

A BRIEF HISTORY  
*of*  
CHURCH LIFE  
*in*  
*Franklin, New Jersey*

BY HERBERT JUSTIN ALLSUP, D. D., PASTOR,  
FIRST PRESBYTERIAN CHURCH, FRANKLIN, N. J.

*upon the occasion of*

The One Hundred Eleventh Anniversary of the first  
church organization;

The Fortieth Anniversary of Presbyterianism;

The Twentieth Anniversary of the erection of  
the present Presbyterian church building;

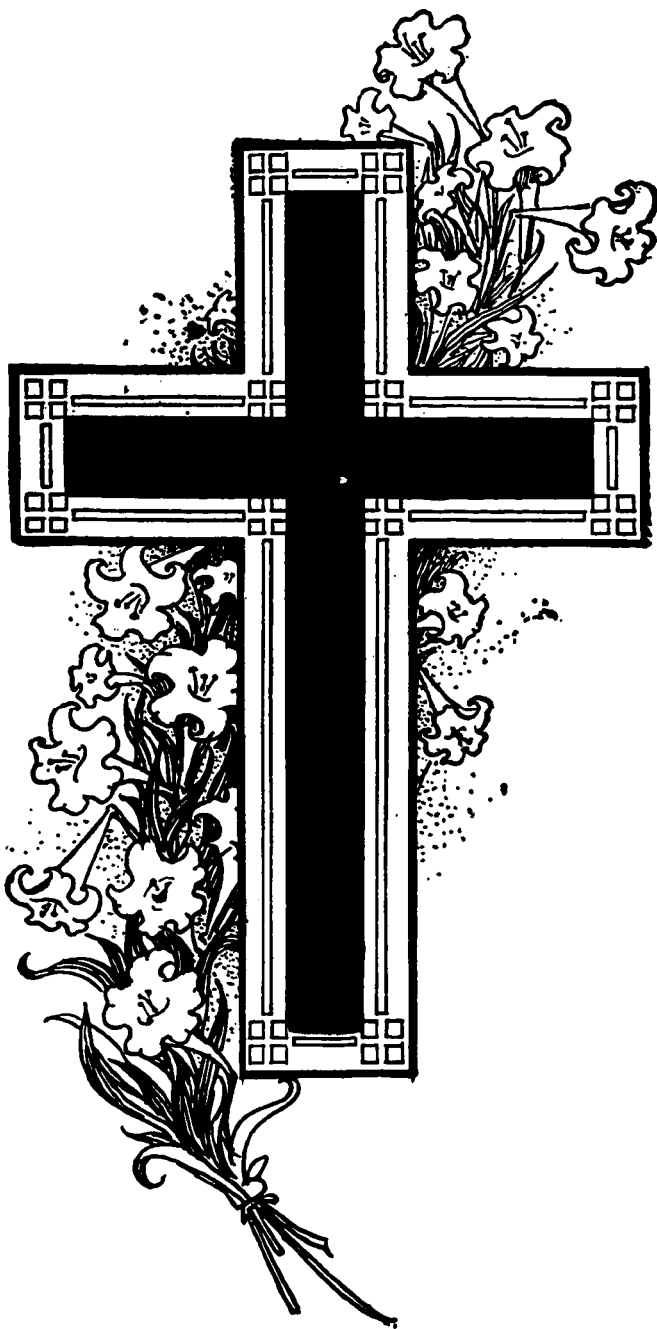
*and the*

Tenth Anniversary of the present pastorate in  
the Franklin Presbyterian Church.

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*Anno Domini Nineteen Hundred Thirty Four*





"IN THE CROSS OF CHRIST I GLORY,  
TOWERING O'ER THE WRECKS OF TIME;  
ALL THE LIGHT OF SACRED STORY  
GATHERS ROUND ITS HEAD SUBLIME."



## *F o r e w o r d*

As will be noted upon the title-page of this book, this is a most unique and coincident celebration of Anniversaries of one and the same institution - - - the First Presbyterian Church, of Franklin.

And this also happens to be the twenty-fifth anniversary year of a sister church of the Reformed Faith (the Hungarian) in this borough.

There are, possibly, some inaccuracies or omissions in this brief history, but the writer will welcome any suggestions that will enlarge and perpetuate (though unpublished) this ecclesiastical history of Franklin; for the prime purpose of this book has been to place upon permanent record the informative matter that might soon be forever lost to posterity.

It would be impossible, in such a brief history, to mention the numerous friends who assisted with information, and the other sources from which this material has been gathered during the compilation of the book. But allow me here, most emphatically, to extend my sincere thanks.

**PATRONIZE OUR ADVERTISERS. THEY MAKE  
THIS BOOK POSSIBLE**

And I also desire to express my deep appreciation of the enthusiastic, thankful, smiling acceptance by our Franklin merchants of the privilege of sponsoring this souvenir book.

Fraternally,

HERBERT JUSTIN ALLSUP, D.D.



## *A Brief History of Church Life in Franklin, New Jersey*

Earlier writers have adequately set forth the history of the religious life in the territory surrounding Franklin, New Jersey.

The reader will therefore pardon me for not burdening this brief history with a repetition of matters already fully set forth in other writings.

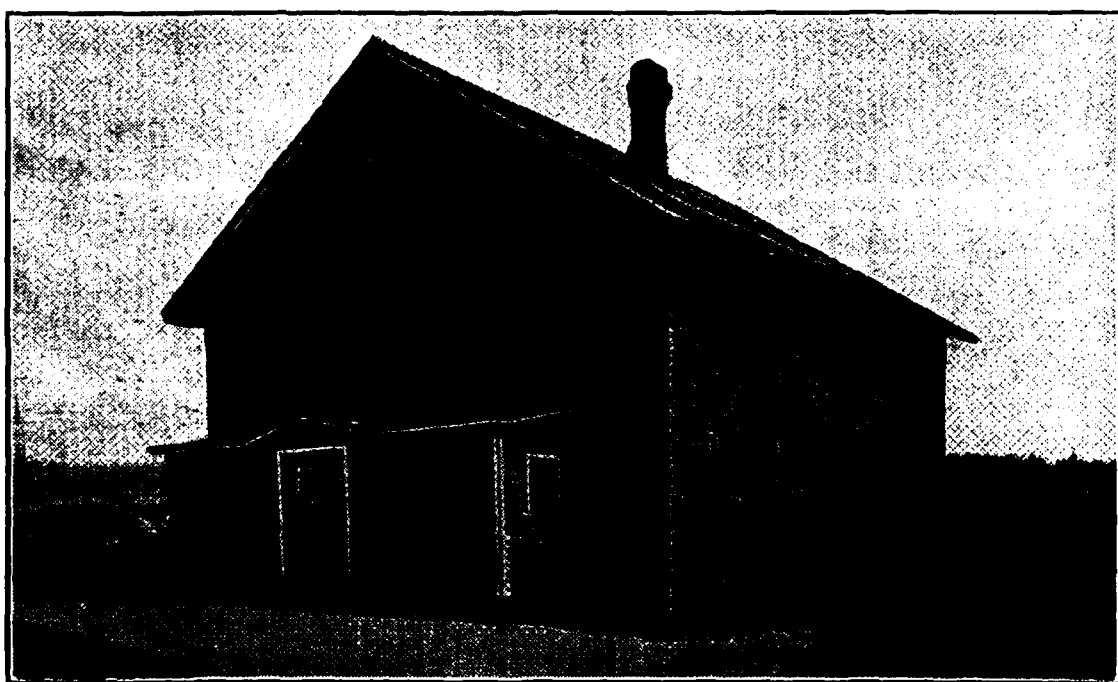
While itinerant ministers held occasional services in Franklin Furnace during the many previous years, extending back into the eighteenth century, the Baptist denomination was the first religious society established here,—December 11th, 1823,—formed following a disruption in the membership of the Hamburg Baptist Church, which had been organized in the year 1811.

