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An Historical Sketch
of the
First **P**resbyterian **C**hurch
of **W**onkers, **N. Y.**

From the change of its ecclesiastical relations
from the Reformed (Dutch) Church to the
Presbyterian Church, setting forth, also, the
history of that change, with documents never
before published

by
Ralph Earl Prime.



Wonkers, 1902

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History of the First Presbyterian Church of Yonkers, N. Y. RALPH E. PRIME.

Fifty years is a long period of time. Influenced and biased, by situation, and sympathy, and subsequent relation to the subject, conclusions drawn from events, may be entirely conscientious, and yet at variance. Hence, the importance of always stating all the facts obtainable and considering information from all reliable sources.

Much has been written and said concerning the events which brought the First Presbyterian Church as an organization into the Presbyterian fold. It has been very often said that it did not enter as an organization, but was an unorganized body of those who withdrew, irregularly and without dismissal, from the Reformed Dutch Church of Yonkers. Kindly consideration, and Christian courtesy and love, have always accompanied whatever has been said or written about those events, and have characterized the conclusions drawn therefrom. It is proper also to say that such Christian courtesy and love, have been and are reciprocated, and has restrained criticism, although conclusions from the facts differ.

There are only two persons living, so far as our knowledge goes, who personally knew of what happened in those years (1849, 1850, 1851 and 1852) when the Church became Presbyterian. They remember and recall very circumstantially some of the events. Some facts are recorded and some are unrecorded, which not before stated, throw much light on what happened at that time.

It is very much to be regretted that most people regard letters and papers a few years old as of no value and destroy them. We are informed that many papers and letters, which would have thrown much light on the early history of our Church, have been destroyed

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or lost. However, some writings of that period are left. They have been gleaned by much search and diligent inquiry. Facts have been ascertained—some from the records of the old Consistory book of the Reformed Dutch Church of Yonkers; some from the records of the Classis of New York; some from the record book of the Third Presbytery of New York; some from the papers on file in the Office of the County Clerk of Westchester County; some from the written agreements made by the parties at the time; and some from old papers found in law offices, particularly the papers prepared by and writings in the books of Hon. William W. Scrugham. From all of these sources facts have been obtained, and from these conclusions may be drawn as to what is the correct early history of the First Presbyterian Church of Yonkers.

The largest part of the land on which is now situated the most populous and thriving part of the City of Yonkers was, prior to 1842, one farm owned by Lemuel Wells, who acquired title to the same in April, 1813. From that time he occupied it as his farm, his home being the old Manor House, now known as Manor Hall. It is now owned by the City of Yonkers and used as a City Hall. Mr. Wells had no children, but his nephew, Lemuel W. Wells, for many years had resided in Yonkers, directing for his uncle the operations of the farm. Mr. Lemuel Wells died February 11, 1842, intestate. His farm descended to his heirs at law, his nieces and nephews and other collateral relatives, most of whom had previously resided in Connecticut, but some of whom had already removed to Yonkers. In the month of August, 1842, a suit in the Court of Chancery was commenced by the nephew, Lemuel W. Wells, for the partition of the farm among the heirs who had inherited it, and pursuant to a decree granted by the Court of Chancery in that suit, the farm was sold, and was conveyed by Philo T. Ruggles, as Master in Chancery, to Lemuel W. Wells by his deed dated October 1, 1844.

Pending the proverbially slow proceedings of a suit in Chancery, the heirs of Mr. Wells calculated upon and anticipated, somewhat, the future, in their plans. It has been said that Mr. Wells in his life-

time had purposed to give land for another Church, as he had many years before, in 1828, given land for the Methodist Episcopal Church on North Broadway, but the fact remains that, down to the time of his death, no such other Church had been organized.

More than 18 months after the death of Mr. Wells, and on the 23d of April, 1843, the Reformed Dutch Church of Yonkers was organized. Lemuel W. Wells and Duncan MacFarlane were its two Elders, and Frederick Nodine and Ralph Shipman its two Deacons. It is suggestive of the tendency of the congregation to notice that three of those four names were on the list of those whose names are afterward found on what became the roll of the First Presbyterian Church of Yonkers. The fourth, Frederick Nodine, we cannot trace. The Church was organized by the Classis of New York. Its denominational relation at the first may well be put to the account, not of the people, but of the religious education and training and ecclesiastical relation of its first pastor, who was most active and instrumental in gathering that people.

On the 3d day of July, 1845, within less than a year after Mr. Lemuel W. Wells had acquired title to the farm of his uncle, he gave to the new Church the plot of land on which was to be built the Church building. The site was not selected by him, but by a "committee on site," of which he was not a member. He also became a large contributor to the building fund.

Mr. Ethan Flagg, another of the heirs at law of Mr. Lemuel Wells, had, in 1845, acquired by deed from Lemuel W. Wells a considerable part of the old farm. Mr. Flagg had been elected in April, 1847, and was ordained a Deacon of the Church, and when it was determined to build a parsonage for the minister, it was Mr. Flagg who gave the land on which the Manse was built. He was also a large contributor to the building fund of both Church building and parsonage.

Yonkers was yet a little hamlet, and the Church privileges offered by the St. John's Protestant Episcopal Church, the Methodist Episcopal Church and the new Reformed Dutch Church were more than ample for all its people. But in 1848 came the building of the Hudson

River Railroad. The Wells farm by this time had been somewhat subdivided, and in 1849 was more largely subdivided. Many new people found in the newly opened property a place for country homes. The place grew, and the attendance in all the Churches increased; and into the fellowship of the Reformed Dutch Church came those of every faith and order who could not more naturally find their home in the Episcopal or in the Methodist folds. It had upon its roll people of Dutch Reformed, Presbyterian, Congregational and Baptist education and preference, and also some Episcopalians and Methodists. It was not surprising that there should be some unrest, among such a company, of those of different faith and practice and history, under the strong and conservative ritual and rules and discipline and association of the Reformed Dutch Church. As early as this period (1849) a desire to change the relation of the Church and to become a Presbyterian Church had manifested itself.¹

In 1850 the Church was without a pastor. More than one candidate was before the people, and they were divided in their preferences. Those of Connecticut antecedents were partizans of Rev. Dwight M. Seward, a minister of their acquaintance, who then was the settled minister of the Congregational Church at West Hartford, Connecticut. The services of another or others were desired by some of the members. At a Congregational meeting held in the summer or autumn of 1850 (probably October 21, 1850) Rev. Mr. Seward, by a majority of votes, was called to the pastorate, votes being, however, cast at the meeting for at least one other. Mr. Seward accepted the call on the 3d day of December, 1850. There was no correspondence in those times between the Reformed Dutch Church and the Congregational Church. At the meeting of the Classis of New York to examine and receive Mr. Seward he was subjected to an examination which developed some of the difference in the views of the New England clergyman from those of the large body of the Classis. It was feared by some of the members of the Yonkers Church that the minister of their choice

¹ Fortieth anniversary sermon of Rev. David Cole, D. D., p. 5 Historical paper, Classis of Westchester, by Dr. Cole, p. 7.

would not be received by the Classis, and a hurried meeting was held by such of the congregation of the Church as could be at short notice called together, and a resolution was passed in which a preference for affiliation with the Presbyterian denomination was more than hinted at. The feared and deprecated attitude of the Classis toward the minister of the choice of the Church unified all the members of the Church in his favor, and those who opposed his call quite as strongly as those who, at the first, had favored his call. The action of the meeting was in some way communicated to the Classis. Strong, honest, straightforward and courageous men composed that body. After careful deliberation Mr. Seward was accepted, by the Classis of New York, on the 20th of January, 1851, and arrangements were made for his installation. On the 12th day of February, 1851, he was installed the Pastor of the Church. Thus it appears that the beginning of the series of events, which ended in the transfer of ecclesiastical relation to the Presbyterian fold, was not in the call of Rev. Mr. Seward, nor connected with his service or influence, but was in the discussion of 1849, which was renewed in the congregational meeting, which intensified the desire (and we may say determination), at some time to accomplish the fact. The character of Rev. Mr. Seward and his fitness for a time, like that of 1851 and 1852, is shown in one of the addresses at the Church Jubilee April 20, 1902, and need not be again written here.

The desire for change of ecclesiastical relation did not end with the quiet settlement of Rev. Mr. Seward as Pastor. In May, 1851, the Particular Synod of New York divided the Classis of New York, setting off the churches in Westchester County and erecting them into the Classis of Westchester.¹ The relation of the Yonkers Church, it seems, was not finally determined by this act, for it appears by the records of the Book of Minutes of the Consistory of that Church that at a meeting of the Consistory held July 13, 1851, the relation of the

¹ We are assured that there never was any foundation for the charge that Rev. Mr. Seward was disappointed in being changed from his relation in Classis to the great men, the ministers of the Classis of New York.

