timothy Comfort, 4, Miss Ruth E. Pelton, Miss Clara Pelton and Miss Florence Pelton.

1, Mrs. Garret Tymeson, Mrs. Smith Weed and Mrs. John

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Young, 2, Mrs. Jas. Tymeson, 3, Mrs. J. F. Tymeson, 4, Mrs. Emmet Sloat.

1, Mrs. John Young, 2, Mrs. Luther Pelton and Mrs. Jane Hultzlander, 3, Mrs. Timothy Comfort.

1, Mrs. Wm. Morgan, 2, Mrs. Joseph Cook, 3, Mrs. George Dann and Mrs. John M. Yeager, 4, Miss Jennie L. Dann, Mrs. Frank Taylor and Miss Marion Yeager, 5, Genevieve and Ada Taylor.

1, Mrs. Increase Pelton and Mrs. Robert Smith, 3, Mrs. Moses Duryea, 4, Mrs. A. J. Hammond.

1, Mrs. Increase Pelton and Mrs. Joseph Lounsbury, 2, Mrs. P. R. Pelton, 3, Mrs. Fred Carpenter, Miss Minnie and Miss Gussie Pelton.

1, Mrs. Isaac Decker, 2, Mrs. D. C. Pelton, 3, Mrs. A. J. Hammond.

1, Mrs. John S. Frazier, 2, Mrs. John Thornton, 3, Miss Mary Thornton, 4, Miss Lillian Thornton.

1, Mrs. John C. Holley, 2, Mrs. Charles S. Thornton, 3, Miss Lillian Thornton.

1, Mrs. Joseph Huntington, 2, Mrs. Charles Starr, 3, Mrs. Samuel S. McLaughlin, 4, Ruth and Alice McLaughlin.

1, Mrs. Coe Dill and Mrs. Clarissa Niven, 2, Mrs. Wm. B. Niven, 3, Misses Helen, Mary D. and Harriet Niven.

1, Mrs. Jesse Holmes, 2, Miss Mary Alicia Holmes, 3, Miss Alice Holmes and Mrs. Charles Lindt, 4, Miss Magdalena Lindt.

1, Mrs. Claudius Webster and Mrs. Stephen Decker, 2, Mrs. Lewis Decker, 3, Miss Ida and Miss Kate Decker.

1, Mrs. Nehemiah Smith and Mrs. Claudius Webster, 2, Mrs. Ambrose Smith, 3, Mrs. E. H. Strong, 4, Miss Ethel Strong.

1, Mrs. Sheldon Strong, 3, Miss Jennie Strong, Miss Mary Strong, Mrs. Helen Strong Osborne, Miss Ethel Strong and Mrs. Frank Osborne, 4, Miss Edna Osborn and Virginia Osborn.

1, Mrs. Sheldon Strong, 2, Mrs. Lewis Strong, 4, Miss Evelyn Strong.

1, Mrs. Lewis Smith, 2, Miss Celia Smith and Miss Etta Smith, 3, Miss Edith Smith.

1, Mrs. Duncan C. Niven and Mrs. John A. Thompson, 2, Mrs. K. D. L. Niven, 3, Augusta Thompson Niven.

1, Mrs. John A. Thompson, 3, Claire Virginia Thompson, Estelle C., Ages M. and Lucia M. LeB. Thompson.

1, Mrs. Mary Patterson, 2, Mrs. Maggie Mearns, 3, Miss Mary J. Mearns and Miss Edna Paterson.

1, Mrs. Seneca Dutcher, 2, Miss Sophia Dutcher and Mrs. Charles Ebinger, 3, Margaret Ebinger.

1, Mrs. Seth H. Royce, 3, Mrs. Melvin Hornbeck.

1, Mrs. Maria Fulton, 2, Miss Franscena Fulton.

1, Mrs. Wm. McCullough, 2, Mrs. Wm. Brice and Mrs. Geo. Stackhouse, 3, Mrs. Joseph Pelton, Mrs. Minnie Bullard, Miss

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Drusilla Brice and Mrs. Minnie Purdy, 4, Mrs. Fred Carpenter, Miss Minnie and Miss Gussie Pelton, Miss Myra McCullough, Drusilla McCullough, Minnie McCullough.

1, Mrs. Wm. I. Stewart, 2, Mrs. Alice Green and Mrs. George Goble, 3, Miss Mary Green, 4, Miss Marjorie Green.

1, Mrs. Margaret Zimmerman, 2, Mrs. George A. Kinne and Mrs. Andrew Weber, 3, Miss Barbara Weber, Mrs. Charles O. Ross, 4, Miss Cora Ross. Miss Eva Kinne.

1, Mrs. Joseph Hamilton McLaury, 2, Mrs. Sanford T. Ostrom, 4, Miss Ruth E. Early.

N. B. Where No. 1 is used more than once in the above genealogy, it shows that the person has descended from two or more lines. The other figures indicate the person's place in the line of descent.

With such ancestry back of us and such fine reinforcement of newly acquired membership, we should begin the new century with renewed consecration. With such an example as Mrs. Hannah Roosa, presiding over the Women's Missionary Society since its organization; and Mrs. Hiram Post, holding the office of Treasurer for both the Women's Missionary Society and the Ladies' Aid Society for a score of years, able to render a balanced account for every and all the years; Mrs. W. B. Niven, true and steadfast to the choir; and church societies and numbers of other ladies, tried and true. What more need be said for women's work in this church?

Taking renewed courage, let us go on, "Looking forward, not backward, outward, not inward, upward not downward," thinking the kindly thought, speaking the kindly word, doing the kindly act, with a broad charity that seeth the good and eliminates the evil. These are the thoughts I leave with you at this meeting and separating of two centuries.

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Reminiscent Centennial Poem.

BY J. W. DECKER.

In memory I will now recall
Some things I have heard and know
Of this Church of ours since very small
One hundred years ago.

Bequeathed to us by John P. Jones,
The site on which it stands,
And in fee simple some other loans
Of Cemetery plots and lands.

And now today within this room
We will commemorate the deed
Of him who gave of a temporal boom
To supply a spiritual need.

He lived and died within the pale
Of his Presbyterian creeds;
And, if in death kind acts prevail,
They have glorified his deeds.

Others with whom we have had to do
Richly deserve our commendation;
And briefly now, but of just a few,
I will express my approbation.

Think for yourselves while I recall
The few I have selected.
It is not for me to name them all
Of those you loved and most respected.

In memory I can ne'er forget,
But vividly now I still foresee,
Dominie Adams as when first we met,
And I heard him talk and pray for me.

And thus the impressions gained in early youth
From that man of God, erect and slender,
Have been a guide to virtue and truth
All my life as I remember.

Other ministers have come and gone
Whom I would dearly love to mention,
But time forbids, and not too long
Must I lay claim to your attention.

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In humble faith and deeds well done
And a prayer for fond remembrance,
Mrs. Bushnell left a goodly sum
To augment our Independence.

Her saintly form is laid at rest
Within her churchyard family plot,
Entombed near those she loved the best;
"A kindly light" pervades the spot.

Still there is a mother in Israel whom we all love,
"A burning bush" and "a pillar of fire,"
Beckoning us on to a home above,
Mrs. John P. Roosa's heart's desire.

And there was old Mr. Garrison, that good old soul,
A Colporter of tracts and religious views,
Who, when his life went out like unto a broken bowl,
He was only to glad to receive his dues.

And a most worthy man, with family ties
Of the very largest membership all well know,
Whose cloak of religion was no disguise,
Mr. Ahiel Decker fifty years ago.

Mr. Sheldon Strong, he of a patriarchal mien,
Represented a very large family of kith and of kin,
Who, with lamps trimmed and burning, are almost invari-
ably seen
Justified by faith and redeemed from sin.

Mr. Ambrose Smith, a most exemplary man,
Who, when an elder here, it was well understood,
That he could readily devise the most feasible plan
To benefit his church and do it good.

But the oldest couple this church ever knew
Were Mr. and Mrs. Oakley, who for many long years
Were regular occupants of pew thirty-two,
An incidental circumstance but nevertheless true.

Judge Albert J. Bush, when in his prime,
Had a brilliant intellect, such as all men admire;
And to employ Dominie Davison he got us all in line
By bidding up some pew rentals twenty dollars higher.

But of stanch and rugged faith we note
A man we all so loved to honor,
Who talked and prayed and ably wrote,
Deacon Pelton, that stalwart farmer.

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With him there were no ifs nor ands about it,
To come or go he was always ready;
And, when a duty called, he was up and at it
With a fertile brain, strong and steady.

And there is the Rev. Mr. Niven, although totally blind,
And with his vision obscured from the light of day,
But what an example of faith and of logical mind
That he still continues to preach and pray!

Mr. Lewis Decker was of a stable mind,
Faithfully serving his Maker during all of his days;
But, when physically disabled and almost blind,
His life went out midst prayer and praise.

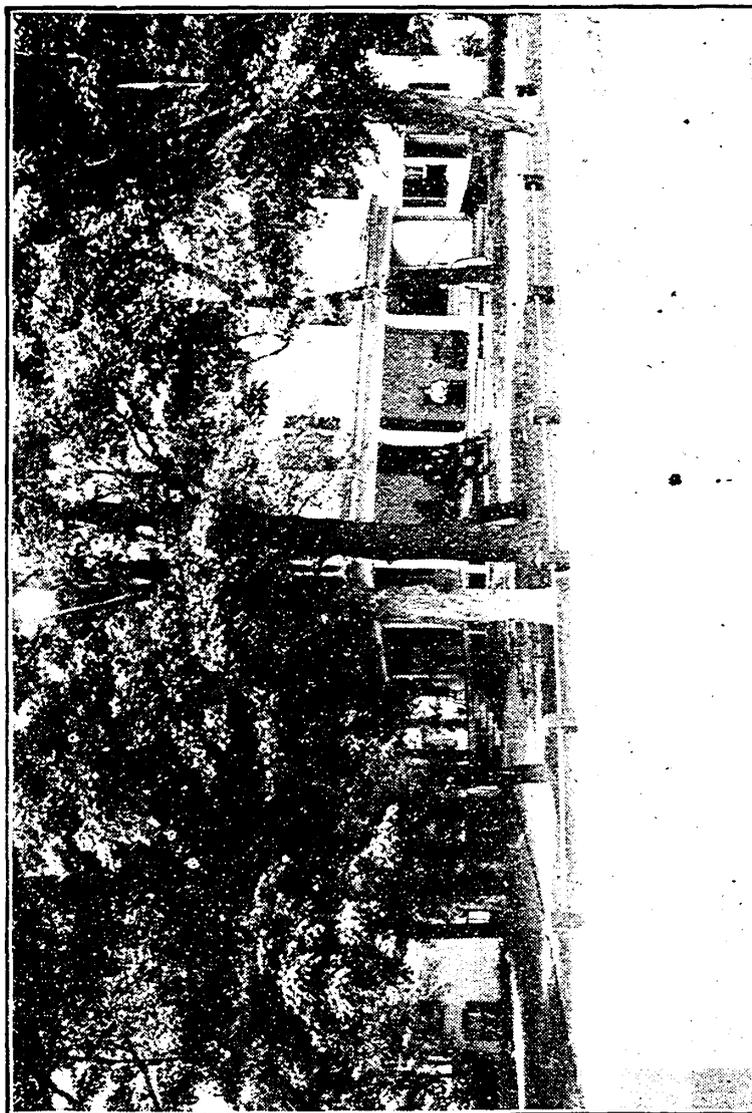
And now reminiscent and sadly I will tell
Something of my own home ties,
When three of our number at the toll of this bell,
Were buried long since. Time flies.

And thus hundreds of souls have gone to glory
From the fold of this church during all these years,
But I haven't any time to tell their story.
As we think of them fondly in humility and tears.

And so it is with man, we come, we go;
But here stands and stood our church one hundred
years ago.
This edifice may crumble, may decay,
But the Church of God has come to stay.

Monticello, N. Y., Aug. 5, 1910.

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First Parsonage

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The Preeminence of Christ.

REV. JAMES A. MCGOWAN.

Col. 1:18—“That in all things He might have the preeminence.”

The mightiest force God has in the universe is personality, and the mightiest personality is Jesus Christ of Nazareth. None can fail to have discovered how every part of the Bible harmonizes in giving to Christ a preeminence far above the greatest of men and the most mighty of angels.

That was a happy response of Gen. Grant when at Jerusalem. A company of citizens came out to meet him and to tender him a reception. “Not in the sight of the Mt. of Olives,” he replied. The incident recalls the remark of Douglas Jerrold, who, when told by a Red Republican of Paris that Louis Blanc was next to Christ, naively asked, “Which side?”

It is really amusing to hear a man like ex-President Eliot talking about a “new religion.” ’Tis a pity that men waste their time and abuse the talent which God has given them by writing silly stuff. Some class Jesus with Zoroaster, Confucius, Buddha, Mahomet, but between Jesus and all others there is the distance of infinity. Of none of them could Paul have written as he did of Christ. See Col. 1:15-18.

Wherever His civilization has gone, we have nations on the up-grade: we have an open Bible, liberty protected by law—liberty of conscience, free speech, a free press, a free church in a free state.

But Christ is not only preeminent in His personality, but in His prerogatives. His is the power, the authority. He holds “the keys of hell and of death.” He has no vice-gerent in the Vatican. He has the right to command obedience.

A beautiful story is told of Queen Victoria. It was on the occasion of the first anniversary of the accession of the late King Edward to the throne, when Dean Farrar conducted service in Canterbury cathedral. He related how the Queen invited him to preach before her and he chose for his subject the second advent of Christ. After the service the Queen retired to her room in the palace, but immediately sent for Dean Farrar to come to her apartment. In much fear and trembling he found her in tears, and wondered whether he had given her offense. But soon she spoke to him, thanking him for the sermon, and with deep emotion she exclaimed: “Oh, how I wish that the Lord might come during my lifetime!” “Why,” ask-

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ed the Dean, "does your Majesty feel this very earnest desire?" With a brightened countenance and deep feeling the Queen replied: "I should love to lay my crown at His feet."

As we look abroad over the map of the world, it would seem as if God were preparing the forces to fight the battles of supremacy. During the century, since this church in Monticello was organized, what wonderful revolutions have taken place! The ploughshare of war has been driven in over all the globe. Think of the independence of Italy, the separation of church and state in France, the unification of Germany, the abolition of slavery in our country, the crisis in Spain and Portugal, the revolt against Mediavalism, the revolution in Turkey. God is marching on. The arm of omnipotence is being made bare in the eyes of the nations.

Whose heart does not throb at the thought of the openings in Japan, the opportunities in China, in Mexico, South America and the islands of the sea?

When we come to social problems, the controversies today between capital and labor, employer and employee, strikes, lockouts, bludgeon and dynamite, the gospel of Christ alone can give the solution, and not the wild schemes and theories of Karl Mark, Fourier and others. But Christ is not only pre-eminent in His personality and prerogatives, but He should have the preeminence in our preaching. The Master must be first in our thoughts, our plans, in all preparation for His work.

We are told of a beautiful cross wrought by Salvator Rosa, whereon 500 figures illustrative of events recorded in the Bible were grouped upon a cross only 18 inches in height. So should we preach, grouping all things around the cross. I believe in a Christo-centric theology. We hear much nowadays about the need of new doctrines and new methods. 'Tis not new doctrines that are wanted, but the grand old doctrines reinforced. In these days of boasted progress, in the midst of rationalism and so-called "Higher Criticism," we want to hold firm to the old faith, "earnestly contend for the faith once delivered to the saints." By and by you and I will be where Luther and Calvin and Wesley shall be unknown as the great names that stood at the head of powerful denominations. But we shall know the name that is above every name. 'Twill have the preeminence there, for that unnumbered host sing: "Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing."

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Our Sunday-school.

K. D. L. NIVEN.

It is an easy matter to write up the history of a church or Sabbath-school if the church or Sabbath-school records are intact, but if they are incomplete the work becomes a task.

This unfortunately has been the position in which I have been placed. The early history of the Sabbath-school connected with this church is enveloped in a cloud of uncertainty and doubt. If there were any early records of the operations of the school they have vanished, and are as unable to be found as the dried, sear leaves of autumn driven before the wintry blast.

Even if the school existed during the early period of the church's history it, undoubtedly, like the bear and the groundhog went into winter quarters on account of the deep mud and heavy snowfalls which made the roads impassable and remained so until it could be said with the Shulamite, "Lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." After a careful study of the whole subject, I have come to the conclusion that there was no regularly organized Sabbath-school connected with the church until the Rev. James Adams became the pastor. You must not forget that Robert Rakes had only twenty-nine years before this church was organized established his Sabbath afternoon schools for the ragged and depraved boys in the lowest quarters of London, that no Sabbath-schools were organized in the city of New York before 1816, and that the American Sunday-school Union, the great promoter of Sunday-school instruction, was not organized about 1826, only 7 years before Mr. Adams' advent into Monticello. During the great portion of his pastorate Mr. Adams was the Superintendent of the school. Towards the latter part of his stay in Monticello, his health becoming impaired, he gave up the superintendency of the school, and Lewis W. Piercy, the village druggist, took charge of the same in 1851. In 1847 Mrs. Adams taught a class of little barefoot boys on Sabbath afternoons in the kitchen of the old parsonage, on the corner of Main and Liberty streets. Only the names of two of these boys have I been able to learn. One of them, William C. Allan, is a worthy citizen of this village. The other, James T. Mitchell, who, after a life of Christian service in the Methodist Church and Sabbath-school, in this village, and its Superin-

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tendent for many years, entered into rest on the 16th day of September, 1901.

During the pastorate of the Rev. Mr. Adams three Sabbath-schools were established in connection with this church: One in the West Neighborhood, known now as Maplewood; one in the North Settlement, and one in the Decker schoolhouse. The one in the West Neighborhood had, as we believe, for its first Superintendent Mr. Joseph McLaury. He was followed by Mr. Joseph Wallace, and he by Francis Royce, and then came Daniel H. Webster, who remained in charge of the school until he left Monticello for Middletown. Shortly after his departure the school was reorganized as a union school and continued so until two years ago, when its doors were closed for lack of scholars. The school in the North Neighborhood had for its Superintendent Mr. Ambrose D. Smith, who had charge of the school until he removed to Green county. He in turn was followed by Mr. Charles Clark, who had purchased the Smith homestead, and who remained its Superintendent until his death, when it ceased to be a Presbyterian school. As to the school in the Decker neighborhood, I have been unable to obtain satisfactory information as to who were its Superintendents or how long it remained a Presbyterian school.

I have been unable to obtain any records of the church school from the time of Lewis W. Pierce, in 1851, until the advent of Mahlon Decker, in 1876, as Superintendent.