Possibly in protest over the supposed unorthodoxy of the Rev. Thomas Teasdale, of the Hamburg Baptist Church, these dissenters, in December, 1823, formed this church in Franklin Furnace, adopting the title "The First PARTICULAR Baptist Church of Hardyston," drawing up the following covenant:—

"We, whose names are here recorded, were constituted into a gospel church on the eleventh day of December, 1823, by Elders Trott, Grenell and Gilbert; brethren Doland, Betts, Sayre and Rorick. Elder Scott preached the sermon from II Samuel 22:2. Elder Gillett gave the right hand of fellowship, and Elder Grenell gave the charge. Zelotes Grenell, Moderator, and P. D. Gillett, Clerk.

"The names of the members are Lucretia Rorick, Michael Rorick, Noah Hammond, Catherine Hammond, Catherine Clay, Clarissa Sharp, Hannah VanWart, Mary Hammond, Spencer Scott and Fanny Rull."

On September 18th, 1830, Benjamin Scott and his wife, Phoebe; Spencer Scott and his wife, Jane; Dr. Samuel Fowler and his wife, Rebecca, conveyed to George Doland, John Hammond and Garrett Kimble, as Trustees for this First Particular Baptist Church of Hardyston, pieces of property abutting upon and including what is now known as Oak Street; on part of which was to be erected a church building to house the existing organization; part to be continued in



THE ORIGINAL CHURCH OF 1832



use as a cemetery. A frame school building was already in use upon the grounds beside the cemetery, opposite the gateway in the present wall of the same, and extending back toward the entrance to the present Oak Street, and in what is today the center of that street. The entrance faced toward the Southeast, and the back of the building was toward Church Street.

The church building, a stone edifice, (still in excellent condition and repair today, (1934), and in use as a Jewish synagogue), was erected in 1832, the members and others having subscribed liberally to the cause. Baptist services were maintained until December, 1853, with more or less enthusiasm and fidelity of the members, but were then suddenly omitted for a period of years, during which time the building remained unused, and the Christians of Franklin worshipped in the North Presbyterian Church of Hardyston, about a mile from town on North Church Road.



A church of the Roman Catholic faith, the Church of the Immaculate Conception, was built in Franklin in the year 1863, on the Cork Hill Road. Father Edward McCosker, of St. Joseph's Church, Newton, was the first priest to supply the church, and was instrumental not only in erecting that church and the one in Franklin, but several others in towns of Northern New Jersey and nearby New York. The Cork Hill Road building is of substantial brick construction, thirty feet wide by seventy feet long, and is still standing today, but has been abandoned for worship, having been sold, and is now being used as a several-family apartment house.

In 1880, Rev. George A. Corrigan, a brother of the Archbishop of New York, who succeeded Father McCosker at Newton, also began serving the people of Franklin and Ogdensburg.

The charge was divided in 1881, when a congregation was organized in Ogdensburg, and there the Church of St. Thomas of Aquinas was built.

Father Kammer was the first resident rector of the two churches, living in a rented house in Ogdensburg. In 1883 he built a rectory, a handsome brick parsonage, beautifully located on a hill overlooking the town of Franklin, on Maple Road, near the present Golf Club.



CHURCH OF THE IMMACULATE CONCEPTION  
AND COLUMBUS LYCEUM

Rev. J. H. Hill succeeded Father Kammer in 1883, being transferred to Rahway about 1888; and he in turn was followed by Father Cunneeley, who remained until 1894, just forty years ago. Toward the last of his pastorate Columbus Lyceum, a building in which to hold other than religious services, was built toward the Western part of a piece of property owned by this church, at the junction of Main Street with Church Street.

Father Boylan next served the parish, and during his pastorate the fine church structure was erected in 1902, about twice the size of the old Cork Hill Road house of worship, and still under the same corporate name of The Church of the Immaculate Conception. The building is just East of the Columbus Lyceum. He left the parish about 1903.

Fathers Brady and McGuinness and Hampton served the parish in turn between the years 1903 and 1919. About that year Rev. Charles Shaw was transferred by the bishop to this parish, and remained for the next nine years. About a year before the close of his pastorate, or in 1927, he became the moving genius in the erection of a magnificent rectory just West of the present church, and connected to it—one of the most beautiful such residences in the State. However, Father Shaw never had the pleasure and satisfaction of moving into it, for he was transferred to a better parish in Newark about 1928, and was succeeded by Father Michael J. Corr, a former Chaplain during the World War, and an active and honored member of the American Legion; who, toward the close of his pastorate in Franklin, in May 1933, was decorated with the distinguished military honor of the Purple Heart.

A loyal and faithful body of worshippers attend divine services in this church today, under the ministry of the present priest, Father John Bennett.

A member of the parish relates to us the following curious facts. "Shortly after the building of the first rectory, Father Kammer was removed by the bishop to another charge. Shortly after he had been instrumental in building the Lyceum, Father Cunneeley was removed to Hackensack. After the building of the present church structure in 1902, Father Boylan was removed to Orange Valley. After the building of the present rectory, Father Shaw was removed to Newark. Shortly after Father Corr had dedicated a fine new pipe

organ in 1933, he was removed to Orange, N. J. It looks suspiciously like it was dangerous for a Franklin rector to start anything!"