Church had before that time been submitted to the Particular Synod of New York. It had referred the matter to the General Synod, which in May, 1851, had referred the whole matter back to the Particular Synod of New York without any action. The Church was left in doubt as to whether it related to the Classis of New York or the Classis of Westchester. Such a condition of things could not, and did not, put at rest the slumbering sentiment in favor of Presbyterian relations. It appears from the same book that in September, 1851, the Consistory determined to apply again to the Classis of New York to solve the troubling question as to which Classis it belonged. In the same month it appears from the same book of Consistory Minutes that 22 male members of the Church, had memorialized the Consistory, to call a meeting of the male members of the Church to consider the ecclesiastical relations of the Church, and decide upon the course that might be most judicious to pursue. The Consistory thereupon called such meeting for September 24, 1851. Such a meeting must have been held and action taken, for on the 21st of October, 1851, the Classis of Westchester received a letter from Rev. Mr. Seward, endorsed by the Consistory of the Church, setting forth the discontent of the Church, and requesting Classis to concur and to drop him and the Church from its rolls. A similar communication was addressed to the Classis of New York as will later appear.¹ What this "discontent" was, is not stated, but all the events, and a subsequent statement, made soon after, and to be mentioned later, point to a discontent with Reformed Dutch relations, and to a conclusion to change peaceably, if they could, to Presbyterian relations. If the resolutions could be found they would show exactly what was done at that meeting. They are not recorded in the Consistory book, but are referred to in the minutes of a meeting of the Consistory held October 4, 1851, in these words: "The *following communication* being read, it was resolved that P. A. Cowdrey and

¹ This statement is found in a statement of the congregation approved by the Board of Trustees, dated September 19, 1852, and recorded in their oldest record book and set out in full later in this sketch (see p. 24). This fact also is stated at page 392 of the book of Minutes of the Classis of New York for the year 1851.

S. D. Rockwell be a committee to ascertain what are the necessary steps to be taken in order to *carry out the foregoing resolutions adopted by the Church.*" The paper called the "*following communication*" is not recorded, nor are the resolutions denominated "*the foregoing resolutions adopted by the Church,*" but at the foot of the record of that meeting are written the words "see files by order No. 1," but no such file or paper can be found. The question suggests itself, what was to be *carried out* to which the resolutions related? The Classis of Westchester simply and sharply refused the request of the Church to drop the pastor and Church from the roll, but the Classis of New York appointed a committee which came to Yonkers and met and consulted with the people, and the result was a postponement of the matter.¹ On page 71 of the same Consistory book is another record, without date, but subsequent to the record of a meeting held January 20, 1852, and prior to a meeting held May 24, 1852, in which record of the meeting (without date) is a record in these words: "The Consistory having been appointed a committee by the male members of the Church and congregation to carry into effect the resolutions adopted at their last meeting, it was on motion resolved that we accept the appointment," etc. When was that "last meeting" held? There is no record of it in the Consistory Book. The resolutions of the Consistory at its meetings, of which the date is not given, must not be confounded with those of another meeting of the Consistory held March 18, 1852, for the resolutions are not the same, and differ in very material particulars. We are forced to the conclusion that another meeting of the congregation was held after January 20, 1852, and before March 16, 1862, at which other meeting, other action, looking to the change of denominational relations was also taken. It has been written and printed, and without contradiction, that "many meetings of the congregation were called during those months to discuss the expediency of going over to a Presbyterian denomination."² But

¹See the statement recorded in the Trustees' minute book, also the minute book of the Classis of New York for 1851, page 392.

²Twenty-fifth anniversary memorial by Rev. David Cole, D. D., p. 64.

what the resolutions adopted at that meeting were, we cannot say particularly, for there is no record of any kind of what they were, and they cannot be found. It, however, has been stated, not only as above shown, but many times and in many other places, and has never, so far as we are informed, been denied, that at some meeting of the Church and congregation resolutions were adopted “*unanimously*” that the Church should change its denominational relation, and become Presbyterian.¹ Such claim has always been that the action was *unanimous*. No challenge has ever been made of that fact. It has however been said that it was a “*nem. con.*” vote, and it has been claimed that a “strict count” of the members “was afterward made, and that” it was found through this count that 72 out of a membership of 128 were firm “for adherence to the Reformed (Dutch) connection.”² Of course such a poll was of no force, because such “adherence” could only be lawfully expressed in a meeting regularly called. Individual desire, of “adherence” or dissent does not count as affecting the formal, deliberative action of a society, or association, or Church. Even its moral weight is always measured and weighed for little. We all know how easily many are influenced by *ex parte* private conversation and importunity, to express in words, and even to sign in writing, a choice of almost any kind. Sometimes they give consent in order to be rid of importunity. In a deliberative meeting when both sides of a question are orally discussed, and the voter hears both sides, and has a free opportunity to vote as he pleases, not being importuned, his action is free and of force, and if he, having an opportunity to vote, does not vote, he is to be counted with the majority who do vote affirmatively. It is properly said that the vote is unanimous when the votes are all affirmative, those not voting affirmatively not voting at all.

But about the number 72! How was the number ascertained? If

¹ In Miss Kirkwood's book, “Church and S. S. Work in Yonkers,” page 212, it is stated: “The following minute is from the church record book: ‘September 2, 1851, a meeting was called for full discussion of the point suggested by your circumstances and voted with unanimity to change the denominational relation.’” Where this was recorded we do not know.

² Historical paper, Classis of Westchester, by Rev. David Cole, D. D., p. 8.

it was in writing that they, as stated, expressed "adherence," we have never seen the writing. We doubt that there ever was a writing signed by that number. It must many years later have been ascertained by deducting 47 from the total, men, women and children, on the old roll whether they had been regular attendants or had for a long time absented themselves from the Church and its ordinances.¹ Did not God overrule human controversy to wake out of sleep, and press into work, those who had long been slumbering and forsaking Church duty and Christian privileges? It ought to be stated that on March 16, 1852, there were only 44 male members of the Church all told, and only male members had the right to vote.

We are led to believe that there is a great mistake in such number of 72 as stated. Since this historical sketch was first written there has been found the record of a written statement which seems to have been prepared September 19, 1852, by order of a congregational meeting, and which was approved by the Trustees of the Church, and by their order recorded in the old record book of the Trustees and publicly read from the pulpit. It shows that the number of those who opposed the denominational change and who signed the only paper we have ever heard of to that effect, were but 16 in all, and that 8 of those 16 were not members of the congregation; and as the congregation must always include the Church, they were not members of the Church, either. It also shows that of those 8 persons who were members of the congregation most of them had previously desired the change, and that they took part in the election of the Trustees, and one of their number had already been elected a Trustee. The written statement alleges that they did not make objection or present any paper until after the election was completed. Is it not fair to believe that the change was made with but two or three persons, only, objecting, as the petition verified by oath of Rev. Mr. Seward and Mr. Rockwell states, and that the largest number who ever opposed the change even when it was accomplished was 8, and of that 8 the most of them actually par-

¹ There is some mistake somewhere here for 47 from 128 leaves 81, and there are 10 not accounted for.

ticipated in the election of the Trustees of the Presbyterian Corporation. Certainly it seems clear that the minority opposing change was very small indeed, and did not exceed 8 in number, counting in all who, though they had participated in making the change, afterward undertook to retrace their steps.

The records and files of the courts are often better preserved than any others. We find on file in the Office of the County Clerk of Westchester County papers from which we learn that in the month of December, 1851, a written statement was made and signed by 41 *male members* of the Church and congregation, expressing their desire to change their ecclesiastical relations. How many women and young people not of full age were of the families of those 41 male members, whose desires were also represented by the 41 signers, no one can count or tell.

The same files also disclose an attested copy of the minutes of a meeting of the Church and congregation held Tuesday, March 16, 1852, in which that writing of December, 1851, is set out in full, and the whole copy of the minutes of that meeting of the Church and congregation is as follows:

“ At a meeting of the members and congregation of the Reformed Dutch Church in the Village of Yonkers, N. Y., held on Tuesday evening, March 16, 1852, on motion of S. D. Rockwell, Josiah Rich was chosen Chairman and Ethan Flagg Secretary.

“ The meeting was opened with prayer by Rev. W. C. Foote.

“ Mr. L. W. Wells offered the following paper with names attached in explanation of the call of the meeting, viz.:

“ The undersigned, members of the Reformed Dutch Church and congregation in the village of Yonkers, N. Y., desire to change their present ecclesiastical connection from the Dutch Reformed to the Presbyterian Church, Yonkers, N. Y., December 29, 1851. Lemuel W. Wells, Ralph Shipman, Ethan Flagg, Samuel S. Barry, Wm. P. Mott, Wm. C. Foote, Robt. P. Getty, Josiah Rich, Levi W. Flagg, S. D. Rockwell, R. W. Van Pelt, Henry Gale, W. L. Atwater, John Nicholson, J. L. Hawkins, D. Macfarlane, W. H. Hanlon, Peter Nodine, Jarvis Waring, James Nodine, A. B. Nodine, I. D. Baisley, Wm. Archibald, Peter Gale, William Brown, Henry Brown, B. B. Smith, Wm. Mann, J. H. Goodell, David Burns, Henry Ireland, John Olmsted, James Scrymser, Chas. Wighton, Hiram Searle, Ezra B. Keeler, W. Johnston, C. F. Belknap, G. W. Gaylor, Joseph H. Jennings, David Stewart.

" Robert P. Getty offered the following resolution, viz.:

" Resolved: That the members and congregation of the Reformed Dutch Church in the village of Yonkers, N. Y., desire to change their present ecclesiastical connection from the Dutch Reformed to the Presbyterian Church.

" Resolved, That the Consistory be instructed, authorized and empowered to apply to the proper Court for authority to transfer in trust to the property belonging to the Church, to be by him conveyed to the Trustees who shall be chosen by the Church for the management of her secular affairs, in her new ecclesiastical relationship, and that the President and Clerk execute the necessary papers.

" The above resolution was passed with only two or three dissenting voices.

" It was resolved that the persons voting in the negative on the foregoing resolutions have the privilege of recording their names in the minutes of this meeting.

" Resolved: That the Consistory be instructed to fill the blank in one of the foregoing resolutions.

" Meeting adjourned.

