

# CENTENNIAL

OCTOBER 15<sup>th</sup> TO OCTOBER 22<sup>nd</sup>, 1950

## The First Baptist Church



Matawan, New Jersey

1850 ~ 1950





## THE MINISTER'S MESSAGE

One Hundred Years! Think of it! These were not just any one hundred years. These years, which we commemorate, were years of devotion to the Cause of Jesus Christ, marked by sacrificial service and faithfulness in following Him who is the Way, the Truth and the Life.

I wish we could speak with those saints of old, who labored and gave their best in order that our Church could be established, and hear them tell of their hopes and aspirations for their Church and ours. I wish we could catch their vision of Christ who was, and still is, the adequate Saviour for a lost World, and experience the same compulsion that drove them on, in spite of the overwhelming obstacles that appeared in their way as they lived and took

the Gospel to the faraway places of the earth. Of a truth these were a noble, God-fearing, Christ-serving people. Would to God we were more like them; people with soul-transforming convictions and wholehearted loyalties.

But the best is yet to be! Our opportunities are greater; our possibilities only God Himself can truly estimate. It is for us to live such a life of service for Christ in our generation that those who follow us one hundred years from now may also rise up and call us blessed.

Let this be a time of prayerful rededication. So much depends upon us in the days that are ahead. May it please God to make us adequate for our task.

May God bless us each one as we observe together the One Hundredth Anniversary of the founding of the First Baptist Church of Matawan, N. J.

REV. GARRETT S. DETWILER

## CHURCH PASTORS

1850-	Rev. Job Gaskill
1851-1854	Rev. D. F. Twiss
1854-1858	Rev. J. W. Crumb
1858-1862	Rev. J. E. Barnes
1862-1865	Rev. R. G. Farley
1866-1889	Rev. F. A. Slater
1890-1894	Rev. Chas. E. Percy
1895-1897	Rev. Henry Whalon
1898-1903	Rev. Joseph Irwin
1904-1916	Rev. Samuel Bower
1916-	Rev. Luther Holmes
1920-1930	Rev. W. W. Ludwig
1931-1936	Rev. Carl Koeker
1937-	Rev. Garrett Detwiler

# HISTORY OF THE FIRST BAPTIST CHURCH

By Franklin S. Thompson

Time after time in ages past when a religion had become merely a ritualistic form, a leader, a prophet, or even the Son of God has come along who believed that any person at any time can approach his God without the help of a set ritual or other assistance. This concept has been especially appealing to those desirous of participating in a sincere worship of their God. So, when these leaders came along who preached these truths, they were not lacking in followers. The path they traveled was often rough and rugged. They were subject to ridicule, persecution and death, but the fundamental truths in which they believed lived on.

The name, "Baptist", has long been associated with groups and sects striving for and practicing religious liberty. As early as the twelfth century, there were many of these in central Europe. Their number and influence became so great that they were an important factor in the Reformation of the sixteenth century from which came many of the Protestant denominations. Unfortunately, many of the leaders of the Reformation did not believe in the separation of Church and State, so Baptists were still subject to punishment under civil law for non-conformity in religious matters. As a result of such persecution in Holland, some Baptists fled to England, and the origin of English Baptists, as a distinct sect, may be ascribed to these refugees. This occurred in the early part of the seventeenth century at which time the religious and political events that took place in Holland and England had a direct bearing upon the establishment of Baptist churches in our country.

English dissenters fled to Holland, which at that time had a more liberal regime, but wishing to preserve their nationality and language, moved on to New England. That story, and the story of their early struggles to survive is familiar to all. What is probably not so familiar, however, is the story of how, after the early settlers became firmly established, religious non-conformity became punishable under civil law.

One of the first to object to this condition was Roger Williams. The story of his banishment from Massachusetts and subsequent formation of the Baptist church at Providence, Rhode Island, in 1636 is well known. A contemporary of Roger Williams was John Clarke who founded a church at Newport, Rhode Island, in 1641. These two men were largely responsible for the founding and early growth of the Baptist faith in New England.

To the south of us, in 1687, a company of Welsh and Irish Baptists settled near Philadelphia and founded the "Old Pennepack Church", or what is now known as the "Lower Dublin Baptist Church" at Bustletown, Philadelphia.