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After the Baptists of Franklin Furnace had brought to an end their church organization, church services were conducted by Presbyterians with more or less frequency until 1873. Then, from that date until 1876, the Presbyterians and Methodists alternated in the use of the building—the Methodists occupying it from Thursday night until Sunday noon, under the ministry of Reverends Martenis and Miller; then the Presbyterians using the building from Sunday noon until Thursday noon, under the ministry of Reverends Alanson A. Haines, of Hamburg and William McKee of Sparta. A call to the pastorate was issued to Rev. McKee in 1876, the two denominations uniting, and he served for one year. During this brief pastorate the edifice was remodeled and repaired, and used with regularity every Sunday, and during some of the other days of the week, and the church prospered.

But in 1877, the church being again without a pastor, the Dutch Reformed denomination, under the Classis of Passaic, instituted an organization under that form of government in the building, and this relation continued for the next sixteen years, until 1893, under the pastorates of Reverends A. A. Zabriskie, Jonah Vaughn, Gilbert S. Garrettson, of that denomination, and then under Rev. Samuel Millett, a Methodist. During the pastorate of Rev. Zabriskie there took place an evangelistic fervor, when about twenty ministers labored in Franklin Furnace church during a period of three days.

During the year 1893 over a thousand dollars was spent in repairs and remodeling of the building.

On October 4th, 1893, this church petitioned the Classis of Passaic, of the Dutch Reformed Church in America, for dismissal, that the congregation might affiliate with the Presbyterian Church in the United States of America; and on Wednesday, April 11th, 1894, the Presbytery of Newton received the Franklin Furnace Church into its fellowship, and appointed as Moderator of Session and Stated Supply of this "First Presbyterian Church of Franklin Furnace,"

the Rev. George B. Crawford, who was at that time supplying the pulpit of the Sussex Presbyterian Church, and teaching in a private school in Easton, Pennsylvania.

The Session of the church was constituted on Sunday, April 22nd, immediately after the morning service, with two Elders,—Thomas John Treloar and Alexander Watt; and three additional Elders elected about a month later,—Millard F. Goldsmith, Sr., George W. Ackerman and Harry C. Lang. All those who had been in good standing as members of the former Reformed Church in Franklin Furnace, (about 40 in all), were declared members of the new Presbyterian Church. The first deacons of the church were elected May 7th, 1894, being James May, Sr., William Stephens, Sr., William R. Hawthorne, George McLaughlin Black, and on June 17th, 1894, Evan P. Thomas, formerly a deacon in the Reformed Church, who had been temporarily absent from Franklin during the reorganization.

And on May 21st, 1894, the following Trustees were elected, and attended to the incorporation of the new church:—Millard F. Goldsmith, Sr., John Dunstan, Jonathan C. Stephens, Harry C. Lang, James C. Stephens and Frank Lozaw, together with William McBain, the Treasurer. Mr. McBain was succeeded the next year by Frank Edwards, who served for about twenty-one years. The other two Treasurers since the organization of this Presbyterian Church have been Charles K. Clopper and Clarence M. Haight, the latter still serving in that capacity.

After serving about four months as Stated Supply, Rev. Crawford was elected as the first Pastor of this Presbyterian Church, being installed on Monday evening, July 2nd, 1894. The Sunday School at this time had a membership of 225, with about a three-fourths attendance. It must truly have packed that little church on Oak Street! Prayer Meeting attendance each week was between 40 and 50.

Before the end of the year a Young People's Society of Christian Endeavor was organized with 110 members, 78 of whom were members of the church. There was also a Junior Endeavor Society of 35.

Exactly one year after organization, the daring vote of the Session was that the morning collections be omitted, except on the first and third Sundays of each month; the first to be for local expenses, and the other for Missions; and that an addition be made to the building to adequately house



PRESBYTERIAN MANSE





THE FORMER EDISON SCHOOL HOUSE, NOW THE  
HUNGARIAN CHURCH OF FRANKLIN



On October 25th, 1901, Rev. Henry Hansman, of Salt Point, N. Y., was called as pastor, and assumed his duties in February 1902.

The pastors of the church up to and including this ministry, occupied the rented house at No. 59 Church Street as a Manse, (at present occupied by Elder T. J. Treloar). But, very soon after his arrival, Rev. Hansman secured a gift from the New Jersey Zinc Company of three lots on Oak Street, next to the old cemetery, and extending to the corner of Church Street, and a Manse was erected thereon in 1902, at an expense of about \$5000. (*See picture on page 14*).

About two-and-half years later, because of failing health, Rev. Hansman requested that Prayer Meetings be discontinued until such time that he might regain his strength. In October 1906 he announced his intention of resigning the pastorate, after a ministry of about four-and-a-half years.

In February, 1907, Dr. Luther B. Plumer, of Beattystown Presbyterian Church became pastor, continuing in that relationship until April 1909, a term of service extending over a period of about two years.



The Hungarians of Franklin again reorganized on November 15th, 1908, at the home of George Antalich, now deceased, when 21 men and women gathered there with Rev. William Chekes, Pastor of the Alpha Hungarian Presbyterian Church, and this present Hungarian Church of Franklin may be called a daughter of that church; and enjoyed the preaching of that pastor once a month, and at other times for baptisms, funerals, marriages, and such ministerial services. Again the First Presbyterian church building was opened to these people, but, in about six months they presented a petition to the officials of the New Jersey Zinc Company, asking for material aid in erecting a separate church building to house this congregation, and for a parsonage to be used by a minister who might be called as resident preacher.

An old school building in the neighboring town of Edison was purchased by George Antalich, and presented by him to the Hungarian people. The New Jersey Zinc Company donated a piece of land on what is now known as Evans Street, just behind the Presbyterian Manse, and the deeds

for all these properties were handed over to the Trustees of the church on July 29th, 1909. The original school house bell hangs in the belfry. Many present residents of Franklin attended that Edison School.

The men of this congregation did most of the work on foundations and grounds after working hours, and placed this former school house from Edison upon the prepared spot, after practically rebuilding the structure. In 1932 another strip of ground in front of the church was purchased from the New Jersey Zinc Company, thus making the approach to the church from Evans Street much larger and beautiful.

At this writing, this Hungarian Church is now twenty-five years old and these people can look back over years well-filled with hardships and struggles bravely surmounted, upon a prosperity both spiritual and material.

On October 16th, 1910, the Franklin Hungarian Church severed its connection with the Alpha church, placing itself under the jurisdiction of the Eastern Hungarian Classis in America of the Synod of Hungary. Rev. John Ambrus was elected as pastor, and on August 6th, 1911, the parsonage was completed for this pastor and his family; and is in good repair and use today.

A small organ was purchased in 1911, but a larger one replaced it in 1928, and is still in use today.