" JOSIAH RICH, *Chairman.*"

It also appears from the files of the same office that a meeting of the Consistory was held and acted upon the resolutions of the Church and congregation, and an attested extract from the minutes of that meeting is also there found. The same is given in full as follows, viz.:

" At a stated meeting of the Consistory held at the parsonage, Thursday evening, 18th March, 1852, the following preamble and resolutions were presented and adopted unanimously, viz.:

" Whereas, at a meeting of the male members of the Reformed Dutch Church and congregation of Yonkers, held Tuesday evening, 16th March, 1852, the following resolutions were passed, viz.: (here follow *in haec verba* the resolutions of the meeting as they appear in the minutes above set out).

" Therefore Resolved: That the Consistory do approve of the foregoing resolutions.

" Resolved: That the Consistory apply to the proper Court for authority to transfer in trust to Samuel S. Barry the property of the Church, to be by him conveyed to the trustees who shall be elected by the Church for the management of her secular affairs in her new relationship, and that legal counsel be employed in the matter.

" True extracts from the minutes.

" DWIGHT M. SEWARD, *President.* S. D. ROCKWELL, *Stated Clerk.*

" Dated March 18, 1852."

It must here be called to attention that under the provisions of the Constitution of the Reformed Dutch Church of North America, and with which church denomination the Yonkers Church was connected,

no woman, nor any young person, was allowed to vote for Elders or Deacons, and hence not at all in congregational meetings. Male persons only were allowed to vote,¹ and also that under the Statutes of the State of New York as then in force, in Reformed Dutch Churches, the Elders and Deacons were required to be elected according to the rules and usages of such churches in this State. Therefore the same rule as to male persons only being allowed to vote prevailed, as under the Constitution of that Church.² Hence only male persons were permitted to vote at the meetings of congregations of those churches. The records of the Reformed Dutch Church of Yonkers continually state, as to its congregational meetings, that they were meetings of the *male members only*, and the action taken is invariably stated as the action of the *male* members of the Church and congregation. All this shows that the women did not count for voters in the Dutch Church, and such legal regulations explain and account for the fact that the names of those signing the papers quoted are of men only.

It also should be noticed that no person apparently availed himself of the opportunity accorded by the resolution to record his name as voting in the negative on the resolutions to change the ecclesiastical relations adopted at the congregational meeting.

It may be also asked why there should have been any change of the property, if the Church, as a Church, merely changed its ecclesiastical relation. The answer seems to be simple. The law has always recognized the ecclesiastical body, consisting only of those who are enrolled communicants, and commonly called Church members, as a separate body from the legal body, or corporation, which consists not only of the Church members, but of all those who statedly worship with them and contribute to the support of the Gospel in that place. The law at the time applicable to Reformed Dutch Churches lodged the management of the secular affairs, so called, or of the property, in the hands of the Consistory, consisting of the Minister, Elders and Deacons, and the title to the property was vested in the corpora-

¹ Section 3 of Article III of Chapter I of Constitution of R. D. C. of N. A.

² Section 2 of Chapter 60, Laws of 1813.

tion, or legal body; whereas, the same law as to Presbyterian Churches lodged the management of that property in Trustees, who need not be Church members. Hence, it seems from what we can learn that the people having determined upon becoming a Presbyterian Church, deemed it advisable to form a Presbyterian corporation which should, as to the property, conform to the existing law of the State relating to Presbyterian Churches.¹

From the facts so far stated it must be clear, as before stated, that the desire to become a Presbyterian Church did not begin with the advent of Rev. Mr. Seward as Pastor, but that such desire, let us state again, was expressed at least as early as 1849, if not very much earlier; that it was again expressed in the congregational meeting held in 1850, on the day the Classis met to examine Mr. Seward. It was again manifested and formulated in resolutions adopted by a meeting of the Church and congregation perhaps on September 2, 1851, at all events again on September 24, 1851; again in the paper dated December 29, 1851; again at the meeting of the congregation referred to in the minutes of the Consistory, the record of which we have, but the date of which we have not; and that it was again manifested and formulated in the resolutions adopted at the meeting held March 16, 1852, at which the transfer of the property was authorized and directed.

To carry out this action of the Church as to its property, Mr. William W. Scrugham, afterwards Judge Scrugham, was employed to transact the legal business. His Register, kept at that time by him in his own handwriting, gives the history of that transaction and shows that on the 5th of April, 1852, he prepared the petition to the county court

¹ They may have sought to follow the precedent set by the Classis of New York when it received the Presbyterian Church of Greenburgh and it became a Reformed Dutch Church. By advice of a committee of the Classis of New York that Church conformed its ecclesiastical church government to the constitution of the Dutch Church, and actually reincorporated as a Reformed Dutch Church. See Minutes of the Classis of New York, 1850, pp. 236 and 248; see also Book of Religious Corporations, p. 117, office of County Clerk of Westchester County. That Church was not organized by Classis, but changed or remodeled its organization to conform to the customs of the Reformed Dutch Church.

on behalf of the Reformed Protestant Dutch Church of Yonkers for leave to make the transfer. He attached to it, as he says, as schedules, "a written statement of the desire to change from the Reformed Dutch to Presbyterians, signed by *most* of the congregation, and the proceedings of the meeting of March 16th, signed by Josiah Rich, its President, and a copy of the proceedings of the subsequent meeting of the Consistory signed by President and Clerk." That petition was verified by oath by Rev. D. M. Seward, President, and Samuel D. Rockwell, Clerk, on the 5th day of April, 1852, and the Corporate Seal was affixed to the petition. The papers which Mr. Scrugham annexed to the petition are those referred to and recited above. The petition, on file, contains this statement: "That nearly, if not quite all, the members of said Church and usual attendants upon it desire to change their present ecclesiastical relation from the Dutch Reformed to the Presbyterian Church, and have signed a written statement of such desire, which is hereto annexed, marked Schedule A, and that the said written statement contains the signatures of all the male members of said Church and the usual attendants upon the services, excepting only about five persons, and that the petitioners are informed and believe that the persons who have not signed said statement will not oppose the proposed change."

That petition was presented to the County Court of Westchester County on the 6th day of April, 1851, and an order was then made by the Westchester County Court, Hon. John W. Mills being the County Judge, authorizing the conveyance of the property to Samuel S. Barry, in trust, he to convey to the Trustees when appointed.

Judge Scrugham's register also shows that on the 17th day of April, the deed to Mr. Barry, in trust, was signed by the Minister and Elders and all the Deacons, except William G. Ackerman, who refused to sign. Those who signed the deed therefore were: Rev. D. M. Seward, the Minister; Lemuel W. Wells, David Stewart, Samuel D. Rockwell, Elders; William P. Mott, Ethan Flagg and William H. Hanlon, Deacons. Mr. Peter A. Cowdrey, who had been the fourth Elder, resigned March 18, 1852, and died March 27, 1852. Mr. Scrugham then con-

cluded to take the other well known form of conveyance and prepared a new deed and had the same executed by the President and Clerk of the Consistory, officially.

Mr. Scrugham's Register shows that on the 20th day of April, 1852 (the actual minutes of the meeting not being found) at the meeting of the congregation to form a new incorporation, or legal body, Lemuel W. Wells and David Stewart, who were two of the Elders, presided (the Statute of the State requiring two Elders to preside) also that a paper was presented signed by persons protesting against the change. How many persons is not stated. There may have been but two. According to the sworn statement of Rev. Mr. Seward and Mr. Rockwell, attached to the petition before mentioned, the number would not exceed above five. The formalities necessary to constitute a new legal corporation called "Trustees of the First Presbyterian Church in the town of Yonkers" were observed, and Mr. Scrugham writes that the certificate of the incorporation "was drawn by me, signed and acknowledged by Lemuel W. Wells and David Stewart before H. W. Bashford, Justice of the Peace, on the 21st inst." On the same day Mr. Scrugham prepared the deed from Samuel S. Barry, as Trustee, to "the Trustees of the First Presbyterian Church in the town of Yonkers." In the certificate of incorporation dated April 20, 1852, the Trustees elected are stated to be Robert P. Getty, Ethan Flagg, John Olmsted, Samuel S. Barry, John Nicholson and William G. Ackerman. A meeting of these Trustees was held April 22, 1852, the minutes of which show that Mr. William G. Ackerman, having then sent in his resignation as Trustee, his resignation was accepted. The minutes of a meeting of the Trustees held May 10, 1852, show that Joseph H. Jennings was elected Trustee in the place of Mr. Ackerman, resigned, and that Mr. Jennings appeared and took his seat.

The next action of the Church occurred on the 26th day of April, 1852, when, as it is written in the records of the First Presbyterian Church, a meeting of the Reformed Dutch Church of Yonkers, duly notified, was held, and the following resolutions were unanimously adopted:

“Whereas, this Church and congregation collectively have voted to change their denominational relation from Reformed Dutch to Presbyterian; and,

“Whereas, other necessary steps have been taken for effecting this change; therefore:

“1. Resolved: That we take the name of the First Presbyterian Church in the Town of Yonkers.

“2. Resolved: That we adopt the confession of faith, form of government and directory of worship of the Presbyterian Church in the United States.

“3. Resolved: That two years be the limit of service for those who shall be chosen Elders and Deacons.

“4. Resolved: That we apply to the Third Presbytery of New York for admission as a Church to that body.

“5. Resolved: That said Presbytery be requested upon admission of this Church and Pastor to recognize the present pastoral relation as still existing.”

It is then stated in the same record that at that meeting the members of the Consistory present resigned their places. These must have been Lemuel W. Wells, David Stewart and Samuel D. Rockwell, Elders; and William P. Mott, Ethan Flagg and William H. Hanlon, Deacons. It is also stated in the same record that Lemuel W. Wells and Samuel S. Barry were chosen Elders.¹

It has been stated, written and printed at different times in several historical papers that “46 in number withdrew without letters from either Classis or the Church, were received by the Third Presbytery of New York, with which the Dutch denomination was not in ecclesiastical correspondence, and on the 10th of May were organized by that body into the First Presbyterian Church,” and one historical paper records that the First Presbyterian Church was formed on the 26th day of April, 1852.