During that period, however, Daniel Hultzlander, Ahiel Decker, James H. Strong and Dr. David W. Decker were Superintendents of the school, but their terms of service are unknown except that James H. Strong was Superintendent during the pastorate of Dr. Davison until he was succeeded by Dr. David W. Decker and remained Superintendent at the time of his departure to the West. He was followed by Mahlon Decker who had charge of the school from January, 1876, to December, 1879, when he died. During that time James H. Strong was Asst. Supt. In December, 1879, William L. Thornton was elected Supt. of the school and held the office for three years, during two of those years James H. Strong was the Asst. and one year Stephen L. Strong. In 1883 and 1884 Kenneth D. L. Niven was Supt., but the records do not show the names of his Assts. In 1885-6, John Yeager was Supt. and Charles Cook and Mrs. F. T. Williams his assistants. In 1887 Alva Seybolt was Supt. and George H. Strong his Asst. Mr. Seybolt was re-elected for the following year 1888 but resigned, and Elder Daniel S. Garrison was elected in his place with William Yeager as his Asst. In 1889 Kenneth D. L. Niven was elected Supt. and Daniel S. Garrison his Asst. In 1890 Charles Cook was elected Supt. and John A. Thompson Asst. In 1891, '92, '93, '94, '95 Rev. James A. McGowan was Superintendent. Charles Cook, John F. Tymeson, Reuben C. Strong and Kenneth

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D. L. Niven were Assts. In 1896 and '97 Kenneth D. L. Niven was the Supt. and Reuben C. Strong his Asst. In 1898 Rev. Robert B. Perine was Supt. and W. L. Thornton Asst. In 1899, 1900, 1901, Kenneth D. L. Niven was Supt. and Robert B. Perine Asst. In 1902 Richard Hall was Supt. and R. B. Perine Asst. In 1903 Kenneth D. L. Niven was Supt. and John D. Lyons Asst. In 1904, 1905 John D. Lyons was Supt. and Kenneth D. L. Niven Asst. In 1906 John M. Yeager was Supt. and Kenneth D. L. Niven Asst. 1907, '08, '09, John D. Lyons was Supt. and Kenneth D. L. Niven Asst.

During the pastorate of the Rev. R. B. Perine, a Home Department class was established for the study of the lesson by those who were unable to attend the regular meetings of the church school, and which is still continued, having 23 members. Mrs. Sanford T. Ostom, one of our teachers, who is the County Superintendent for the establishment of Teachers' Training Class, organized one last fall in connection with this church, which was continued during the winter and early spring with most gratifying result. We have also in connection with the school a cradle roll, on which we have enrolled the names of all infants not able to enter the infant class.

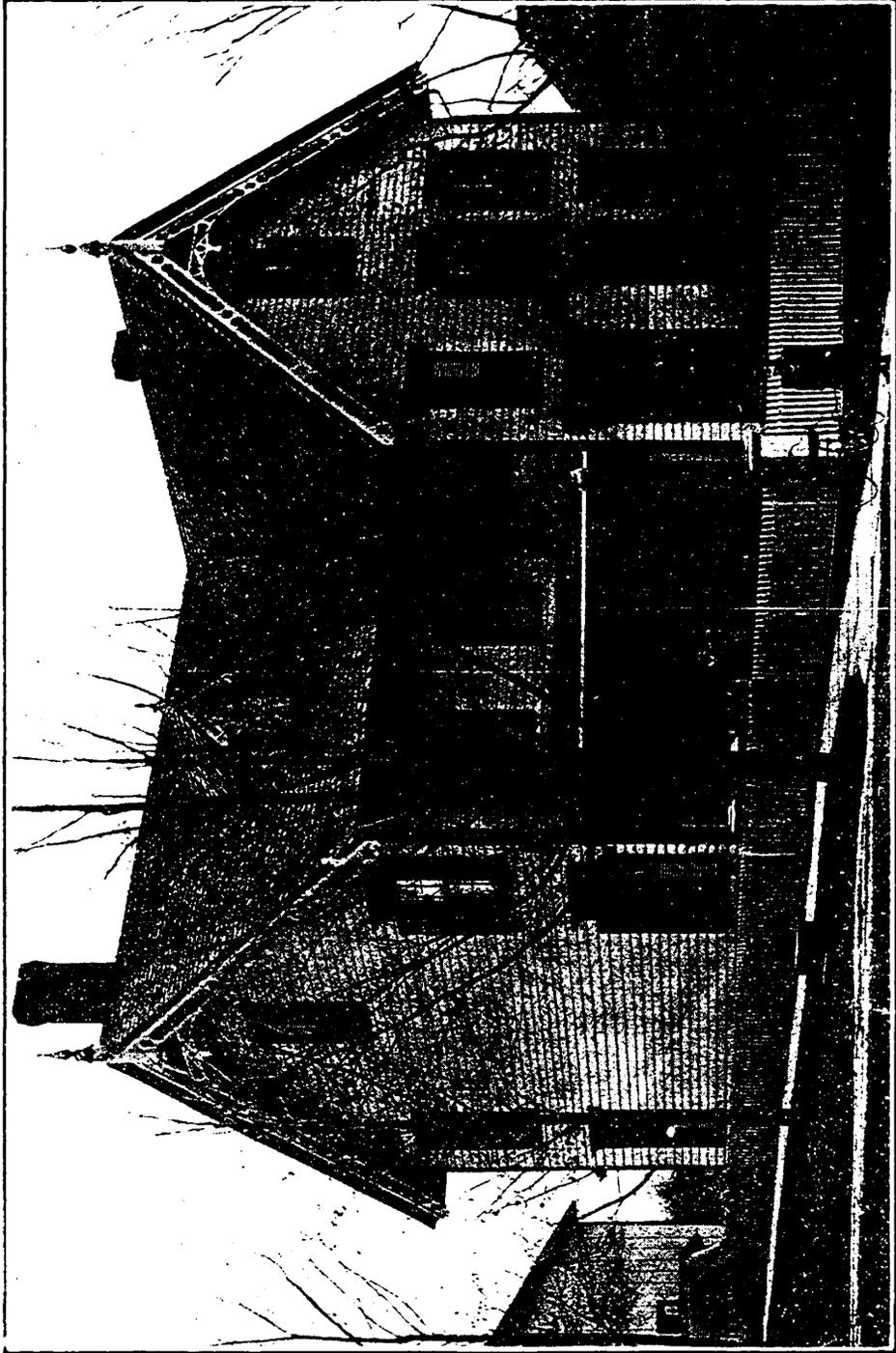
The one who has been connected with the school the longest as scholar, teacher and Superintendent is Hon. William L. Thointon. Mrs. Hannah Roosa has been connected with this school as a teacher for 37 years and five years as member of the Bible class. Mrs. William L. Thornton has been a teacher for 33 years.

In summing up would state that, while Judge Thornton was Superintendent, the school was at high water-mark, having over 190 on the roll, with an average attendance of 145.

The school at present is in a most flourishing condition, contributing to the Home and Foreign Boards of the church and the Sabbath-school departments of the Board of Publication.

Our Superintendent and teachers are thoroughly sound in the faith and our children are being instructed in the teachings of the fathers, and if they wander from the Presbyterian faith, it will not be because of failure of duty on the part of Superintendent or teachers.

We look back on the past history of our school with pride, and looking forward, we see nothing in the future, by the grace of God, but success under its present able management.



Second Parsonage

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Our Y. P. S. C. E.

BY MRS. E. H. STRONG.

The Young People's Society of Christian Endeavor of the Presbyterian Church of Monticello was organized Feb. 2nd, 1892, eleven years after the founding of the first society by Dr. Francis E. Clark.

The organization of our society was due principally to the efforts of Miss Arrietta Rue, now Mrs. Herbert Strong, with the help and encouragement of two visiting members of another Christian Endeavor Society.

Our charter members were: Mr. Herbert Strong, Miss Maud Tymeson, Miss Mary Fairchild, Mr. John Callbreath, Miss Kate O. Decker, Miss Arrietta Rue, Miss Jennie Strong, Mr. Charles Pelton, Mrs. M. G. Towner, Miss Virginia Thompson, Miss Ella Holmes, Miss Annie Van Antwerp, Mr. K. D. L. Niven, Mr. Frank Pelton, Mr. R. C. Strong, Mr. Albert Fulton, Jr.

The first officers of the society were: President, Herbert Strong; Vice-President, Reuben C. Strong; Secretary, Arrietta Rue; Treasurer, Maud E. Tymeson; Corresponding Secretary, Mary C. Fairchild; Organist, Jennie L. Strong; Assissant Organist, Maud E. Tymeson.

In the eighteen years that have passed since the organization of our society, meetings have been held weekly, officers and committees elected in April and October to serve six months, and socials held frequently during the winter months.

The membership of our society has frequently exceeded the number of active workers, this being due to the fact that many who have joined at different times have left Monticello to make their homes elsewhere, and many others, who have been stopping in Monticello, have become members for the time that they were here. Especially has this been the case with many of the teachers and students of our High School.

The work of our society has included many different objects, but, owing to the loss of some of the former secretaries' books, a record of all the work cannot be fully given. In 1893-'94 our society furnished and maintained a free reading-room. Papers, magazines, a traveling library, and proper games made this a needed help to our young people. In 1894, '95, '96, the card system for systematic giving was successfully used. In 1894 a cornetist, through our society, was a help to the choir for a

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season. For two years one of the best seats in the church was rented for the use of strangers.

In June, 1895, the County Christian Endeavor Convention was held in this church with a large attendance, many distinguished speakers being present.

In 1897 our society had the lecture-room painted and decorated and purchased eight dozen chairs for use in the lecture-room.

From 1898 to 1904 our society paid the taxes to secure a home for a worthy couple. In 1902 assistance was given toward placing electric lights in our church. In May of this same year the County C. E. Convention again met in this church, with a full attendance.

Contributions have been made yearly, with but few exceptions, to Home and Foreign Missions. For the past eight years or more, five dollars have been sent yearly to Rev. Wm. Jessup, at Zala, Syria. Previous to this, contributions were sent to the Board of Foreign Missions to be used as deemed best.

In our Home Mission work, we have sent contributions to Alaska, Utah, Mexico and other places. For the past three years, we have contributed each month of the school year towards the education of a colored girl attending Lincoln Institute, at Kings Mt., North Carolina, who finishes her education this year at Fisk University, to become a worker among her own people. Our society has been sending every week for more than three years thirty-five second-hand Sunday-school papers, the "Forward," to be used in a colored school at Lawndale, N. C. We have at different times sent three boxes of clothing, books and papers to this same school; also three large boxes of books and papers have been sent to Rev. Wm. Yancey, a colored missionary working under the Home Mission Board at Danville, Va.

In June, 1908, the County C. E. Convention was again held in this church. Delegates from our society have always been sent to the County Conventions, and our society has usually been represented at the State Conventions. For the last two years two members have been sent to fall meetings of the Woman's Missionary Society of Hudson Presbytery.

At different times our society has sent small sums of money to different objects, such as the Headquarters Building Fund, at Boston, etc. The money for these purposes is raised by entertainments, socials, etc.

Our society at the present time numbers forty active members, eight associate members, and six honorary members. Our officers are: President, Mrs. John R. Osborne; Vice-President, Ethel M. Strong; Corresponding Secretary, Mary D. Niven;

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Recording Secretary, Chester A. Hawthorne; Treasurer, Frank J. Smith.

The committees are as follows: Prayer-Meeting, Lookout, Missionary, Social, Music, Flower.

Our young people are loyal to our church and society and always ready to help where needed. We realize that Christian Endeavor is more than a prayer-meeting, more than the kindness given in helping the unfortunate, more than the flowers and fruit we have gladly sent to cheer in sickness. It means to promote an earnest Christian life, the upbuilding of manhood and womanhood for Christ and the Church.

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Our Junior Endeavorers.

BY MRS. REUBEN C. STRONG.

Some one has said: "The motto of progress is 'The hope of the world is forever in the children.'" It may be asserted with equal force the hope of the church is also forever in the children. Those who have believed this most sincerely have been the instigators of such movements as the "Cradle Roll," the "Junior and Intermediate Societies of Christian Endeavor" among others, thus placing the children from early infancy under the watchfulness and care of the church, for it has been asserted that the instruction received by a child before he reaches the age of six counts for more in his religious training than any after that. If this be true, it is with the children in their early years that we must hope to obtain results that will be most lasting for good in the time to come.

The inspiration which resulted in the organization of a Junior Endeavor Society in this church was gathered from the County Convention held at Parksville in May, 1894. Miss Mary C. Fairchild, now Mrs. Frederick Torsch, of Baltimore, was sent as a delegate from the young People's Society here. The speakers representing the work at that convention very strongly urged the advantage and necessity of forming Junior societies in connection with the older ones. During the month following, June, Miss Fairchild, Miss Kate Decker and Mrs. E. H. Strong were appointed a committee to effect an organization of the children, which started with from twenty to thirty members, and Miss Fairchild as their Superintendent, the Misses Anna and Sadie McGowan, Ola and Cornelia Dutcher as assistants. The society flourished and Miss Fairchild continued in the work until the fall of '95, when she resigned and was succeeded by Mrs. R. C. Strong, who in turn was succeeded by Miss Jennie Strong and Miss Kate Decker. In the spring of '97, Miss Decker resigned, and the society disbanded, the older members entering that of the Young People.

A new organization of Juniors was formed in December, 1904, after the Rev. A. J. Waugh became pastor of the church, Mr. John D. Lyons, Miss Florence Lupton, now Mrs. Murray Davidson, and others assisting in the work of organization. Thirty-one members responded to the call. Mrs. Lillian F. Thompson became Superintendent, with Miss Lupton, Miss Meter, one of our High School teachers, and Miss Jennie Dann, as assis-

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tants. The following September, after an interval of two months, during which no meeting was held, Miss Meter became Superintendent. In the Spring of 1906 she was succeeded by Mrs. R. C. Strong, who still continues in office.

The society at the present time has a membership of thirty-eight. Mrs. John R. Osborne is assistant, and Rev. Mr. Waugh, instructor. There have been eight members regularly graduated into the Young People's Society, besides others who have chosen to make the change informally. Three have been enrolled as church members, and of these two have been removed by death. Miss Edith Patterson, whose loss we so recently mourned, was the first Secretary of the Society, and held the office of Treasurer at the time of her death.

Those holding office at present are: Georgiana Winterberger, President; Evelyn Strong is the Vice-President; Mary Johnson, Secretary, and the office of Treasurer remains vacant. The ages of the members range from six to fourteen years. After reaching that age, they are supposed to enter the Young People's Society.

Among the financial items of the society stand prominently their yearly contributions to the cause of missions, both Home and Foreign, that for the home work being sent to the Presbyterian Hospital for Children at San Juan, Porto Rico. Communications are received from those in charge concerning their work, which serves to hold the interest of the children to the cause which their contributions are aiding.

The society is in a prosperous condition and promises still greater results of usefulness. It strives not only to train the children to be the church workers of the future, but to exert such an influence for good that it will extend beyond the limits of the church to the broader field of the world's activities. It aims to make such Christian men and women as will help to uplift mankind and make the world better, carrying out the thought of the late Dr. Babcock, when he said:

“BE STRONG !

We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift.
Shun not the battle. Face it. 'Tis God's gift.”

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The Good-Will Mission Circle.

Its History, Aims and Accomplishments.

MRS. JOHN R. OSBORNE.

On Saturday afternoon, March 18th, 1905, there met at the home of the late Mrs. Waugh ten young ladies, members of the Presbyterian Church, for the purpose of organizing a missionary society. That was the beginning of the Good-Will Mission Circle, and the following officers were elected:

President, Miss Jennie L. Dann; Vice-President, Miss Nellie Mead; Secretary and Treasurer, Miss Mary Green; Directresses, Mrs. A. J. Waugh, Miss Mary A. Strong, Miss Helen R. Strong; Social Committee, Miss Minerva Yeager, Miss Marion Royce, Miss Carrie Pelton.

As its history is brief and uneventful, it will probably be of more interest to let you know something about the particular mission we are trying to help.

Away back in 1834 two Christian young men of Washington, Conn., were inspired by the Holy Ghost to enter the most unpromising part of the mission field, the preaching and teaching of the gospel of Jesus Christ to the Indians, and that among the most treacherous, vicious and bloodthirsty of all the Indian tribes, the Sioux. These young men were Samuel W. and Gideon H. Pond.

They arrived at Fort Snelling, Minn., in May, 1834, and found no welcome from either the Government officials or the Indians, but they at once set about learning the Indian tongue, and this was a matter of no small difficulty, as the language of the Sioux is without doubt the most complex of all the Indian idioms.

Notwithstanding the many difficulties and discouragements, they persevered in their work and 1835 found them settled with a band of Indians on the shores of Lake Harriet, (which is now included within the limits of Minneapolis) where they were teaching them the rudiments of agriculture as well as the gospel of Jesus Christ. Here they were joined the next year by the Rev. Thomas S. Williamson, M. D., who was sent out by the American Board of Commissioners for Foreign Missions.

This was the commencement of missionary work among the Sioux, and the real beginning of the Good-Will Mission, although it was not known by that name for many years. Two years

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later they were joined by the Rev. Stephen R. Riggs and other missionaries.

For over twenty-five years this faithful little band of heroes lived and labored among the worst of all the Indian tribes. It seemed impossible to make any lasting impress upon the savage character, so completely different in its manner of thought, speech and action from that of the white man.

At the end of this time, their converts were fewer in number than the missionaries; still things seemed to be getting brighter and prospects for the future better. Then it was, in 1862, that the awful Indian outbreak occurred, and apparently all the work of the preceding years was swept away; but, as the darkest hour is often just before the dawn, so it proved in this case.

While the prisons of Minnesota were still full of Indian prisoners, there occurred among them, led by this band of missionaries, one of the most wonderful revivals of modern times, some five hundred being truly converted in two years, a number of whom later became ministers of Jesus Christ and have accomplished a great work among their own people.

This massacre, horrible as it was, and this wonderful revival with its great outpouring of the Holy Spirit, clearly mark the turning point in the history of the Sioux. Now they were to "forget the things which were behind" them as savages, and to "press forward to the things which were before" them as Christians.

A school was their greatest need, but their desire was not fully realized until 1870, when Dr. Riggs secured a site at Sisseton, South Dakota, erected the first building and opened the school, naming it "Good Will." It has grown rapidly from the first. In 1882 it became a training and industrial school. In 1904 a theological department was established, and students preparing for the ministry, as well as officers and teachers in the churches, have an opportunity to study Bible doctrine and church history.