With Baptists on both sides of New Jersey it was inevitable that some would come to New Jersey, especially since in the "Grants and Concessions of New Jersey" made

by Berkley and Cartaret, published in 1667, religious freedom was guaranteed thus: "No person at any time shall be anyways molested, punished, disquieted or called in question for any difference in opinion or practice in matters of religious concerns."

The first churches in our section of New Jersey were at Middletown and Stelton. It was churches such as these, whose pastors assumed the extra duties of ministering to small groups in neighboring territory, that our own church was fostered and established. As early as 1830, Rev. Roberts of the Middletown Baptist Church preached in the homes of Mrs. Rachel Bent and Mr. John Disbrow. During the 1830-1840 decade, the Rev. Goble and Rev. J. M. Carpenter, pastors of a church at Cheesequake, held occasional services at James Lockerman's Tavern.

After the organization of a Baptist Church at Keyport, in 1840, services for Matawan Baptists became more frequent. The Rev. William V. Wilson, pastor at Keyport from 1841 to 1853, conducted regularly scheduled services at both the Mount Pleasant and Morganville school houses.

Baptist interest had reached a point by 1849 that it was decided to erect a meeting house. In December of that year, a lot at 260 Main Street was purchased by Mr. I. F. Bedle for two hundred dollars. Upon completion of the church building, it was dedicated at ceremonies which included formal recognition of the Baptist group as a regularly constituted Baptist Church.

The first session of these ceremonies was held Tuesday evening, October 22 with Reverend Job Gaskill, who had been sent as a missionary by the New Jersey Baptist State Convention, presiding at this meeting. The chairman read the names of those persons who had been regularly dismissed from Baptist churches to unite in forming a new church. There were only thirty-two original or constituent members. Twenty of these had letters from Keyport; four from Holmdel; one from Middletown; two from Amity Lutheran Church, New York; two from South Church, New York; and three from Old Bridge.

After the Articles of Faith and Covenant had been read and unanimously adopted, Rev. Job Gaskill was chosen pastor; John Van Brackle and Ryncar Suydam as deacons; Joseph H. Chapman, Treasurer, and John Van Brackle, Church Clerk.

For the formal organization and recognition of this group of thirty-two as a regular Baptist Church, a council of Ministering Brethren and other Brethren from several different Baptist Churches assembled in the Baptist Meeting House of Middletown Point on Wednesday, October 23, A.D. 1850 at 10 o'clock A.M. at the call of thirty-two Baptist Brethren and Sisters who desire to be recognized as a regular Baptist Church, to take into consideration the propriety of granting this request.

This council was composed of the following:

Rev. D. B. Stout, Middletown; Rev. Wm. I. Nice, Holmdel; Rev. Joseph Beldon, Freehold; Rev. L. F. Stelle, Herbertsville; Rev. Wm. V. Wilson, Keyport; Rev. J. M. Carpenter, Perth Amboy; Rev. Middleditch, Red Bank; Deacons Joseph Smith and Wm. Smith, Red Bank. Rev. J. R. Stone and two deacons from the Berean Baptist Church, New York.

After listening to a statement by Rev. Job Gaskill "on behalf of the Brethren and Sisters of their conditions and prospects together with incipient measures to organize a Baptist Church in this place", the council unanimously agreed to recognize the group as a regular Baptist church.

As recorded by the Church Clerk, Mr. John Van Brackle, Rev. Joseph Beldon read the scripture, Rev. J. R. Stone preached the sermon, Rev. Wm. V. Wilson delivered the charge to the church, Rev. D. B. Stout gave the right hand of fellowship, and Rev. J. M. Carpenter offered the recognition prayer. At the evening meeting of the same day, there was a sermon by Rev. Middleditch "after which our two Deacons were ordained by prayer and the imposition of the hands of the council."

In this manner the First Baptist Church and Society of Middletown Point was brought into being. This name for the Church was used officially until 1899 when it was changed to the Matawan Baptist Church.