Rev. John Ambrus assumed the pastorate on August 6th, 1911, and served the church for the next eleven years. It was during his time that the church and rectory were built, and it was through his efforts that financial aid was secured from the Synod of Hungary, first \$500., then \$700. per year. The Daily Vacation Bible School was also begun under his leadership. His pastorate terminated happily toward the close of the year 1919.

In 1913, Rev. Zoltan Kuthy, Moderator of the Hungarian Reformed Classis in America, was instrumental in having formed a week-day Vacation Bible School which meets every Summer in this church, at which the Hungarian language is taught, as well as instruction in secular and religious matters.

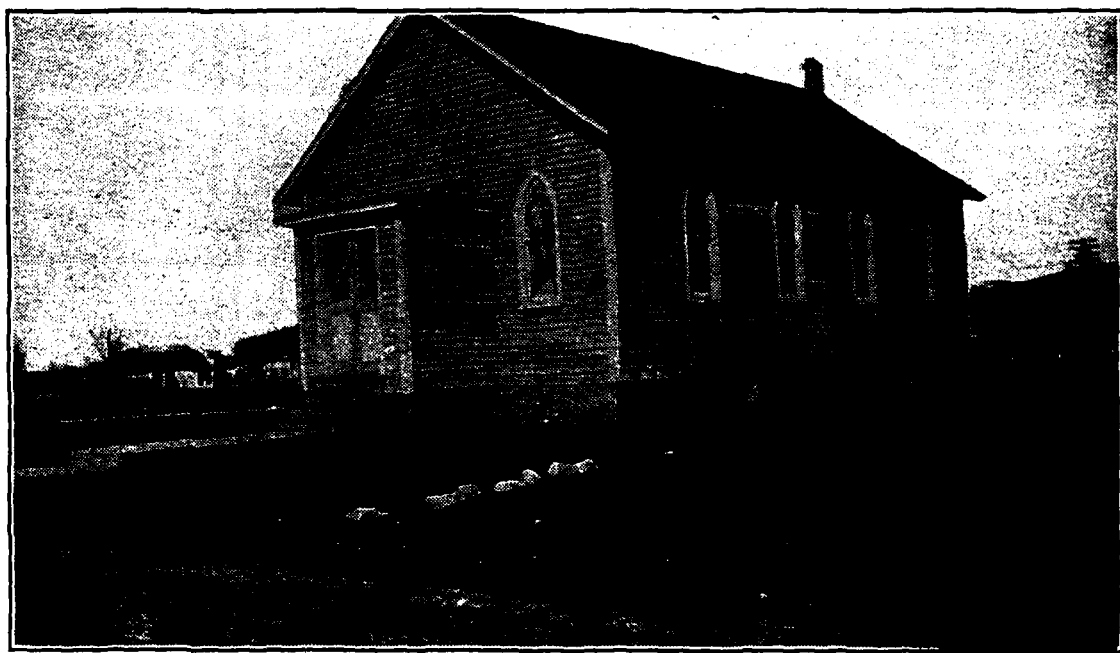
Support from the mother church in Hungary was cut off soon after the World War, to all Hungarian Churches in America. The Franklin Church was hard hit, as it was still

too weak numerically to carry the financial burden thus suddenly imposed.

Under the pastorate of Rev. Ladislaus Szabo, (February 1st, 1920 to October 1st, 1932), the church was put under the jurisdiction of the Diocese of Newark of the Protestant Episcopal Church, against the knowledge and wishes of his Consistory. This led more and more to dissensions and unpleasantnesses between Rev. Szabo and his people. In 1931 and 1932 a determined effort was made to sever the pastoral relationship, but Rev. Szabo fought his people, and they began prosecution against him; and by the middle of 1932 he was compelled to relinquish his work here; and law-suits and counter suits are still to be settled in the courts.

Upon the departure of Rev. Szabo, the Newark Diocese severed its directorate of this Hungarian Episcopal Church, and the Franklin organization is now entirely separate from any denominational affiliation, and is entirely self-supporting.

The present pastor, Rev. Paul Férenczy, was elected minister late in the year 1932, the fourth pastor to serve these people since the reorganization, twenty-five years ago. The church is now progressing happily both temporally and spiritually under his kindly ministry.



SEVENTH DAY ADVENTIST CHURCH

Prior to the year 1916, colporteurs had distributed literature on the subject of Adventism in Franklin and vicinity. On August 20th, 1916, a six weeks' tent effort (closing on October 1st,) was held in Munsonhurst, resulting in the call for a church of that denomination in Franklin; and by February 18th, 1917, a building had been about completed on Rutherford Avenue, at the junction of what is now the State Road, Route 23, and the first service was held in the church. Worship was continued until December 17th, 1917, when the organization was perfected, with fifteen charter members. The first officers elected were: Elder, George W. Spies; Deacon, Samuel White; Clerk, Mrs. Laura Fuller; Treasurer, Mrs. Martha Gall; Missionary Secretary, Mrs. Hattie Day; Sabbath School Superintendent, Mrs. Margaret McCloud; Sabbath School Secretary, and Church Organist, Mrs. Thomas Jones.

In 1928 the church building was moved to High Street and Rutherford Avenue.

Services are held each Saturday, with Sabbath School at ten o'clock, and church service at eleven. Rev. Clyde B. Newmyer, of Little Falls, N. J., pastor of the Seventh Day Adventist Church of Paterson, conducts the service, and preaches the sermon each alternate Sabbath (Saturday) during the entire year; and on the other Sabbaths the local Elder, or some Conference minister conducts a Bible Study.

On Friday evening of each week, at the beginning of their Sabbath, a prayer meeting is held, with the local Elder conducting.

Two tent efforts and several revival efforts have marked the spiritual life of this church, when there have been accessions to the membership. At present this membership is about 35, with an excellent attendance of loyal supporters and friends.