The Good-Will Training School is a Christian home as well as a Christian school. The girls are taught cooking, laundering, sewing, personal hygiene, the proper care of their rooms and other household duties. The boys are trained to care for the stock, taught plowing, planting, cultivating, harvesting, the proper housing of farm products, and the use of tools. So that, having completed their course of training, they go out to make homes, and become thrifty farmers and active and intelligent Christian citizens.

Time does not permit me to more fully describe this school, which has been, and is, the most successful factor in civilizing the Sioux. About Good-Will, the Sioux, from a wild, lawless, filthy, lazy and treacherous band of savages, have become a docile, law-abiding, cleanly, industrious and thrifty community

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of Christian citizens. The mission, with its church, school and farm, under God, has accomplished it all.

It is from this mission that the Good-Will Mission Circle takes its name, and for whose assistance it was organized. Once or twice each year the Circle sends boxes of clothing, made and contributed by its members and friends, and has assisted the Mission in other ways.

There seems to be more satisfaction in devoting one's energies toward a particular rather than a general object, and it is most pleasant to receive their acknowledgments of the gifts we send.

The Circle has grown in numbers, and its present officers are: President, Mrs. John R. Osborne; 1st Vice-President, Mrs. Frank Taylor; 2nd Vice-President, Miss Mary Niven; 3rd Vice-President, Miss Marjorie Waugh; 4th Vice-President, Mrs. Fred Carpenter; Secretary, Miss Mary Mearns; Treasurer, Miss Mary Green; Directress, Mrs. Martin La Tourette.

We are the baby missionary society of the church, and, while having done well, will hope and pray and work to do better and better each year of the new century that our church is just entering.

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The Soul's Working-Day.

REV. HUGH B. MCCAULEY, D. D.

John 9: 4.—“I must work the work of Him that sent me while it is day. The night cometh when no man can work.”

In these familiar words, the Master sets forth the idea of the working-day of life, or, as we call it, the Soul's Working Day. The thought is not only familiar but beautiful. Poetry is full of it. Rossetti says:

“Man's life is but a working-day,
Whose tasks are set aright;
A time to work, a time to pray,
And then a quiet night.
And there, please God, a quiet night,
Where palms are green and robes are white,
A long-drawn breath, a balm for sorrow,
And all things lovely on the morrow.”

We all want to succeed, that is to have “all things lovely on the morrow.” We ought all to make out a good working-day. But there are many who will come to the end of their day and have to say:

“Nothing but leaves
No garnered sheaves.”

So in this text we find the method of Jesus, followed by him, to be followed by us, in order to make a success of life.

1. The first principle is the recognition of duty. He said: “I must.” You find that word at several critical points in his life. At 12 years of age you hear him saying: “I must be about my father's business.” At that early age he had begun to put conscience into God's work and man's work. Then from the temple he went back to the carpenter-shop of Joseph, his reputed father, at Nazareth, where he stayed until he was thirty years of age. What was going on all those “eighteen silent years” of Jesus? He was working at his trade, earning his living, supporting his widowed mother, as an old tradition, probably true, suggests. It is good for a boy or girl to have some work to do, not the hours of toil that have made child-labor a blot on modern Christianity, but that exercise of attention and faculty meant by God to be a blessing. Jesus as a boy learned to work, just as every child in our homes ought to

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be taught and expected to do. He took good care of his mother; and, when he was about to leave her, he provided for her support by committing her to his beloved disciple John. I would appeal to the boys and girls of to-day to imitate their Lord in the care of mother. See that she is not neglected. See that she is petted and cared for. Yes, Jesus was a working-boy. He was a working-man. He takes an interest in the working-man, by stirring us up to do so, and to be workers too.

At another important time in his career we are told that he "must needs go through Samaria." There was a duty to be done. There was a despised district to be traversed and a despised people to be reached. It was the opening of the great door of sacred service that has been entered by so many earnest souls of to-day, a work in its greatness that still remains to be done when the church shall be aroused to her opportunity. This "must" means a duty toward the poor, the despised, the neglected, the alien, the colored races, the sinners and the outcasts. What a field for the liberal giver, for the lady bountiful! Speaking generally, we may say that the sense of duty ought to permeate all good work, our lessons, home tasks, daily business, political life. And, when it does permeate our work, it will carry us right through all obstacles to victory. It will make our heavy toil seem light, and will help us to go about doing good.

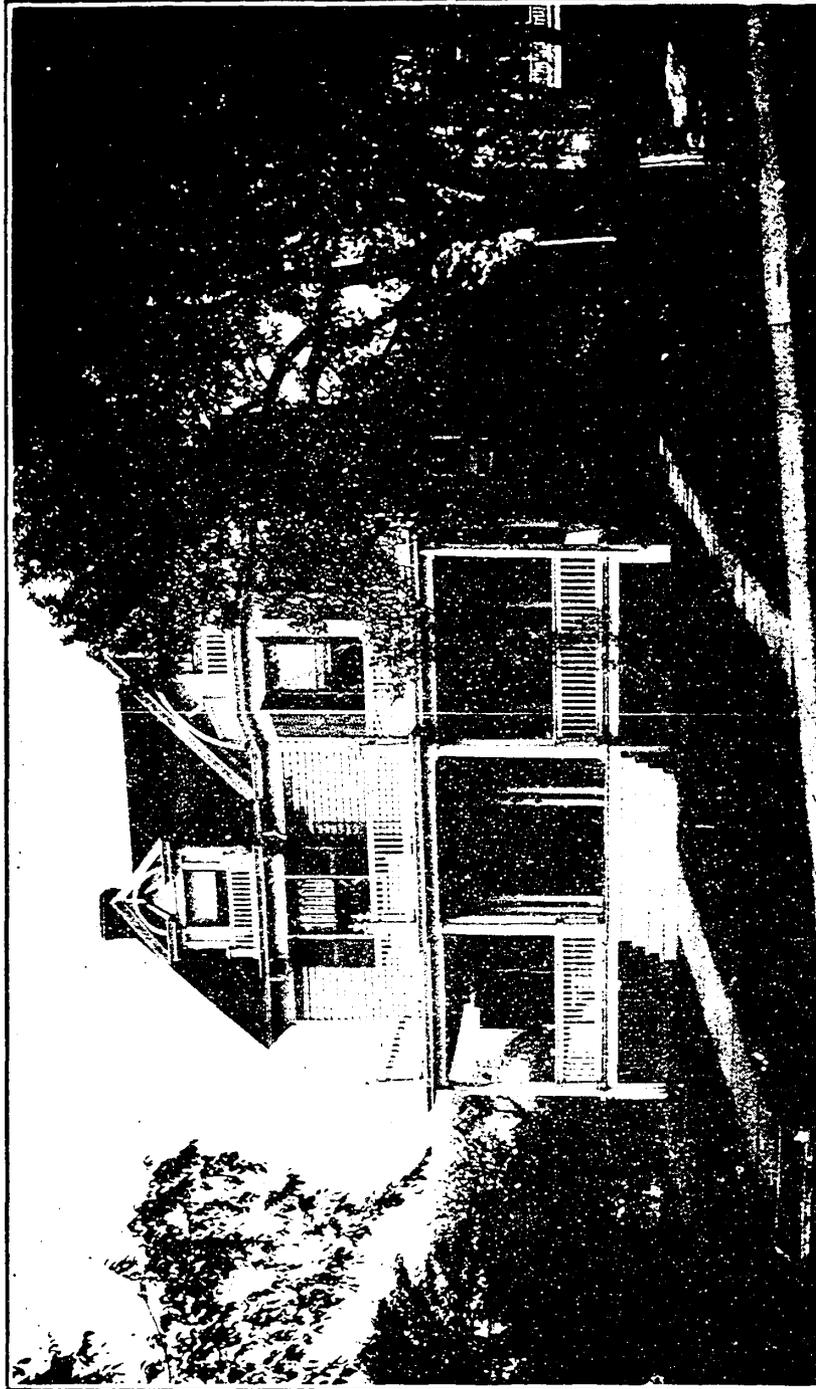
2. Another principle of success in the life of Jesus was the limitation of his efforts. He said: "The work of him that sent me." He did not undertake to do everything. He left no great works, such as the creations of Shakespeare, Angelo and Beethoven. But he did become the one supreme example, the one all-sufficient Saviour. Probably we fail at this point as much as at any other. Our modern life is too diffuse. There is a lot of patchwork but few accomplishments. There are many people filling up their lives with trifling parties, silly amusements, and light things. Surely there is a time for everything. My friends, let me ask you: "What is the work of him that sent you?" Get at some good, great thing and do it. It isn't size that makes it great. It is the need, the value of the thing, something that is real. Find out such things and master them.

3. The third important principle of success was his valuation of time. He said: "The night cometh when no man can work." He had just so much time for the work, "while it is day." His day was no larger than ours. No sun stood still for Him, and none stars still for us. Time flies, not crawls. You remember when you were young, many years ago, but the time seems short. Nearly thirty years ago, I was preaching here as the pastor-elect. But it seems like a short time after all. Our thought here is really a double one, the flight of time and the value of time. It goes fast, but it is so good to have it. You

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have a day? Make it, as Emerson says, "the best day in the year." Do all the good you can every day. Don't wait for some future day to begin to do good. Begin to-day. It is such a satisfaction at night to feel that you have done good in the day. The memory of it makes a fine pillow. Then will soon come the end, you know. There is no device, nor knowledge, nor work in the grave. Professor James died, but said toward the end that he would try to send a message back. Well, there is no message coming back. If you have any message, any good word, any kindly cheer, give it out now, while it is day, for the night cometh, when no man can work. These are the methods of success, of sustained cheerful work. What's the matter, my brother, my sister? Does your day seem long? Does your work seem heavy? You say yes.

"Forenoon, afternoon, and night;
Forenoon, afternoon, and night;
Forenoon, afternoon and—What! No more?
The weary strain repeats itself! Yea, that is life.
Make that forenoon sublime, that afternoon
A psalm, that night a prayer, —
And time is conquered and thy crown is won."



Present Manse

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A Few Recollections of the Choir and Music in the Presbyterian Church.

BY JOHN F. TYMESON.

In all enterprises and in all associations political, social, educational, religious, minutes are kept, records made.

We have record of the signing of the Declaration of Independence, of reform movements, educational, religious.

We celebrate these events joyously, the organization of this church 100 years ago, the compact or bond of union signed by our grandfathers—all gone to their reward! But this church stands a monument to the bravery and devotion of the heroes who were instruments in God's hand in organizing a Presbyterian Church in Monticello. It is up to us to see to it that the seed sown by them brings forth an abundant harvest. A record has been kept and history made of the calling of pastors, election of officers, Sunday-school work, Young Peoples Society, Ladies' Aid Society, Treasurer's minute of receipts and expenditures, records! records!

Now the records are which I am getting at. The records of the church have been studied and admirably presented all along the line by the various persons to whom these topics were assigned.

Now here is the point, I have been asked to take up the history of the choir and the music; but, lo! there is no record whatever of the music, therefore pardon me, if I give you a few recollections, a very few.

One of the elders of the old time, (and the only one whose life has been spared) recollects back to 1830-1840. He says the singing was then conducted by Ahiel Decker, Charles Smith, Horace Kinne, Glen Wood and Cephas Benedict. This was in the old church which was consumed in the great fire of 1844.

The leader then came out in the middle aisle, bit his tuning-fork, thereby getting the required key, announced the hymn, started and led the singing.

In the 50's the writer and perhaps ten young people from the country, came up and sang; but there was no regularly organized choir at that time. These young people, though, had the most rigid, thorough training at the several singingschools held weekly in the various schoolhouses throughout the town. These young people filled those school houses on these occasions, enjoying these exercises greatly. They were put through the rudiments; training, oh, yes, we got it! Transposing the scale, studying lines and spaces, sharps and flats, also to place the

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letters on lines and spaces; one sharp, key of G; two sharps, key of D., &c., &c. We had to beat time with our fists, enter every measure on the downward beat, two, three or four beats to the measure as indicated by the figures on the staff, singing by note—do, re, mi, until we were able to apply the words. If we didn't give a rest its proper time, or add 50% to the time of a dotted note, we were held up and required to start anew.

There was a singing school almost every night in this schoolhouse or that. The writer recalls a series of singing schools when he was teaching at Bethel. There were seven schools conducted, one each night, by a Yankee named Brown; not my friend over there, (pointing to a group of ministers in which Rev. Walter S. Brown sat) oh, no! He was a great leader, a most thorough disciplinarian. His voice was gone, so he led the soprano with his violin. If things went wrong, he would rap the table with his bow, stop the whole school and shout: "Ye's like a passel sheep, goin' over a stun wall, fust one then t'other. Now, once'e more!"

The writer thinks the melodeon was purchased about 1850. Miss Amanda Benedict, Miss Nellie Dill, Miss Sarah Webster and Miss Mary Wallace played this melodeon. Miss Wallace played until 1868, when our people purchased from Mr. Alexander Mills, of New York, a \$2,000 pipe organ. Mr. Robt. E. Benedict was first organist, and officiated until the church was enlarged and the organ moved from the gallery to the place it now occupies. In those times, the Shimeall girls, the Dill girls, Miss Ruth Webster, Miss Sarah Webster, Miss Cordelia Hall and others sang, also about a dozen of us country boys.

Miss Winnie Royce, Miss Anna Menzies, Miss Mary Thornton, Miss May Tymeson, Mr. Howard Williams, Miss Anna McGowan and Miss Lottie Starr succeeded to the organ. When Miss Starr married, Miss Edith Evans became organist until she married, then Miss Jessie Pelton was organist, and behold, she married also! Well, she didn't leave the organ, and Mrs. Jessie Hammond succeeded Miss Jessie Pelton. After her came Miss Edith Smith, who is now on her vacation, but we are fortunate in having with us Mrs. Lottie Starr Rutan, who is now at the organ.

During Drs. Scott's and McCauley's ministries, the choir consisted of Miss Frank Fulton, Miss Jennie Dill, Miss Grace Wales, Mrs. W. B. Niven, Mr. Martin Day, Mr. Chas. Smith, Mr. Herbert Strong and Mr. J. W. Decker. Later, during Mr. Williams' ministry and Mr. McGowan's, the choir settled down to Mrs. Williams, Mrs. Whitney, Mrs. Niven, Miss Fulton, Mr. Chas. Smith and Mr. Tymeson. This quartette was in commission perhaps 10 years. Since that time many young people from the Sunday-school came in until now, under the direction of Mr. C. Guy Smith, we have an efficient leader and a flourishing chorus choir, with four or five accomplished soloists.

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We of the old school enjoy the old songs, which were graven on our hearts when we were young.

I am not a music critic, oh, no! But I wish that music might be taught in all the schools. Every child in this "Land of the Free" can have a free education, a thorough education, paid for by the State. Now why not teach vocal music, starting at the foundation with the young, and bringing them through to graduation. No character is so beautiful as that which contains a fully developed musical talent. Then in church all could sing. Friends, I wish we might press this matter till music becomes a part of the curriculum of the schools.

Give us congregational singing!

We join in the prayers, in the Scripture reading, why should we hire a man or a choir to praise God for us? What! Send a delegate to church! No, we'll praise God ourselves, do our singing, sing dear old songs that we can join in and not something we don't know, and the words of which we cannot trace or know. A leader is indispensable, but we want to all sing!

Music has its charms. Soldiers of the State and soldiers of the cross are cheered by and march to music.

Pardon me now if I tell a story. A professor once at a session of the Teacher's Institute, which I attended when I was a teacher, told the following story. He had music in his soul, he played the flute.

Being a great lover of animals, he, like Seton Thompson, experimented along musical lines. The mouse would come out of his hiding, sit upright and listen to the music and greatly enjoy it. After the music ceased to play he would go back to his hiding place. He tried on fowls, domestic, also on birds and animals, and satisfied himself that he could entertain them all with his flute.

He had a pet dog which was very fond of the flute, always coming and lying down at his feet while the flute played. However, once, when he was grinding out some difficult and new music, he made dreadful discords. The dog got up, and howled, and howled, going out in disgust! It so happened that later he, the professor, laid down the music and went out. When he returned, behold! that dog had come in, taken that music out and torn it to bits! Nothing left but the cover. He proceeded to chastise the dog, showing him the ruined book not only, but boxed his ears soundly with the remaining cover. Later, when in the music room, the dog came in from the library bringing another book carefully by one corner, laid it down by his master's feet, looked up, expressed pleasure as if to say, "Master, I make good." Only one animal in all the list defied his music; he would not look or listen but kept on grazing. All the music in the world could not move him. He had very long ears, but no ear for music.

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Ladies' Missionary Society.

MRS. HANNAH J. ROOSA.

The Woman's Home and Foreign Missionary Society of the Presbyterian Church of Monticello was organized Sept. 12, 1883, at the Manse, corner of Main and Pleasant Streets, by Rev. F. B. McCauley.

He made the following appointments:

Mrs. J. P. Roosa, President.

Miss Gussie Dill, Vice-President.

Mrs. Chas. Bushnell Royce, Treasurer.

Miss Ida Decker, Secretary.

The constitution of our society was written by Rev. F. B. McCauley.

ARTICLE I.

NAME.

This society shall be called the Woman's Missionary Society of the Presbyterian Church of Monticello, N. Y.

ARTICLE II.

OBJECT.

The object of this society shall be to promote an interest in Missions, Home and Foreign, and to secure systematic contributions for missionary purposes.

ARTICLE III.

OFFICERS.

The officers shall be a President, Vice-President, Treasurer and Secretary, chosen annually.

ARTICLE IV.

MEETINGS.

This society shall meet regularly on the afternoon of the last Wednesday of each month. Special meeting may be called by the President or when requested by two members of the society. The annual business meeting shall be held on the first Wednesday of May.

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ARTICLE V.

CONSTITUTION

Each member shall pay to the general purposes of the society ten cents a month, whether present or absent.

ARTICLE VI.

APPROPRIATIONS.

The society shall divide the contributions equally between Home and Foreign Missions, but may unite with other Boards the receipts of any special efforts to the cause they choose.

The opening exercises.

Bible reading, singing, prayer.

Reading of Secretary's report.

Reading of Treasurer's report.

Unfinished work. New business.

Items of missionary intelligence. Discuss the manners and customs, climate and settlement in all mission countries, particularly how women and little children are treated.

Payment of dues.

Singing.

The first meeting of our society was at the Manse with Mr. McCauley on Oct. 10, 1883. Rev. H. B. McCauley, having been an honorary member of the society, opened the meeting with prayer.

The chosen subject for the day was India. Much was said and talked over on parts of that country, on Brahmanism, etc. A letter was read from a teacher in one of the schools telling of their progress. Mexico our next topic.