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#### CHURCH OFFICERS

Our church had been born, but there were still some details of organization to be finished. The Church Clerk, Mr. John Van Brackle and Church Treasurer, Mr. Joseph H. Chapman, had been chosen for these offices at the same time the Deacons were elected. On November 5, 1850, the following were elected as members of the Board of Trustees: Mr. Joseph H. Chapman, Mr. Thomas I. Bedle, Mr. Edward Black, Mr. John Van Brackle, and Mr. Rynear Suydam. On November 23, 1850, these men met and formally organized under the name of "The Trustees of The First Baptist Church at Middletown Point" and was so recorded at the County Clerk's Office. Before taking office, these men signed an oath to support the Federal and State governments and faithfully discharge their duties to their church. Four signatures were notarized by Mr. Thomas I. Bedle, and his signature was witnessed by John M. Boice. On the same day Mr. Rynear Suydam, Mr. John Van Brackle, Mrs. Emily Craig, and Mrs. Lydia Stillwell were appointed collectors of salary. These offices, except the collectors of salary which have been dropped, were and still are the backbone of the church. Our church being much larger, we now have a financial secretary and treasurer of benevolence. To assist these officers there are the following standing committees: Advisary, Finance, Benevolence, Missions, Baptism, Lookout and Visitation, Pulpit Supply Music, Usher, and Nominating

#### FINANCE

Financing a church by voluntary contributions is a never-ending struggle, since very few Baptist churches are even partially endowed. Our church was and is no exception. In addition to the yearly fixed expenses, funds are needed to provide for emergency appeals, repairs and expansion to church buildings, and so on. If there is any truth in the old saying that a church without a note in the bank or a mortgage is a dead church, we should be very much alive.

The New Jersey Baptist State Convention contributed about \$200.00 yearly until 1875 when we became entirely self-supporting. Pew rent was charged from November 1851 to February 1874. A finance plan that sounds familiar was proposed at a Trustees' meeting, November 11, 1872. This plan was, that if

15 persons	gave	\$24.00
18 persons	gave	\$12.00
15 persons	gave	\$ 6.00
21 persons	gave	\$ 3.00

\$741.00

the ordinary expense for the following year would be met. Apparently their plan was not followed up, or else it did not work, for subscription lists, extra collections, fairs, entertainments, and suppers had to be resorted to in order to pay off the deficits and debts. With every member contributing according to his means, which is the object of the envelope system, our Trustees will not be forced as the Trustees in 1878 were "to suspense with the sexton of the church for the summer months and the Trustees do the work of the sexton such as lighting, warming, sweeping and keeping the house in a good condition until such time as they can afford to hire a sexton."

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#### CHURCH BUILDING

There is practically nothing in our church records to tell us anything of the general appearance of our first meeting house. Nor is there any record of how it was furnished, lighted, and heated. There was no built-in baptistry, for the clerk's records relate, that after the congregation had voted to receive someone as a member after baptism, a time would be set for the baptismal service to take advantage of the proper tide. These services were held in the creek at a place known as Gravelly Point and were conducted in all seasons of the year.

It often happens that the original estimate of the cost of an enterprise is exceeded. So, in May 1851, \$500.00 was borrowed to "pay off the outstanding bills against us for the erection and finishing of our house of worship."

Unfortunately for the small and struggling congregation, our first meeting house was completely destroyed by fire on February 14, 1858. The insurance had been allowed to lapse, so, in less than eight years after the completion of the first building, they were faced with the task of providing a new meeting house. This was done in a little over two years. In the meantime, the main church

services were held in Washington Hall which was on the site of the present American Legion building.

The building was completed and dedicated August 1, 1860 during the pastorate of Rev. J. E. Barnes. The total cost was \$3,300.00, of which the final \$1,400.00 was paid in 1865 while Rev. R. G. Farley was pastor.

This early building consisted of what is now the main auditorium. Since then there have been three major alterations or additions and numerous minor ones.

To provide more fitting space for the Sunday School and smaller group activities, the lecture room was added during the time of Rev. F. A. Slater. In 1892 the lecture room was enlarged, the main meeting room re-decorated, the seats recushioned, and a space provided for the choir at the right of the pulpit. In 1909, the last major changes were made. At that time, a new hardwood floor was laid, the old straight-backed, cushioned pews were replaced with those now in use, and the large center doorway was cut through the vestibule wall. This is our building much as we now see it.

Heating and lighting our church was a problem the Trustees always had with them. Heat at the flick of a switch is a far cry from the stubborn, recalcitrant coal stoves and furnaces with which they so often wrestled. Light in our first meeting house must have been from either candles or whale oil lamps since kerosene was not in common use until the late 1860's. Prior to the introduction of gas in 1872, kerosene lights were used and finally in 1916, the electric lighting system was installed.

There were two baptistries. One of them is under the pulpit and no longer used. In 1891 a regular water heater was first used. Prior to that, Deacon Bogart took the chill off by heating large pieces of iron in a stove and plunging them into the baptismal water.