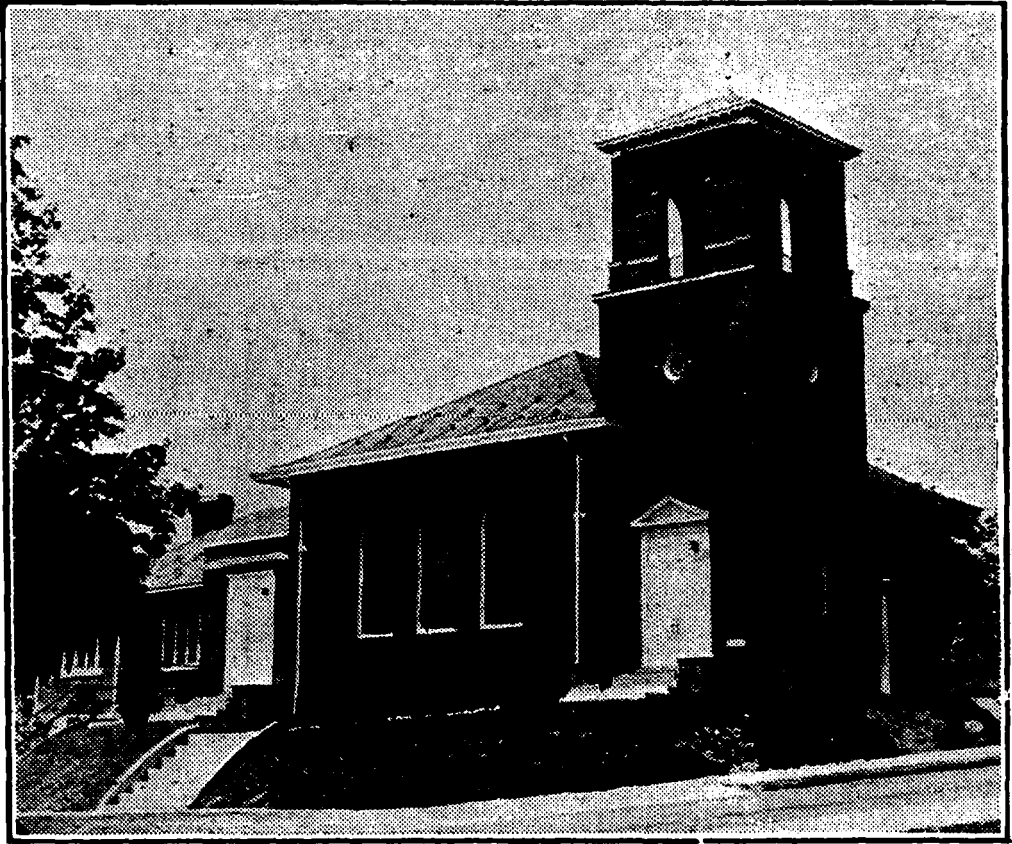
A large number of the members of this church are tithers, and their contributions, together with other means of raising funds provides for the financial support of the church.

Once a year there is held a Harvest Ingathering, when offerings for denominational missionary work are solicited.

The most cordial relations exist at all times between all ecclesiastical and social organizations in this mining town.

*We are not divided, all one body we,  
One in hope and doctrine, one in charity.*

After the departure of Dr. Plumer from Franklin in



THE PRESENT PRESBYTERIAN CHURCH,  
MAIN STREET, OPPOSITE EVANS STREET

April 1909, for several months many candidates were heard in the Presbyterian pulpit; but the congregation repeatedly called together to vote upon a call, failed to accept any. On August 12th, 1909, a call was issued, but declined by Rev. A. F. VanOrden.

In October, 1909, Dr. Edwin C. Holman, of the Berkeley Temple Congregational Church of Boston, was asked to supply the church for the ensuing three months, and in April, 1910, he was unanimously elected pastor.

Early in 1911 the matter of a new church building was being discussed; Committees were appointed to take care of the various matters relating thereto; funds began to be raised; a new site was selected,—on Main Street, near the old stone building, about a thousand feet above on the hillside. The site was donated by the New Jersey Zinc Company, the town having prospered greatly because of these zinc mines, which had taken the place of the former Franklin Iron Company.

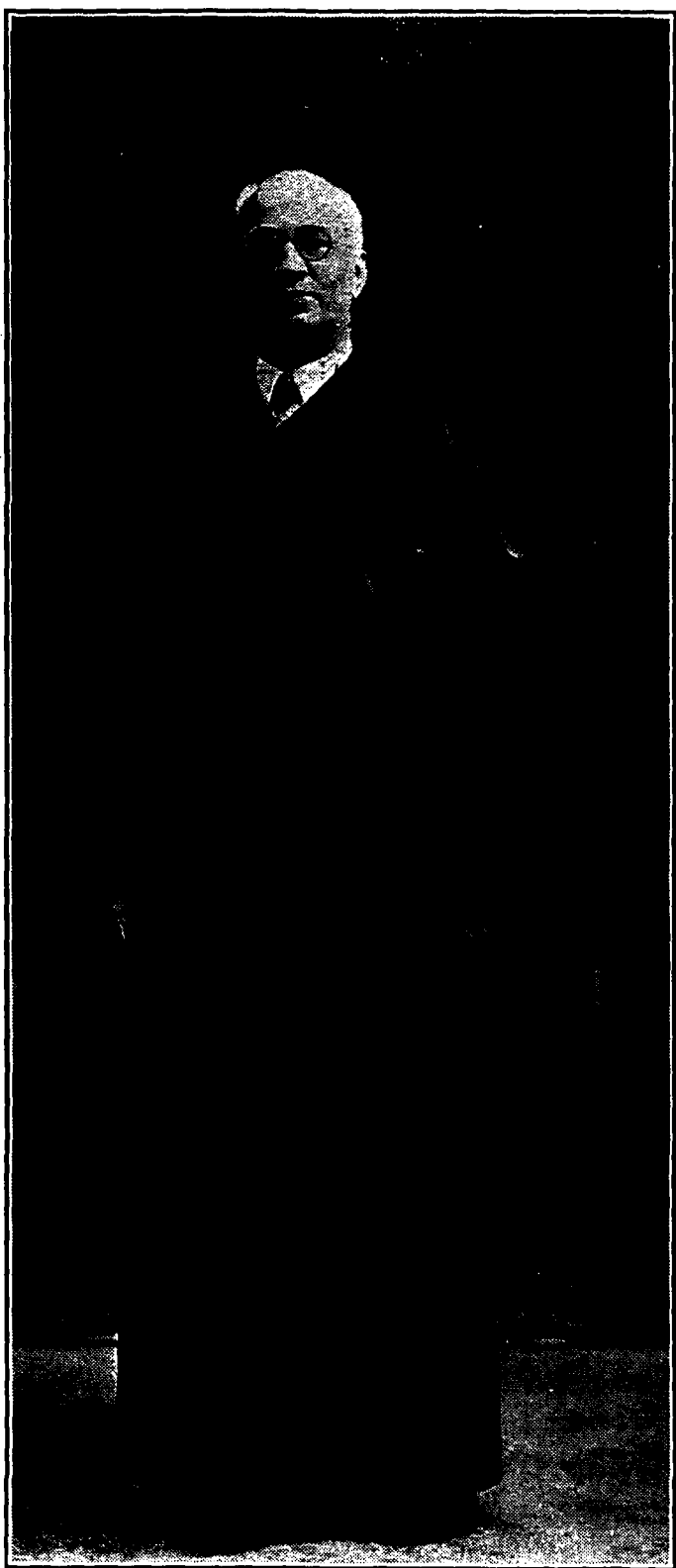
By October 1913, the matter had so far advanced that plans and specifications were adopted, and on December 7th, ground was broken for the new church edifice, during a downpour of rain.