Members present: Mrs. Roosa, President; Miss Gussie Dill, Vice-President; Mrs. Chas. Bushnell Royce, Treasurer; Miss Decker, Secretary; Mrs. McCauley, Mrs. Thornton, Mrs. John A. Thompson, Mrs. Fairchild, Mrs. Fulton, Mrs. Winterberger, Miss Boobar. 11 members. Amount collected, \$2.20. Six of those at the first meeting are in their eternal home.

CHANGES AMONG OFFICERS.

Miss Gussie Dill resigning on account of ill health, Mrs. Wm. Thornton was appointed in her place; Mrs. Royce resigning on account of failing health, spending the winter in Florida, the President acted as Treasurer until April, 1886, when Mrs. Post was appointed, holding the office since—24 years.

In 1884 Miss Decker resigning as Secretary on account of absence, Mrs. F. T. Williams was received into our society and appointed Secretary at the October meeting, Rev. F. T. Williams our pastor.

In 1888 Mrs. P. R. Pelton was appointed Secretary. Failing health prevented her keeping the office. Mrs. Alanson

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Smith, received into our society in January, 1891, was appointed Secretary in place of Mrs. Pelton until 1899, when from ill health she was not with us again. She died Dec. 29, 1903. The President has served as Secretary since.

The missionary meeting was held with Mrs. Thornton April 8, 1884.

India was our topic. Mrs. James L. Stewart had become a member of our society. She interested us in telling us of her aunt who had been a missionary in Ceylon 42 years, also of her recent death and burial in the land of her adoption. She had never returned to her home. Her dear friends in Ceylon would have sent her body free of all expense, but her wish was to remain with those she had loved so long.

Our June meeting, 1884, was at the lecture room of the church. We welcomed Mrs. F. T. Williams, wife of our pastor. Africa was our topic. Our resources for knowledge were limited. The Treasurer called attention to Chinese Gordon, of the Soudan, and the work he is accomplishing in that heathen country. Mrs. Williams was appointed Secretary.

The Missionary Society met at the home of the President Sept. 12, 1885. Japan was our topic. It is wonderful the progress the gospel has made in the past 13 years, 120 churches, with membership of 8,000 persons. The average gift of these members last year was \$8.00. Japan is making more rapid progress than any other field in Christianity.

This ended our second year, from 1884 to 1885. The number of members was 15, average attendance 5, offerings \$16.57.

In April, 1886, the President was absent from the society till September, visiting her daughter in Portland, Oregon. The home topic for July was Chinese in America. It was decided I should write them of some things I might see of the Chinese, which I did. As the letter has been preserved, I make some extracts:

Rev. Holt, having been a missionary in China for eleven years, his health failing, had been recalled and appointed missionary among Chinese in Portland. With Rev. and Mrs. Holt I became acquainted. I was invited to go with Mrs. Holt in her semi-weekly visits among the Chinese women. Mrs. Holt goes to them, as they never attend the mission school. The first one was of the higher class and had the tiny feet, as long as my little finger. You would not think they could walk out, they can, I saw her walk across the room. She had very black hair, heavy solid gold ornaments in it, earrings and finger-rings, two bracelets on each arm. She had a very delicate hand, characteristic of Chinese women. She wore broad blue silk trousers, with the loose sack and raglan sleeve. She had two little boys, hair as black as the mother's. Mrs. Holt was teaching her our language. Her husband was a clothing merchant, his wife making button holes on overalls. Night schools

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were held and on the Sabbath. Each teacher had four pupils at her table and each pupil had half an hour's time. The teacher's salary was six dollars per month, \$1.50 from each pupil. After the lessons were singing, recitations and reciting the Lord's Prayer in concert.

I wish you could have listened to the singing, each one with a book sang with all his heart. Mrs. Holt played the organ. There were 32 pupils. They were very tidy in dress, white stockings and Chinese shoes. Most of them were house servants. The laundry men wore white, and iron every day in the week. I stopped to look at them each time as we went to the city. They were 100 women in Portland, 6000 men.

The missionary meeting of January, 1902 was with the President. Syria was the topic. The meeting was very interesting because of knowledge direct from the field, from Mrs. Dr. Eddy and other personal friends. Mrs. Eddy's patience and perseverance in obtaining his education and diplomas were very marked. She received one from Albany, where she studied and had her examinations, but also from New York, also receiving diplomas from Philadelphia and Washington. These four she carried with her to Constantinople. Then after untiring energy for three months, she obtained the diploma from the Sultan of Turkey and seal to practice medicine anyway in his dominion.

In our society we have twenty-one life members, who pay yearly two cents per week, but never attend.

Total amount of collections for the 27 years, \$626.17, a yearly average of \$23.30.

The following are the life members: Mrs. John Patterson, Mrs. Thomas Patterson, Mrs. Hultzlander, Mrs. Charles Smith, Mrs. Frank Osborn, Mrs. Stanley Smith, Mrs. Katherine Kerr, Mrs. Julia Strong, Mrs. Reuben Strong, Mrs. A. Green, Mrs. G. Goble, Mrs. Chas. Starr, Mrs. Joseph Pelton, Mrs. A. McCullough, Mrs. Emma Thomson, Miss Maggie Ferrie, Mrs. J. D. Lyons, Mrs. A. J. Hammond, Mrs. Bertha Kinne, Mrs. Hiram Post and Mrs. Hannah J. Roosa.

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One of Our Church Sons.

BY REV. EDWARD A. MCLAURY.

DEAR FRIENDS:—The citizen of ancient Greece, so it was said, was accustomed to congratulate himself and devoutly thank the gods, for being “male and not female, free and not slave and Greek not Barbarian.” That is to say he was proud and happy concerning both origin and environment. In like manner I too am happy as a Presbyterian minister in the U. S. of A. and a member of this old historic church. Here I was baptized in infancy, and here, when fourteen years of age, at the beginning of the pastorate of Robert A. Davidson, I was received into churchmembership on profession of faith.

There were at that meeting of Session six elders present, Sheldon Strong, Luther Pelton, Lewis Smith, Joseph Wallace, Dr. B. G. McCabe and Seth H. Royce, so that doubtless my examination was sufficiently strict and orthodox. I had early memorized the Westminster Shorter Catechism, as many children were accustomed to do those days, and divinity enough for pastors and Sessions was found there, concentrated, ready for use as occasion might require.

About that time I attended the Academy and was one of the youngest active members of the famous Ciceronian Society. Its design was to train in oratory and promote quickness of expression in debate.

Some of the best lawyers of Sullivan County were drilled in its halls; but, as far as I know, I was the only minister whose name as a student appeared on its roll.

It was some years later that I determined to be a preacher of the gospel; and, although not very large or strong physically and not impressed with the idea that my intellectual gifts were great, yet I was sure that I was “called” to be a minister. At the time the only question somewhat perplexing seemed to be whether I ought to go as a home or foreign missionary.

This was decided finally by feeling perfectly willing to do just what the dear Lord might direct as indicated in due time by His wise, providential dealing and leading. So after completing my college and seminary course, I went West as a home missionary in the Presbytery of Fort Dodge. But later on account of sickness I returned to the East and have spent the greater part of my ministerial and pastoral life in the Synod of New Jersey.

For about thirty years now I have been trying to live and preach the gospel.

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According to the Sessional records, Monticello church has sent out only two preachers in the whole century since it was organized, excepting the Rev. Samuel Pelton at the beginning.

The other one of these was a young teacher of the Academy who came as a stranger, was converted and united with the church here. Later he studied theology, and, after marrying one of the sweet, pretty girls of this region, he entered upon the pastorate of a Dutch Reformed Church, Brooklyn, N. Y. But, for some reason known to himself, he left the ministry several years ago and took up the practice of law in the city of New York.

It seems strange that of all the pastors and elders connected with this church none sent forth their sons into the ministry.

Teachers and lawyers and business men there have been in plenty. It is not surprising that, in view of this fact, standing here to say and considering that I am the only Presbyterian minister, born of Christian parents in this community, baptized, trained and reared up in this church, in the century past, it seems like a peculiarly marked distinction! Surely there ought to have been others, for truly there is something fascinating about this work, and the rewards are many. Viewed as a profession by the superficial observer, it may look like a dead-level state of existence from without, from which the returns in honors and worldly riches are small, but within there are varied duties that call into activity all the powers of head and heart. There is nothing just like it, nothing that can take its place in all the world.

The gospel ministry is the most sacred and precious work that God has entrusted to man. We can think of no greater gift that even angels have received.

No other office or function comes closer to human lives or is more intimately associated with human hearts than this. The pastor in his work is literally called upon "to rejoice with them that do rejoice and weep with them that weep."

Now in a home where he is esteemed as a friend, he is welcomed with the guests at a wedding. Possibly he may have baptized both groom and bride and received them into the church; and now he speaks the words that unite them together in wedlock as husband and wife and make the twain one. Congratulations follow and all goes "merry as a marriage bell," and feasting and song cheer the hours away.

Again he officiates at a funeral. Cruel death enters a home and, despite the best efforts of doctor and nurse, some loved one has suddenly been snatched away. Darkness and gloom settle down where once had dwelt the brightest expectations. With the mourners he goes to the cemetery, and, standing at the open grave where "dust returns to dust and ashes to ashes," speaks the words of love and sympathy, and presents the consolations of eternal hope. Such are some of the strange

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contrasts of this work and show how the pastor comes into close and sympathetic relation with his people and how his influence is recognized in society and the home.

But, from the time that the Master commissioned His disciples and sent them out, saying: "Go ye into all the world and preach the gospel to every creature," the principal function of the Christian minister has been preaching. There is no agency that can supplant or take the place of the living preacher. True, marvelous progress has been made in discoveries, inventions and physical development. The wonder of even wireless telegraphy has passed and the North Pole of Arctic adventure ceases to allure.

We live in the age of the motor car and flying machine, when apparently the supreme question of the hour with many is: How can I reach the next place first? and there is rush and roar on every hand. But nevertheless man dies just the same and nothing has yet been found to surpass the redemptive sacrifice of the cross or take the place of the atoning work of Jesus. Pressing the gospel with earnestness and power means the advance of moral reform and civic righteousness. Evangelize the land and the temperance movement surely follows. In view of present conditions, the prayer of the poet philosopher, J. H. Holland, is fitting today:

"God give us men! A time like this demands
Strong minds, great hearts, true faith and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor—men who will not lie;
Men who can stand before a demagogue,
And spurn his treacherous flatteries without winking!
Tall-men, sun-crowned, who live above the fog
In public duty, and in private thinking."

Yes, God give us men! and, in order that this prayer may be answered speedily, let us add: God give us ministers! sun-crowned, Spirit-moved, who shall proclaim the gospel and do good as they have opportunity after the example of their Lord.

Brethren, as we linger here today on this mountain-top of privilege between two centuries let us remember that we all are co-laborers of Christ and soldiers of the cross. Resolve to move forward then into the new century with firm purpose and lofty endeavor, "fighting the good fight of faith and laying hold on eternal life," and may "the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. AMEN."

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Remarks by a Church Father.

BY REV. DUNCAN C. NIVEN.

Although the hour is late, there have been some omissions and errors to which I would call attention. I have been familiar with this church for over half a century, and the changes are almost beyond belief. The early days were so entirely different from the present in travel, thought and means of communication, that one is puzzled to put himself into the old surroundings. The days of the stage coach and horseback-riding, distant post offices and people never straying far from their homes, were far different from these.

The pastor was wrong in saying that this church has sent but three men into the gospel ministry. It has not only sent out Rev. Samuel Peiton, the Rev. E. A. McLaury and the Rev. Mr. Powell, but there is another, as we all know. It is strange that Mr. Kenneth Buchanan, who was a member of my Bible class until recently, should have been forgotten. He was a member of this church, joining during the pastorate of Rev. R. B. Perine. Later he took a letter to a Methodist church, and he has entered the Methodist Episcopal ministry. He has been laboring within the bounds of our county or in this vicinity ever since. *

Dr. Wight, the Moderator of the Hudson Presbytery, has spoken of the early days of that body. Surely it was not the same Presbytery as that of which he today is the presiding officer. The Presbytery of that day was a Presbytery indeed. Its bounds on the south were those of the northern limits of New York City. It reached from that point to the Mohawk Valley on the north. It included Westchester County with all its congregations. It reached from the Connecticut line on the east to the Delaware River on the west. There were no other Presbyterians within this entire eastern part of our State such as there are today. There were probably no Presbyterian churches in Columbia County nor in the northern part of Dutchess County. That region was settled by the Moravians. There was probably not a single Presbyterian church in the city of Albany during the earliest days of this church. Only Dutch congregations were there. Neither were there any Presbyterian congregations along the upper Hudson River except at New Paltz Landing and Marlborough. Newburgh may have had small congregations of Presbyterians.

The bulk of the Presbyterian congregations belonging to the General Assembly were stretched along the east side of the

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Hudson River from New York City to Wappingers Creek, some few miles to the south of Poughkeepsie. Of course they also reached back into the country, as this church and some others. Vast distances had to be traveled by the ministers and elders of the Presbytery in order to reach their annual or semi-annual meetings.

We have little idea of the toils of those early ministers of the gospel. Rev. Eliphelet Price was the first regular supply of Monti ello. He only gave this church half of his time and his labors. The other half was given to the church at Wappingers Creek on the other side of the river. That field is far removed from this one. It is now called New Hamburg. Think of his supplying this church one Sabbath then that one on the next and so on for a year! It was a tremendous task; but men were scarce, and the churches were feeble and struggling. Mr. Price would start from Wappingers Creek, cross the river by ferry and then ride horseback across the country. No railroads, trolleys, State roads, automobiles in those pioneer days! When he was on this side of the Hudson, he would begin to climb the hills. There were big hills and mountains too. Perhaps he would sometimes make the distance in one day, perhaps not. He had to penetrate the forests. He would strike across the country over the Marlborough Mountains. Possibly he would reach the Newburgh and Cohecton Turnpike at Montgomery and arrive at Monticello at nightfall. He would supply this pulpit on the following Sabbath, make his pastoral calls, visiting the sick, attending funerals it may be; and then he would return the following week to Wappingers Creek, ready to supply that pulpit on the following Sabbath. Thus these good men lived and worked, and their labors in their glorious results are with us to this day.

* This strange omission in the pastor's Historical address has been corrected and the proper insertion made.—Editor.

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A Forward Look into the Opening Century.

BY REV. HENRY A. HARLOW.

The visible church in some form has existed among men from the beginning. Its purpose has been to win sinful man to the knowledge, love, worship and service of God. The means by which that purpose should be achieved is "the preaching of Jesus Christ unto all the nations;" and the only genuine, authentic and inspired history of that church is recorded in the Scriptures of the Old and New Testaments.

It seems possible and appropriate on a Centennial occasion, to conclude, that, from results reached century by century in the past, we may safely assume a result of supreme importance to be achieved in the century to come; to the development of which we may intelligently, courageously and cheerfully become "workers together with God."

Seventeen centuries before Christ the church in the family of the patriarch Jacob went down into Egypt.

Seventeen centuries after Christ the church in its Presbyterian form appeared on the continent of America.

In one century the family of seventy souls expanded into twelve tribes, mustering an army of six hundred thousand men. The result of the first century in Egypt was growth. "The children of Israel increased abundantly and multiplied and waxed exceedingly mighty; and the land was filled with them." Ex. I.

In one century a nucleus of scattered Presbyterians, organized into a church in Philadelphia, 1698, grew into a Presbytery of seven churches in 1706, into a Synod of four Presbyteries in 1716, into two Synods in 1745, and into The General Assembly of four Synods in 1789, viz: the Synod of the Carolinas, the Synod of Virginia, the Synod of Philadelphia and the Synod of New York and New Jersey. A single church had grown to be co-extensive with the nation; for the thirteen Colonies had become a nation only a few years before the little congregation in Philadelphia had completed its organization as "The General Assembly of the Presbyterian Church in the United States of America."

The second century found the church in Egypt groaning under oppression. About this time Moses was born, adopted into the royal family, instructed in all the wisdom of the Egyptians, civil, religious and military, exiled to the desert of Horeb, and commissioned by Jehovah in the flaming bush to

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bring his visible church out of bondage. Protected by the blood of the paschal lamb from "the pestilence that walked in darkness" and guided by the Captain of their salvation in the pillar of cloud, they were led to Sinai and began life as an independent nation, distinct from other nations to this day. They were given a civil law for their national government, a ceremonial law for the worship of Jehovah, and a moral law to be a perpetual rule of personal conduct. From a pattern shown to Moses, they made "a sanctuary that God might dwell among them," and then, to practise those directions for moral character, for religious worship and for military duty, they were led to and fro in the wilderness "by a way they knew not," until they reached the border of the promised land. Having been sustained by an unfailing commissary, disciplined for mutiny, cheered by conquests over Sihon and Og and severely chastised for participating in the licentious rites of Baal worship on Peor, they stood in the plain of the Jordan thoroughly equipped for the work of the century before them. This was the result of God's way of developing His purpose of grace, through His visible church, in that age. A century for growth and a century for complete equipment, for further advance.

He, who "dwelt between the cherubim" and had led Joseph like a flock, "spake in the following centuries in divers manners unto the fathers by the prophets," "was made flesh and dwelt among us" and "spake as never man spake" and afterward spoke through the New Testament prophets.

Those holy men of God spake as they were moved by the Holy Ghost, and all things were written for our admonition. The fundamental doctrines thus taught have been systematized, defended against "oppositions of science falsely so called," crystallized in various catechisms, creeds and confessions and recorded in Ecclesiastical History.

These inspired and uninspired records, a heritage of inestimable value, was in possession of the Presbyterian Church when, at the end of its first century on this continent, it had grown to be co-extensive with the nation.

At the beginning of its second century, a little band of twelve believers in Monticello became a vital part of it, and with it awaited equipment for its work in the world. That equipment was completed in the successive organization, as necessity arose, of its Theological Seminaries, its Boards and its permanent committees, The Board of Home Missions in 1802; The Princeton Theological Seminary in 1812; The Board of Education in 1819; The Board of Foreign Missions in 1837; The Board of Publication, now The Board of Sunday-school Work, in 1838; The Board of Ministerial Relief in 1855; The Freedman's Board in 1865; The Board of Church Erection in 1870; the Assembly's permanent committees on Systematic Beneficence and Temperance in 1880 and 1881; and the Board of Colleges in

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1883; with thirteen more Theological Seminaries. The church in Monticello has aided in the work of these corporate bodies by voluntary contributions and through representation in Presbytery and General Assembly.

Besides this heavenly endowment and equipment, there are certain principles which the Presbyterian Church has ever regarded as a sacred trust to be preserved intact for future generations, though holding no monopoly of them.