The facts lead to a different conclusion. There was no new organization nor was the Church received by Presbytery on May 10th, but on May 3d.

Did those 47 persons² withdraw and were they organized, as alleged,

¹ This was the same course taken in 1850 in the case of the reception of the Greenburgh Presbyterian Church as an organized Church into the Classis of New York, and was so taken on the advice and counsel of a committee of the Classis of New York.

² There were 47 instead of 46, and one having died during the progress of the events, family reasons no doubt continued the name among the others. But whether the number was 46 or 47 is of no moment.

into the First Presbyterian Church of Yonkers, or, on the other hand, did the Church as an ecclesiastical organization or as an organized church, change its denominational relations and as a church become a Presbyterian Church? The action of the meeting of April 26, 1852, and the resolutions then adopted, which have already been given in full, fail to show that any church was "formed" that day as alleged, but on the contrary show that steps were taken to transfer the organized church as such to Presbyterian relations, and it will be shown from the records that the Third Presbytery of New York did not organize a church, but received a completely organized church with its pastor, and that such action was taken May 3d, and not on May 10th.

The facts already stated and the records which yet remain to testify of the transaction make it perfectly apparent that whatever became of the temporal body, called Reformed Dutch Church of Yonkers, that is to say, the civil corporation, the spiritual body determined to come out as a church, pastor, church officers and people, and all as an organized church, from ecclesiastical relations with the Reformed Dutch denomination, and to transfer its ecclesiastical relation to the Presbyterian denomination.

Such an act was not by any means an impossible or improbable act, nor was it without the precedent of an almost cotemporaneous act, but was in direct line with the action of the Classis of New York, which was had within about two years before. In 1850 the Presbyterian Church of Greenburgh, then so called, and then in full communion with and in care of the Presbytery of Bedford, without any consent of that Presbytery, withdrew from it and joined the Classis of New York, the same to which the Yonkers Church then belonged. This Presbyterian Church of Greenburgh was received into that Classis, thus changing its denominational relations from the Presbyterian denomination to the Reformed Dutch denomination, and taking with it a fund of more than \$500 which had been bequeathed to it for the support of that Presbyterian Church. The Classis of New York never questioned, or allowed any question, of the rightfulness of that

transfer of denominational relations or the power of the Church as a Church so to do.¹

Now, what are the real facts as to the alleged organization of the 47 "into the First Presbyterian Church of Yonkers" by the Third Presbytery of New York? These will of course best appear by the written formal action at the time. The records of the Third Presbytery of New York have been examined and attested copies have been obtained, from which it appears that the following was the transaction which actually took place, and that it was all at a meeting of that Presbytery, held at the Session Room of the Mercer Street Church on Monday, May 3d (not 10th), 1852, at 10 o'clock a. m., viz.: "The Rev. Dwight M. Seward, Pastor of the First Presbyterian Church of Yonkers, N. Y., was introduced and made application in behalf of himself and the Church under his pastoral care to be received into connection with this Presbytery. Messrs. Lemuel W. Wells, Samuel S. Barry and S. D. Rockwell appeared as Commissioners from the Church and presented an authenticated statement of the proceedings

¹ History of the Presbytery of Westchester, by Rev. W. J. Cumming, p. 111; also Minutes of Presbytery of Westchester, Abstracts, Vol. 1, p. IX. The hamlet near the crossing of the Saw Mill River by the road from White Plains to Tarrytown was formerly called Greenburgh. It is now known by the name of Elmsford. On the easterly side of the Saw Mill River road near this hamlet is the Church, called the Greenburgh Church; and in its churchyard is the grave and monument of Van Wart, one of the captors of Andre. It is said it was originally a Congregational Church as far back as 1788, and afterward became a Presbyterian Church. It was for many years under the care of the Presbytery of Bedford, of which the Presbytery of Westchester is the successor. In the year 1850 (some accounts say 1849), it transferred its relations to the Dutch Reformed denomination. For many years after, the name of the Church was regularly called on the call of the roll of Churches of the Presbytery of Bedford, but was after a while dropped from the roll. The writer remembers clearly these later facts. This general statement will also be found in Bolton's History of Westchester County, revised edition, Vol. 1, p. 349. The Church was still Presbyterian in 1848, when the first edition of Bolton's History was published. See also in Scharp's History of Westchester, Vol. 2, p. 271. It seems to be impossible to verify that the Greenburgh Church was ever Congregational. Four certificates of incorporation of this Church as a Presbyterian Church, in 1790, in 1807, in 1816 and in 1835, are recorded in Records of Religious Incorporations, Clerk's office of County of Westchester, Book A, pp. 22, 101, 156, and B, p. 35.

of the Church in the case and asking that the Church might be taken under the care of the Presbytery." "Mr. Seward presented testimonials of his good and regular standing as a member of the Classis of Westchester." "Mr. Seward having answered the constitutional questions in the affirmative, it was resolved: That Mr. Seward be received as a member of the Presbytery and that the First Presbyterian Church of Yonkers be taken under our care."

Such does not look like any organization of a body of Christian people into a Presbyterian Church. It looks very much more like the receiving into Presbytery of a Pastor with his fully and completely organized Church. Certainly the Presbytery so understood it. Certainly the people of the Church so understood it. No new Church was organized. None of the people was ever received into Church membership and the Minister was never again installed as their Pastor. The only occasion of his installation which ever took place was when he was installed over the same people in February, 1851, while the Church was yet a Reformed Dutch Church. The like event, with the act only reversed, occurred, as has just been shown, when the Classis of New York received the Greenburgh (so called), Presbyterian Church in 1850, and so far as we can learn, it did not (as the Third Presbytery of New York did not), organize a new Church, but received it, legacy and all.

Transactions which subsequently were had in no respects alter the facts stated nor the conclusions to be drawn from them.¹

¹ The constitution of the Reformed Dutch Church of North America, Chapter 1, Article 3, Section 3, provides as to the election of Elders and Deacons, that "in forming new churches they shall be chosen by the male communicants, at whose election a neighboring minister of the Reformed Dutch Church shall preside." After the last of the events had transpired as to the change of ecclesiastical relations and the Church had been, with its pastor and people, taken into the Third Presbytery of New York, a meeting of those who did not follow the Church, with some who at first went with it (how many all told is not known), was held at the house of John Hopkins on the 24th day of May, 1852, and the meeting was presided over by a neighboring minister of the Reformed Dutch Church, Rev. Mr. Bevier, pastor of the Reformed Dutch Church at Fordham, and there were then elected two Elders (not four, as in the old Church) and two Deacons (not four, as in the old Church).

The Church, now become Presbyterian, with its pastor worshiped in the Church Edifice until after Sunday, September 19, 1852.

For the sake of a complete history of those times we now proceed to consider other facts as to the property of the Church, which was held by the Corporate body and not by the Ecclesiastical or spiritual body.

Some time after the events related a dissatisfaction manifested itself. We say "after," because it appears from all that has been written and printed, and from the records, that harmony had existed, notwithstanding the dissent of one of the deacons and perhaps not more than seven others of the male members of the congregation, including those who had joined in making the change. (It will be remembered that in the Reformed Dutch Church the women had no vote.) An application was made by some, who and how many is not known,¹ to Mr. Daniel Lord, Jr., then known as one of the most prominent of the lawyers in New York City. He was asked for a legal opinion, of course, not concerning any Ecclesiastical question, but concerning the question of law as to the property which had been owned by the Reformed Dutch Corporation. We have a copy of that opinion. He did not know the facts. His information had many errors of fact; among others, that the land was purchased by the contributions of many persons. He gave as his opinion that, when the original contributors of the property devoted it to the purpose of worship, according to a particular mode of faith or in subordination to a particular Ecclesiastical body, such purpose became ingrafted upon the property, and that the courts would not permit the diversion of that property. To sustain his opinion he referred to an adjudicated case which goes part way only to sustain his contention. This opinion, however, gave countenance and courage to a few, but we think was never accepted as settling the question, as will be shown. Let it be observed there

¹ It has been stated that the number was 72, but the only writings showing how many they were are those which show that the largest number was 16, eight of whom it was charged at the time were not of the congregation, and of the other eight most of them had already taken part in making the change of denominational relations.

has never been in all the history of the Presbyterian Church and of the Reformed Dutch Church any question but that both of them held and defended the same articles of faith, and had in fact, though under different names, the same Presbyterian form of government. Although the Ecclesiastical body of the Church had become Presbyterian, and was no longer Dutch, there had been no change whatever in the faith of the Church or in its form of government.

Whatever of controversy there was, the character of Rev. Dr. Seward was such as to disapprove of strife. Furthermore, the generous and large-hearted men who had given the land on which the Church and Parsonage stood, and who had most largely contributed to the erection of the Church and the Manse, would not for a moment consider the matter of retaining the property, almost the whole of which they had given in the old relation. Their treatment of those who now became dissenters from the denominational change was kindly, Christian and generous.