On the afternoon of May 16th, 1914, the corner-stone was laid, Elder Thomas John Treloar depositing the documents therein.

On December 2nd, 1914, although the congregation had been using the building since before the preceding Thanksgiving, this fine brick church was dedicated, having cost about \$25,000; well-equipped at that time for Sunday School and Church work. No one could then foresee the succeeding spectacular growth of Franklin, which has been due largely to the splendid, considerate treatment of the workers and residents of Franklin by the officials of the New Jersey Zinc Company. Today, this church-building is wholly inadequate for the proper serving during social events, for special church services, or during meetings of the Sabbath School.

When the Presbyterians vacated the old stone church building on Oak Street in 1914, the Jewish residents of Franklin purchased it for \$100., as provided for in the original deed of 1830; and after renovating and repairing it for their particular use, it became, and is today a Synagogue, where services of that church are held with regularity.

On January 2nd, 1916, Mr. Clarence M. Haight was



THE PRESENT PASTOR  
*Compiler of this history*  
HERBERT JUSTIN ALLSUP, D.D.



elected Superintendent of the Sunday School by the Session of the Presbyterian Church, and has been serving in that capacity ever since. In February of that year the Every Member Canvass plan was adopted, and has been used intermittently ever since until again permanently in use for the past five years.

The resignation of Dr. Holman as pastor took effect on August 1st, 1916, after a pastorate of somewhat over six-and-a-half years. Some time during or at the close of Dr. Holman's ministry his Pastoral Records could not be located, entailing great hardship and labors upon his successors, as vital information was thus lost. And this history of Protestant Church life in Franklin is partly in answer to that lack.

Rev. Paul J. Strohauer, of the Reformed Church at Churchville, Pa., became pastor in April 1917; and his ministry proved to be very helpful and spiritually uplifting. Several splendid achievements marked his work here. Among other things was the starting of the Men's Brotherhood early in the year 1918. Evangelistic meetings, under the conduct of Rev. C. L. Oswald, of Newton Presbytery, were held during February and March, 1919, resulting in large accessions to the church membership. The Home Department of the Sunday School, under this pastorate, began taking charge of Mothers' Day services on the second Sabbath of each May, beginning in 1921. Also Holy Week services began to be held as a regular yearly event, beginning that year. These were all spiritual accomplishments—the first in importance for any pastor.

In January, 1921, a temperance organization, The Rechabites, were given permission to use the Social Rooms of the church on alternate Saturday nights, and are still holding monthly meetings in the same place at this writing.

The organization of a Missionary Society among the members of the Ways and Means Society failed in 1918, because members lacked the time to incorporate this activity into the church life. However, they invited the pastor to submit to them, from time to time, such missionary matters as he deemed of interest.

The pastoral relationship between Rev. Strohauer and this church was dissolved November 30th, 1923, after a six-and-a-half years' pastorate.

The present pastor, Dr. Herbert Justin Allsup, was called to become pastor at a Congregational Meeting held Wed-

nesday, March 5th, 1924, and on April 1st he assumed his duties.

A printing shop was established in an old "pay-master's house" in the back of the church in July 1924; has been in use ever since; and has saved much money for the church.

Rev. Trevarrow Jackson, pastor of St. Paul's M. E. Church of Newark delivered an "Evening With Fanny Crosby" lecture on Sunday, October 18th, 1925.

The High Tent, Independent Order of Rechabites, held its 1925 Convention in Franklin Church on Thursday and Friday, September 15th and 16th.

In November 1925 Rev. James Donohue, of Phillipsburg, addressed our Congregation on the Service Pension Plan. We entered upon the plan in April 1926.

Early in December, 1925, the Prayer Meeting was changed from Friday to Thursday evenings; and though changed back to Friday again a year or so later, this was not for long, until, upon petition of the attendants, it was permanently set for each Thursday evening.

A \$4500. pipe organ was installed in the church in late March 1927, and was fully paid for within a year.

The Presbytery of Newton has met in Franklin three times within the past sixteen years. The Spring meeting of 1918 on Tuesday and Wednesday, April 9th and 10th. Evidently, after bountifully feeding the Presbyters, there was so much food left over following Presbytery, that a Supper was held the day following, Thursday, by the Ways and Means Society, who had served, that about \$35.00 was realized from the same, and this was donated to the Red Cross work.

The Fall meeting of the Presbytery was held in the Franklin church on Tuesday, September 21st, 1926; at which meeting Dr. Allsup's moderatorship of Presbytery, begun the April 13th previous at Washington, N. J., was completed. Again the Ways and Means Society served Presbytery free for both dinner and supper, and by their brand of "high finance," which system they alone know, came through with a profit of \$40.00.

The Spring meeting of the Presbytery was held on Tuesday, April 11th, 1933. At this meeting Dr. Allsup was again honored, this time being elected one of Presbytery's four delegates to attend the General Assembly of the denomination at Columbus, Ohio. Eighty-four members of Pres-

bytery were again so bountifully served that the dinner is still spoken of with enjoyment by members of that body.

In March 1927 it was decided to work toward securing pastoral and choir gowns, but it was some seven years later, less than a month ago, that (the pastor having purchased his own gown), the Home Department of the Sunday School bore the major part of the expense of gowning the choir.

Pulpit and Organ Hymn Books were presented to the church in October 1927 by Mrs. Elizabeth Kemp, of Redruth, Cornwall, England, in memory of her son, Foster Kemp, buried in our Men's Brotherhood plot.

Early in 1929 concrete walks were built, leading up to the upper doors of the church building; and a parking space was cleared and covered with small stone.

In March 1929, the largest suspension of members in the history of the church took place. The Session, after making diligent effort to apprise all non-resident, non-supporting and non-attending members of their intention, reluctantly struck from the roll of members the names of 74 persons. During the succeeding years this loss has been more than replenished by active members received on Profession of their Faith. Early each year the pastor conducts a Communicants Class for those in Sunday School and congregation who are considering church membership; the ingathering being about the close of Holy Week. The Home Department presented an extra Communion Plate to the church in January, 1930.

On June 1st, 1931 the present pastor of the church was honored by having the honorary degree of Doctor of Divinity conferred upon him by the College of the Ozarks, Clarksville, Arkansas.