Liberty of conscience, or freedom to worship God without ecclesiastical dictation.

Fidelity to revealed truth, in respect to order and discipline and in respect to doctrine and worship, "not shunning to declare all the counsel of God," worshipping neither by idols, nor ceremonies, nor rituals, but "in spirit."

Loyalty to Jesus Christ, as Prophet, teaching and extending the scope of the moral law in the sermon on the mount and fulfilling all righteousness by obeying its precepts.

As Priest, by one sacrifice of Himself making atonement for the sins of the world. And as King, with all power in heaven and in earth committed to His hands. The divine Son of God by nature and by office, "the head of the church which is his body," and the only name under heaven given among men whereby we must be saved."

These inspired and uninspired records and the Protestant Christian principles are the working capital of the church, the "pound," and "the talents" of the parables, with which to advance the cause for which Christ died; and these committees and Seminaries and Boards are the instrumentalities completing the equipment of "The Presbyterian Church in the U. S. A." for the work of the opening century. The progress of the last fifty years in material things, the development in every branch of science, even the lightning and the Hertzian waves of the air becoming subservient to the will of man, have marvelously multiplied the facilities for carrying the gospel to the end of the earth and so "prepared the way of the Lord."

The numerous conventions and Leagues and Brotherhoods and evangelistic campaigns, and the interdenominational and international spirit of co-operation show that God has begun already to bring about the purposed result of another century. Never has the visible church had greater advantages, richer endowments, better opportunities and ampler facilities for achieving the object of its creation than it has to-day.

The responsibility for using them was never more grave; for the Master has said: "Unto whomsoever much is given, of him shall be much required."

With this weighty responsibility goes a corresponding accountability. Every one shall give account of himself to God. Condemnation will be heavier for neglect, and the "joy of the

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Lord" sweeter for the diligent use of the vast endowment of the church.

As the church in its Christian form stands by the stream of time upon the border of another century, the eye of faith sees "the Captain of our salvation" holding "the sword of the spirit, which is the word of God," and we hear Him saying: "Go ye into all the world and preach the gospel to every creature," "lo! I am with you always." We may conclude that the result to be reached in the opening century is the world-wide offer of pardon "through the blood of the everlasting covenant," with the alternative, invoked in the cry, "His blood be on us and on our children."

Sure we must fight if we would inherit the promise, but "the weapons of our warfare are not carnal but spiritual." Do not imagine that there are no foes to face. The world, the flesh and the devil are as busy and persistent as ever. Old heresies, met and refuted centuries ago, are reappearing, under new names, and, as of old, "Satan himself is transformed into an angel of light." Learned men, who "receive not the things of the Spirit of God, neither can know them because they are spiritually discerned," by their criticisms, boldly discredit the authority of the Word of God, and, so far as they are successful, blunt the edge of the sword in our hands. These learned men and their pupils are undermining the foundations and "overthrow the faith of some." Years ago we were told that the Bible history of the creation, of the flood, of the confusion of tongues, and even of the creation of the first man, is myths, fables or parables. And in this very year of our Lord, one of these learned men has discovered that no such man as Jesus of Nazareth ever lived, and publicly proclaims his belief! While Paul recorded that "the first man is of the earth, earthy: the second man is the Lord from heaven." 1 Cor. xv:47. "The first Adam was made a living soul, the last Adam is a quickening spirit." V. 45. "If the foundations be destroyed, what can the righteous do?" Ps. xi. The visible church must fight in defence not only of the foundation on which it is based, but the very corner-stone of the structure of Christianity is threatened by denying the divinity of Him who said He "came to give His life a ransom for many." The sufficiency of the atonement, the "desperate wickedness of man's heart," Jer. xvii, which required that atonement and the divine nature of Jesus Christ which gives all its value to that atonement, must be defended by soldiers of the cross, with "the whole armor of God" and "the sword of the Spirit which, is the Word of God."

What then are some of the duties imposed by the tremendous responsibility which the accumulated treasures of past centuries have laid upon the visible church? By virtue of your vital union with that church, you share in that responsibility,

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for the inexhaustible bounty of the love of God is opened to you for the asking. "Bring ye all the tithes into the storehouse and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." Mal. iii:10.

First of all, "Examine yourselves, whether ye be in the faith, prove your own selves." II Cor. xiii:5. Then, with an exalted opinion of your own denomination and of your own church as a part of it, and assuming that God's purpose for the opening century, for which two centuries have prepared, is, to offer to every child of Adam for acceptance or rejection the complete exemption from the guilt of sin, on condition of repentance and reliance upon the infinite merit of the obedience and sacrifice of Jesus Christ, consecrate yourself to your part in achieving that purpose. Be faithful in allegiance to the church in which your vow to be the Lord's is registered, and be cheerful co-workers with all who seek the conversion of the world to Christ.

This Centennial celebration is a call to a renewal of baptismal vow, to a just appreciation of the inconceivable wealth of revelation bequeathed to you from past centuries and the magnificent equipment for the coming century. It is a clarion call to estimate spiritual things above those that "perish with the using," to exercise an implicit faith in God's faithfulness to His promise to give His son "the heathen for his inheritance and the uttermost parts of the earth for his possession." Ps. ii:8. It is a call for the indulgence of a brighter hope as you endeavor to realize the honor of being "a worker together with God" in purposing to "fill the earth with His glory." You may extend your horizon to the utmost bounds of the nations and see that God has already begun the work of the century in drawing men to Himself by the attraction of the cross.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." I Cor. xv:58.

Communicants in this Church

Date and Pastorate of Joining

P. indicates received on profession.

C. indicates received by certificate.

M. represents those at present members.

Charter Members, (12)

1. Jacob Smedes.....C. Sept. 5, 1810
2. Mrs. Jacob Smedes.....C. Sept. 5, 1810
3. Samuel Pelton.....C. Sept. 5, 1810
4. Cyrus Lyon.....C. Sept. 5, 1810
5. Horace Sedwick.....C. Sept. 5, 1810
6. Garret Tymeson.....P. Sept. 5, 1810
7. Mrs. Samuel Pelton.....P. Sept. 5, 1810
8. Martha Ketcham.....P. Sept. 5, 1810
9. Mrs. Prentice Allyn.....P. Sept. 5, 1810
10. Margaret Goldsmith.....P. Sept. 5, 1810
11. Sarah Hoyt.....C. Sept. 5, 1810
12. Sarah Reynolds.....C. Sept. 5, 1810

Under Temporary Supplies, (59)

13. Mrs. Garret Tymeson.....P. Oct. 6, 1810
14. Adino Strong.....C. May 29, 1811
15. Mrs. Adino Strong.....C. May 29, 1811
16. Seth Conant.....P. May 29, 1811
17. Mrs. Seth Conant.....P. May 29, 1811
18. James Royce.....P. May 29, 1811
19. Mrs. James Royce.....P. May 29, 1811
20. William Morgan.....P. May 29, 1811
21. Mrs. William Morgan.....P. May 29, 1811
22. Mrs. Joseph Huntington.....P. May 29, 1811
23. Elisha Garret.....P. May 29, 1811
24. Zachary Monroe.....P. Aug. 3, 1811
25. Mrs. Zachary Monroe.....P. Aug. 3, 1811
26. Solomon Royce.....P. Aug. 3, 1811
27. Mrs. Solomon Royce.....P. Aug. 3, 1811
28. Mrs. Cephas Stoddard.....P. Aug. 3, 1811
29. Matthew Northrup.....P. Aug. 3, 1811
30. Mrs. Augustus Ray.....P. Aug. 3, 1811

31. Mrs. Zephaniah Hatch.....P. Aug. 3, 1811
32. Sally Kinne.....P. Aug. 3, 1811
33. Augustus Ray.....C. Aug. 3, 1811
34. Eliezer Crosby.....P. Dec. 7, 1811
35. Mrs. Abijah Norris.....P. Dec. 7, 1811
36. Mrs. Thomas Sedgwick.....C. Dec. 7, 1811
37. Mrs. Cyrus Lyon.....P. Dec. 8, 1811
38. Jared Huntington.....P. June 20, 1812
39. Mrs. Jared Huntington.....P. June 20, 1812
40. Joshua Foster.....P. June 20, 1812
41. Mrs. oJshua Foster.....P. June 20, 1812
42. Mrs. Eliezer Crosby.....P. June 20, 1812
43. Mrs. Eliud Lindley.....P. June 20, 1812
44. Mrs. Stephen Hamilton.....P. July 17, 1813
45. Mrs. Aaron Benedict.....P. May 21, 1814
46. Mrs. John P. Jones.....P. May 21, 1814
47. Benjamin Fletcher.....P. May 21, 1814
48. Truman Strong.....P. May 22, 1814
49. Mrs. Abi Towner.....C. May 22, 1814
50. John P. Jones.....P. Nov. 7, 1814
51. Nehemiah Smith.....P. Nov. 7, 1814
52. Asa H. Grosvenor.....P. May 27, 1814
53. Mrs. Andrew Comstock.....P. May 27, 1815
54. Mrs. Asa H. Grosvenor.....P. May 27, 1815
55. James Linkey.....P. May 28, 1815
56. Mrs. James Linkey.....P. May 28, 1815
57. Rose (colored).....P. Nov. 11, 1815
58. Claudius Webster.....C. Nov. 11, 1815
59. Mrs. Claudius Webster.....C. Nov. 11, 1815
60. Avanda Webster.....C. Nov. 11, 1815
61. Mrs. Nathaniel Willis.....C. Nov. 11, 1815
62. Mrs. Oliver Goodrich.....P. July 20, 1816
63. Moses Goldsmith.....C. June 7, 1817
64. Wealthy Cowles.....C. June 7, 1817
65. Joshua Arkills.....C. Jan. 2, 1820
66. Hannah Arkills.....C. Jan. 2, 1820
67. Maria Arkills.....C. Jan. 2, 1820
68. Elizabeth Sackett.....C. Jan. 2, 1820
69. Lewis Smith.....C. Jan. 2, 1820
70. Elizabeth Smith.....C. Jan. 2, 1820
71. Abigail Goldsmith.....P. Jan. 2, 1820

Rev. John Boyd, (45)

72.	Charlotte Field.....	P.	Oct. 21, 1820
73.	Philip A. Field.....	P.	Oct. 21, 1820
74.	Abia Crissey.....	C.	Oct. 21, 1820
75.	Johannes Young.....	C.	Oct. 21, 1820
76.	Rhoda Young.....	C.	Oct. 21, 1820
77.	Letty Ransom.....	C.	Oct. 21, 1820
78.	Stephen Decker.....	C.	Oct. 21, 1820
79.	Mrs. Stephen Decker.....	C.	Oct. 21, 1820
80.	Clarissa Wheeler.....	P.	May 19, 1821
81.	Eliza Hammond.....	P.	May 19, 1821
82.	Margaret Terwilliger.....	P.	May 19, 1821
83.	Sarah Terwilliger.....	P.	May 19, 1821
84.	Lucy Morgan.....	P.	May 19, 1821
85.	Sally A. Carman.....	P.	May 19, 1821
86.	Nathaniel S. Arkills.....	P.	May 19, 1821
87.	James Arkills.....	P.	May 19, 1821
88.	Alpheus B. Royce.....	P.	May 19, 1821
89.	Benjamin Terwilliger.....	P.	May 19, 1821
90.	Annis Royce.....	P.	May 19, 1821
91.	Catherine Weller.....	C.	May 19, 1821
92.	Martha Smedes.....	C.	May 19, 1821
93.	Margaret Boyd.....	C.	May 19, 1821
94.	Marie Doe.....	P.	Oct. 6, 1821
95.	Cynthia Strong.....	P.	Oct. 6, 1821
96.	Elizabeth Arkills.....	P.	Oct. 6, 1821
97.	John Dodge.....	P.	Oct. 6, 1821
98.	Truman Rumsey.....	P.	May 4, 1822
99.	Rachel Decker.....	C.	May 4, 1822
100.	Sally Rumsey.....	P.	Sept. 21, 1822
101.	Lucy Wheeler.....	P.	Sept. 21, 1822
102.	Harriet Goodrich.....	C.	Sept. 21, 1822
103.	Elizabeth Marshall.....	P.	May 31, 1823
104.	James Holmes.....	C.	May 31, 1823
105.	Hannah Holmes.....	C.	May 31, 1823
106.	Benjamin Decker.....	C.	Oct. 4, 1823
107.	Henry Snyder.....	C.	Oct. 4, 1823
108.	Catherine Decker.....	C.	Oct. 4, 1823
109.	Elizabeth Atkins.....	P.	May 29, 1824
110.	John S. Marvin.....	P.	May 29, 1824
111.	Levi Hultzlander.....	C.	May 29, 1824

- 112. Mrs. Levi Hultzlander.....C. May 29, 1824
- 113. Mrs. Benjamin Decker.....C. May 29, 1824
- 114. Catherine Fulton.....C. July 18, 1824
- 115. Henry Field.....C. July 18, 1824
- 116. Eleanor Martin.....C. Oct. 24, 1824

No Pastor, (9)

- 117. Seth Conant.....C. Apr. 15, 1827
- 118. Mrs. Seth Conant.....C. Apr. 15, 1827
- 119. Mrs. James Arkills.....C. Apr. 15, 1827
- 120. Lydia A. Conant.....C. Apr. 15, 1827
- 121. Catherine Conant.....C. Apr. 15, 1827
- 122. Simeon M. Jordan.....C. Apr. 15, 1827
- 123. Mrs. Simeon M. Jordan.....C. Apr. 15, 1827
- 124. Silvester Wheeler.....C. Apr. 15, 1827
- 125. Mrs. Silvester Wheeler.....C. Apr. 15, 1827

Rev. William McJinsey, (8)

- 126. Mrs. Nancy Bull.....P. June -, 1827
- 127. Mrs. Arrietta Jones.....C. June -, 1827
- 128. Sally Garret.....P. June 14, 1828
- 129. Mary A. Royce.....C. June 14, 1828
- 130. Mrs. Josiah C. Hook.....C. Dec.--, 1828
- 131. David Decker.....C. May 15, 1830
- 132. Mrs. David Decker.....C. May 15, 1830
- 133. Lavina Decker.....C. May 15, 1830

No Pastor, (98)

- 134. Maria Morgan.....P. July 3, 1831
- 135. Elizabeth Young.....P. July 3, 1831
- 136. Delilah Foster.....P. July 3, 1831
- 137. Luvinda Clark.....P. July 3, 1831
- 138. Thomas Fay.....C. July 3, 1831
- 139. Mrs. Thomas Fay.....C. July 3, 1831
- 140. Merinda Rumsey.....P. Nov. --, 1831
- 141. Phebe Castle.....P. Nov. --, 1831
- 142. Malinda Broton.....P. Nov. -, 1831
- 143. Elizabeth Atkins.....P. Nov. -, 1831
- 144. William Niel.....C. Nov. -, 1831
- 145. Mrs. William Niel.....C. Nov. -, 1831
- 146. Peter B. Webster.....P. Jan. 24, 1832
- 147. Jeannette Webster.....P. Jan. 24, 1832
- 148. Benjamin Decker.....P. Jan. 25, 1832
- 149. William Young.....P. Jan. 25, 1832
- 150. George Crome.....P. Jan. 25, 1825
- 151. David Lounsbury.....P. Jan. 25, 1832
- 152. Seth D. Conant.....P. Jan. 25, 1832

153. Angeline Conant.....P. Jan. 25, 1832
154. Emily A. Mapes.....P. Jan. 25, 1832
155. Mary C. Young.....P. Jan. 25, 1832
156. Sarah Decker.....P. Jan. 25, 1832
157. Mrs. Benjamin Decker.....P. Jan. 25, 1832
158. Lucy R. Allyn.....P. Jan. 25, 1832
159. Caroline Tyron.....P. Jan. 25, 1832
160. Margaret Rudie.....P. Jan. 25, 1832
161. Maria Lounsbury.....P. Jan. 25, 1832
162. Hannah Anderson.....P. Jan. 25, 1832
163. Elijah A. Kinne.....P. Jan. 26, 1832
164. John Goldsmith.....P. Jan. 26, 1832
165. Rhoda Kinne.....P. Jan. 26, 1832
166. Eunice J. Goldsmith.....P. Jan. 26, 1832
167. Mrs. Southard.....P. Jan. 26, 1832
168. Nancy Morgan.....P. Jan. 26, 1832
169. Mary E. Morgan.....P. Jan. 26, 1832
170. John W. Smith.....P. Jan. 30, 1832
171. Lewis Smith.....P. Jan. 30, 1832
172. Eunice Smith.....P. Jan. 30, 1832
173. Elizabeth Smith.....P. Jan. 30, 1832
174. Clarissa Smith.....P. Jan. 30, 1832
175. Sally Aberly.....P. Jan. 30, 1832
176. Lewis Goldsmith.....P. Feb. 2, 1832
177. John Lounsbury.....P. Feb. 2, 1832
178. Jacob Moore.....P. Feb. 2, 1832
179. Francis Royce.....P. Feb. 2, 1832
180. Hiram Willis.....P. Feb. 2, 1832
181. Zenas A. Bryant.....P. Feb. 2, 1832
182. Nancy Kinne.....P. Feb. 2, 1832
183. Millie A. Kinne.....P. Feb. 2, 1832
184. Mrs. Isaac Tibbets.....C. Feb. 4, 1832
185. Mrs. Sarah Kinne.....P. Feb. 4, 1832
186. Laura Gordon.....P. Feb. 4, 1832
187. Charlotte Huntington.....P. Apr. 11, 1832
188. Minerva Huntington.....P. Apr. 11, 1832
189. Harriet Huntington.....P. Apr. 11, 1832
190. Maria Smith.....P. Apr. 11, 1832
191. Benina Hamilton.....P. Apr. 11, 1832
192. Emily Foster.....P. Apr. 11, 1832
193. Mary Hurlbut.....P. Apr. 11, 1832