No record of the meetings between the parties has been found, nor of who the parties were, nor of how certain committees came to be appointed (save perhaps in one paper hereafter given in full), but the result of the conference of two committees, and of an adjustment and compromise of all questions with reference to the property, was reduced to writing and that writing we have. From the records and files in the office of the County Clerk of Westchester county we learn that on the 9th day of September, 1852, two petitions were presented to the County Court of Westchester County. One of these petitions was on behalf of the Elders and Deacons of the Reformed Protestant Dutch Church of Yonkers on an application for leave to sell certain of the real estate of that Corporation and the other a petition on behalf of the First Presbyterian Church of Yonkers for leave to sell certain of the real estate of that Corporation. In most respects the recitations of the two petitions are alike. Both of them recite the order of the County Court of date of April 6, 1852, authorizing the transfer of all the property of the Reformed Dutch Church to Samuel S. Barry, in trust, to convey to the trustees to be appointed of the First

Presbyterian Church, and that a deed of the property was made to Samuel S. Barry, as authorized, and by Samuel S. Barry to the First Presbyterian Church. The two petitions also recite that the property had been occupied and used by the First Presbyterian Church from that time until the "present time" (which was September 8, 1852). Both petitions then state "that several of the male members of the said Reformed Protestant Dutch Church of Yonkers protested against the transfer of said property previous to the conveyance before mentioned and refused to unite with that portion of their Church who were desirous of changing the ecclesiastical relation and of transferring the title of said property." Neither of the petitions name how many persons are to be understood by the word "several" used as stated. Both petitions state that "doubts of the legal effect of said conveyance have been and now are entertained," and the petition of the First Presbyterian Church then adds that such doubts are "by the persons connected with said Reformed Dutch Church." Both petitions then state "that in order to adjust and determine the difficulties by reason of said transfer in an amicable and satisfactory manner, an agreement of compromise has been made, and that both parties are desirous of carrying out and completing the same in good faith." The petition of the Reformed Dutch Church is dated September 6, 1852, and is signed and verified by William G. Ackerman, as Elder, and by Anson B. Hoyt and Osborn Sherwood, as Deacons. The petition of the First Presbyterian Church is signed and verified by Samuel S. Barry, as President of the Trustees. Annexed to each petition is a copy of the agreement, dated July 21, 1852. Each is signed by R. P. Getty and Ethan Flagg, "on behalf of the First Presbyterian Church," and by W. G. Ackerman and Anson B. Hoyt, "on behalf of the Dutch Reformed Organization." This agreement is to "divide the property now known as the Presbyterian Church and Parsonage as follows, viz.: The Dutch Reformed organization to hold and to be put in possession of the Church building and the land as originally deeded and upon which it stands, as soon as the same can be done properly, free from all encumbrances

other than a claim against it by Mr. Shipman. The parsonage and the ground belonging to it to belong to the Presbyterian organization."

The petition of the Reformed Dutch organization prays leave to convey or quit claim the parsonage to the First Presbyterian Church, and the petition of the First Presbyterian Church prays leave to convey the Church to the Reformed Dutch organization. On each of these petitions an order was made giving the leave prayed for. All the papers and documents in both cases were filed in the County Clerk's office of Westchester County on the 9th day of September, 1852. In pursuance of the authority thus granted the First Presbyterian Church of Yonkers made a deed conveying to the Reformed Dutch Church the Church building and lot on which it stands, and sixteen persons described as still members of the Reformed Dutch Church¹ made a quit claim to the First Presbyterian Church of the parsonage and the land on which it stands. If there were seventy-two persons who "adhered" to the Reformed Dutch Church, why did not the seventy-two sign this deed? The number of sixteen is exactly the number named in the statement before referred to and to be given below in full, and eight of which sixteen that statement charged did not belong to the congregation at all and most of the other eight had participated in making the change. The form of these two deeds suggests to any lawyer which party entertained the doubts above referred to.

The written statement before referred to, and recorded in the Trustees' book, shows facts nowhere else stated, also the number, elsewhere never stated, of those who dissented from the transfer of denomina-

¹ The names of the 16 are, John Hopkins, Robert Kirkwood, Anson B. Hoyt, Hiram Searl, Isaac H. Knox, James Bashford, Laurence Post, Jr., David A. Post, Henry L. Morgan, William G. Ackerman, William J. Major, Matthias Warner, Jeremiah Tier, Eli Danks, Jarvis A. Waring and Osborn Sherwood. Of these, six only are to be found on the Church roll of the Reformed Dutch Church, and the names of two of the six are on the paper signed by 41 and presented to the meeting held March 16, 1852, asking a change of denominational relations, thus leaving four only who had not in fact gone into the change and who later retraced their steps. Certainly the Church, the ecclesiastical body, did not consist of any but church members, and of the 16 only four church members had not participated in the change.

tional relations; also the spirit of the parties to the compromise and settlement, and reflects lasting honor upon the memory of those of this Church who sacrificed what they deemed their rights, rather than enter into legal strife certain to be an injury to the spiritual interests of the community. The paper is of singular historical interest and is given in full for the sake of history. The paper was only very recently found in the old record book of the Trustees. It is as follows:

“STATEMENT.”

“This Church was formed in April, 1843. It was constituted a R. D. Church, not on account of denominational preferences on the part of its founders and original members, for they were nearly all Presbyterians and Congregationalists, but in accordance with what appeared to be Providential indications. The number of those who constituted the Church in the early stages of its existence was small and they were without the pecuniary resources adequate to the full support of the Gospel. They were encouraged in the expectation of considerable aid from the R. Dutch denomination. They afterwards received from the Collegiate Church in the City of New York a donation of \$500 upon the stipulated condition that in case the Church should change its denominational relations this amount should be refunded. Nearly all the Church property, consisting of the Church edifice and parsonage, was created by those who had formerly sustained Presbyterian and Congregational relations, less than \$500 of the amount thus invested was contributed by persons sympathizing with or cherishing preference for the R. D. Church.

“In the spring of 1851 this edifice became insufficient for the accommodation of those who desired to worship with us. The demand for seats could not be met, and of those unable to procure them, some passed into other churches and others, it is feared fell into the neglect of the sanctuary. The necessity for a movement which should provide enlarged accommodations for Divine worship was imperative. The congregation seemed hardly large or strong enough to bear division into two assemblies. It was also believed that our spiritual comfort and interests would be best promoted by continuing united and integral and there was reason for supposing that this sentiment was universal. The accessions to the congregation from year to year had been with scarcely any exception from the Presbyterian and Congregational denominations.

“Free, fraternal and manifold discussions were had respecting our duty, and the teachings of Providence and Spirit of God were, it is believed, earnestly sought. The fear of taking an injudicious step served to delay for a considerable time any collected movement. After personal conversation with nearly all the male members of the Church and congregation respecting their views and feelings, a public meeting was called in Sep., 1851 for the full and thorough discussion of the points suggested by our circumstances. At this meeting it was voted with nearly entire unanimity to change our denomina-

“ tional relation from R. Dutch to Presbyterian. No opposition was
 “ offered to the Change and measures were immediately commenced for the
 “ consummation of such a change. A respectful document was sent to the
 “ Classis of New York announcing the purpose of the Church and requesting
 “ their acquiescence in the proposed change. A similar document was sent to
 “ the Classis of West Chester to which a little before this time we had been
 “ transferred.

“ The Classis of New York on the reception of this document appointed a
 “ Committee to confer with us on this subject. This Committee, hearing of a
 “ meeting of the congregation which was to be held in order to take the neces-
 “ sary action in effecting the change resolved upon, were present at that meet-
 “ ing and expressed such earnest opposition to the proposed step that the
 “ meeting, in order to avoid controversy, voted to postpone indefinitely the
 “ subject of a change of relations. Various plans were then suggested and dis-
 “ cussed to meet the pressing claims arrayed before us by the spiritual interests
 “ of the congregation and community. No individual then appeared, who pro-
 “ posed in case of a division to sustain the organization and worship of the
 “ Dutch Church. Months passed by and the question, *What shall be done?*
 “ more sternly demanded a reply. The objections to a division remained essen-
 “ tially the same and the same desire to continue united appeared to pervade
 “ the congregation. It was finally determined to ascertain again more thor-
 “ oughly the individual views and preferences of the members of the Church
 “ and congregation. As a result of the execution of such a purpose nearly
 “ every Pewholder signified his desire by his written signature for that change
 “ of relations which had been attempted. A meeting of the Church and con-
 “ gregation was again held and numerous attended and a vote was passed
 “ with almost entire unanimity to make the change in question. No individual
 “ signified his intention to render a formal or legal opposition to the change.
 “ This decision was made, not from any lack of respect or kind feeling toward
 “ the D. Church, nor on account of any doubts in the Scriptural correctness
 “ of its doctrine, but with the conviction that the proposed relations would be
 “ more in harmony with the past associations and present feelings of the great
 “ body of worshippers, and on this and other grounds would more efficiently
 “ promote the interests of the Gospel. It ought also to be stated that there
 “ was a readiness in the event of such change being made to refund all the
 “ moneys contributed for the creation of the Church property by persons sym-
 “ pathizing with the Dutch Church. A committee was appointed to take the
 “ necessary steps for effecting the change. This committee discharged their
 “ duty. A corporate body was formed by the name of the First Presbyterian
 “ Church in the Town of Yonkers and the Church property was duly con-
 “ veyed to Trustees appointed by this corporate body. At a public meeting
 “ held for the appointment of said Trustees and after their appointment was
 “ made, a paper was presented signed by several individuals who therein claimed
 “ to represent the Dutch Church expressing a preference for its doctrines and
 “ usages, protesting against its change of relations and declaring their inten-
 “ tions to maintain the organization and worship of the Dutch Church. Of
 “ this number 16 in all, eight were not pewholders or members of the congre-
 “ gation, of the remaining eight, most had previously expressed a desire for

“ a change of the denominational relations and took part in the election of Trustees and one of the number had already been elected Trustee.

“ There being no desire to prevent the existence of a Dutch Church, it was proposed to those who claimed to represent this Church to convey to them the Church edifice for their use, they assuming one-half the debt with which the Church property was encumbered. They declined this proposition and required the possession of the building unencumbered.