During the year between March 1932 and March 1933 inclusive, the Session granted the use of the church building to the Hungarians of Franklin, who were having difficulties with their pastor, Rev. Ladislavs Szabo. Then Rev. Férenczy was installed over that church; and now the most friendly relations have existed between these two Reformed churches ever since.

The following organists have served since the time of our organization as a Presbyterian Church:

Mrs. George B. Crawford, Miss Nettie Loller (afterward Mrs. Fred Burns), Miss Mary C. Treloar (afterward Mrs.

Thomas Smith); Miss Christy Crane (now Mrs. Wm. Mearns); John Thomas, Charles Petzel, Wilbur Heck, Madeline West and George West, the present organist; and at Mothers' Day Services, Mrs. Fred. Terwilliger acts as organist, inasmuch as all who take part in that service actively are mothers.

An attempt was made during the years 1931 and 1932 to establish a Greek Orthodox Church among the Russian people of Franklin. Rev. Father Demetrius Sawchyn, of Newark, labored among these people, holding worship in a private home at the corner of the State Road and Mabie Street, but financial and numerical support of the work was lacking, and he soon faded out of the religious picture of Franklin.

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The Rev. Miss Louise De Moll became the minister of the local Apostolic Church of Franklin in March of 1916, this church having been in existence for several years previous. Services are held during each week and on such Sundays as the members do not attend the main church in Jersey City. Between thirty and forty people attend these services of worship in the home of the pastor, 151 Main Street, at periodic intervals. During July and August, 1932 an evangelistic touring party of their denomination set up a tent to the rear of minister De Moll's home, when much good resulted from the services.

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A gathering of Hungarian Christians organized in November 1920, The Franklin Hungarian Pentecostal Church, under the ministry of Mrs. Kalman Ando, of Ogdensburg, who later moved to Franklin, and is still the minister.

Several baptisms into this faith were performed August 12th, 1921.

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The New Jersey Zinc Company has always given the kindest encouragement and assistance to the existing churches of the town, but its officials have greatly desired the growth of existing churches, rather than the organization of additional competing denominations.

## ***Some Facts Regarding the Young People's Society of Christian Endeavor***

This Society was organized about October, 1888, and has continued, with more or less enthusiasm, until this date. At this writing, a livewire gathering of young people, under the direction of two sponsors, the Misses Mildred Pellow and Mildred Harden, are making this Society a telling force in the church life.

On May 17th, 1928, and two or three times since, they have sponsored a Mother and Daughter Banquet.

They have held Sunrise Services at six o'clock each Easter morning for the past 38 years; and the Pastor has held Young People's Day services every February (first Sunday) for a like period.

Since early in 1933, the Senior Society also sponsors a Junior Endeavor Society.

At stated periods the Society donates to benevolent objects both in the local church and otherwise. They have also raised funds toward an addition which it is hoped may soon be made to the church building.

## ***Some Facts Regarding the Sunday School***

Ours is the largest Sunday School in Sussex County, and has, for several years now, been under the competent Superintendency of Mr. Clarence M. Haight, together with an excellent corps of about forty teachers and officers. Instruction is given for forty-eight Sabbaths each year, (the Month of August being generally declared a recess). It is primarily on account of crowded conditions in the Sunday School and during the serving of Suppers by the Ways and Means Society that an addition to the church building is imperative.

Children's Day exercises are held on the second Sabbath of each June at the morning church service, by members of the Sunday School. The annual Christmas Entertainment is given by the pupils of the school.

The Westminster Graded Lessons are used.

## *Some Facts Regarding the Home Department of the Sunday School*

Mrs. William (Elizabeth) Pinkel was the first President of the Home Department Visitors of the Sunday School; Mrs. Andrew (Anna) MacIntyre was the first Secretary, and Mrs. William (Nona) Lang the first Treasurer, and the latter has served in that capacity to date. The Society was organized in January 1918, and, almost from the start, contributions were made toward missionary and other good causes, in addition to the stipulated work of providing Sunday School quarterly lessons to members of the Home Department.

The membership of the department began at once to grow, and has steadily continued growing up to this date.

On Mothers' Day, 1921, the Visitors first began to have charge of the morning service on the second Sunday of each May.

About 1923 the Visitors of the Home Department began giving an entertainment to their members, and these enjoyable affairs have been continued every year since.

About 1924, besides the purchase of quarterlies and supplies, the Visitors began to take under their care various necessary equipment for the church and manse, and other benevolences, such as Home and Foreign Missions contributions; an invalid clergyman; the bulletin board; piano; Communion tablecloths and doilies and bread-tray; restoring the pulpit Bible; addition to Sunday School building; organ fund; repairing the church carpet; a wheel-chair for loan to sick and crippled; coal for furnace and contribution toward new furnace and new cement walks leading into Church and Sunday School; oil-burner in Manse range; Candy for the Christmas exercises; gifts to Sexton; flowers for Church services; and financial aid to sick Home Department members.

Mrs. Edward Seals, the Superintendent of the Cradle Roll was invited to become a Visitor in April, 1924.

In 1926 these Visitors served the Father and Son banquet.

They are just completing a beautiful bed-quilt, with the names of the members of the church thereon, at one dollar per block, with the proceeds of which they will meet the bill for the choir gowns, purchased by them a few weeks ago.

## *Some Facts Regarding the Men's Brotherhood*

The men of the church and community, under the direction of Rev. Paul J. Strohauer, organized a Men's Brotherhood in January 1918, with 94 enrolling as Charter Members; and Joseph Warren Walters as first President; Arthur G. Watt, Vice President; Rutherford T. Layton, Secretary; and Lewis Down, Treasurer. Dues were placed at \$1 per year.

This organization began at once to do effective work for the church and community. A most outstanding achievement was the purchase and maintenance, since December 15th, 1922 of a cemetery plot in North Hardyston Cemetery, in which place were to be buried those who were far away from home or friends. The next month an adjoining plot was donated by Matthew and Samuel Stephens, members of the Brotherhood, making a fine square plot of ground in all. Headstones for this burial-plot were set up at 5 of the already occupied places, and a monument was erected in June 1928 and dedicated October 28th, 1928 in the center of the plot, with the simple word "Brotherhood" upon its two faces; cornerstones were placed at the 4 corners.

A minstrel Show was first given by the Brotherhood on April 1st, 2nd, 1925, and for two or three years thereafter, and again recently.

Beginning with the first Sunday in July, 1924, the Brotherhood has conducted a printing establishment in a little abandoned pay-master's house to the rear of the church. From this printery emerges a weekly church leaflet, named by the pastor "Church Life;" tickets for affairs at the church and elsewhere; and large quantities of other printing; and this has continued for the past ten years, saving much money for the church.