194. Abby Stoddard.....P. Apr. 11, 1832
195. Eliza Marvin.....P. Apr. 11, 1832
196. Marilda Crosby.....P. Apr. 11, 1832
197. Minerva C. Crissey.....P. Apr. 11, 1832
198. Luvinda Huntington.....P. Apr. 11, 1832
199. John W. Smith.....P. Apr. 11, 1832
200. Lewis Smith.....P. Apr. 11, 1832
201. Reuben Clark.....P. Apr. 11, 1832
202. Clark Huntington.....P. Apr. 11, 1832
203. Nelson Huntington.....P. Apr. 11, 1832
204. William Huntington.....P. Apr. 11, 1832
205. Orvil Foster.....P. Apr. 11, 1832
206. George Foster.....P. Apr. 11, 1832
207. James Tymeson.....P. Apr. 11, 1832
208. Harvey Hamilton.....P. Apr. 11, 1832
209. Luther Clark.....P. Apr. 11, 1832
210. John Baldwin.....P. Apr. 11, 1832
211. Lucius M. Huntington.....P. Apr. 11, 1832
212. Bouton Crosby.....P. Apr. 11, 1832
213. Samuel Chapman.....P. Apr. 11, 1832
214. William A. Smith.....P. Apr. 11, 1832
215. Daniel H. Beers.....P. Apr. 11, 1832
216. Morgan Crosby.....P. Apr. 11, 1832
217. Chapman Crosby.....P. Apr. 11, 1832
218. Zenas Crosby.....P. Apr. 11, 1832
219. Ann Wheeler.....P. Apr. 14, 1832
220. Mary A. Wheeler.....P. Apr. 14, 1832
221. Mary A. Price.....P. Apr. 14, 1832
222. Elizabeth Gordon.....P. Apr. 14, 1832
223. Louis Jones.....P. Apr. 14, 1832
224. Jane Davis.....P. Apr. 14, 1832
225. Ann Decker.....P. Apr. 14, 1832
226. Peter Arkills.....P. Apr. 14, 1832
227. Edward Goldsmith.....P. Apr. 14, 1832
228. Gilbert Jones.....P. Apr. 14, 1832
229. Dan Castle.....P. Apr. 14, 1832
230. Mrs. Phebe Pelton.....P. Apr. 14, 1832
231. Mrs. Hannah Anderson.....P. Apr. 14, 1832
Rev. James Adams, (194)
232. Henrietta Jones.....P. July 6, 1833
233. Mrs. Delia Smith.....C. July 6, 1833

234. Platt Crosby.....P. Nov. 1, 1833
235. Mrs. Platt Crosby.....P. Nov. 1, 1833
236. Mrs. Daniel H. Beers.....P. Nov. 1, 1833
237. Mary R. Clark.....C. Nov. 1, 1833
238. Phebe Hammond.....C. Nov. 1, 1833
239. Joseph Lounsbury.....C. Nov. 1, 1833
240. Mrs. Joseph Lounsbury.....C. Nov. 1, 1833
241. Eunice Jagger.....C. Nov. 1, 1833
242. Ahial Decker.....C. Jan. 3, 1834
243. Mrs. Ahial Decker.....C. Jan. 3, 1834
244. Ephraim G. Basset.....C. Jan. 3, 1834
245. Mrs. Olivia Hark.....C. Jan. 3, 1834
246. Matilda Hark.....C. Jan. 3, 1834
247. Parthenia P. Jones.....P. Apr. 4, 1834
248. Mariette St. John.....P. Apr. 4, 1834
249. Henry B. Atkins.....P. Apr. 4, 1834
250. Mrs. H. B. Atkins.....P. Apr. 4, 1834
251. Mrs. F. M. Adams.....C. Apr. 4, 1834
252. Mrs. Sarah Stuart.....C. Apr. 4, 1834
253. Mrs. Charlotte Vandenburg.....C. July 6, 1834
254. Lewis Rumsey.....P. July 4, 1835
255. Mrs. Lewis Rumsey.....P. July 4, 1835
256. Mrs. Patmore.....C. July 4, 1835
257. Mrs. Maria G. Dill.....P. Sept. 27, 1835
258. Mrs. Hannah Strong.....C. Sept. 27, 1835
259. Penelope Decker.....C. Sept. 27, 1835
260. Mrs. Susan Duycknick.....C. Jan. 4, 1836
261. Mrs. Isaac Decker.....P. Jan. 4, 1836
262. Mrs. Mary S. Downs.....P. Apr. 3, 1836
263. Mrs. Joseph Huntington.....C. July 9, 1836
264. John McCullough.....C. Apr. 1, 1837
265. Polly Couch.....C. July 1, 1837
266. John J. Eckert.....C. July 1, 1837
267. Mrs. John J. Eckert.....C. July 1, 1837
268. John Roosa.....C. Jan. 6, 1838
269. Mrs. John Roosa.....C. Jan. 6, 1838
270. Mrs. Catherine Northam.....C. Jan. 6, 1838
271. Charlotte Sherwood.....C. Mar. 31, 1838
272. John H. Snyder.....P. June 30, 1838
273. Mrs. John H. Snyder.....P. June 30, 1838
274. Charles E. Andrews.....P. Oct. 6, 1838

275. Mrs. Asa Hall.....P. Oct. 6, 1838
276. Moses B. Andrews.....C. Oct. 6, 1838
277. Mrs. M. B. Andrews.....C. Oct. 6, 1838
278. Mrs. Hiram Willis.....C. Jan. 5, 1839
279. Henry S. See.....C. Apr. 6, 1838
280. Mrs. William Young.....C. July 6, 1839
281. Maria Lounsbury.....C. Oct. 5, 1839
282. Mrs. Increase Pelton.....P. Apr. 4, 1840
283. Mrs. Almira Kinne.....P. Apr. 4, 1840
284. Margaret M. Goldsmith.....P. Apr. 4, 1840
285. Mrs. Francis Royce.....P. Apr. 4, 1840
286. Chester Clark.....P. Apr. 4, 1840
287. Augustus Clark.....P. Apr. 4, 1840
288. Wealthy Huntington.....P. Apr. 4, 1840
289. Nancy H. Young.....P. Apr. 4, 1840
290. Susan M. Young.....P. Apr. 4, 1840
291. Ruth E. Decker.....P. Apr. 4, 1840
292. William Atkins.....P. Apr. 4, 1840
293. John R. Atkins.....P. Apr. 4, 1840
294. William A. Foster.....P. Apr. 4, 1840
295. Luther Pelton.....P. Apr. 4, 1840
296. Aaron Benedict.....P. Apr. 4, 1840
297. Mrs. Peter Ackerman.....P. Apr. 4, 1840
298. Caleb G. Decker.....P. July 3, 1840
299. Louisa Mapes.....P. July 3, 1840
300. Sarah M. Atkins.....P. July 3, 1840
301. Ozilla Decker.....P. July 3, 1840
302. Dolly A. Decker.....P. July 3, 1840
303. Joseph H. Decker.....P. July 3, 1840
304. Edward G. Royce.....P. July 3, 1840
305. M. Smith Weed.....P. July 3, 1840
306. Mrs. S. Weed.....P. July 3, 1840
307. Seeny J. Weed.....P. July 3, 1840
308. Mary A. Purdy.....P. July 3, 1840
309. Emma Donaldson.....P. July 3, 1840
310. Mrs. Maria See.....C. July 3, 1840
311. Mrs. Samuel Pelton.....C. Oct. 3, 1840
312. Jacintha Pelton.....C. Oct. 3, 1840
313. Margaret A. Royce.....P. Jan. 2, 1841
314. Joseph Wallace.....C. Apr. 3, 1841
315. Mrs. Joseph Wallace.....C. Apr. 3, 1841

316. Levi R. Lounsbury.....C. Apr. 3, 1841
317. Mrs. Levi R. Lounsbury.....C. Apr. 3, 1841
318. Eliza Carman.....C. Apr. 3, 1841
319. Mrs. Coe Dill.....P. July 10, 1841
320 Sarah M. Rumsey.....P. July 10, 1841
321. Mrs. Mary J. Watts.....C. July 10, 1841
322. George T. Coit.....P. Dec. 31, 1841
323. Mrs. Tillah Downs.....P. Apr. 2, 1842
324. Dr. Ira Dales.....C. Dec. 31, 1842
325. Mrs. Ira Dales.....P. Dec. 31, 1842
326. Mrs. Jeremiah Gale.....C. Apr. 1, 1843
327. Mrs. Edward G. Royce.....P. July 1, 1843
328. Mrs. John P. Jones.....C. July 1, 1843
329. Mrs. Joseph H. McLaury.....C. July 1, 1843
330. William McCullough.....C. July 1, 1843
331. Mrs. William McCullough.....C. July 1, 1843
332. Robert McFarlan.....C. Sept. 30, 1843
333. Elizabeth McFarlan.....C. Sept. 30, 1843
334. Martha A. Crissey.....C. Jan. 4, 1844
335. Lewis B. Clark.....P. Jan. 4, 1844
336. Peter Ackerman.....P. Apr. 12, 1844
337. Philip Shaver.....C. Apr. 12, 1844
338. Mrs. Philip Shaver.....C. Apr. 12, 1844
339. Edmund Lounsbury.....P. July 20, 1844
340. Jerusha J. Huntington.....P. July 20, 1844
341. Ora N. Dan.....P. Apr. 5, 1845
342. Ann J. Collins.....P. July 5, 1845
343. Harriet C. Stodder.....P. July 5, 1845
344. Stephen W. Royce.....P. July 5, 1845
345. Cornelius Yout.....P. July 5, 1845
346. Daniel Hultzlander.....C. July 5, 1845
347. Sheldon Strong.....C. Oct. 4, 1845
348. Mrs. Alicia Strong.....C. Oct. 4, 1845
349. Lewis E. Strong.....C. Oct. 4, 1845
350. Joseph H. Strong.....C. Oct. 4, 1845
351. Angeline Strong.....C. Oct. 4, 1845
352. Mrs. Uel Clark.....C. Oct. 4, 1845
353. Mrs. John Goldsmith.....C. Oct. 4, 1845
354. Mrs. Seth Holmes.....P. Oct. 4, 1845
355. Moses B. Crants.....C. Oct. 4, 1845
356. Mrs. Henry W. Howell.....C. Apr. 4, 1846

357. Dolly E. Northam.....P. July 2, 1846
358. David L. Decker.....P. Apr. 17, 1847
359. Emily L. Clark.....P. Apr. 17, 1847
360. Mrs. Penelope Baldwin.....C. July 3, 1847
361. Mrs. Rebecca Rose.....C. July 3, 1847
362. Claudius W. Collins.....P. July 3, 1847
363. Mrs. Sarah A. Cushman.....P. July 3, 1847
364. Mrs. Jane Doty.....P. July 3, 1847
365. Mrs. Olinda Collins.....C. July 3, 1847
366. Mrs. Joseph Lounsbury.....C. Dec. 30, 1847
367. Mrs. Delia Smith.....C. Dec. 30, 1847
368. Jesse Holmes.....P. Dec. 30, 1847
369. Mrs. Jesse Holmes.....P. Dec. 30, 1847
370. Jeremiah Gale.....P. Dec. 30, 1847
371. Mrs. Ann Taylor.....P. July 1, 1848
372. Mrs. D. Lewis Decker (M).....P. July 1, 1848
373. Samuel T. Decker.....P. July 1, 1848
374. William P. Decker.....P. July 1, 1848
375. Isaac N. Decker.....P. July 1, 1848
376. John S. Frazer.....C. July 1, 1848
377. Mrs. John S. Frazer.....C. July 1, 1848
378. Isabella Frazer.....C. July 1, 1848
379. Ann Frazer.....C. July 1, 1848
380. Mrs. Chester Clark.....C. July 1, 1848
381. Mrs. Juliet Wells.....C. July 1, 1848
382. Lewis W. Piercy.....C. Sept. 30, 1848
383. Mrs. Lewis W. Piercy.....C. Sept. 30, 1848
384. Mrs. Catherine Northam.....C. Sept. 30, 1848
385. Mrs. Jesse Towner.....P. Sept. 30, 1848
386. Janet Rumsey.....P. May 31, 1849
387. Ambrose D. Smith (M).....P. June 30, 1849
388. Mrs. Ora Dan.....P. May 31, 1849
389. Mrs. J. W. Thornton.....C. June 30, 1849
390. Mrs. Daniel S. Garrison.....C. June 30, 1849
391. Mrs. Ambrose D. Smith.....C. June 30, 1849
392. Mrs. Mary Mapes.....P. Jan. 5, 1850
393. Mrs. Benjamin Willetts.....P. July 6, 1850
394. Ellen Weller.....P. July 6, 1850
395. Mrs. A. T. Bull.....C. July 6, 1850
396. Mrs. Coe Dill.....C. July 6, 1850
397. Mrs. Samuel Bassett.....C. July 6, 1850

398. Mary McCullough (M).....P. Oct. 5, 1850
399. David McClurg.....C. Oct. 5, 1850
400. Phebe J. Seely.....P. Jan. 4, 1851
401. Mrs. Orrin Comstock.....P. July 5, 1851
402. Mrs. Sarah Matthews.....C. July 5, 1851
403. Mrs. Rachel Hasbrouck.....C. Oct. 4, 1851
404. Mrs. John A. Thompson.....C. Oct. 4, 1851
405. Margaret Thompson.....C. Oct. 4, 1851
406. Mrs. John Northam.....C. Oct. 4, 1851
407. Mrs. David McClurg.....C. Oct. 4, 1851
408. Ann Cady (colored).....C. Oct. 4, 1851
409. Mrs. Rufus Weeks.....P. Oct. 2, 1852
410. James Farquhar.....C. Oct. 2, 1852
411. Mrs. George Bennett.....C. Oct. 2, 1852
412. Truman Smith.....P. Jan. 1, 1853
413. Charles H. Hall.....C. Jan. 1, 1853
414. Mrs. Chas. H. Hall.....C. Jan. 1, 1853
415. Mrs. Augustus Clark.....C. Apr. 2, 1853
416. William Brice.....P. July 2, 1853
417. Mrs. Sarah Holley.....C. July 2, 1853
418. John Hultzlander.....P. Oct. 1, 1853
419. Mrs. John Hultzlander (M).....P. Oct. 1, 1853
420. Sarah M. Webster.....P. Oct. 1, 1853
421. Margaret Fraser.....P. Oct. 1, 1853
422. Mrs. Zachariah Mold.....P. Oct. 1, 1853
423. Joseph H. McLaury.....P. Oct. 1, 1853
424. John H. Bryan.....C. Oct. 1, 1853
425. Mrs. John H. Bryan.....C. Oct. 1, 1853
- Rev. Richard C. Shimeall, (53)**
426. John Rose.....P. July 1, 1854
427. Benjamin Hultzlander.....P. July 1, 1854
428. Mrs. Benjamin Hultzlander.....P. July 1, 1854
429. Mrs. R. C. Shimeall.....C. July 1, 1854
430. Richard C. Shimeall, Jr.....C. July 1, 1854
431. Gerturde Shimeall.....C. July 1, 1854
432. Seth H. Royce.....P. Sept. 30, 1854
433. James H. Strong.....P. Sept. 30, 1854
434. Maria C. Shimeall.....P. Sept. 30, 1854
435. Caroline A. Shimeall.....P. Sept. 30, 1854
436. Mrs. Chester Clark.....C. Jan. 6, 1855
437. Giles M. Benedict.....P. Mar. 31, 1855

438. Joseph H. Lounsbury.....P. Mar. 31, 1855
 439. Mrs. Adaline Royce.....P. Mar. 31, 1855
 440. Minerva Marshall.....P. Mar. 31, 1855
 441. Martha Howell.....P. Mar. 31, 1855
 442. Mary Knowles.....P. Mar. 31, 1855
 443. Martha Agnew.....P. Mar. 31, 1855
 444. Harry Broadhead.....C. Mar. 31, 1855
 445. Mrs. Mary B. Agnew.....C. Mar. 31, 1855
 446. Mrs. Giles M. Benedict.....C. Mar. 31, 1855
 447. Edmund M. Lounsbury.....P. June 30, 1855
 448. Nathan Cogswell Kinne.....P. June 30, 1855
 449. Austin McLaury.....P. June 30, 1855
 450. Hester A. Hait.....P. June 30, 1855
 451. Mary E. Lounsbury.....P. June 30, 1855
 452. James L. Jordan.....P. Oct. 6, 1855
 453. Mrs. James L. Jordan.....P. Oct. 6, 1855
 454. Mrs. Catherine Rose.....P. Oct. 6, 1855
 455. John J. Brooks.....C. Oct. 6, 1855
 456. Mrs. John J. Brooks.....C. Oct. 6, 1855
 457. Mrs. William Decker.....P. Oct. 6, 1855
 458. Mrs. Letitia McCullough (M).....C. Oct. 6, 1855
 459. Aaron G. Young.....P. Jan. 5, 1856
 460. Seth Holmes.....P. Apr. 5, 1856
 461. Alfred B. Holmes.....P. Apr. 5, 1856
 462. Edwin J. Kinne.....P. Apr. 5, 1856
 463. John M. Lounsbury.....P. Apr. 5, 1856
 464. Charles E. Smith.....P. Apr. 5, 1856
 465. John F. Tymeson (M).....P. Apr. 5, 1856
 466. Mrs. Horace Kinne.....P. Apr. 5, 1856
 467. Mrs. David D. Parsons.....P. Apr. 5, 1856
 468. Mary A. Holmes (M).....P. Apr. 5, 1856
 469. Hannah E. Holmes.....P. Apr. 5, 1856
 470. Catherine M. Lounsbury.....P. Apr. 5, 1856
 471. Coe Dill.....P. July 5, 1856
 472. Harriet Decker.....P. July 5, 1856
 473. Sally Rumsey.....P. Oct. 4, 1856
 474. Mary J. McCorn.....C. Oct. 4, 1856
 475. Mrs. Harriet E. Shimeall.....C. Oct. 4, 1856
 476. John Duncan.....P. Jan. 3, 1857
 477. Mrs. Jane Voorhes.....C. Jan. 3, 1857
 478. Elizabeth Osterhout.....C. July 3, 1857

No Pastor (10)

479. Cornelius B. Louw.....P. Apr. 3, 1858
480. Mrs. Seth H. Royce.....P. Apr. 3, 1858
481. Steplen L. Parsons.....P. Apr. 3, 1858
482. Alexander B. Decker.....P. Apr. 3, 1858
483. David Decker.....P. Apr. 3, 1858
484. George Embler.....P. Apr. 3, 1858
485. Mrs. George Embler.....P. Apr. 3, 1858
486. David D. Parsons.....P. Apr. 3, 1858
487. Anna Patterson.....P. Apr. 3, 1858
488. George Garrett.....C. Apr. 3, 1858

Rev. John N. Lewis, (27)