All of the old, plain glass windows in the main body of the church have been replaced with stained glass except one. Some were gifts of individuals in memory of relatives, and many others have been provided by the Ladies' Aid Society.

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### PARSONAGE

For many years our ministers had to live in various houses rented for them. In 1901, the house directly south and next door to the church was bought of Ruliff Crawford for \$2,000.00. Since then the sun porch has been added and the interior modernized in respect to heating, plumbing and lighting, largely through the work and effort of the Ladies' Aid Society.

Before leaving the subject of various church buildings, some mention should be made of the horse sheds. Before automobiles became so common they were quite a necessary part of church property. Many of the members who lived a mile or more distant drove to church in horse drawn carriages, and some protection from the weather was needed for their horses. In later years some sections of these sheds were used as garages. This year they were torn

down and a new garage provided for our pastor's use.

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### SUNDAY SCHOOL

There were no Sunday Schools in the early Protestant Churches. Before the days of partial religious liberty, attendance at religious services, other than those of the State Church, was often punishable by death. A small meeting of older folk might go unnoticed but a meeting of a group of children and teachers would be hard to hide. Who would they have for teachers? Oftentimes the only person in the congregation able to read and write was the pastor.

It was from the work of Mr. Robert Raikes, in the slums of Gloucester, England, that our Sunday Schools received their start. In 1780 he started his first class for religious instruction of children. The idea gradually spread throught England and, finally, to America.

The greatest impetus in the growth of our Sunday Schools came from the formation of the American Baptist Publication Society in 1824, for the printing of religious tracts, song books, and Bibles. To fill the need of orderly Bible study in Sunday Schools, which were gradually increasing in numbers, the publication of such pamphlets as "The Young Reader" and "Bible Lesson Monthly" was commenced in 1856. From these pamphlets there has evolved the present lesson study aids now in common use. The Society, by providing suitable publications, was largely responsible for the development of the Cradle Roll, Beginner, Primary, Junior, Young People, Adult, and Home Departments, all of which study the same Bible lesson for that Sunday.

The records are not very clear as to the exact date when our Sunday School was started. However, we do know that in 1881, Mr. Charles A. Geran was the superintendent. He was followed by Mr. Alfred Faye, Mr. Harry Boyd, Rev. Samuel Bower, Mr. William Westell, Mr. A. Adam Banke, Mrs. Fritz Weber, Mr. L. Roy Sickels and, the present superintendent Mr. William J. Bader.

For many years the Sunday School contributed directly to the Bowana Palley Mission in Secunderabad, India, which was organized by Ida and Mary Faye. The School still contributes liberally to Missions but their contributions are no longer designated as the little Mission School has long since been absorbed into a larger educational program in India.

The Church is also indebted to the Sunday School for the very liberal contributions that it has made to all of the financial appeals of the Church. In more recent years it has contributed for the complete redecoration of the auditorium and lecture room, for new hymnals, new carpet, and aided substantially in paying off the mortgage. In addition, the School has started a building fund, in which \$500 is now set aside, to assist the Church with whatever changes it may decide to make in the auditorium proper and in enlarging the Sunday School facilities.

The Sunday School also contributes an

nually to the American Baptist Publication Society, The Home For The Aged in Newark, N. J., and the American Bible Society. The School has also inaugurated a program where by young people are given aid so that they may attend Summer Camp at the new Baptist Camp Conference Center in Lebanon, N. J. Four young people, of the group of seven from our Church who attended Camp this Summer were aided by the Sunday School either entirely or in part.

Whatever contribution may have been made by the Church in the last one hundred years a large portion of this is directly attributable to the consecration and unselfish devotion of those who have served on the staff of the Sunday School.

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### MISSIONS

To properly carry on and finance Missions, concerted action by a group of Churches is necessary. Complete independence of each congregation in all its actions was such a strong characteristic of early Baptists that it was difficult to unit them for effective missionary work. In addition, many Baptists were opposed to Missions, especially foreign missions, for many years.

After the Revolutionary War, successful efforts to organize Home Missionary work was made by various Baptist Associations. Their object was the formation of Baptist Churches in the mid-west and far-west.

In May 1814 the Baptist General Convention for Foreign Missions was formed. This was the result of appeals, by Rev. Luther Rice, for the support of Rev. and Mrs. Adoniram Judson as missionaries in Burma. The dramatic story of Judson's efforts and success was mainly responsible in overcoming opposition to Foreign Missions among Baptists in America.