“ They declared it their intention, upon our failing to comply with their demand, to institute a suit at law for the recovery of the whole property. Their proposition was acceded to on our part, not without a sincere conviction that the principles of equity would fairly lead to a very different adjustment, but in the belief and on the ground that such a concession was necessary to save us from a protracted and bitter strife, which would inflict the deepest injury upon the spiritual interests of the congregation and community.

“ As by this method of settlement we were to be left without a Sanctuary, it was proposed to those representing the Dutch Church that they should permit us to worship in the Church building a few months longer. It was felt that the whole history of this Church, as well as our necessities rendered this a reasonable request. However this was denied and we are now under the necessity of leaving this place of worship. The foregoing statement is submitted as a simple matter of justice to ourselves. We only desire to have our true position understood. We impeach the motives of no one, we bring no charges of intentional wrong, we would encourage no feeling of bitterness and resort to no measure of strife. Our Christian friends of the Baptist Church have generously offered us the use of their house of worship on Sabbath afternoons so long as we may need it. But we are happily spared the necessity of subjecting them to the inconvenience which an acceptance of their offer would involve. Arrangements have been made for occupancy of the spacious Hall connected with the “ Getty House ” and there by Divine permission public service will be held next Sabbath. It is proposed to commence the erection of a Church edifice so soon as the amount contributed shall warrant the undertaking. Yonkers, September 19th, 1852.”

On September 26, 1852, having carried out in good faith the understanding and agreement between the parties, by giving up the Church building and retaining the Parsonage, the Church met on September 26, 1852, in what was known as Getty Lyceum, and there continued to worship from Sunday to Sunday. The same month the Sunday School was organized and met in the same place. Mr. Lemuel W. Wells was its first Superintendent.

The generous men who had previously given the land and contributed to the building of the old Church, with the others who composed the congregation in the new relation, determined upon the building

of a Church edifice, and Mr. Ethan Flagg gave to this enterprise the land on which now stands the noble Church buildings now occupied by our Church. The corner stone of the Church was laid June 22, 1853, and the erection of the building was commenced in earnest in November, 1853. It was completed and dedicated May 24, 1854.

More of the story of the Church under the pastorate of Rev. Mr. Seward was told on the Jubilee Sunday and is not necessary to the purpose of this book. During that time he became Rev. Dr. Seward. The Church grew and flourished. Two revival seasons visited the people and many were added to the Church. It increased in numbers until its roll had contained 567 names at the close of his ministry as its pastor.

Dr. Seward was with the Church during that awful period of the Civil War. Church and Sunday School and congregation contributed their share of those who served their country and some gave up their lives for the cause.¹

During the pastorate of Dr. Seward members of this Church formed

THE WESTMINSTER CHURCH.

About the year 1855 a Sunday School called a Union Sunday School was established on School street. It had an organization, the President of which was an Episcopalian, but all but three of its teachers were Presbyterians. Out of this Sunday School work in 1857 came a revival, and nearly a score of persons were hopefully converted. Then it was that members of the First Presbyterian Church interested in that Sunday School work felt called to form a new Presbyterian Church. A meeting was held on January 19, 1858, in the house of Archibald Baxter, on Locust Hill avenue, at which fifteen persons, all but one of them teachers in that Sunday School, agreed upon the new project and adopted these resolutions:

¹ These gave their lives: James F. Duff, killed in the Wilderness; George S. Rockwell, killed at Stone River, Tennessee; Edward Tyler, wounded at the Wilderness, taken prisoner and died a prisoner in Richmond, Va.; George Cable, killed _____; Charles W. Foster, died at Newburn, N. C. These served and returned home again: Victor M. MacFarlane, Stephen H. Struthers, Edward P. Baird, William C. Baird.

“ Resolved: That we, who are here present, deem it our duty to form a new Presbyterian Church in Yonkers.

“ Resolved: That we apply to the Third Presbytery of New York to effect the proposed organization.

“ Resolved: That Messrs. John Davidson, Josiah Rich and Archibald Baxter be a committee to make application to the Rev. Dr. Hatfield, of New York city, to procure the necessary action of such Presbytery.

“ Resolved: That we, being members of the First Presbyterian Church of Yonkers, address the following communication to the Pastor of said Church:

“ We, the undersigned members of your Church, deeming it our duty to form a new church in this village, respectfully request you to furnish us with the necessary letters of dismission.”

This written request was then signed by sixteen persons, and afterwards two names were added, and in January, 1858, the Church Session of the First Presbyterian Church, pursuant to such request, issued letters of dismission to Charlotte Baird, Lucy Marsh, Josiah Rich, Henry A. Underwood, Emma P. Underwood, John Nairn, John Davidson, Ann Davidson, Henry H. Parsons, Amelia Parsons, Janet C. Nairn, William Steedman, Marion P. Steedman, Archibald Baxter, Jessie Baxter, Caroline M. Rich, Duncan C. Ralston and Mary Ralston, eighteen persons in all, to form a new Presbyterian Church, and on the 25th day of January, 1858, a commission from the Third Presbytery of New York, among whom were the Rev. David B. Coe, D. D., the Rev. D. M. Seward, D. D., pastor of the First Presbyterian Church of Yonkers, and Hudson Kinsley, an Elder of the same First Presbyterian Church, organized these eighteen persons into the Westminster (Presbyterian) Church. Thus members of this Church (in fact, an overflow from this Church) felt called upon to form a new Presbyterian Church, and were countenanced in that enterprise by the Church Session, and at its organization were aided by the Pastor and an Elder of this Church, and sent out to do a lasting and enduring work among the people of this city.

The pastorate of the Rev. Dr. Seward ended on the 20th day of June, 1870, and after an interval, the second Pastor, Rev. T. Ralston Smith, D. D., was called December 20, 1870, and was installed as Pastor on the 1st day of March, 1871.

Rev. Dr. Smith yet survives, and no one is more heartily and affectionately welcomed to the sphere of his labors than is he. He often fills the pulpit, and we hope he will come to us in our needs for many years to come. He was present with the Church during all the exercises of its Jubilee season.

In his pastorate the Church Missionary Association was organized, and it was his lot to have part in the founding of

THE DAYSPRING PRESBYTERIAN CHURCH.

Between 1855 and 1860, Cottage Prayer Meetings were held on Nodine Hill. Open air services were held in that locality in the spring of 1857 by Rev. Robert Kirkwood. Later Rev. Pelatiah Wood, Pastor of the First M. E. Church, joined Rev. Mr. Kirkwood in his work. Still later, gentlemen connected with St. Paul's Episcopal Church invited Mr. John McCoy to come to Yonkers from New York and conduct religious work. In October, 1865, the Yonkers Home Missionary Society was organized by members of seven Yonkers churches. Those churches were St. John's Episcopal, St. Paul's Episcopal, The Reformed (Dutch), The First Presbyterian, The Westminster (Presbyterian), The First Methodist and the Baptist Churches. Mr. McCoy continued his work under the auspices of that Home Missionary Society. Later still, the Pastor and some members of the Westminster Church conducted Cottage Meetings on Nodine Hill, and at one time had in their employ Mrs. Elizabeth Russell as Bible reader, who visited among the people there. Some members of the First Presbyterian Church were also in the habit of attending and taking part in those Cottage Meetings. Some time in the years 1868 and 1869 Mr. A. V. Wittmeyer, a student in the Union Theological Seminary, was at work in the same neighborhood, and under the auspices of the Yonkers Home Missionary Society, conducting services on Sundays and visiting among the people.¹

¹ Those meetings had been held at the houses of Clark Nodine, John Craft, Mrs. Cutbill, Solomon Corsa, DeWitt Taylor, Mrs. Pollock, Mrs. Eddy, Mrs. Banks, Patrick Kelly, Alexander Ferguson, William Alexander and Thomas Mottram, and perhaps others.

All these efforts ceased, and the ground was relinquished by all, and was wholly unoccupied. Then came anew the work of members of the First Presbyterian Church. The Pastor of our Church took an active interest. Mr. William Allen Butler, Mr. Charles Lockwood and others, were accustomed to attend and conduct on Sunday afternoons Cottage Prayer Meetings in the houses on Nodine Hill. The meetings, sometimes held in the house of Mrs. Pollock, and then in other houses, later came to be held in one place, in the house of Mrs. Sarah Berrian. The attendance increased until the rooms would not hold those who came. The need of a chapel was evident, and pressed upon those interested. It was then that the Church Missionary Association of this Church was formed, and on the evening of November 2, 1871, at the close of the mid-week meeting, in the lecture room of this Church, the Church Missionary Association of this Church was formed. At that time a plan of organization was presented and proposed by Mr. William Allen Butler. It was adopted, and an Executive Committee was elected consisting of the Pastor, Rev. T. Ralston Smith, D. D., the Elders of the Church, William C. Foote, Samuel D. Rockwell, Charles Lockwood, William Augustus Gibson, Richard Wynkoop, Jonathan F. Travis, and six members of the congregation, William Allen Butler, John W. Skinner, Patrick Kelly, William F. Cochran, William R. Mott and Ethian Flagg. The Executive Committee organized by electing Mr. William Allen Butler as chairman, Mr. Richard Wynkoop as secretary and Mr. William F. Cochran as treasurer. Mr. Cochran having declined the office of treasurer, Mr. William R. Mott was elected in his place. The committee met at the close of every mid-week meeting. The committee, at its second meeting, resolved to occupy Nodine Hill as a field of labor. At its next meeting, it determined it expedient to erect there a House of Worship. At its following meeting, it found the way open to obtain from Mr. Flagg the land necessary, on a lease for five years, practically without rent, with a prospect of a grant at the end of the term. A committee was appointed to secure the land and erect the building. The history of the work of that Association will be more fully told in another place.