Under the direction of, and with the financial and physical assistance of members of this Brotherhood, cement walks, (over 500 feet in length), have been laid from up-town to and including the parking-space laid out below the church, sufficient for thirty cars; a two-inch thick, two by three feet wide and high Zinc Tablet with the words "First Presbyterian Church" in raised letters; three sets of concrete steps leading into Church and Sunday School; raising of pledges to pipe organ and addition to building; and much other aid in the conduct of the church and its services.

This organization held a benefit movie on December 16th, 1933, to raise funds toward a new church furnace.

## *Some Facts Regarding the Ways and Means Society*

This Society grew out of the former Ladies' Aid Society of the Reformed Church of Franklin. It was in the old stone house at Church & Main Streets that the Society was renamed Ways and Means Society at the time the church became Presbyterian, (1894).

Naturally, a tabulation of the projects and accomplishments of this Ways and Means Society would be impossible, for every meeting has as its principal business aid to the church. Some outstanding accomplishments may be mentioned, however.

The records available extend back only to 1912, so that about 18 years of its work must be passed over. About that time it was decided to hold the monthly meetings in the homes of members, alphabetically chosen. About that time Mrs. Elwood D. Shuster became President, holding the office for the next six years. There was then a membership of about 40, with an average attendance of from 12 to 20. In October of that year a Fair netted about \$250., which was turned over to the Trustees for the running expenses of the church. At the same time they began raising \$1000. toward the building of a new church.

The first Thimble Tea was held in 1910, and has continued as a project of this Society until this day. Mrs. Elwood D. Shuster has been its only Secretary-Treasurer, holding that office today.

The Misses Breuning, through this Society, presented to the church extra pulpit chairs in April 1916. Late that year the Society purchased new Hymn Books for the church.

At Easter-time, 1918, the Society presented a private Communion Service to the church.

Members of the Society assisted actively in Red Cross work during the late war period, 1917-1918, giving goodly sums of money to this cause.

Also a service flag was purchased, in honor of the boys from this congregation who had gone forth to war.

In 1919 a pulpit light was purchased. In 1920 the Society took upon itself the duty of paying for the church organist, choir leader, and music; and shortly thereafter a portion of the Sexton's salary, finally amounting to the sum of \$30. per month or \$360. per year.

Floral and other decorations for church services have been taken care of by this Society since its organization.



Rainy Day barrels were adopted in May 1920, a penny to be inserted in each barrel by members for every rainy day during the year. (Thanks for a rainy day—what a penalty!)

In March 1921 a petition was sent from this Society to the Mayor and Council against Carnivals in Franklin.

In January 1924, between the pastorates of Reverends Strohauser and Allsup, over \$600. in all was spent upon repairs and equipment for the Manse.

In the middle of May, 1925, the ladies furnished a big lunch to hundreds of "Tall Cedars of Lebanon" of Sussex County, in the Neighborhood House, netting over \$300.

Every window in the Manse was copper screened in May 1925. At the same time \$1000. was pledged toward a new church pipe organ, and before the year ended was fully paid.

The Society has repeatedly paid for the painting of the Manse during its existence.

In 1928 they assisted in payments upon the church cement walks. The next year, 1929 a new Choir and Session cupboard was built at their direction and expense in the Choir Room.

By the Fall of 1933 the Society had brought up the amount in Bank toward a proposed addition to the church building to \$1500. This is to be expended primarily in the building and equipment of an enlarged kitchen.

## ***Some Facts Regarding the Boys' Brotherhood***

The most recent organization of the church is The Boys' Brotherhood. It was organized by the pastor, Dr. Allsup, with the assistance of two Directors, Waldo J. Clark and Emmett Smith in September 1933, with about twenty charter members, quickly increasing in membership until at this writing there are about 40 boys present at each meeting. These meetings are held twice a month. The dues were fixed at one dollar per year, and no boy may use tobacco in any form while a member of this organization. Twenty per cent of all funds coming into the hands of the Treasurer, either from dues or earnings, is contributed to the church. During the first six months of its existence, this amounted to nearly forty dollars.

END



**TO**  
**DR. HERBERT JUSTIN ALLSUP**

We extend our sincerest best wishes in the publication of this souvenir book.

---

And to you, our customers, we are grateful, on this, our own Eighth Anniversary, for your patronage. For, it is your business that has enabled us to grow during these eight years. We solicit your continued good will, and dedicate ourselves to such service as will make us worthy of your permanent approval and support.

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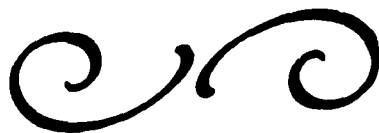
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FRANKLIN *and* BEAVER LAKE, NEW JERSEY

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*Anniversary Greetings from*

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RESIDENCE, FRANKLIN 119-R

HAMBURG OFFICE, FRANKLIN 4F31

## ***We wish to extend to the congregation***

of the Franklin Presbyterian Church our hearty congratulations on this, the fortieth anniversary of your church, and to its Pastor, Dr. Allsup, and the officials who are active in maintaining an attractive and active church for the benefit of the people of Franklin.

1 1 1

While not as yet forty years old in Franklin, yet our eleven years of active service there to the people, in supplying coal, lumber, feed, hardware, paints, etc., has secured the confidence of the people of Franklin that in exchange for their money we offer the best grades of merchandise that money will buy. Let us continue to serve you.

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Residence — 344 RUTHERFORD AVENUE

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**Dear Dr. Allsup:—**

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### THE SESSION

Thomas J. Treloar, Clerk .....	Ordained October 20, 1891
Frank Edwards, Treasurer .....	Ordained May 22, 1902
James H. Pellow .....	Ordained April 9, 1906
Oscar Stoll .....	Ordained June 7, 1920
Leonard S. J. Chapman .....	Ordained March 17, 1929
Thomas Stephens .....	Ordained October 11, 1931

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Wildrick Hulshizer, Secretary  
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Walter Brooks  
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MONARCH *and* WHITE ROSE PRODUCTS  
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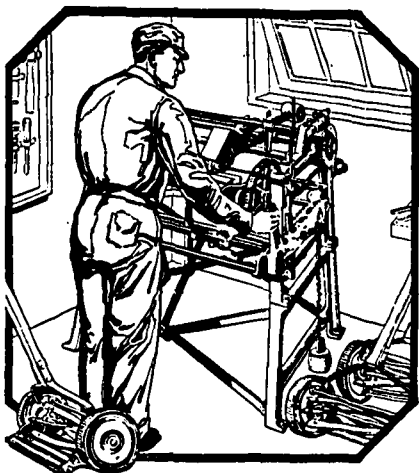
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