489. Mrs. Daniel Kinne.....P. Oct. 2, 1858
490. Rachel Clearwater.....P. Oct. 2, 1858
491. Harriet O. Tymeson.....P. Oct. 2, 1858
492. Daniel H. Webster.....P. Oct. 2, 1858
493. Mrs. William C. Sleath.....P. Oct. 2, 1858
494. Adaline Williams.....P. Oct. 2, 1858
495. Mrs. John N. Lewis.....C. Jan. 1, 1859
496. Sophia R. Lewis.....C. Jan. 1, 1859
497. Cordelia Hall (M).....P. Apr. 2, 1859
498. Milton R. McLaury.....P. Apr. 2, 1859
499. John P. Jones.....C. Apr. 2, 1859
500. Drusilla B. McCullough (M).....P. July 2, 1859
501 Ruth A. Webster.....P. July 2, 1859
502. Sarah Lewis.....P. July 2, 1859
503. Caroline S. Clark.....C. July 2, 1859
504. Z. Edwards Lewis.....P. Dec. 31, 1859
505. Mrs. Edward Otis.....C. Dec. 31, 1859
506. Helen C. Lewis.....P. June 30, 1860
507. Mrs. William H. Applebee.....P. June 30, 1860
508. James Copeland.....P. June 30, 1860
509. Daniel Coddington.....C. June 30, 1860
510. Mrs. Daniel Coddington.....C. June 30, 1860
511. Mrs. James Copeland.....C. June 30, 1860
512. Mrs. Aaron G. Young.....C. June 30, 1860
513. Milicent J. Hatch.....P. Oct. 6, 1860
514. Mary D. Clark.....C. Oct. 6, 1860
515. Moses G. Young.....P. Jan. 5, 1861

Rev. S. Bayard Dod, (24)

516. Thomas H. Niven.....C. Oct. 11, 1862

- 517. Mrs. Thomas H. Niven.....C. Oct. 11, 1862
- 518. Alpheus B. Royce.....C. Oct. 11, 1862
- 519. Clarence A. Dickinson.....C. Oct. 11, 1862
- 520. Annie Niven.....P. Oct. 11, 1862
- 521. Flora C. Niven.....P. Oct. 11, 1862
- 522. Isabella Holmes.....P. Oct. 11, 1862
- 523. Jane McLaury (M).....P. Oct. 11, 1862
- 524. Harriet McLaury.....P. Oct. 11, 1862
- 525. Mary Nixon.....P. Oct. 11, 1862
- 526. Amanda S. Benedict.....P. Jan. 3, 1863
- 527. Mrs. J. A. Thompson.....P. Jan. 3, 1863
- 528. Mrs. A. B. Hoimes.....C. Jan. 3, 1863
- 529. Mrs. A. B. Potter.....C. Jan. 3, 1863
- 530. Mrs. S. Bayard Dod.....C. Jan. 3, 1863
- 531. B. G. McCabe, M. D.....P. Jan. 3, 1863
- 532. Mrs. John Patterson.....P. Jan. 3, 1863
- 533. Mrs. B. G. McCabe.....P. Jan. 3, 1863
- 534. Colin Niven.....P. Jan. 3, 1863
- 535. John A. Thompson.....P. Jan. 3, 1863
- 536. Levi C. Lounsbury (M).....P. Apr. 4, 1863
- 537. Mrs. P. R. Pelton.....C. Jan. 2, 1864
- 538. P. Roswell Pelton (M).....P. Jan. 2, 1864
- 539. Mrs. Clarissa Niven.....P. Jan. 2, 1864

No Pastor, (2)

- 540. Mrs. Albina Secord.....P. Jan. 22, 1865
- 541. Anna E. Royce.....P. Jan. 22, 1865

Rev. Robert A. Davidson, (73)

- 542. Edward A. McLaury.....P. July 1, 1865
- 543. Mary A. Smith.....P. July 1, 1865
- 544. Mrs. A. B. McLaury.....P. July 1, 1865
- 545. Eliza J. Carman.....P. July 1, 1865
- 546. Catherine Cantine.....C. July 1, 1865
- 547. Margaret Cantine.....C. July 1, 1865
- 548. Lavina Decker.....P. Sept. 30, 1865
- 549. Harvey Dann.....P. Sept. 30, 1865
- 550. Mary Griffin.....C. Sept. 30, 1865
- 551. Julian A. Lounsbury.....P. Mar. 31, 1866
- 552. Isaac Lounsbury.....P. Mar. 31, 1866
- 553. James W. Holmes.....P. Mar. 31, 1866
- 554. David S. Strong.....P. Mar. 31, 1866
- 555. Mrs. John C. Holly.....P. Mar. 31, 1866

556. Mrs. William G. Mold.....P. Mar. 31, 1866
557. Mary Piercy.....P. Mar. 31, 1866
558. Sarah J. McMillen.....P. Mar. 31, 1866
559. Ida Piercy.....P. Mar. 31, 1866
560. Elizabeth Simpson.....P. Mar. 31, 1866
561. John Rumsey.....P. Mar. 31, 1866
562. Bronson Robertson.....P. Mar. 31, 1866
563. George C. Smith.....P. Mar. 31, 1866
564. Francis Holmes.....P. Mar. 31, 1866
565. Andrew McCullough.....P. Mar. 31, 1866
566. George W Strong.....P. Mar. 31, 1866
567. Mahlon Decker.....P. Mar. 31, 1866
568. John W. Maltby.....P. Mar. 31, 1866
569. Theodore L. Maltby.....P. Mar. 31, 1866
570. William A. Maltby.....P. Mar. 31, 1866
571. Phebe Young.....P. Mar. 31, 1866
572. Elizabeth Young.....P. Mar. 31, 1866
573. Susan Sturdivant.....P. Mar. 31, 1866
574. Patience Pelton (M).....P. Mar. 31, 1866
575. Celia A. Smith (M).....P. Mar. 31, 1866
576. Tillie Holly.....P. Mar. 31, 1866
577. Amanda White.....P. Mar. 31, 1866
578. Samantha Decker.....P. Mar. 31, 1866
579. Minerva Decker.....P. Mar. 31, 1866
580. Mrs. Harriet E. Strong.....C. Mar. 31, 1866
581. Mrs. Ann J. McMillen.....P. Apr. 1, 1866
582. J. Adrian Knevels.....C. June 30, 1866
583. Mrs. John Bolsum.....P. June 30, 1866
584. Stephen L. Strong (M).....P. June 30, 1866
585. Thomas H. Litts.....P. Oct. 6, 1866
586. Oliver N. Goldsmith.....P. Jan. 5, 1867
587. Mary Schwab.....P. Jan. 5, 1867
588. Mrs. Levi Hultzlander.....P. Jan. 5, 1867
589. Pluma Brooks.....P. Jan. 5, 1867
590. Kate M. Brooks.....P. Jan. 5, 1867
591. Levi Hultzlander.....C. July 6, 1867
592. Mrs. Stoddard Hammond.....C. July 6, 1867
593. William P. Thurston.....C. July 6, 1867
594. Mrs. P. Thurston.....C. July 6, 1867
595. Mrs. Juliet Wells.....C. July 6, 1867
596. Cornelius Eckert.....C. Oct. 5, 1867

597. Mrs. Cornelius Eckert.....C. Oct. 5, 1867
 598. Seneca Dutcher.....C. Jan. 4, 1868
 599. Mrs. Seneca Dutcher.....P. Jan. 4, 1868
 600. Mrs. Edward S. Starr.....P. Jan. 4, 1868
 601. Philip S. Carman.....P. Apr. 4, 1868
 602. Mrs. Amzi B. Potter.....C. Apr. 4, 1868
 603. Mrs. William Lawson.....C. Apr. 4, 1868
 604. Mrs. Eliza Smith.....P. July 4, 1868
 605. Sarah E. Lacompt.....P. July 4, 1868
 606. Susan E. Mapes.....P. July 4, 1868
 607. Ora N. Dann.....C. Sept. 3, 1868
 608 Mindwell Bush.....C. Sept. 3, 1868
 609. Henry T. Mygatt.....C. Sept. 3, 1868
 610. Mrs. Henry T. Mygatt.....C. Sept. 3, 1868
 611. Mrs. Charles S. Starr (M).....P. Jan. 2, 1869
 612. Mrs. Sarah E. Hammond.....P. Jan. 3, 1869
 613. Ellen M. Smith.....P. Jan. 3, 1869
 614. Drusilla Brice (M).....P. Jan. 3, 1869

No Pastor, (1)

615. Margaret Patterson (M).....C. Sept. 3, 1870

Rev. T. Madison Dawson, (28)

616. Daniel S. Garrison.....P. Apr. 2, 1871
 617. Mrs. Charles E. Smith (M).....C. Apr. 2, 1871
 618. Ida C. Decker (M).....C. July 1, 1871
 619. Mrs. Elizabeth Mould.....C. July 1, 1871
 620. Mrs. Charlotte Mould.....C. July 1, 1871
 621. James T. W. Coulter.....C. July 1, 1871
 622. Mrs. J. T. W. Coulter.....C. July 1, 1871
 623. Mrs. Richard Oakley.....P. Apr. 5, 1872
 624. Hannah B. Oakley (M).....P. Apr. 5, 1872
 625. Mary C. Royce.....P. Apr. 5, 1872
 626. Nannie B. Royce.....P. Apr. 5, 1872
 627. Helen L. Dutcher.....P. Apr. 5, 1872
 628. Lucinda T. Smith.....P. Apr. 5, 1872
 629. Alice Decker.....P. Apr. 5, 1872
 630. Kate O. Decker (M).....P. Apr. 5, 1872
 631. Ruth Marshall.....P. Apr. 5, 1872
 632. Maggie Thompson.....P. Apr. 5, 1872
 633. Mrs. William Strong (M).....P. Apr. 5, 1872
 634. Hattie E. Garrison.....P. Apr. 5, 1872
 635. Mrs. Nellie McLean.....P. Apr. 5, 1872

- 636. Fannie J. Smith.....P. Apr. 5, 1872
- 637. Ellen Whittaker.....P. Apr. 5, 1872
- 638. Hattie S. Oakley.....P. Apr. 5, 1872
- 639. Jonathan S. Masten.....C. Apr. 5, 1872
- 640. Albert M. Fulton (M).....C. Apr. 5, 1872
- 641. Mrs. Albert M. Fulton.....C. Apr. 5, 1872
- 642. Etta E. Starr.....P. July 7, 1872
- 643. Hattie C. Smith (M).....P. July 7, 1872

Rev. Henry A. Harlow, (44)

- 644. Henry A. Powell.....P. Mar. 2, 1873
- 645. Josiah H. Brown.....P. Mar. 2, 1873
- 646. Julia Mygatt.....P. Apr. 19, 1873
- 657. Laura T. Wilbur.....P. July 5, 1873
- 648. Mrs. Eliza J. Mondon.....C. July 5, 1873
- 649. Mrs. Harriet Gould.....C. July 5, 1873
- 650. Helen A. Thompson.....C. July 5, 1873
- 651. James Osterhout.....C. Oct. 4, 1873
- 652. Mrs. James Osterhout.....C. Oct. 4, 1873
- 653. Mrs. Sophia Sneed.....C. Oct. 4, 1873
- 654. Mrs. Eli W. Fairchild.....C. Oct. 4, 1873
- 655. David H. Decker, M. D.....C. Jan. 10, 1874
- 656. Mrs. Maria Fulton.....C. Apr. 4, 1874
- 657. Howard Mygatt.....P. Oct. 3, 1874
- 658. W. S. Hall.....C. Oct. 3, 1874
- 659. Mrs. W. S. Hall.....C. Oct. 3, 1874
- 660. Charles J. Housman.....C. Jan. 9, 1875
- 661. Mrs. Charles J. Housman.....C. Jan. 9, 1875
- 662. Mrs. Maria C. Bushnell.....C. Apr. 30, 1875
- 663. Mrs. Stephen L. Strong (M).....C. Apr. 30, 1875
- 664. Mrs. Mary Bonner.....P. July 3, 1875
- 665. Mrs. John P. Roosa (M).....C. July 3, 1875
- 666. Eli W. Fairchild.....P. Jan. 8, 1876
- 667. Mrs. Eugenia Read.....P. Jan. 8, 1876
- 668. John D. Patterson (M).....P. Apr. 1, 1876
- 669. Laura J. Foster.....P. Apr. 1, 1876
- 670. Charlotte E. Smith.....P. Apr. 1, 1876
- 671. Charlotte Lindsley.....P. Apr. 1, 1876
- 672. Elizabeth Lindsley.....P. Apr. 1, 1876
- 673. Samuel McWilliams.....P. Apr. 1, 1876
- 674. Harry Stewart.....P. Apr. 1, 1876
- 675. Ernest A. Strong.....P. Apr. 1, 1876

- 676. George H. Strong.....P. Apr. 1, 1876
- 677. William C. Allan (M).....P. Apr. 1, 1876
- 678. Mrs. William C. Allan.....P. Apr. 1, 1876
- 679. Eliza J. Sutter.....P. Apr. 1, 1876
- 680. Franscena Fulton (M).....P. Apr. 1, 1876
- 681. Mrs. Samuel McWilliams.....C. Apr. 1, 1876
- 682. Mrs. David H. Decker.....C. Apr. 1, 1876
- 683. Mrs. Wm. A. Foster.....C. July 1, 1876
- 684. Edward Huntington.....P. July 1, 1876
- 685. Avery Pelton.....P. July 1, 1876
- 686. William L. Thornton (M).....P. Jan. 13, 1877
- 687. Mary Thornton (M).....P. Jan. 13, 1877

No Pastor, (1)

- 688. Mrs. William L. Thornton (M).....C. Jan. 5, 1878

Rev. John P. Scott, D. D., (32)

- 689. Mrs. David Strong.....P. Mar. 20, 1878
- 690. Margaret Peters.....C. Mar. 20, 1878
- 691. Mrs. J. P. Scott.....C. July 6, 1878
- 692. William P. Scott.....C. July 6, 1878
- 693. Mary G. Scott.....C. July 6, 1878
- 694. Mrs. W. I. Stewart.....C. July 6, 1878
- 695. Mrs. August Rambour.....C. July 6, 1878
- 696. William Knox.....P. Oct. 5, 1878
- 697. Mrs. William J. Bullard.....C. Jan. 11, 1879
- 698. David M. Campbell.....C. Jan. 11, 1879
- 699. Mrs. David M. Campbell.....C. Jan. 11, 1879
- 700. Clara M. Campbell.....C. Jan. 11, 1879
- 701. Mrs. George Decker (M).....P. Apr. 5, 1879
- 702. Mrs. Stanley B. Smith (M).....C. Jan. 10, 1880
- 703. Mrs. Newton C. Clark.....C. July 17, 1880
- 704. Mrs. Melvin H. Couch (M).....C. July 17, 1880
- 705. Mary C. Fairchild.....P. Oct. 2, 1880
- 706. John M. Yeager.....P. Jan. 8, 1881
- 707. Sarah Roosa.....P. Jan. 8, 1881
- 708. Jennie Dill.....P. Jan. 8, 1881
- 709. Minnie A. Strong (M).....P. Jan. 8, 1881
- 710. Carrie F. Stewart.....P. Jan. 8, 1881
- 711. Lila A. Stewart.....P. Jan. 8, 1881
- 712. Martin H. Day.....C. Jan. 6, 1882
- 713. Mrs. Martin H. Day.....C. Jan. 6, 1882
- 714. Carsten Singsen.....C. Jan. 6, 1882

- 715. Mrs. Carsten Singsen.....C. Jan. 6, 1882
- 716. Adolph E. Rudolph.....C. Jan. 8, 1882
- 717. Mrs. A. E. Rudolph.....P. Jan. 8, 1882
- 718. Harriet Forbes.....P. Apr. 9, 1882
- 719. Mrs. Hiram Post (M).....C. Apr. 9, 1882
- 720. Elizabeth Fairchild.....C. Apr. 9, 1882

No Pastor, (1)

- 721. Mrs. Andrew Winterberger.....C. Oct. 8, 1882

Rev. Hugh B. McCauley, (17)

- 722. Joseph H. Pelton (M).....P. Mar. 31, 1883
- 723. Charles W. Simpson.....P. Mar. 31, 1883
- 724. Charles B. Cook.....P. Mar. 31, 1883
- 725. Reuben C. Strong (M).....P. Mar. 31, 1883
- 726. Lottie C. Starr.....P. Mar. 31, 1883
- 727. Minerva Cook (M).....P. Mar. 31, 1883
- 728. Ellen L. Thompson.....P. Mar. 31, 1883
- 729. Ella Holmes.....P. Mar. 31, 1883
- 730. Lizzie Carlisle.....P. Mar. 31, 1883
- 731. Annie E. Decker.....P. Mar. 31, 1883
- 732. Mary A. Dill.....P. Mar. 31, 1883
- 733. Ida C. Simpson.....P. Mar. 31, 1883
- 734. Anna Simpson.....P. Mar. 31, 1883
- 735. Delia McCullough (M).....P. Mar. 31, 1883
- 736. Barbara Gilchrist.....P. Mar. 31, 1883
- 737. James Royce.....P. July 14, 1883
- 738. Minnie Winterberger.....P. Oct. 6, 1883

Rev. Fenwick T. Williams, (28)

- 739. Kenneth D. L. Niven (M).....C. Oct. 4, 1884
- 740. Carrie A. Niven.....C. Oct. 4, 1884
- 741. Lucy M. Cook (M).....P. Oct. 4, 1884
- 742. Augusta H. Baumgart.....C. Apr. 4, 1885
- 743. Alva Seybolt.....C. Apr. 4, 1885
- 744. Mrs. Alva Seybolt.....C. Apr. 4, 1885
- 745. Joseph Reynolds (M).....C. Apr. 4, 1885
- 746. Mrs. Joseph Reynolds.....C. Apr. 4, 1885
- 747. Mrs. Moses M. Davis.....C. Apr. 4, 1885
- 748. Mrs. John L. Pelton (M).....C. Feb. 6, 1886
- 749. Henry S. Thompson.....P. June 5, 1886
- 750. William Yeager.....P. June 5, 1886
- 751. Herbert Strong.....P. June 5, 1886

752. Edward Evans.....P. July 26, 1886
 753. Mrs. A. C. Rambour.....C. Sept. 4, 1886
 754. Mrs. Andrew Brice.....C. Sept. 4, 1886
 755. Martha S. Hartwell.....P. Sept. 4, 1886
 756. Margaret M. Gilchrist.....P. Sept. 4, 1886
 757. Emma Winterberger.....P. Dec. 2, 1886
 758. Luther L. Campbell.....P. June 4, 1887
 759. Lottie Campbell.....P. June 4, 1887
 760. Mary L. Masten.....P. June 4, 1887
 761. John Stackhouse.....P. Sept. 3, 1887
 762. Charles K. Clark.....C. Dec. 8, 1887
 763. Mrs. Charles K. Clark.....C. Dec. 8, 1887
 764. Mrs. John D. Patterson (M).....C. Mar. 3, 1888
 765. Henry Cuddeback.....P. Mar. 3, 1888
 766. Mrs. Henry Cuddeback.....P. Mar. 3, 1888