The projected house of worship was built on the westerly side of Walnut street between Elm street and Oliver avenue. On April 28, 1872, at 2 p. m., it was dedicated to religious uses. The service of the day was participated in by the Pastor, Rev. T. Ralston Smith, D. D., and by Rev. Henry M. Baird, D. D. A history of the religious work on Nodine Hill was given by Mr. Charles Lockwood, and an address was delivered by Rev. Dr. Smith. An original hymn entitled "Dayspring," written for the occasion by Mr. William Allen Butler, was sung, the words of which are given as follows:

"DAYSPRING."

Light of the World! the shadows fly,
The morning breaks, with Thy bright beam,
O let the dayspring from on high
With quickening ray, our souls redeem!

On this, our humble, hillside shrine,
Thy seal of benediction set,
Saviour of sinners, friend divine,
Who watched and wept on Olivet.

Our opened doors, on this glad day,
Enter, O risen, reigning Lord!
Abide with us, Thy love display,
Thyself reveal, Thy Name record.

Here crown our work, our worship own,
Here guide the souls that seek Thy face,
And here to contrite hearts make known
The riches of redeeming grace.

So may the dawn and dayspring here
Brighten and bless our upward way,
Till in Thy likeness we appear
To share Thy perfect, endless day!

Mr. Butler then made an address and gave an account of the work of erecting the Chapel, its cost and the necessity of further improvements and the expense. At the close of the address Mr. William Augustus Gibson, an Elder of the Church, proposed that the moneys necessary should be raised at once. It was subscribed in a few minutes.

The Chapel was most appropriately called "Dayspring Chapel," the name being suggested by Mr. Butler.

The services on the hill were transferred to the Chapel. Preaching services were then conducted on Sunday afternoons by the Pastor, Rev. Dr. Smith; also by Rev. Dr. H. M. Baird, Rev. Dr. W. W. Rand, Rev. L. W. Mudge, Rev. Dr. Cole, Rev. Mr. Stratton, Rev. Mr. Barnum, Rev. Mr. Hill and Rev. Mr. Jayne.

On the 26th of May, 1872, a Sunday School was organized in the Chapel and Mr. Charles Lockwood, an Elder in this Church, became its first Superintendent and served continuously in that office for sixteen years and until April, 1888, when he declined re-election, but continued his interest and his work as a teacher until his death, February 12, 1898. It has been sometimes said that the Dayspring Church grew out of a Sunday School. This statement is incorrect. It grew out of the Cottage Meetings held on Sunday afternoons at Mrs. Berrian's house until they overflowed the house. The Sunday School was organized after the Chapel had been built and dedicated and regular services established in the building.

It should be stated that the care of the building and the oversight of the same fell to the lot of Mr. Patrick Kelly, one of the Deacons of this Church, and the faithfulness of Mr. Kelly, as in all matters, was exercised in this his charge. He was a singularly faithful, unobtrusive man of great zeal in all that came to his hands.

In 1873 Mr. A. J. Titsworth, a student in Union Theological Seminary, was employed by the Church Missionary Association to visit the people who worshiped in the Chapel and to conduct preaching services. This work he continued only for a few months, when he resigned and was succeeded by Mr. Charles E. Allison (now Rev. Dr. Allison), then also a student in the same Seminary. He has ever since continued to minister to that people.

In 1878 the work required more room and an addition was made to the Chapel building.

On the 20th day of April, 1879, eighty-two members of this Church were dismissed by the Church Session to form the Dayspring Pres-

byterian Church. On the 21st day of April, 1879, the Committee on Church Extension of the Presbytery of Westchester, and by its authority, organized these and twelve others, ninety-four in all, into the Dayspring Presbyterian Church, which is another daughter of this Church. On the 30th day of April, 1879, Rev. Mr. Allison was ordained by the Presbytery of Westchester and installed as Pastor of the Dayspring Presbyterian Church.

Thus ended the organized relation of that Missionary enterprise with this Church. But we will not dismiss the subject from this narrative without mention of three other names intimately connected with that work, one of whom still lives, and two of whom, after noble, useful lives, have gone to their rewards.

Rev. Charles E. Allison, D. D., now the Dean of the Yonkers Clergy, having been for the longest time a pastor in this city, has completed twenty-three years of continuous service as the pastor of the Dayspring Presbyterian Church besides his six years of service as Missionary to the Dayspring Chapel and people. His has been a most devoted life. He has given the best of his days to that Chapel, Church and people. No one is more beloved and respected than is he. His undivided and self-sacrificing love for the people he serves is an example to all. He is not only the pastor of the Dayspring Presbyterian Church, but he has become the pastor of all the people. The wish of every one who knows him is that he may long live to enjoy the satisfaction that comes of a life's work well done. He has secured for his Church a noble edifice fully furnished in all its parts for all Church work and suitable for the needs of the people who now worship there and their descendants for many generations.

Mr. Charles Lockwood was from the beginning of "Dayspring" one of its most devoted lovers and workers. As an Elder of the First Presbyterian Church he was a part of the Cottage Prayer Meetings, out of which came the enterprise. He was one of the members of the first Executive Committee of the Church Missionary Association, which established the enterprise and built the "Dayspring Chapel." He was the first Superintendent of the Sunday School which was

organized there and continued such for sixteen years, and remained a teacher in the School until his death. Nothing that he could do was withheld, whether of money, of influence or of service. His memory will long be cherished among that people.

Mr. William F. Cochran was the generous benefactor of that Church. He was a member of the congregation of the First Presbyterian Church when the Church Missionary Association was organized, and then became a member of its first Executive Committee. He was its first elected Treasurer, and he had part in the work of erecting the Dayspring Chapel. He, too, was interested, was present and was consulted about and heartily approved the name given. Later on circumstances led to his attendance on the Episcopal Church. They were in no way related at all to any change in his Church love, or to any of his relations of respect and love for the first Presbyterian Church, its Pastor or its people. He was born and bred a Presbyterian, and in his younger days confessed Christ and became a member of the Presbyterian Church at Amsterdam, N. Y., the Church of his mother. His name remained on the rolls of that Church to the time of his death in December, 1901. He told the writer of these lines of his deep and unquenchable affection for the Presbyterian Church and his determination to live and die a member of it, and never to have his name removed from membership in the Church in which he confessed Christ. The writer has also a letter from him to the same effect. For many years he was an attendant on the Episcopal Church and was its benefactor, but he never was confirmed in that Church and never became a member of it. The people of the Dayspring Church moved its location to the corner of Walnut and Elm streets and had there built its lecture room and Sunday School room. But Mr. Cochran became its great benefactor. A monument of his affection for the Church he loved so well stands to-day in the beautiful Church edifice of the Dayspring Presbyterian Church. When the time was ripe and that people needed a commodious and permanent house of worship, it was erected by the munificence of Mr. Cochran. There is no Church edifice in

Yonkers more fully and fitly provided and furnished than the Day-spring Presbyterian Church. Mr. Cochran never allowed in his lifetime the fact to be known that he was the builder of that Church, and that fact was not made known until the day of its dedication, when it was made public to the throng who gathered at the dedicatory service that the Church in which they were assembled was a monument to the munificence of Mr. Cochran and a testimonial of his love for the great Presbyterian Church of which he was a member.

The pastorate of Rev. T. Ralston Smith, D. D., ended March 31, 1879. It added to the Church roll 272 members. After an interval, Rev. John Reid was called, and was installed November 6, 1879.

Rev. Mr. Reid, since become Rev. Dr. Reid, was present on Jubilee Day. He is always welcome among his former people, who love him as ever and who believe that his affection for them has not grown cold.

It was during this period that other events occurred which have great part in the present activities of our people. The three missionary organizations of the Church—Home, Foreign, and Local—were consolidated into "The Ladies' Missionary Association," and their work received an impulse which it has never lost. A comprehensive plan and scheme of work was developed which has marked its operations in all the following years. It had its field of work for our Missionaries in foreign lands, and our Missionary men and women on the frontier of our country were included for a full share of work and interest and aid. Nor was the missionary work in our own city overlooked or neglected. The ladies appointed and employed a Missionary Visitor, Mrs. Galusha B. Balch, and have ever since sustained her work. The factories of our city, to find more room, had erected buildings in the Nepperhan River valley, and in that locality many small dwelling houses had been built. In them gathered a new population, far away from any of our churches and from Christian overlook and care. Among them were found some of our Presbyterian faith, and those who had been bred under Presbyterian influences. The men and boys and the older girls toiled by day in the factories and the

mothers and the small children were left in the small homes. One of the best beloved of the women of the Church and yet among us suggested for them some religious work. Among these, the Missionary Visitor of the Ladies' Missionary Association, in 1884 established a Mothers' Meeting, in which the toil and drudgery of house was either forgotten or its trials and pain sweetened by a holy atmosphere and influence, and many a ray of joy and happiness by its means found way into these homes. Mrs. Alonzo H. Johnson, of sainted memory, then president of the Ladies' Missionary Association, took great interest and joy in the progress of that work. She accompanied the Missionary Visitor to the first of those Mothers' Meetings held in May, 1884.

While this work among the mothers continued it entered into the hearts of some of the good women, who are yet living, to look out for the religious interests of the boys and girls of the neighborhood. One of our young women, a Sunday School teacher, was touched with that spirit, and through the aid of some of her own scholars in the Church Sunday School, who lived in that neighborhood, and through the efforts of the Missionary Visitor, there were gathered one Sunday afternoon in November, 1884, in the house No. 26 Moquette row, a company of 37 children of the families of those who labored in the nearby factories, and with them the Missionary Visitor and three of the young women of the Church Sunday School. A Bible lesson was taught by the Visitor, and the children were then arranged into classes.