In our own Church, support of Missions is part of the regular budget. However, the main force for keeping the missionary spirit active in our Church comes from the Women's Missionary Society.

This Society was organized on April 17, 1885 and consisted of nine members with Miss Ida Slater, president. Succeeding presidents were Mrs. D. E. Van Wickle, Mrs. Fritz Weber, Mrs. William Smith, Mrs. Wilson W. Hobrough, and Mrs. A. Adam Banke from 1936 to the present.

Their meetings keep the members informed on Baptist Missions the world over. However, besides learning what our missionaries are doing, they are up and doing also. An early example of this was the gift of bed linen, in 1891 to Ida Faye and of table linen to Mary Faye in 1892. These two women, who were members of our Church and Sunday School, went as missionaries to India where they were active in forming a School in Secunderabad.

At present the Society is especially interested in collecting money, gifts and clothing for the Spanish Speaking Mission of New York City, the White Cross program and the Mather Negro School at Beaufort, South Carolina.

### CHURCH CHOIR

Singing or music of any kind was not always a part of the Baptist worship service. In fact, it was a cause of such controversy that some congregations were broken up. The earliest record we have of singing in English speaking Baptist churches was after the communion service, in 1673, at the Giffords Baptist Church in Bristol, England, of which Rev. Benjamin Keach was pastor. Subsequently, the practice of singing was extended to days of public thanksgiving, and after twenty years, the Church, with some dissent, was persuaded to sing every Lord's day. Even that was limited to one song at the end of the prayer following the sermon. Although the congregation voted not to censure those who went out and stood in the chapel yard if they could not conscientiously remain and hear the singing, the anti-singing party left and established a church of their own.

This example is quite typical of the controversies that took place in early English and American Baptist Churches, as to what part music should have in our worship. There was honest and serious objection raised at every change. Every new type of hymn, every new type of accompaniment from pitchpipe to melodian, parlor organ, piano, pipe organ, or other instruments, were at best new fangled frills or at worst, instruments of the devil. In our own church, the first time a cornet was played, a church official walked out in protest.

Melodians and organs were used in 1850, so presumably one of these was used to accompany congregational singing in our church. Both of these instruments needed air for the reeds which was obtained from bellows by the operation of two foot pedals simultaneously with the manipulation of the keys.

At the annual church meeting, October 2, 1880, the congregation tendered a vote of appreciation to Miss Eleanor Thorne for her long and faithful service as organist. There is no record that she ever received any pay so apparently, all organists, at least until 1892, volunteered their services. In the incidental cash account there are two items entered in October 31, 1892.

To cash by organist found \$4.15  
 "By cash to Miss Cottrell as organist \$4.00"  
 Miss Ena Cottrell served as organist at \$1.00 per week for many years. At the annual meeting held December 31, 1900, The resignation of our organist Miss Ena Cottrell, was read and ordered laid on the table." Some time during 1901, a committee was appointed whose duty was to supervise and finance musical matters. Mrs. Annie Van Brackle was organist until 1904, when Miss Ena Cottrell was again appointed. This time she stayed until January 1911. Since that time we have been especially fortunate to have had the loyal and faithful services of Mrs. A. Adam Banke as organist.

Our present pipe organ was installed in 1898 at a cost of \$1500.00. In those days it was necessary for a man to pump the organ bellows and this became a part of the sexton's duties until an electric blower was

added in 1916. Before the pipe organ was installed, the choir used the gallery at the rear of the church auditorium.

Although Mr. Simpson of the Presbyterian Church helped in directing the musical parts of special services, such as Sunday School Christmas entertainments, apparently it was part of the organist's duties to provide some direction and leadership. Our first regular choir with a leader was started in 1911 with Mrs. W. W. Hobrough as its first chorister. She, along with Mrs. C. R. Stryker, Mr. H. M. Munson and Mr. Clinton Fuhrmann, the present leader, have earned a large debt of gratitude for their services.

The Choir in addition to giving of their time and services for practice and performing, have helped our church in many ways. They assumed the entire cost of enlarging the choir loft to its present size. The Bulletin Board on the front lawn and the stained glass window showing the lyre and cross were presented by them. In addition, whenever music is needed for special occasions, the choir is never found wanting.

Besides the Senior Choir, there are, as different age groups come along, the Young People's and Junior Choirs. At present these are led by Mrs. Victor Fredda.