Rev. James A. McGowan, (104)

767. Mary A. Mitchell.....P. Feb. 23, 1889
 768. Charles D. Pelton.....P. Feb. 23, 1889
 769. Mrs. Jas. A. McGowan.....C. Feb. 23, 1889
 770. Anna M. McGowan.....C. Feb. 23, 1889
 771. Jas. A. McGowan, Jr.....C. Feb. 23, 1889
 772. Sadie S. McGowan.....C. Feb. 23, 1889
 773. Mrs. Ida Simpson (M).....C. June 1, 1889
 774. Mrs. Clarissa Potts.....C. June 1, 1889
 775. Frank Whitaker, M. D.....C. June 1, 1889
 776. Mrs. Frank Whitaker.....C. June 1, 1889
 777. Russell W. Allan.....C. June 2, 1889
 778. Mrs. Rachel Chambers.....C. Nov. 30, 1889
 779. Mrs. Hannah Stern.....P. Jan. 19, 1890
 780. Andrew McCullough, Jr. (M).....P. Jan. 30, 1890
 781. Howard A. Comfort.....P. Jan. 30, 1890
 782. Myron A. Smith.....P. Jan. 30, 1890
 783. Jennie A. Palen.....P. Jan. 30, 1890
 784. Bertha Winterberger.....P. Jan. 30, 1890
 785. Grace M. Fisher.....P. Jan. 30, 1890
 786. Mamie A. Strong (M).....P. Jan. 30, 1890
 787. William Mitchell.....P. Jan. 30, 1890
 788. A. C. N. Thompson.....P. Jan. 30, 1890
 789. Carrie B. Evans.....P. Jan. 30, 1890
 790. Ida M. Evans.....P. Jan. 30, 1890
 791. Lucy F. Allyn.....P. Jan. 30, 1890

792. Lena M. Allyn.....P. Jan. 30, 1890
793. Mrs. Fanny D. Pelton (M).....P. Jan. 30, 1890
794. Stephen A. Reynolds (M).....C. Mar. 1, 1890
795. Mrs. S. A. Reynolds (M).....C. Mar. 1, 1890
796. May L. Tymeson.....C. Mar. 1, 1890
797. Maud E. Tymeson.....C. Mar. 1, 1890
798. John Duff.....P. Mar. 1, 1890
799. Mrs. John Duff.....P. Mar. 1, 1890
800. Alexander Duff.....P. Mar. 1, 1890
801. John Duff, Jr.....P. Mar. 1, 1890
802. George A. Kinne (M).....P. Mar. 1, 1890
803. Mrs. George A. Kinne (M).....P. Mar. 1, 1890
804. Mrs. Margaret Zimmerman.....P. Mar. 1, 1890
805. Mrs. W. B. Niven (M).....P. Mar. 1, 1890
806. Mrs. Martin LaTourette (M).....P. Mar. 1, 1890
807. Mrs. George Bullard.....P. Mar. 1, 1890
808. Mrs. John Buchanan.....P. Mar. 1, 1890
809. Nellie Buchanan.....P. Mar. 1, 1890
810. Olivia Dutcher (M).....P. Mar. 1, 1890
811. Mrs. Myron A. Smith.....P. Mar. 1, 1890
812. Mrs. B. F. Lefferts (M).....P. May 31, 1890
813. Mrs. Anna M. Loderhose (M).....P. May 31, 1890
814. Annie Van Antwerp.....C. Sept. 6, 1890
815. John Z. Kinne.....P. Sept. 6, 1890
816. Mrs. Charles Cook.....P. Jan. 3, 1891
817. Jennie L. Strong (M).....P. Jan. 3, 1891
818. Sanford T. Osurom (M).....P. Apr. 4, 1891
819. Virginia Thompson (M).....P. Apr. 4, 1891
820. George H. Goble.....P. Apr. 4, 1891
821. Albert M. Fulton (M).....P. Jan. 2, 1892
822. Minnie Morse.....P. Jan. 2, 1892
823. Frank C. Pelton.....P. Apr. 2, 1892
824. Mrs. Mary P. Towner.....C. July 2, 1892
825. Robert Hall.....C. July 2, 1892
826. Mrs. Robert Hall.....C. July 2, 1892
827. Nellie M. Hall.....C. July 2, 1892
828. Mrs. Samuel Johnston.....P. July 2, 1892
829. Mrs. Andrew Weber (M).....P. July 2, 1892
830. Ellen L. Morris.....P. Oct. 1, 1892
831. Samuel Johnston (M).....P. Dec. 31, 1892
832. John L. Pelton (M).....P. Dec. 31, 1892

833. Mrs. Andrew McCullough (M).....P. Apr. 1, 1893
834. Phebe A. Royce (M).....P. Apr. 1, 1893
835. Edith J. Holmes (M).....P. Apr. 1, 1893
836. Mattie E. Doloway.....P. Apr. 1, 1893
837. Cornelia Dutcher.....P. Apr. 1, 1893
838. Charlotte B. McGowan.....P. Apr. 1, 1893
839. Drusilla B. Stackhouse (M).....P. Apr. 1, 1893
840. Edith G. Hall.....P. Apr. 1, 1893
841. Helen C. Niven (M).....P. Apr. 1, 1893
842. Jessie M. Pelton (M).....P. Apr. 1, 1893
843. Jennie Johnston.....P. Apr. 1, 1893
844. Nellie Hunsicker (M).....P. Apr. 1, 1893
845. Louisa B. Weber.....P. Apr. 1, 1893
846. Seymour Smith.....P. Apr. 1, 1893
847. John G. Fairchild.....P. Apr. 1, 1893
848. Louise Yeager.....P. Apr. 1, 1893
849. Minnie M. Brice (M).....P. Apr. 1, 1893
850. Hannah H. Hall (M).....P. Apr. 1, 1893
851. Richard R. Hall (M).....P. Apr. 1, 1893
852. Catherine A. Willi.....P. July 8, 1893
853. Hattie O. Geraghty (M).....P. July 8, 1893
854. Martha I. McGowan.....P. July 8, 1893
855. Adelia Weller.....P. Sept. 30, 1893
856. Mrs. Blanche F. Coates.....P. Sept. 30, 1893
857. Amelia L. Kinne (M).....P. Jan. 6, 1894
858. Mrs. Hannah J. Brannan.....P. Mar. 31, 1894
859. Margaret F. Hall.....P. Mar. 31, 1894
860. Laura J. Smith.....P. Mar. 31, 1894
861. Wesley Smith.....P. Mar. 31, 1894
862. Ira D. Kinne.....P. Mar. 31, 1894
863. Grace Hall.....P. Jan. 5, 1895
864. Mrs. Jessie G. Cox.....P. Apr. 6, 1895
865. August H. Loderhose.....P. Apr. 6, 1895
866. Mrs. Thomas Patterson (M).....C. Apr. 6, 1895
867. Robert A. Hall, Jr.....P. July 6, 1895
868. Mrs. Reuben C. Strong (M).....C. Oct. 5, 1895
869. Mary A. Owen.....C. Jan. 4, 1896
870. Mary M. Hoening.....P. Jan. 4, 1896
- John P. Scott, D. D., (2)**
871. Mrs. Fannie S. Wheeler.....C. Oct. 3, 1896
872. Mrs. Margaret M. Hall (M).....P. Jan. 2, 1897

Rev. Robert B. Perine, (62)

873. Mrs. Robert B. Perine.....C. July 3, 1897
874. Mrs. Margaret Wilcox.....P. Dec. 30, 1897
875. Mrs. Katherine Kerr (M).....P. Dec. 30, 1897
876. Samuel M. Whipple.....C. Dec. 30, 1897
877. Helen Strong.....P. Mar. 31, 1898
878. Mrs. George M. Gardner(M).....C. Mar. 31, 1898
879. John D. Lyons, Esq., (M).....P. June 30, 1898
880. Mrs. Alice Stern.....C. June 30, 1898
881. Mrs. William F. Ferrie.....C. June 30, 1898
882. Elizabeth Ferrie (M).....C. June 30, 1898
883. Margaret G. Ferrie (M).....C. June 30, 1898
884. Anna D. Ferric (M).....C. June 30, 1898
885. John T. Ferrie (M).....C. June 30, 1898
886. Adolph Folger.....C. Sept. 12, 1898
887. Mrs. Adolph Folger.....C. Sept. 12, 1898
888. Mrs. Charles S. Thornton (M).....P. Jan. 12, 1899
889. Lillian Thornton (M).....P. Jan. 12, 1899
890. Margaret Weber.....P. Jan. 12, 1899
891. Herbert Strong.....C. Jan. 12, 1899
892. Mrs. Herbert Strong.....C. Jan. 12, 1899
893. Mrs. R. W. Allan.....C. Jan. 12, 1899
894. Benjamin F. Saxton.....P. Mar. 30, 1899
895. George H. McKane.....P. Mar. 30, 1899
896. Mrs. Duncan C. Niven.....C. June 29, 1899
897. Joseph G. Hughes.....P. July 2, 1899
898. Archibald C. Niven (M).....P. Mar. 29, 1900
899. Kenneth Buchanan.....P. Mar. 29, 1900
900. Mary D. Niven (M).....P. Mar. 29, 1900
901. Lulu L. Bradley (M).....P. Mar. 29, 1900
902. Mrs. Robert Bradley (M).....P. June 28, 1900
903. Mrs. James Russell.....P. June 28, 1900
904. Charles Lindt (M).....P. Sept. 27, 1900
905. Mrs. John Winterberger (M).....P. Apr. 4, 1901
906. Ethel Strong (M).....P. Apr. 4, 1901
907. Jennie Rambour (M).....P. Apr. 4, 1901
908. Mrs. John D. Lyons (M).....C. Apr. 4, 1901
909. Mrs. Frank L. Ernhout (M).....C. Apr. 4, 1901
910. John M. Yeager (M).....C. Jan. 2, 1902
911. Mrs. John M. Yeager (M).....C. Jan. 2, 1902
912. Harriet R. Niven (M).....P. Jan. 1, 1902

- 913. Jennie L. Dann.....P. Jan. 1, 1903
- 914. Nellie C. Mead.....P. Jan. 1, 1903
- 915. Jane G. Mitchell.....C. Apr. 2, 1903
- 916. Grace Cregier (M).....P. Nov. 26, 1903
- 917. Mrs. Samuel J. Hitt (M).....P. Nov. 26, 1903
- 918. Ethel Kerr (M).....P. Nov. 26, 1903
- 919. Mildred Masten (M).....P. Nov. 26, 1903
- 920. Mary J. Mearns(M).....P. Nov. 26, 1903
- 921. Mrs. Sarah S. Saxton.....P. Nov. 26, 1903
- 922. Minerva A. Yeager (M).....P. Nov. 26, 1903
- 923. George L. Dann (M).....P. Nov. 26, 1903
- 924. Andrew J. Hammond (M).....P. Nov. 26, 1903
- 925. Samuel J. Hitt (M).....P. Nov. 26, 1903
- 926. Ernest T. Mead.....P. Nov. 26, 1903
- 927. Walter R. Pelton (M).....P. Nov. 26, 1903
- 928. Carrie E. Pelton (M).....P. Nov. 26, 1903
- 929. E. Harold Strong (M).....P. Nov. 26, 1903
- 930. Jessie B. Thompson.....P. Nov. 26, 1903
- 931. Nellie Holden.....C. Nov. 26, 1903
- 932. Frank J. Smith.....C. Nov. 26, 1903
- 933. Mrs. Frank J. Smith.....C. Nov. 26, 1903
- 934. Ralph Masten (M).....P. Nov. 29, 1903

No Pastor, (1)

- 935. Burton J. Lemon (M).....P. Mar. 31, 1904

Rev. Arthur J. Waugh, (92)

- 936. Mrs. D. Olmstead (M).....C. June 30, 1904
- 937. Mrs. Regina Lauterbach (M).....C. Sept. 15, 1904
- 938. Mrs. Arthur J. Waugh.....C. Sept. 15, 1904
- 939. Lester R. Waugh (M).....C. Sept. 15, 1904
- 940. Mrs. Harriet Osborn (M).....C. Jan. 5, 1905
- 941. Lorena Geraghty (M).....P. Jan. 5, 1905
- 942. Mrs. Clarence Bennett (M).....C. Mar. 30, 1905
- 943. Isaac Levens (M).....P. Mar. 30, 1905
- 944. Mary Green (M).....P. Mar. 30, 1905
- 945. Cecelia Mapledoram (M).....P. Mar. 30, 1905
- 946. Charles S. Starr (M).....P. Mar. 30, 1905
- 947. Harry LaTourette (M).....P. Mar. 30, 1905
- 948. Frederick Smith (M).....P. Mar. 30, 1905
- 949. Arthur N. Patterson (M).....P. Mar. 30, 1905
- 950. Mrs. Isaac Levens (M).....P. Mar. 31, 1905
- 951. Dorothy E. Swan (M).....P. Mar. 31, 1905

952. Mrs. George Darling (M).....P. Mar. 31, 1905
 953. Emma L. Schmitt (M).....P. Mar. 31, 1905
 954. Mrs. Albert Darling (M).....C. Mar. 31, 1905
 955. Jessie Darling (M).....C. Mar. 31, 1905
 956. Lizzie Darling (M).....C. Mar. 31, 1905
 957. Mrs. McClelland Allan (M).....P. Mar. 31, 1905
 958. Mrs. Alice Green (M).....C. Sept. 28, 1905
 959. Francis J. Bonear.....C. Jan. 11, 1906
 960. Mrs. Francis J. Bonear.....C. Jan. 11, 1906
 961. Mrs. Emmet Sloat (M).....C. Mar. 29, 1906
 962. Charles L. Hubbell, Esq.....C. Mar. 29, 1906
 963. Mrs. Charles L. Hubbell.....C. Mar. 29, 1906
 964. Mrs. Carl Diestel (M).....P. Mar. 29, 1906
 965. Howard A. Loderhose (M).....P. Mar. 29, 1906
 966. Charles T. Schmidt (M).....P. Mar. 29, 1906
 967. J. Edwin Patterson.....P. Mar. 29, 1906
 968. Frank N. Allen (M).....P. Mar. 29, 1906
 969. Mrs. Bert LaTourette (M).....P. Mar. 29, 1906
 970. Ruth E. Burr (M).....P. Mar. 29, 1906
 971. Leila R. LeRoy (M).....P. Mar. 29, 1906
 972. Edith M. Smith (M).....P. Apr. 1, 1906
 973. Nellie J. Hitt (M).....P. Apr. 1, 1906
 974. Mrs. Lucy M. LeRoy (M).....P. June 28, 1906
 975. Nicholas Diedel (M).....P. Oct. 7, 1906
 976. Mrs. Nicholas Diedel (M).....P. Oct. 7, 1906
 977. Mrs. Frank N. Allen (M).....P. Mar. 18, 1907
 978. Alice Holmes (M).....P. Apr. 4, 1907
 979. Marorie Waugh (M).....P. Oct. 3, 1907
 980. Bertha M. Nowe.....C. Oct. 3, 1907
 981. Pluma M. Robinson (M).....C. Apr. 2, 1908
 982. Mrs. Emma Thompson (M).....C. Apr. 2, 1908
 983. Reuben F. Swartz (M).....P. Apr. 2, 1908
 984. Mrs. Reuben F. Swartz (M).....P. Apr. 2, 1908
 985. Thomas N. Patterson (M).....P. Apr. 2, 1908
 986. Anton Jager.....C. Jan. 7, 1909
 987. Frank J. Smith (M).....C. Jan. 7, 1909
 988. Mrs. Frank J. Smith (M).....C. Jan. 7, 1909
 989. Frank Edwin Smith (M).....P. Jan. 7, 1909
 990. Mrs. M. M. Gillespie (M).....C. Feb. 28, 1909
 991. Margaret E. Herner (M).....P. Apr. 1, 1909
 992. Mabel H. Durland (M).....P. Apr. 1, 1909

993.	Edna H. Osborn (M)	P. Apr. 1, 1909
994.	Charles O. Ross (M)	P. Apr. 1, 1909
995.	Mrs. Charles O. Ross (M)	P. Apr. 1, 1909
996.	Barbara Weber (M)	P. Apr. 1, 1909
997.	John J. McKay	P. Apr. 1, 1909
998.	Eddie V. Sutherland (M)	P. Apr. 1, 1909
999.	Jessie E. Kerr (M)	P. Apr. 1, 1909
1000.	Marion Yeager (M)	P. Apr. 1, 1909
1001.	Ruth E. Earley (M)	P. Apr. 1, 1909
1002.	Rose L. Diedel (M)	P. Apr. 1, 1909
1003.	David D. Vreeland (M)	C. Apr. 1, 1909
1004.	Mrs. David D. Vreeland (M)	C. Apr. 1, 1909
1005.	Margaret A. Vreeland	C. Apr. 1, 1909
1006.	Mrs. John R. Osborne (M)	C. Apr. 1, 1909
1007.	Minnie E. Pelton (M)	P. July 1, 1909
1008.	Mrs. Sophia Force (M)	C. July 1, 1909
1009.	Daniel A. Force (M)	C. July 1, 1909
1010.	Helen W. Force (M)	C. July 1, 1909
1011.	Mrs. Ellen J. Fayerweather (M)	P. Dec. 5, 1909
1012.	Nancy M. Royce (M)	P. Dec. 5, 1909
1013.	Alexander Thompson (M)	P. Jan. 6, 1910
1014.	Chester A. Hawthorne (M)	C. Jan. 6, 1910
1015.	Adaline Hawthorne (M)	C. Jan. 6, 1910
1016.	Alfred P. Schultz, M. D. (M)	P. Jan. 6, 1910
1017.	John S. Mearns (M)	P. Mar. 31, 1910
1018.	David Mearns (M)	P. Mar. 31, 1910
1019.	Edith M. Patterson	P. Mar. 31, 1910
1020.	Fannie J. Niell (M)	P. Mar. 31, 1910
1021.	Arthur F. Pelton (M)	P. Mar. 31, 1910
1022.	Mrs. Archibald Allan (M)	P. Mar. 31, 1910
1023.	Mrs. Clarence Norris (M)	P. Mar. 31, 1910
1024.	Thomas C. Rider (M)	C. Mar. 31, 1910
1025.	Mrs. Thomas C. Rider (M)	C. Mar. 31, 1910
1026.	Mary D. Rider (M)	C. Mar. 31, 1910
1027.	Mrs. Helwig Schultz (M)	P. Apr. 3, 1910
	Total number received	1,027
	Number received on Profession	665
	Number received on Certificate	362
	Present Membership	201