THE MOQUETTE MISSION

work had begun. Not a man was present. Women, devoted, useful women only, and the children were there.

It is ordinarily not desirable to record the names of any of the living who were connected with such a work, but we think it is fitting to name those who commenced that movement. Mrs. William Allen Butler first gave expression to the desire for the religious uplift of that neighborhood. Mrs. Alonzo H. Johnson, already mentioned, arranged the opening of the Mothers' Meeting, and took in her carriage

the Missionary Visitor to the first of those gatherings. Miss Mary F. Randolph proposed and planned the Sunday School and the gathering of the children to its first meeting. Miss Mary F. Randolph, Miss Janet W. Flagg and Miss Fermin DeB. Baird (now Mrs. Hawley) were the three teachers referred to as present at the opening and beginning.

The school succeeded and grew. On its first Christmas, 1884, the Pastor attended and joined with the teachers in making glad the children, with gifts belonging to that season. In January, 1885, Mr. Wells Olmsted became the Superintendent of the School and continued at that post until 1892, when, though succeeded by Mr. Ralph Earl Prime, Jr., as Superintendent, he continued, and yet continues with the School as one of its teachers.

It must have been a strange sight to look in upon that School in its early days when the living room, having become too small for it, the bed room was added and the bed taken down on Sundays to make more room, and then the kitchen was opened and was crowded with the primary class sitting on boards used for benches, and even the stone hearth and the ironing board came into use for seats. The school grew until every available room in the house was used.

In such accommodations an evening preaching service was added for adults. The attendance increased until the house was filled. The Pastor conducted those services continuously for three months or more. Then came the services of the Elders. Elder Skinner many times took the responsibility of the meeting.

The expenses of these meetings—the rent of the rooms, the fuel and the lights—were collected by the Pastor, who declined all contributions of more than \$2 from any one person. The funds freely came from the people of this Church.

The growth of the school and of the evening meeting and the needs of more suitable accommodation was the occasion for again bringing forward the energies and work of the dormant Church Missionary Association. The gentlemen now became interested in the financial support of that Sunday School and Mission, and in 1886, the

Church Missionary Association undertook the construction of a house of worship in the neighborhood. Land was purchased on Nepperhan avenue and a building was planned. The money was raised, and on March 13, 1887, the Chapel was completed at an expense of \$5,638 for the building, \$1,800 for the land and \$105 for the fence, and it was then dedicated to religious uses. The stained glass window "Round Oak," the bell, the communion table, the baptismal font, all gifts from individuals, testified an enthusiastic interest of our people. By order of the Church Session the building was named

IMMANUEL CHAPEL.

The Sunday School was removed to the new Chapel, and has ever since held its sessions there. The provision for the continuance of the privilege of Divine Service to all the people received attention. The Church Missionary Association continued its work of providing the necessary moneys. Early in 1887 Rev. William Chester was secured for the work, but scarcely entered upon its charge when he was called elsewhere, and was released from his engagement, and Rev. John S. Penman was secured and was appointed Missionary in charge of the Chapel work. He continued his service until April, 1888, and resigned, and soon after became the Pastor of the Presbyterian Church at Irvington, N. Y. In the autumn of 1888 Mr. J. Hendrick DeVries was appointed Missionary and was soon ordained to the Gospel Ministry. He took charge of the work and continued until 1894. He was then called to the Pastorate of the Reformed (Dutch) Church at Bronxville, and resigned the charge of the Chapel work. In the summer of 1894 Rev. Frank A. Wales came to the Chapel as Missionary, and remained until the spring of 1896, when concerned for the health of his good wife he resigned. Mr. John Alison, a graduate of McCormick Theological Seminary, took his place in the early summer of that year, and in the same autumn was ordained to the Ministry and appointed Missionary to the Chapel. The needs of the Chapel now required enlargement of the Chapel building. This was done in the summer of 1897, at an expense of about \$700. Rev. Mr.

Alison continued with the Chapel until the autumn of 1899. He was succeeded for a few months by Rev. J. C. Hume, who was succeeded by Rev. Charles N. Cate. He came to the work in October, 1900, and is yet in charge, and with his admirable and useful wife, he has been most successful, doubling, if not more than doubling, the attendance on the evening preaching service, and largely adding to the Sunday School.

The pastorate of the Rev. Dr. Reid ended in November, 1896. He had then been with the Church as its Pastor for sixteen years. During that time there had been added to the roll 661 names. Having been called to the pastorate of the Fort Street Presbyterian Church at Detroit, Michigan, he resigned as Pastor of this Church.

The Church was without a Pastor from November, 1895, until April, 1897.

It was learned in the autumn of 1896 that Rev. George F. Pentecost, D. D., then Pastor of the Marylebone Presbyterian Church in London, England, who, after a long absence from his own country had spent the past six years in work in that city, was home-sick for his native land. He had 18 years before visited Yonkers, and had spent some six weeks in evangelistic preaching, and was yet remembered by many who then knew him. Others knew him from his work in Brooklyn and other places. In November, 1896, the congregation gave him a unanimous call to the pastorate of this Church. The call was approved by the Presbytery of Westchester, and leave was given to prosecute it before the Presbytery of London. Rev. Monroe Gibson, D. D., and Rev. Geo. D. Mathews, D. D., both of London, and both of whom had been settled pastors in the United States, were appointed commissioners for this Church to prosecute the call. At its January, 1897, meeting the Presbytery of London refused to release Dr. Pentecost from his pastoral charge of the Marylebone Church, but at its meeting in the following month of February it acceded, and dissolved his relation to that Church and dismissed him to the Presbytery of Westchester. In April, 1897, he arrived in Yonkers, and in that same month was installed in his new work.

In his pastorate of four and a half years many marked advances have been made. The capacities which the people have always possessed have been cultivated, and we have become more sociable and more demonstrative. A warmth of fellowship is enjoyed. Greetings and cheer of mutual welcome are now marked. The Bible School has cultivated a habit of Bible reading, such as we never knew before. That school conducted through two winters has opened up a wealth of knowledge of and information about the Old Testament scriptures, not possessed by any before. Spiritual life has intensified. Love of the Bible has grown. The interest of our people for Missions has been wonderfully developed. It was Dr. Pentecost, in the General Assembly in May, 1898, before the echo of the guns of the navy in the battle of Manila Bay had fairly ceased their reverberation, who called upon that Assembly to occupy that new land for Christ, and to take possession of it with our Missionaries. He returned from the Assembly to our Church, to be with us at the celebration of the Lord's Supper on the last Sunday in May, 1898, and then, in a few words proposed that on the following Sabbath the offering should be by this Church to send the first Presbyterian Missionary to the Philippine Islands. His call, the next Sunday, was for \$1,200. The offering on the morning of that day exceeded \$900, and before the sun went down had reached more than the required amount. More money came in as the week went on, and the fund continued to increase. Not only was the salary of the first Missionary received, but a large addition was made to the general fund of the Board of Foreign Missions. That Board designated Rev. Mr. Rogers of the Brazil Mission as the first Missionary to the Philippine Islands, and assigned him to this Church as our Missionary. Some months later, the Board of Foreign Missions transferred Mr. Rogers to the support of another organization, and appointed to us the Rev. Mr. Hibbard as our Missionary. He with his devoted wife has been ever since supported by this Church. Their first work was at Iloilo and later at Dumaguette.

With the approach of the year 1898, Dr. Pentecost preached a series of sermons on Christian and Bible giving, which was followed at the

beginning of that year with the adoption of a system of free will offerings—the same now in use. Through it the benevolences of the Church have been multiplied threefold, besides providing abundant funds for all the requirements of the Church work. The people have not been made more generous, but they have by this system been conducted into systematic, conscientious, prayerful, cheerful Bible giving. They have learned to cultivate the grace of giving, and have experienced the joy that comes of giving and particularly to the cheerful giver.

The Church has been advanced during this last pastorate by its benevolences to a position about the sixth in rank of importance among all the Churches of our denomination.

The Music Hall (theatre) services, the tract printing and distribution, both at the Church door and all over the city from house to house, and the sermon printing and distribution not limited to our city, have carried a pure Gospel which we have heard in our own pulpit, to thousands who have never been with us in our Sanctuary.

If there were no more to say of the pastorate of Dr. Pentecost than has now been stated, his has been shown to have been a most fruitful, progressive and educational service to the Church. Its fruits will be lasting and enduring, and will be reaped during many future years by his successors as the harvest of his planting, and for many, many years to come.

The pastorate of Dr. Pentecost ended with November 1, 1901. While he was with the Church 190 were added to the roll of the Church, and the total number on the Church roll from the beginning had reached to 1,759 names.

The Church is now without a Pastor, but with the experience that it has had, and with the paths it has been taught to walk in, the work goes on, and the efficiency of the Church officers and the faithfulness and loyalty of the people are manifested in the steady and full attendance upon the ordinances of the Lord's House, the uniform continuances of the benevolent offerings of the Church, and the cheerful sustaining of all its activities.

The prayer of the people is of thanksgiving for the history of the Church, gratitude for the way in which the Lord has led and is leading it, with a sincere and earnest petition that He will keep the people together and show His ways that they may walk in them, and that He will soon send a servant of His own choice who shall take up the work at the advanced point which has been reached and lead the people to even greater usefulness and joy in His service.

Let it be recorded here that in the twenty-three years now just completed, from April 1, 1879, to April 1, 1902, of which we have statistical records, this Church has actually disbursed for its own work and worship and benevolences the sum of \$479,827.72.

RALPH E. PRIME.