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#### LADIES' AID SOCIETY

Although there was no formal organization of the women to help in the financing of our church between 1850 and 1880, they were of great assistance in that respect. The means they used were much the same as those used later by the Ladies' Aid. They held dinners, suppers, fairs, festivals, and especially in the winter months, "sociables." These sociables were quite popular. In those days social contacts between persons a mile or two apart were limited, so a sociable was a welcome diversion. They were held in private homes and for an admission charge of ten cents, an opportunity to chat and visit with distant neighbors was afforded. In addition, entertainment, such as recitations, short skits, instrumental music, charades and songs, was given and finally, around ten o'clock, coffee and cake were served.

To plan and carry out such enterprises, there was, in 1878, a committee of which Mrs. David G. Ryer was president, known as the "Matawan Baptist Sociables Executive Committee." Although there were three men on this committee, it was the women members who in 1880 instigated the formation of a Ladies' Aid Society.

"At a meeting held at Mrs. Alice Haywards, November 1880, it was decided that the Ladies of the Matawan Baptist Church should form a society for the purpose of raising funds for church work." A committee to draft a constitution was appointed and on January 26, 1881, the organization meeting was held at the home of Mrs. Charles A. Geran.

The first officers elected were: President, Mrs. Charles A. Geran; Treasurer, Miss Eleanor Thorne; Secretary, Miss Ida A. Slater.

Article II of the by-laws stated that "Its

object shall be to aid in inside church improvements, in whatever way shall be decided at a regular meeting, by a two-thirds vote of the members present." Since then, the care of the interior of the church, and later the parsonage, has been their main responsibility. Apparently the word "inside" in Article II meant just that, for on one occasion when the Board of Trustees passed along a bill for repairs to the parsonage roof, the society, although paying the bill, rather tartly reminded the Board that exterior repairs were the Board's affair.

In addition to these responsibilities, the society often contributed to the Pastor's salary, benevolence, and other current expenses. Christmas baskets, clothing for the needy, White Cross sewing, quilting, and other similar services have been and still are a part of the activities of the Society.

A rather unique and noteworthy record for length of service as president of a society such as this, was set by Mrs. Charles A. Geran. Over the forty-seven year period from 1881 to 1928, Mrs. Geran served as president for forty-two of these years. Mrs. David G. Ryer in 1884, Mrs. H. A. Boyd in 1903-1904, and Mrs. George Clark in 1921-1922, were the only breaks in that long, continuous period of service by Mrs. Geran. Since 1928, Mrs. C. Lloyd Little, Mrs. Edward Magrath, Mrs. Geo. W. Mandeville, and Mrs. Donald Robinson, the present president, have held this office. To all these women and to all other members of the Society who have given so much of their time and effort towards the success of our church, we should be very thankful and grateful.

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#### OTHER GROUP ACTIVITIES

In addition to the educational work of the Sunday School, special groups, that are partly social, play an important part in our general church work.

The daily vacation Bible School is usually conducted each summer.

The World Wide Guild, a girls' missionary society, prepares them for work in the Women's Missionary Society.

The Crusaders, a children's missionary group, provides a basis and background for further missionary study and work.

The Baptist Youth Fellowship is a splendid means of training our young people for their future responsibilities as members and officers of the church.

The Loyal Links, a young adult group, often have someone speak to them on topics of general interest, after the devotional part of their meeting.

The Men's Club, which has been especially active in the past few years, also has speakers on general interest topics or motion pictures of an educational nature. Although the Men's Club probably never will equal the Ladies' Aid Society in accomplishments, they have been doing pretty well. We have them to thank for the motion picture projector, and much of the work in erecting the new garage.

This brief description of the organization



and various activities of our congregation are in a large measure only surface manifestations. The fundamental aims and purposes of the members are, and must continue to be, the preaching, teaching, and living up to God's word as we understand it. Unless we bear this constantly in mind, we will become an ungodly, though not necessarily wicked, group, and we will have to be led back to the simple, fundamental truths by leaders

such as those who founded our ancient Baptist churches.

At this anniversary time, it will be especially appropriate that we re-dedicate our lives to God's work and so live that we may deserve the blessings asked in the closing words of our services.

"The Lord bless thee and keep thee.

The Lord make His face to shine upon thee,  
The Lord lift up his countenance upon thee,  
And give thee peace."



## CHURCH DIRECTORY

REV. GARRETT S. DETWILER

*Pastor*

Financial Secretary—C. Lloyd Little

Clerk—Mrs. H. M. Munson

Treasurer—Ross W. Maghan

Benevolence Treasurer—

Miss Hazel Weber

### DEACONS

A. Adam Banke

William Ellison

### CO-CHAIRMEN

William Bader

Raymond Davis

Clinton E. Fuhrmann

Charles W. Mandeville

Henry M. Munson

Floyd E. Yonkausk

### TRUSTEES

C. Lloyd Little, *President*

Ralph Dennis

William R. Ellison

Victor Fredda

Ross W. Maghan

T. Leslie Grace

Martin Lauterwald

Donald Robinson

Charles A. Rainaud

William Bader

Sunday School Superintendent

Mrs. A. Adam Banke

Organist

Clinton E. Fuhrmann,  
Senior Choir Director

Mrs. Victor Fredda,  
Junior Choir Director

# 100th ANNIVERSARY SERVICES

Sunday, October 15, 1950 at 11:00 A. M.

- ORGAN PRELUDE—"At Sunrise".....*Diggle*  
PROCESSIONAL  
\* DOXOLOGY  
\* INVOCATION  
\* GLORIA PATRI  
GIRLS' CHORUS—"The Beautitudes".....*Keating*  
SCRIPTURE READING  
JUNIOR CHOIR—"The Sweet Story".....*Gifford*  
CHOIR PRAYER HYMN  
MORNING PRAYER AND CHORAL RESPONSE  
PRESENTATION OF TITHES AND OFFERINGS  
OFFERTORY—"Song Without Words".....*Tschaikowsky*  
ANTHEM—"Build Thee More Stately Mansions".....*Andrews*  
\* HYMN  
SERMON.....*Dr. Gilbert L. Guffin*  
*President of Eastern Baptist Theological Seminary*  
SOLO—"Behold What Manner of Love".....*Fichthorn*  
*Mrs. Victor Fredda*  
ANTHEM—"Send Out Thy Light".....*Gounod*  
\* BENEDICTION  
\* RECESSIONAL  
ORGAN POSTLUDE—"Processional".....*Nallard*

Luncheon following service No evening service

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## HISTORICAL NIGHT

Tuesday, October 17, 1950 8:00 P. M.

The history of the church will be read by Rev. Garrett S. Detwiler, depicting the following outstanding events:

- Scene 1—Organization of the Church
- Scene 2—Burning of the Church
- Scene 3—Organization of Ladies Aid
- Scene 4—Organization of Mission Society
- Scene 5—Departure of the Faye Sisters
- Scene 6—Will of Aunt Nancy Dorset—Purchase of the Parsonage
- Scene 7—Purchase of the Organ
- Scene 8—Burning of the Mortgage

CHURCH NIGHT

Wednesday Evening, October 18, 1950 8:00 P. M.

The churches of Matawan and member churches of the Monmouth Baptist Association have been invited to participate in the celebration of our 100th Anniversary.

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FELLOWSHIP NIGHT

Thursday Evening, October 17, 1950

COVERED DISH SUPPER—6:45 P. M.

ROLL CALL

COMMUNION SERVICE

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Sunday, October 22, 1950 at 11:00 A. M.

- ORGAN PRELUDE—"Hail to the Morning".....*Low*
  - \* PROCESSIONAL
  - \* DOXOLOGY
  - \* INVOCATION
  - \* GLORIA PATRI
  - GIRLS' CHORUS—"O Jesus I Have Promised".....*Tschaikowsky*
  - SCRIPTURE READING
  - JUNIOR CHOIR—"We Are Little Helpers".....*Tullar*
  - MORNING PRAYER AND CHORAL RESPONSE
  - PRESENTATION OF TITHES AND OFFERINGS
  - OFFERTORY—"Savior Like a Shepherd".....*Bradbury*
  - ANTHEM—"Open Our Eyes".....*MacFarlane*
  - \* HYMN
  - SERMON .....*Dr. Harold F. Stoddard*  
Executive Secretary of the New Jersey Baptist Convention
  - TENOR SOLO—"Open The Gates".....*Knapp*  
Mr. H. M. Munson
  - ANTHEM—"Gloria in Excelsis" .....*Mozart*
  - \* BENEDICTION
  - \* RECESSIONAL
  - ORGAN POSTLUDE—"Church Festival".....*Stultz*
- Birthday Luncheon following morning service  
 Mr. Elmer H. Geran—Toastmaster

